



umoja

Transforming Communities

Co-ordinator's Guide

Produced by:

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tearfund

Umoja: Co-ordinator's Guide

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Other titles in the Umoja series are:

Umoja – Facilitator's Guide – a guide containing Bible studies, activities, tools and guidelines to help a facilitator work with a church and community.

Umoja and HIV – integrating analysis and action on HIV issues into Umoja (publication due March 2010).

Umoja and Food Security - integrating analysis and action on food security issues into Umoja (publication due March 2010).

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'If you don't know where you're going - you will probably end up somewhere else'

Lewis Carroll - Alice in Wonderland

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Welcome to the Umoja Co-ordinator's Guide

Umoja is a dynamic way of helping local churches to work together with their community in addressing needs using their own resources. It has brought remarkable transformation to local churches and their communities around the world.

In order to start an Umoja programme in your church denomination or Christian organisation you will need an Umoja programme co-ordinator. This is the person who will take overall responsibility for starting and managing Umoja. This guide is written for them, and contains everything that they need to know.

It provides advice and tools for helping them to:

- Liaise with senior denominational church leaders about Umoja (Chapter 2)
- Work with senior church leaders in identifying appropriate local churches and communities who can benefit from Umoja (Chapter 2)
- Recruit and train local Umoja facilitators (Chapter 3)
- Manage the programme and coach and support Umoja facilitators (Chapter 4)
- Monitor and evaluate Umoja (Chapter 5)
- Expand the programme to more and more communities (Chapter 6)
- Adapt the Umoja process to their own context and unique situation (Chapter 6)

If you are not setting up a programme, but are simply facilitating one local church and its community, then the Umoja Facilitator's Guide is written for you. The Facilitator's Guide contains Bible studies, activities and advice for helping to envision a local church and its community for action.

We hope you enjoy using these guides. We hope that they provide you with enough information to be able to run the process as it is, but we also hope that you will feel free to select and develop your own unique approach to fit your own unique context. We would encourage you to adapt and shape the Umoja process to make it work in your particular context.





1. All you need to know about Umoja

What is Umoja?

Umoja is about helping the local church work with its community, sharing a vision to address local needs using their own resources.

Around the world it is an approach that has brought remarkable transformation to local churches and their communities.

The word **Umoja** means being of one mind and captures the spirit of people working together. It is from the Swahili language of East Africa. Umoja embodies the unity there must be in the church before it can work with the community.



The five stages of Umoja:

1. Local church envisioning: Helping the local church leader and the local church understand that God, through the Bible, calls them to serve their communities. This stage is about building the confidence of the local church by helping them identify and utilise their own resources, so that they come to believe that change is possible.

2. Local community envisioning: Working with the local church to bring the whole community together to discuss their situation, their needs and resources, to gather and analyse information, and to decide what they as a community can do.

3. Dreaming dreams and planning for action: Once everyone is agreed on what needs to change, the church and community work together in developing a vision for the future and planning how they can bring about this change, using their own resources.

4. Taking action: Once the community start taking action, all sorts of advice is provided in helping to ensure that the plans are carried out and positive change happens.



5. Evaluation: The last stage is a review of how the church and the community have worked together to plan and run projects to improve the lives of individuals and the community.

Why is Umoja a good approach?

1. Benefits to the community

self-reliance

self esteem

sustainable change

improved community relationships

physical changes: such as better health, sanitation, food security and incomes



'Umoja has made us realise ourselves, we are not poor, we actually have a lot of resources'

Chief of Anona, Mt Kenya East region, Kenya

2. Benefits to the local church

Umoja helps local churches to:

- become a positive influence in community life
- build relationships with people outside the church
- identify and utilise their own resources more effectively
- become an attractive and growing community
- empower their church ministers by giving them vision and inspiration, and strengthening their skills, knowledge and confidence
- increase income as church members become wealthier and give more money.

'After training churches in other development approaches we then used church and community envisioning. The church pastors told us: "Why didn't you start with this? This is what we want to do. By showing us how to work with the whole community, you are showing us how to share our burden!"'

Cuthbert Gondwe, Eagles, Malawi



Overview of roles and responsibilities

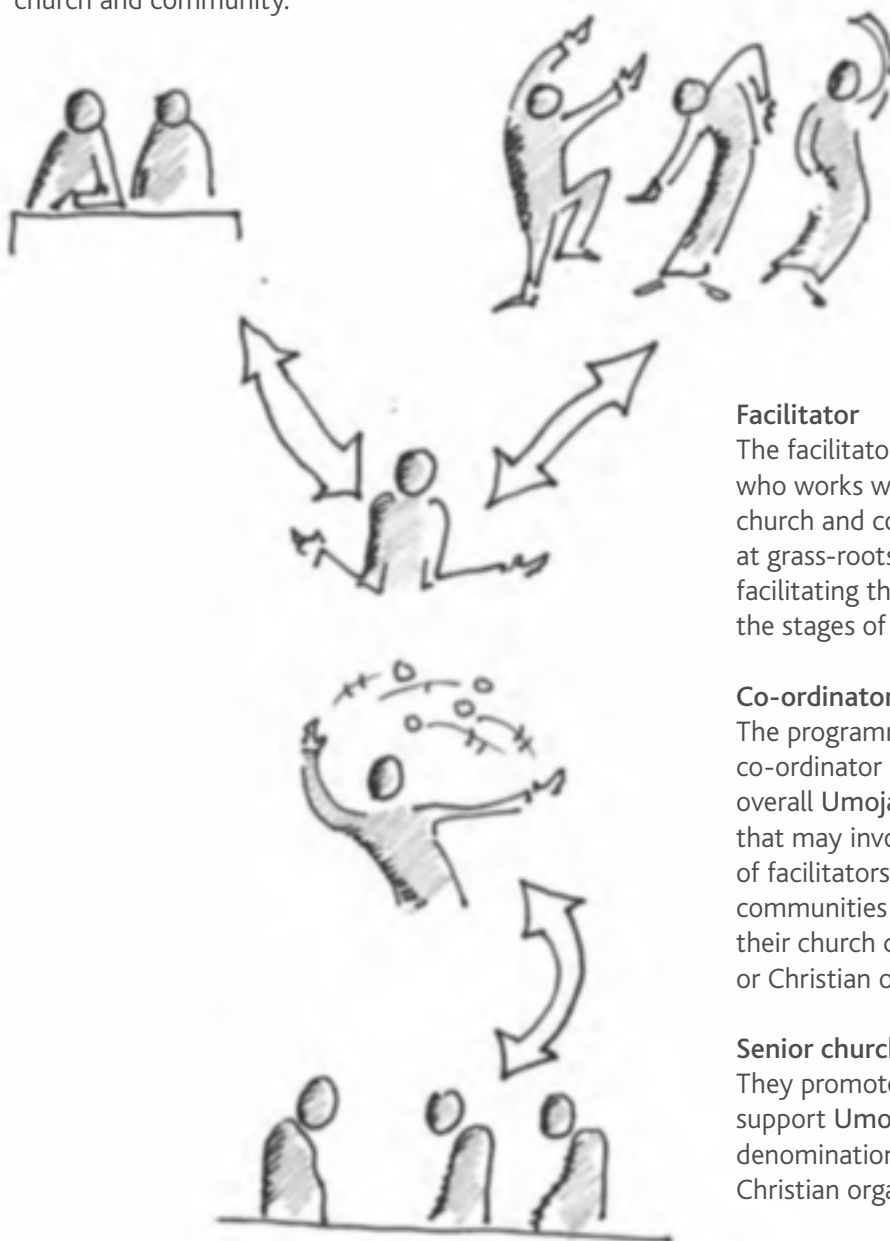
In setting up an Umoja programme it is important to recognise the different roles and responsibilities of the groups directly involved and those supporting it. Below is a diagram showing the different levels of involvement and their responsibilities. (For a more detailed description of roles and responsibilities, see pages 109-111.)

Local church and community leaders

They work closely with the facilitator in envisioning the church and community.

Local community co-ordination group

They work together in overseeing Umoja projects being carried out.



Facilitator

The facilitator is someone who works with a local church and community at grass-roots level in facilitating them through the stages of Umoja.

Co-ordinator

The programme co-ordinator manages the overall Umoja programme that may involve a number of facilitators, churches and communities on behalf of their church denomination or Christian organisation.

Senior church leaders

They promote and support Umoja across the denomination and amongst Christian organisations.

Key principles of Umoja

There are some key principles and values that underpin the Umoja approach:

Facilitative

This approach is not about outsiders coming in and telling communities what to do, but is about helping communities realise their own strengths and resources and act for themselves.

Bible-based

The work of the church should be rooted in the Bible's teaching on holistic mission.

Church led

The entry point for working in a community should be, where possible, the local church.

Relational

It is important to take time to build good relationships and trust.



Empowering

The local church and community should gain skills and confidence so that they can take responsibility for their own development.

Participatory

All people should be involved in the process and enabled to participate, particularly those who can be marginalised, such as women, children, those with disabilities and the poor.

Open ended and non prescriptive

What the local church and community decide to take on is entirely up to them. The facilitator does not have a pre-set idea of what they will do.

Releasing church and community's own resources

This process should always start by helping the church and community to identify and use their own resources and help people break free of a dependency mindset.

On-going and sustainable

Local facilitators should always look to enable the process and projects to continue long after the external support has ended.



How long does Umoja take?

Umoja is not a quick process. It takes 21 days for a baby chick to hatch, and 22 months of pregnancy before a baby elephant is born (the longest of any land animal). Umoja is about giving birth to elephants! The time it takes varies, but it is not unusual for a local church and community to take about 18 months to get to the Taking Action stage. As we all know, meaningful change takes time, as it involves changing attitudes and dependency mindsets, as well as starting and completing practical projects. During the early stages, however, and long before the Taking Action stage, changes will become visible and initiatives will start, that will give encouragement to keep the process going.



Challenges of Umoja

Umoja can have a transforming impact on the church and the community. However, there are also costs and challenges to such an approach. These include:

Time

We have mentioned that elephants take a long time to be born. Often churches are impatient for change, and want to see more immediate results or go at a faster speed. Umoja takes time because it is about changing values and mindsets, which ultimately leads to long-term and sustainable change.



Challenge to authority

Umoja empowers churches and communities. It helps them to think for themselves, to ask questions, and to think of new ways of doing things. This can be unsettling for people in leadership.

Facilitator demands

The process asks a lot of facilitators, both in terms of time and energy. It requires a lot of skill and good listening to help keep the process on track and to ensure that all people are participating in the process.

Overcoming dependency and loss of confidence

Some communities have become used to outside development agencies doing things for them. This can make processes such as Umoja more difficult, as initially communities are reluctant to work for things that they have received for free in the past.

Also, many communities have lost confidence in believing that they themselves can change their situation.



Questions to reflect on

Here are a few questions that may help you to decide when would be the right time for your church denomination or organisation to start Umoja:



Questions to ask of senior leaders

- Is there a desire amongst senior leaders to see the church acting as a catalyst for sustainable change in their communities?
- Are they prepared to put some of their own time and some of the organisation's resources into supporting and monitoring an Umoja process?
- Are they willing to accept that such a process may lead to challenging some top-down leadership and development approaches?
- Are they willing to have the patience to measure the success of the programme over a longer period of time (for example, over three years rather than over one year)?



Questions to ask of your denomination or organisation

- Are there people in your denomination or organisation who have the potential and availability to be facilitators?
- Is there someone in your denomination or organisation who can provide training for these facilitators in the process?
- Is there someone in your denomination or organisation who will be able to co-ordinate the programme?
- Will they have sufficient resources to be able to make the process happen?



Questions to ask of the local church and community

- Are there local church pastors who would be keen to work in new ways with their communities?
- Are there some communities who would be willing to explore working in collaboration with the local church?
- Are there communities who have not yet had much engagement with development agencies, and so would be more open to resourcing their own initiatives?

If you can answer 'Yes' to most of these questions, you are ready to start Umoja. Think and plan carefully how you will address those issues you answered 'No' to.

If you answered 'No' to most of these questions, think and plan carefully what preparation work you will need to do before you would be ready to start Umoja.



2. How to start Umoja



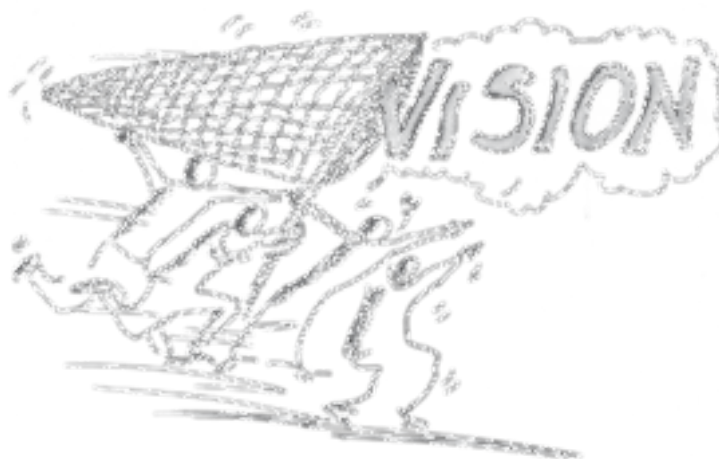
How to start Umoja

In this section the following areas are covered:

1. How to help senior church leaders catch the vision
2. How to help senior church leaders envision others in Umoja
3. How to help senior church leaders understand their on-going role within Umoja
4. How to identify appropriate churches and communities

1. How to help senior church leaders catch the vision

When senior church leaders engage with the process, support it, and encourage their local church leaders to get involved, it can transform whole denominations and numerous communities. When they do not actively support the process, keeping the process going and replicating it in other communities becomes very difficult.



Therefore, it is very important to find ways to help senior church leaders engage with the process, and shape and influence it, at all stages of the process.

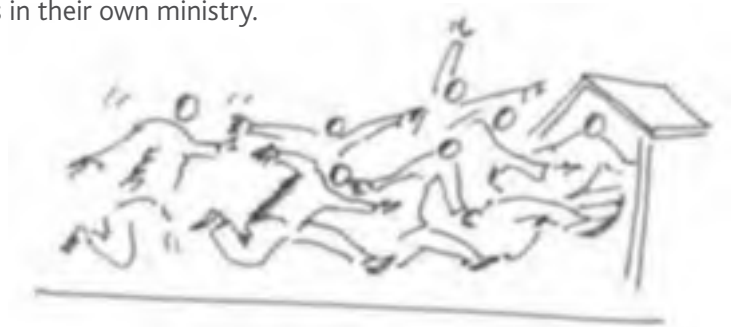
Umoja needs to be central to their vision for the church. This is easiest when working with senior church leaders who are already open to new ideas and see the need for change.

Facilitators also need to be aware that some church leaders may have a hidden agenda that could potentially undermine the aims of Umoja. For example, these could be a desire to use Umoja to gain funding for an alternative activity, or to use Umoja to gain prestige and profile within the community, or to increase their influence. Because of this, it is important to take time to get to know the church leader and clarify their understanding of what they think Umoja can achieve.



Ways of keeping senior church leaders involved:

- Run a one-day taster for them to experience and understand what Umoja is and how it works.
- Arrange visits for them to see some Umoja projects in action. (See pages 92-93.)
- Arrange for church leaders to present reports on how Umoja is going in different churches at annual meetings.
- Involve them in awarding prizes and certificates to facilitators involved in Umoja.
- Run exchange visits with other denominational churches where senior church leaders can learn from the experience of other churches.
- Look for opportunities for senior church leaders to see and use the Bible studies in their own ministry.



It needs to be recognised that senior church leaders are busy people with many responsibilities. It may be helpful to show them the way that Umoja can meet some of the challenges they face:

- It helps to develop good local leadership.
- It helps local churches to be less reliant on external support.
- It can help to increase church attendance and church giving.
- It can help to promote a holistic approach to development where the agenda of the church is less likely to be distorted by large amounts of external funding for “physical only” projects.

It is also important to be clear from the beginning about the challenges of the process, and ensure that senior church leaders understand these. For example, it can be quite a big and difficult adjustment for church leaders to move to an approach where local people are empowered to make their own decisions, if those leaders are more used to a top-down style of decision-making. This adjustment can take time.

One day workshop for senior church leaders

This is an outline for doing a one day workshop with church leaders to help inform them and envision them for Umoja. It is important that those running the workshop are familiar with the Umoja process and its supporting guides so that they can respond to concerns and questions from participants.

It is important to make the workshop lively and fun so that it captures the spirit of Umoja and therefore inspires them to support it. Therefore, use plenty of energisers and group discussions.

Sessions	Content	Comments
Session 1: What is Umoja and why is it important to the church?	All you need to know about Umoja (Co-ordinator's Guide page 7-15)	This should be a series of short presentations with opportunities to ask questions and clarifications. The main points should be written up in advance on flipchart paper and presented to the group.
Session 2: Case studies of Umoja	See stories of transformation in the Co-ordinator's Guide appendices (pages 112-116)	Divide the group into small groups to discuss the case studies with the following questions: 1. What were the major changes? 2. How were these changes achieved? 3. What could be the benefit to the church?
Session 3: Overview of the Umoja stages and a taste of the different activities	a) Using our resources energiser b) Elisha Bible study c) Description of our community activity (mapping) d) Walking on the water Bible study (All these are in the Facilitator's Guide)	The facilitator should demonstrate the energisers and activities and then divide the group into small groups to do them for themselves. There should be a feedback session, during which the church leaders should reflect on what they have learnt.
Session 4: How to set up and manage Umoja	a) Helping senior church leaders understand their role within Umoja (page 22) b) How to identify appropriate churches and communities (pages 23-25) c) Adapting church organisational structures to best enable Umoja growth (page 94)	These are important topics to cover in helping church leaders to look at the practical aspects of setting up Umoja. These could be quite dry topics to cover and therefore the facilitator should look for ways to energise the group.
Closing session:	Group discussion on how Umoja is going to be taken forward	Put together an action plan of commitment and support to Umoja facilitators

2. How to help church leaders envision others in Umoja

Once senior church leaders understand the process and are themselves committed to it, it is important for them to envision others, and show others in the church that they are supportive of the process. This is particularly important with Umoja because the approach is very different from anything the church may have done before, and so can raise many questions and issues for people.



Ways in which senior leaders can envision others and show their support for the process are:

-
- Refer to it in their sermons (even use some of the Bible study material).
 - Hold meetings and workshops for all their local church leaders on Umoja to help them understand it.
 - Visit churches involved with Umoja to find out what is happening and give their support.
 - Encourage their staff and local church leaders to visit churches involved with Umoja.
 - Have Umoja as a regular agenda item at senior level committee meetings.
 - Develop a 'Social Action Policy' that puts in writing the denomination's commitment to working with poor people.

3. How to help senior church leaders understand their on-going role within Umoja

Senior church leaders have a number of key roles in the on-going development of the Umoja process:

1. Ensuring there is adequate staffing and resources to enable the process to happen

To support senior church leaders in this, you will need to ensure there is good communication with them, and that you are realistic about the amount of resources (people, time, vehicles, money etc) you will need.

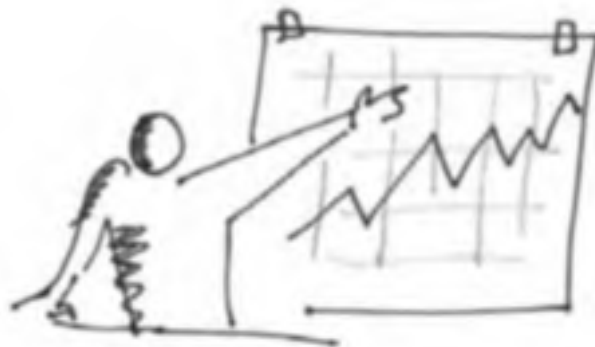


2. Monitoring the programme regularly at senior level committee meetings, and ensuring that lessons are learnt and applied to new churches

To support senior church leaders in this, you will need to provide them with regular information about the progress of the process in each community where you are working, and also to encourage their involvement in an evaluation of the programme at an appropriate point. See Chapter 5 of this guide for more on this.

3. To plan for and enable the growth of the programme throughout the churches they are responsible for

To support senior church leaders in this, you will need to be encouraging them to think about future budget requirements, staffing needs etc. See Chapter 4 of this guide for more on this.



4. How to identify appropriate churches and communities

This section provides guidance in choosing churches and communities where Umoja is most likely to be successful.

Choosing which local churches and communities to work in is an important decision. Not all churches and communities are suited to Umoja, and working in such places can prove very frustrating, and may damage the reputation of the process in other places. On the other hand, where the church and community is ready for Umoja, the process can lead to remarkable results that inspire others.



Factors that help Umoja to be effective are:

- **Strong, empowering leadership within the local church** that encourages the whole church to get involved in Umoja.
- **Stable leadership within the church.** When the church leader is likely to be in post for the next three years, this can provide helpful continuity to the process.
- **Churches that have a sense of calling that this is the right thing to do,** and are not just doing it because they have been "told to" or because they think it will bring in money.



- **Good relationships** between the local churches in the community. This helps the process to begin with broader initial support.



- **Openness to the process** amongst those who make decisions in the community, such as village development committees or local government.
- **Communities that are not heavily reliant on external resources**, as they often find it easier to identify and utilise their own resources. If there are other organisations working in the community with a hand-out approach, this can make Umoja more difficult.



- **Stable communities.** Where people do not fear displacement or want to move on, they are more willing to invest in positive long-term changes.
- **Clearly defined communities.** Where people have a clear sense of what the community is, for example, a rural village, they find it easier to work together.
- **Communities where there is good social cohesion.** It can be difficult, though certainly not impossible, to involve the whole community in contexts where the community is significantly divided, for example, along tribal or religious lines. In such contexts, the facilitator needs to work with particular sensitivity and patience, and view relationship-building as a key part of the process.
- **Communities where there are other Umoja communities near by.** This provides the opportunity for communities to learn from one another.

It is unlikely that any church and community will be able to meet all these factors. However, this list will provide you with guidance on where there are potential weaknesses, and what areas you may need to look at addressing during the process.



3. How to recruit and train facilitators

How to recruit and train facilitators

This section looks at how to identify, recruit and train Umoja facilitators. The critical thing in selecting new facilitators is finding people with the right attitude and enthusiasm to be involved in helping their community. Skills training is really important and needs to be done in practice both in a workshop and through accompanying more experienced facilitators working in the community.

1. The role of the facilitator

The facilitator is someone who works with a local church and community at grass-roots level in facilitating them through the stages of Umoja.

They may be from outside the community, or be a skilled and credible person from within the community.



2. Selecting facilitators

Below are some of the key characteristics and skills to bear in mind when recruiting facilitators.



'You must be the change you want to see in the world.'

Mahatma Gandhi

3. Key elements of facilitator training

The diagram below highlights the three key areas in which facilitators should be trained. The following pages outline these areas in more detail, and more detail on the specific tools and Bible studies can be found in the Facilitator's Guide.

Attitudes

The following are key attitudes for facilitators to have:

- openness to learn from others and try new things
- compassion
- valuing others



Skills

The following skills are key areas for the facilitator to be trained in:

- group working
- good listening
- asking open questions
- facilitating groups
- motivating groups

Knowledge

The following areas of knowledge are key areas for the facilitator to be trained in:

- how adults learn
- key stages of Umoja
- tools for planning
- tools for evaluation and reviewing
- principles of community development which includes HIV and disasters

'People acting together as a group can accomplish things which no individual acting alone could ever hope to bring about.'

Franklin D Roosevelt

4. Developing facilitation attitudes through training

A key quality of a facilitator is to have a right attitude which is open to helping a community discover its potential to address its own needs with its own resources. This requires patience, and a commitment to see something through. It also requires respect of the individual regardless of their background and belief.

It is important when training new facilitators to allow time to reflect on the different attitudes that are required to enable and empower a church and community.

Using the Bible to explore attitudes

The Bible studies listed in the Facilitator's Guide provide an excellent resource for helping new facilitators think about the most appropriate attitudes.

For many, as they will only have ever experienced top-down teaching in church, they will assume that this must therefore be the biblical model. Exploring Jesus' own approach to facilitation can therefore be very helpful. A good example of a Bible study showing Jesus's approach is his meeting with the woman at the well (John 4:1-26) which you can find in the Facilitator's Guide. Alternatively, you could use the following Bible study.



Bible study: Jesus washes the disciples' feet

Read John 13:1-15

1. When working with a team, what are some of the situations you may face which require us to demonstrate the humility Christ showed in washing his disciples' feet?
2. What tasks should we be prepared to do?
3. In helping other people to develop, in what ways may we need to be humble?
4. How can we encourage people who lack confidence to share feelings and ideas?
5. How can we apply the lessons learnt from this Bible study to how we listen and value people?

Reflection

A group can never be a community unless it develops the habit of deep respectful listening to one another.



Activity for thinking about attitudes and co-operation

Build with what you have got

This exercise helps a group to look at attitudes in co-operation and communication. It can be great fun.



Instructions

1. Before the exercise, you will need to collect boxes of rubbish, filled with such things as old pieces of cloth, paper, pipes, tools, sticks, stones, bottles etc. Each box should contain about 15 or more items and each box should be different from the other boxes. There should be one box for every five to six participants.
2. When beginning the exercise, explain that one of the difficulties in development is putting co-operation into practice. Explain that rather than having a discussion about co-operation, this activity will encourage people to co-operate.
3. Ask the participants to split into groups of five to six people and go and stand round one of the boxes.
4. The instructions of the exercise are then given:
 - a) Each group has a box of objects. The task of each group is to build something that has meaning - it can be a symbol or something real.
 - b) The group must work in silence and are not allowed to write notes. They have to find other ways of communicating with each other.
 - c) They are allowed to add three things from outside the box to add to their creation.
 - d) A prize will be given to the group that builds the most creative and understandable thing.
 - e) They have 15 minutes to complete the task.
5. After giving instructions and answering any questions, give the signal to begin.
6. After 15 minutes, stop the exercise.
7. Ask everyone to go round the groups and look at what has been built, seeing if they can recognise what it is.
8. Then have a vote by clapping. No group can clap for its own creation. The group that gets the loudest clapping wins the prize.

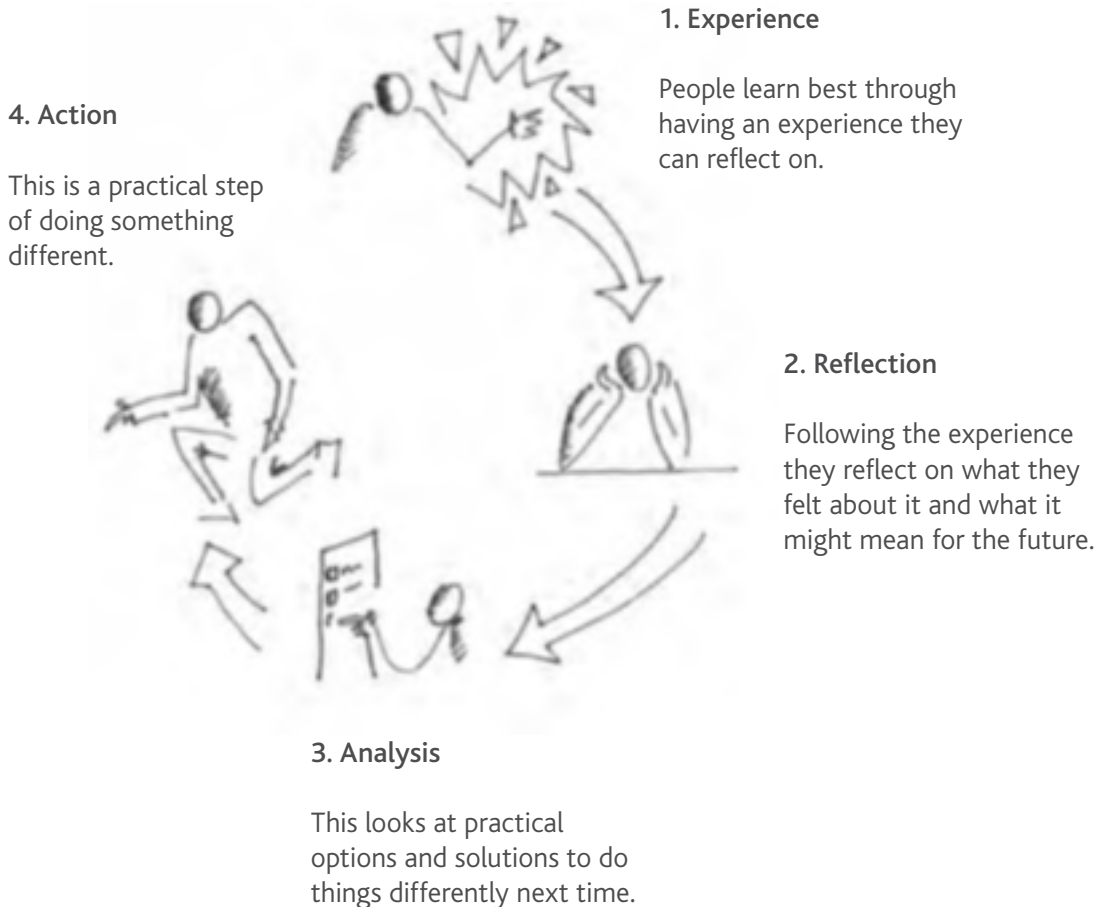
Discussion questions

1. What helped co-operation in your group?
2. What hindered co-operation in your group?
 - Were there times when you felt frustrated?
 - Why did you feel so?
 - What could the group have done to help you work better in the group?
3. What have you learned about co-operation?
4. Do these things also happen in real life? How?
5. What ways can these difficulties be overcome?

5. Developing facilitation knowledge through training

Adult learning cycle

Facilitators should be aware that the Umoja process is all about doing something with the community, not doing something for them. Before working with the church and community, facilitators need to be aware of how adults learn.



The adult learning cycle is a useful tool for helping communities reflect on their experiences and can be applied to a range of issues. For example, one could ask a community to reflect on their experience after a flood, and what practical steps they can take to do things differently next time.

The stages of Umoja and group working tools

Use the Facilitator's Guide to train the new facilitators in the key stages of Umoja, as well as the different tools that are needed for each stage. The best way to do this would be to give an overview of the whole process first and then break it down into smaller sections. It is really important to not just talk about the tools, but to get each of the facilitators to practise them and demonstrate them to each other. There is a training programme on pages 42-43 which may help you structure the sessions.

Planning and monitoring

Planning and monitoring are often very difficult concepts for people to understand. It is therefore really important to take time to make sure the facilitators can apply this knowledge to their own situation. Use the Facilitator's Guide to train new facilitators in these areas.



Have we made any difference?

Have we done what we said we would do?

Have we used our time and resources effectively?

6. Developing facilitation skills through training

The main facilitation skills are listed below and it is important to take time to help the facilitators become confident in these areas. When teaching skills it is good to remember that people become confident in a skill after five or six attempts at practising it. It is also useful if new facilitators can spend time with more experienced ones so they can see the essential skills being demonstrated. If this is not possible the following steps are useful for teaching skills.

1. Explain the purpose and value of the skill.



2. Demonstrate it



6. Review and give feedback



3. Allow the participant to have a go

5. Allow the participant to have an opportunity to experiment further with the skill a number of times



4. Review and give feedback

To get the most out of Umoja it is important to develop skills in listening, asking open questions and ensuring good participation as well as practical actions.

Listening skills

A key part of Umoja is giving people the confidence to believe that their experience and ideas are valuable and worth listening to. Good listening is therefore a crucial part of your role.

Poor listening habits

As a group, brainstorm examples of poor listening habits and then consider the examples below. Talk about how poor listening habits can be addressed.

i) In and out listening

Most people think four times as fast as they speak so when listening there is a lot of spare thinking time. This means people can start to think about unrelated issues and miss some of what is said.



ii) Fire listening

Certain words or phrases may trigger an instantaneous emotional reaction in us. We take the word out of context and stop listening.

iii) Closed mind listening

We can very quickly jump to conclusions about what is being said: "I've heard all this before...this is going to be boring...I know more than they do" and shut our minds to what is being said.



iv) Over the head listening

When the subject is too complicated or confusing, the listener gives up and stops listening.

Role play activity

Ask two facilitators to have a look at the poor listening habits and then role play a conversation where one of them displays bad listening habits. Have a discussion with the group about the role play. You could ask the people to make a list of the qualities the bad listener was exhibiting. Write the feedback on a large sheet of paper. You could then discuss how to deal with the barriers to good listening.

Here are some ideas to help you develop good listening skills:

Non-verbal listening skills

- Sit at an angle (it is less formal).
- Keep an open stance (encourages openness from the speaker).
- Lean forward (shows interest).
- Make eye contact (if you do not, the speaker may think you have lost interest).
- Relax (a tense listener will make the speaker feel nervous).

Verbal listening skills

- Encourage (I see.. I understand... That's a good point).
- Identify with (I imagine that must have been difficult for you).
- Clarify (Could you say that again?...I'm not sure I fully understood.).
- Reflect back (What I understand you to be saying is...).



Asking open questions

Asking open questions will enable you to get more information than closed questions which just require a yes or no answer. This is especially true when you want to know what someone thinks about something.

The hand method

A good way of remembering to ask open questions is to think of each finger on the hand as a different type of open question.



The following activity will help people develop this skill as well as non-verbal and verbal listening skills.

Pairs activity

Split the group into pairs and ask each person to write down a question which will help them to talk about their last weekend. Person A should ask person B and allow person B to talk for 2 minutes. Person B then gives feedback on how the question felt and whether it helped to open up the conversation or close it down. Person A will then summarise what person B has said. Repeat the process with the roles reversed. The pairs then feed back to the whole group on lessons learnt.

Pairs community questions

This activity is good for practising the skill of asking open questions. Ask people to work in pairs in developing questions which they can ask another person in the group. The questions are to help them to find out more about the person's views on their community. Here are some examples of open questions.

- Who do you think are the most vulnerable people in our community?
- What do you think are the main stresses of living in this community?
- Where do most people go to relax?
- When are people willing to help each other out?
- How do you cope with living by yourself?
- Why do so many people drop out of school?

Here are some examples of closed questions:

- How many children live in the street?
- Have you felt like giving up?
- Do you not think that such a view is irresponsible?

Different types of questions may be useful at different times. There are times when closed questions are appropriate, for instance, when you are trying to clarify something. However, in the early stages of a conversation, open questions are crucial if you really want to understand people's views on a subject.

Ask the pairs to join up with another pair. One person from pair A should ask the questions they have thought of to one of pair B. The other two should observe both the effect of the questions and the listening style of the questioner.

After four to five minutes, the group should stop and discuss the appropriateness and effectiveness of the questions. Feedback can also be given on the questioner's listening style. Then repeat the process with one of pair B asking their questions to one of pair A.

The groups can then feed back to the whole group any lessons they have learnt and the facilitator can draw up a list of particularly good questions from the group's feedback.

Facilitating group discussions

Well led group discussions can dig deeper into the issues than any number of individual chats with people can.

Ensuring that all the community have the opportunity to participate is very important and a real skill.

The two activities below will help develop facilitation skills.



1. Flies on the wall activity

Start this activity with a brainstorm of "what makes a good facilitator?" Write all the ideas up so that everybody can see them. Explain that the group will practise these skills in the activity. Explain that each person will take turns to facilitate a discussion on a topic chosen by the group.

Divide the group into two, one smaller than the other and invite the smaller group to form a circle inside the other group. Assign a facilitator for ten to fifteen minutes and ask them to lead the discussion. The outer circle are to feedback on what they thought went well and what could be improved. Then invite the next person to facilitate the same topic or a new topic. If there is time, form a new group from the outer circle of participants.



2. Facilitation dilemmas activity

Split the group into smaller groups of five or six people. Ask each group in turn to do a role play of one of the following dilemmas. The rest of the group should then discuss how they could deal with that situation.

- How do you prevent some people from dominating discussions?
- How do you encourage quiet people to contribute?
- How do you enable women's voices to be heard and taken seriously in contexts where men's views dominate?
- How do you enable children's voices to be heard and taken seriously?
- How do you keep the discussion on track and not go off at a tangent?
- How do you best summarise where a discussion has got to?

Useful tips to ensure good participation

- Use different kinds of group work for community discussions, such as small groups, interest groups, brainstorming and drama.
- Divide into peer groups (age, gender etc), ask the same questions, and then bring the groups together.
- Use different techniques to control those who tend to talk too much. For example, a person can only speak when holding an object.
- Ensure that when the community gathers information, marginalised groups such as women, are involved in both the gathering and providing of information.
- Ensure the views of children and young people are heard by having special discussion groups for them, and by going to schools, football clubs etc.
- Ask the group to present and share information using drawings, diagrams or visual aids.
- Divide the group into smaller groups to encourage shy members to participate.
- Use group discussion and activities which allow people to be actively involved in the learning process.
- Ask the group to agree on some ground rules so that each person feels free to share their ideas.
- Give particular tasks to dominant people to allow space for others to participate.



Additional Skills

There are a number of skills that have not been listed above but are highlighted in the Facilitator's Guide which are to do with planning, monitoring and organising. It is important to practise these skills with the facilitators before they go to the community. It is also important, with any of these skills, that they have time to reflect on how they could have done it better.

For more information on facilitation skills, see the Facilitation skills workbook on www.tearfund.org/tilz.

7. Assessing facilitators' training needs

The following table can be used to assess the progress of new facilitators as well as be used as a checklist of all the things that should be covered in training facilitators.

ATTITUDES	Rarely	Sometimes	Often	Always
I am willing to learn new things				
I am flexible and open to change				
I have compassion for those who are marginalised and vulnerable				
I look to include everyone regardless of their race, gender and age				
I look to affirm people in what they do and who they are				
I am patient and supportive				
I value the contribution of others				
KNOWLEDGE	Poor	Satisfactory	Good	Very good
My understanding of the adult learning cycle is				
My understanding of the key stages of Umoja is				
My understanding of how to use energisers is				
My understanding of how to use different planning tools is				
My understanding of evaluation and reviewing tools is				
My understanding of how to organise meetings is				
SKILLS	Poor	Satisfactory	Good	Very good
My ability to plan a project is				
My ability to ensure group participation is				
My ability to ask open questions is				
My ability to listen is				
My ability to lead Bible studies is				
My ability to delegate is				
My ability to lead a meeting is				
My ability to gather and analyse information is				
My ability to summarise others' ideas is				
My communication skills are				
My presenting skills are				

8. Structuring facilitators' training

One of the most effective approaches to Umoja facilitator training is the following:

- The trainer trains the facilitators in one stage of Umoja.
- The trainer then facilitates the process in one or two "training communities", involving the facilitators in the process.
- The facilitators then work independently or in pairs in other communities, applying what they have learnt.
- The facilitators come back together with the trainer after a few weeks to reflect on how things have gone, what they have learnt, what went well, what could have been better, and to agree how to modify the approach.
- The trainer then trains the facilitators in the next stage of Umoja, and the cycle repeats itself until all stages have been completed.



Such an approach is time-consuming, and potentially expensive, with lots of workshop and travel costs. The advantage, however, is that facilitators learn as they go along, growing in confidence as they first see the process modelled and then do it themselves, and are helped to reflect on their experiences. It also means that the trainer develops a good appreciation of the varying competencies of the facilitators, and can provide extra support where needed.



Outline for training local facilitators

Below are four workshop outlines for training facilitators. Ideally these should be conducted two to three months apart so that the facilitators have an opportunity to put the learning into practice. This may be done through accompanying them with a more experienced facilitator. The page references refer to the Facilitator's Guide unless indicated with a * for the Co-ordinator's Guide.

Workshop 1: "Envisioning and equipping the church"	Page ref
Day 1	
Overview of Umoja	8-13
What is facilitation and why is it important?	17-21
Bible studies on envisioning the church	32, 34
Facilitation skills	34-39*
Day 2	
Bible studies on using our own resources	40-43
Group work on application of Bible study	
Facilitation skills	34-39*
Day 3	
Planning a church initiative	46
Energiser and Bible study on salt and light	47-48
Minibus exercise	49
Facilitation skills	34-37*
Learning and reflection	53
Workshop 2: "Envisioning the community"	
Day 1	
Review what the participants have done since workshop 1	
Energisers - 'start the fire' and 'crossing the river'	60-62
How should we work in our community?	63
Bible study on Good Samaritan	59
Day 2	
Describing our community tools	69-78
Bible study	68
Gathering information tools	96
Recording and presenting skills	84
Day 3	
Methods of analysis and prioritising	106
Bible study	98
Review of who does what in the Umoja programme	
Action plan	

Workshop 3: "Planning for action and organising ourselves"	Page ref
Day 1	
Bible study	113
Review of progress since the last workshop	
Overview of planning for action	110
Dreaming dreams	111
Day 2	
Bible study	120
Planning for action tools	122-126
Recap facilitation skills	34-39*
Group work on planning	
Review of the day	
Day 3	
Bible study	135
Methods of monitoring and evaluating	137-139, 61-89*
Group work and action plan	
Workshop 4: "Taking action"	
Day 1	
Bible study	135
Review of progress since last workshop	
Review and select 'Taking action' modules	133-153
Group work for selected modules	
Day 2	
Bible study: Co-ordinator's choice	
Group work for selected modules	
Reflection and learning	153
Recap facilitation skills	34-39*
Day 3	
Bible study: Co-ordinator's choice	
Group work for selected modules	133-153
Monitoring and evaluation	155, 61-89*
Report writing skills	164
Action plan	

9. Issues relating to facilitation

Can local church leaders be facilitators?

There are advantages and disadvantages to the local pastors being facilitators and it is good to consider these before deciding whether they should be involved in this way.



Advantages

They live and work in the community and will already have relationships of trust.

Church leaders with integrity will be respected and so will help the process be accepted.

They can help to ensure that the church remains engaged in the process.

The skills they gain can benefit both the church and the community.

They may be one of the more literate members of the community.

Disadvantages

It may put off the community or members of other churches if the process is too closely associated with a particular church leader.

It may lead to a conflict of interests as to how much time they should invest in Umoja as opposed to their other pastoral work.

Some church leaders are used to communicating in top-down ways, and may find it hard to be facilitators and enablers of others.

The frequent transfer of church leaders from church to church in some denominations can make continuity very difficult.

If the church leader is not the facilitator, it will still be very important to involve them in other ways, particularly in the early stages of mobilising the local church.

Remunerating facilitators

It can be difficult to decide whether to pay facilitators or expect them to give their time voluntarily. Each context will require a slightly different response. Here are a few examples of what other organisations and churches have done:

- The local community has been encouraged to think of ways they can financially support their facilitator for all the time he or she has given to the process. This may be a gift in kind, such as a sack of maize for example.
- The organisation has provided the facilitator with a bicycle so that they are able to get to the community easily, and spend less time in travel.
- The organisation has reimbursed all travel and accommodation costs, and given a small honorarium in recognition of the time the facilitator has given to the process.
- The organisation does not pay facilitators undergoing training or working in their own community, but does pay facilitators who are training others or working in other communities. (This rewards facilitators who continue to work with Umoja, and encourages replication).
- The organisation gives a lot of recognition to the work of the facilitators. They commission them in special church services, they award them with certificates when they complete their training, and they are named and interviewed in newsletters and reports.
- The organisation frees its staff up to become facilitators, and they continue to receive their normal salaries.
- However facilitators are remunerated, it is important that they are valued and that they know their work is appreciated. Facilitators are key to Umoja and so having highly motivated and enthusiastic facilitators who feel valued and supported can make a huge difference to the whole programme.



10. Checklist for assessing and developing facilitation skills

This self-assessment checklist can help the reflection process. It can be found in the Facilitator's Guide and it would be good to encourage the facilitators to use this regularly to help them reflect on what they are doing, learn from past experience and improve.

- How did I make people feel relaxed and welcome?
- How relevant was the information I shared to the group using it? How did I adapt the information so that it was relevant to the group?
- How did I encourage quiet members of the group to participate?
- How did I deal with differences of opinion?
- How did I deal with people who dominated the group discussion?
- How did I respond to questions from members of the group? Was I able to answer them? If not, how could I find out more information that would help me deal with future questions?
- How did I introduce the discussion? How could I have done this better?
- How did I encourage further discussion?
- How did I deal with sensitive issues?
- Did I bring the discussion to a satisfactory conclusion? How could I have done this better?
- How did I ensure the group's ideas were recorded for use in future discussion, group planning or for sharing with others?
- Did group members make any decisions about how to put learning into practice? If not, how could I encourage this?
- What additional information or follow-up discussion is needed in order to address underlying views and attitudes to the topics discussed?

Closing thoughts about facilitation

Facilitation is about :

- ensuring everyone has a voice
- enabling each person to discover their potential
- ensuring everyone is valued for their contribution
- enabling everyone to work together to tackle common problems.

*'Go to the people,
Live with them,
Learn from them,
Love them.
Start with what they know,
Build with what they have.
But with the best leaders,
When the work is done,
The task accomplished,
The people will say,
"We have done this ourselves".'*

Lao Tsu, China 700BC



4. How to manage Umoja



How to Manage Umoja

Introduction

As the co-ordinator of the programme, you can put a lot of effort and energy into starting Umoja and getting it off the ground, identifying churches and communities, and recruiting and training facilitators. Once the facilitators start work, it is tempting to sit back and take a break. Experience shows, however, that the level of involvement the co-ordinator continues to have, in supporting and monitoring the facilitators and the communities, is critical to the overall success for the programme.

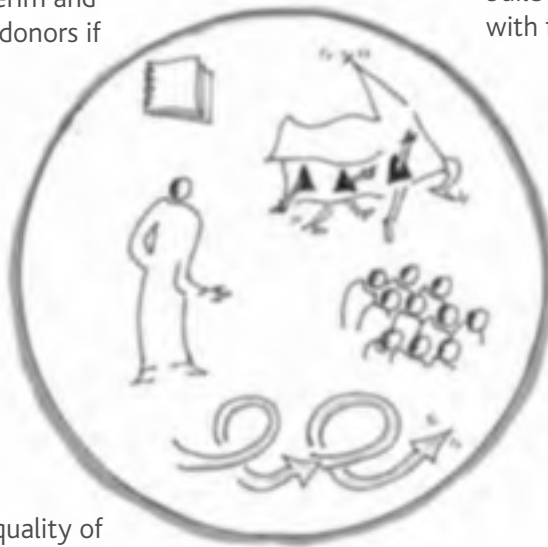
The diagram below shows the five areas a co-ordinator needs to be aware of in managing Umoja effectively. Over the cycle of Umoja these areas will require varying degrees of support.

Documentation

- Compile regular monitoring reports from each community.
- Put together interim and final reports for donors if required.

Churches

- Ensuring ownership of Umoja by leadership.
- Ensuring the churches build good relationships with their communities.



Community and local co-ordination group

- Monitor progress towards change.
- Monitor quality of relationships between church and community.
- Monitor quality of reports and documentation about community needs and plans.

Facilitators

- Monitoring the quality of facilitation.
- Coaching and mentoring.
- Providing technical support.

Process of Umoja

- Monitor the relevance of the material.
- Look at areas that need revisiting or reinforcing.
- Consider how Umoja can be repeated and replicated in other communities.

1. How to monitor and coach facilitators

Facilitators need regular support and follow-up. It can be easy for facilitators to fall back into bad habits, such as doing top-down teaching, rather than group facilitation. They can also be unaware of possible deficiencies in their facilitation, such as failing to involve women in discussions. It often needs someone else to help them see this.



This kind of support can be provided by fellow facilitators and by the Umoja co-ordinator.

Support provided by fellow facilitators

It can be very helpful to link up facilitators in small groups of three to four in a local area. The facilitators in these groups should be encouraged to regularly visit each other's communities and observe one another facilitating Umoja. In doing so, each facilitator can get invaluable feedback from their peers. It also gives them the opportunity to observe and learn from how others facilitate.

An adaptation of the self-assessment form in the Facilitator's Guide could be used as a useful tool to help facilitators observe one another and give feedback.



Support provided by the Umoja co-ordinator

In addition to peer review, it is important that you, as the Umoja Co-ordinator, see the facilitators in action in their communities. It is only then that you are able to check that they are applying their training well. Meet with them after a church or community meeting that you have observed to feed back your observations. You can advise them on how they can improve their facilitation skills, discuss what went well and what did not, and make plans for how you can work together to develop them further.

As well as seeing the facilitator in practice, it is also important to receive other forms of feedback too. Asking facilitators to fill in a regular report form, maybe after each stage of Umoja, can help you to assess how well the facilitator is doing. It is also a good idea to speak directly to the local church and community leaders, on an occasional basis, to get their feedback.

If there is a problem beginning to emerge, such as a break down in communication between the facilitator and the local church leader, it is important to know this and act on it as soon as possible. Such issues are always easier to resolve at an early stage, rather than when people have become frustrated and unwilling to change.



2. Providing support to community initiatives

A common experience of Umoja co-ordinators is that they can put so much effort into making sure the initial stages of Umoja go well that they tend to run out of energy once it comes to supporting the community in the implementation of projects. However, this is a vital aspect of the work, and communities still require a lot of training, advice, support and mentoring at this stage.

Here are three ways co-ordinators can provide support to communities at the implementation stage:

Providing specialist advice

Once communities identify issues that they want to address in their locality, or decide on initiatives they want to take, helping them to access specialist knowledge can be very useful. Specialist advice on, for example, building of water wells, when combined with local knowledge and ownership, can help ensure that initiatives are successful, and that mistakes made in other communities are not repeated.



Specialist advice can be accessed from government extension workers, other organisations and skilled community members. There are also many written resources that provide advice. (See page 117 for some helpful resources).

It is important that specialist advice is offered in such a way that it does not take away the independence of the community, or come with promises of large resources that can undermine attitudes of self-reliance that Umoja helps to develop. Before recommending a specialist agency to a community, it may be worth considering what the overall impact of the agency will be on the community.

Encouraging learning visits

Another invaluable source of information and advice is to encourage some community members to visit another community who have addressed a similar issue. By seeing what other communities have done in practice, this can help to inspire and inform the response of the community.



Providing seed funding

The provision of external funds for Umoja community projects is a controversial area, and different organisations have reached different conclusions on this. For some, any hint of external seed funding for community initiatives (a small amount of money given to help start a community initiative) undermines a community's move towards self-reliance and a breaking free from a dependency mindset. For others, seed funding can provide an extra boost that helps community initiatives happen quicker and more successfully.

Here are some principles that it may be helpful to bear in mind when thinking about this issue:

- The community should have a good history of using its own resources to support initiatives before external support is offered. They should be able to demonstrate self-reliance. If seed funding is offered before this point, it may be difficult for communities to ever become fully self-reliant.
- The community should always retain ownership of the initiative. If the amount of funds being offered is proportionately so large that the initiative essentially becomes the "donor's project", it is probably inappropriate.
- The idea for the initiative, even if not all the funding, should have come from the community. If a donor offers to pay for something that the community had not initially planned themselves, this can raise questions of long-term ownership.
- Seed funding should, if possible, be given in the form of loans. This limits funding to an amount that it is feasible for a community to repay, and also keeps the ownership and initiative of the project clearly in the community's hands.
- Seed funding should only be provided where the community has demonstrated good planning and project management skills, and where strong accountability structures are in place.
- Encourage the community to think about whether they want external funding or not. Help them to weigh up the positives and negatives of receiving external funds, and to make a well-informed and well-discussed decision. Even in emergency situations, it is important not to assume that communities will want external funding. Have a discussion with them first.
- Instead of seed funding for projects, other financial support may be more appropriate, such as enabling community members to visit other communities to learn from what they are doing, or to provide specialist training.



3. Trouble shooting

This section aims to provide some simple advice on what to do when problems arise during Umoja. Some of the advice will be relevant to you as a co-ordinator. Other advice may be more relevant for you to pass on to your facilitators when they encounter these problems.

What can you do when...

... donors are dissatisfied with the slow pace of change?

- Remind them that the process is about 'elephants', not 'chicks', and that to achieve substantial long-term change takes time.
- Provide them with stories of what change is already happening in communities. Help them to see how these changes are not one-offs, but part of a movement of change. If possible, give them examples from other Umoja communities which are already showing significant transformation, in order to build their confidence in the process.
- Ask them to come and visit the communities to meet people and see and hear for themselves whether the process is making a difference.



... senior church leaders feel threatened by empowered local congregations?

- Spend time with the senior church leaders, explaining why the local congregations are acting as they are. Help them to see the positives of this.
- Show the senior church leaders how these churches and communities have been transformed, and encourage them to visit and see for themselves.
- Work with the local congregations to help them realise how their empowered behaviour may be perceived by senior church leaders. Help them to think of ways in which they can communicate in constructive ways.

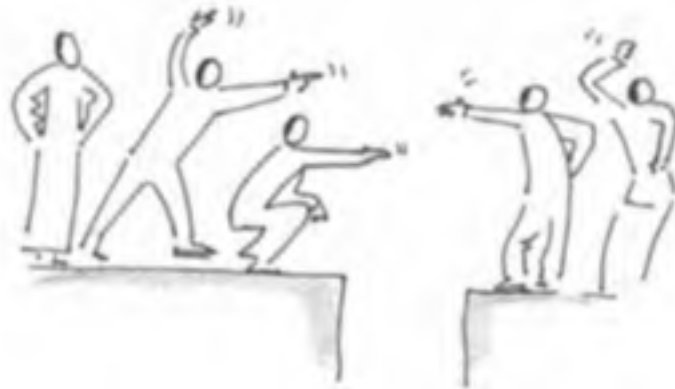


... the facilitator is not doing a good job?

- Identify with the facilitator how they can improve, and work closely with them. Maybe you could facilitate the next few stages of the process with them.
- Ask an experienced and competent facilitator to work alongside them, modelling the process and the skills needed.
- Do not let the situation continue for too long. Ultimately, it is the community that suffers from poor facilitation. If you do not think the facilitator will ever be able to do a good enough job, it is better to replace them with someone more experienced as soon as possible before the process becomes discredited.

... conflict breaks out in a community?

- Assess whether Umoja can help to resolve the conflict. Bring people together to analyse the causes of the conflict and its potential consequences if it is not resolved.
- Remain as neutral as possible. As an outsider, you may be able to ask "naïve" questions about the situation that help to challenge people's thinking on the issue.
- Bring together the churches (or faith communities) involved in the process, and see whether they can act as a catalyst for peace-building.



... the local co-ordination group members begin to reduce their level of involvement?

- Find out from them why they are not participating so much. Is the process too demanding? Are they disillusioned with the process? Are they lacking adequate support?
- Look at ways in which you and the facilitator may be able to address these issues.
- Consider ways in which you can value their contribution more publicly, such as special awards, mentions in newsletters, asking them to host visits of outsiders or enabling them to visit other communities. Consider whether a form of remuneration may be appropriate.
- If time pressures are a major issue, look at ways that you can involve more community members in their tasks. Also, encourage the community to look at ways in which they can free up the local co-ordination group members to do their Umoja work by doing other work for them, such as looking after their animals.



... the community complain about the time demands of the process?

- Help the church and the community to set clear and realistic time-frames.
- Build "rest periods" into the process, particularly during labour intensive periods of the year, such as harvest.
- Encourage the community to celebrate when major mile-stones are achieved or when key break-throughs or achievements happen. This helps people to realise that progress is being made, and that the process is worthwhile.

... key issues in the community, such as HIV or gender inequality, are ignored by the community and the facilitator?

- Work with the facilitator to educate them and make them aware of the issues.
- Provide them with skills and tools to help them facilitate church and community discussion around these issues.
- If appropriate, attend some of the discussions with the facilitator, to provide support and experience for the facilitator in handling sensitive issues.
- See the supporting manuals on HIV and other issues for help in dealing with this issue.





5. How to monitor and evaluate Umoja

How to monitor and evaluate Umoja

1. Introduction

This section covers how to monitor and evaluate Umoja and covers a range of tools which can be used with a community to gather information about how Umoja is working. While the co-ordinator will be expected to play a key role in this area, it is hoped that the approaches described below could also be used by the facilitator and the co-ordination group once they have understood and practised them.

The role of the co-ordinator in monitoring and evaluating Umoja is to:

- monitor the progress of Umoja
- organise and run the final evaluation
- document the findings of the final evaluation
- implement the learning from the evaluation
- ensure the learning from the evaluation is shared with the community and others involved with the process
- train the facilitator and co-ordination group in monitoring and evaluation methods

What are the benefits of monitoring and evaluation?



- It records lessons for the future.
- It sees if there is real progress in helping communities improve their livelihoods.
- It provides a means by which the process is held accountable to the community.
- It encourages and supports the facilitator and co-ordination team and identifies further training needs.
- It assesses the method of Umoja and whether it needs adapting or changing to suit the context of the community and the church.

A definition of monitoring

Monitoring is about collecting information that helps us to know how Umoja and the resulting projects are going. This often involves collecting information regularly from participants' records, feedback from the community on the usefulness of the projects and also reviewing budgets and expenditure. Monitoring is really useful as it provides lots of information which can be looked at at the end of the process when it is evaluated.

If you wanted to monitor a women's project which helped them live with HIV and gain business skills you would need to monitor the following things:

- How often do they attend training workshops?
- How many are applying their skills to their new businesses?
- Is their income increasing as a result of this project?
- Is their quality of life improved as a result of the project?
- Is the project keeping to the budget?



Monitoring needs to happen on a regular basis throughout the life of Umoja. The diagram on page 65 shows the key stages of when monitoring could happen and how it fits with the final evaluation.

A definition of evaluation

An evaluation comes at the end of a completed project, or at a significant mid-point in the process, and seeks to ask the three key questions shown below. An evaluation can be very helpful in enabling a community to learn from the past and plan the future direction of the process. It looks at how something was achieved and also at what difference it has made. An important part of preparing for an evaluation is to gather all the monitoring reports together and look at the changes that have happened over time. In most cases the evaluation includes interviews and focus group discussions with the community and can be carried out by a small group of local people with some experience of carrying out an evaluation.

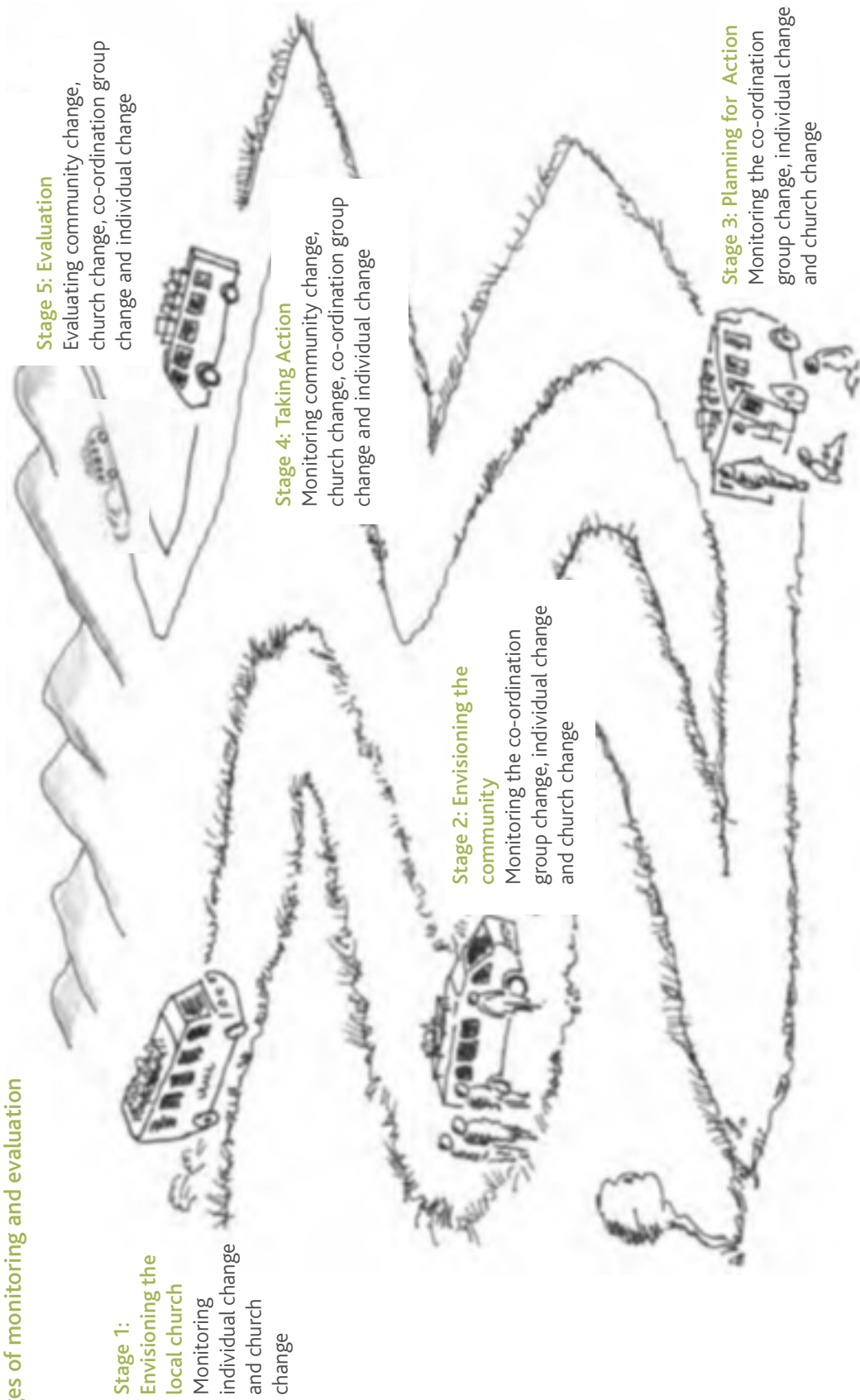
Have we made a difference?

Did we do what we said we would do?

Could we have used our skills, expertise and other resources differently?



Stages of monitoring and evaluation



Stage 1: Envisioning the local church
Monitoring individual change and church change

Stage 2: Envisioning the community
Monitoring the co-ordination group change, individual change and church change

Stage 3: Planning for Action
Monitoring the co-ordination group change, individual change and church change

Stage 4: Taking Action
Monitoring community change, church change, co-ordination group change and individual change

Stage 5: Evaluation
Evaluating community change, church change, co-ordination group change and individual change

Measuring qualitative and quantitative information

When monitoring information you need to be aware of gathering both quantitative and qualitative information. Below are definitions and examples of each type:

Quantitative information

In order to monitor effectively the progress of a project, you need to look at quantitative information, such as income and attendance numbers. For example, in the women's positive living project, this would include the level of income raised from the small businesses, the number of women participating in the programme and the number of women attending the training sessions.

Quantitative data can be taken from the completed information tables in the Facilitator's Guide. These can be referred to during the different stages of monitoring.



Qualitative information



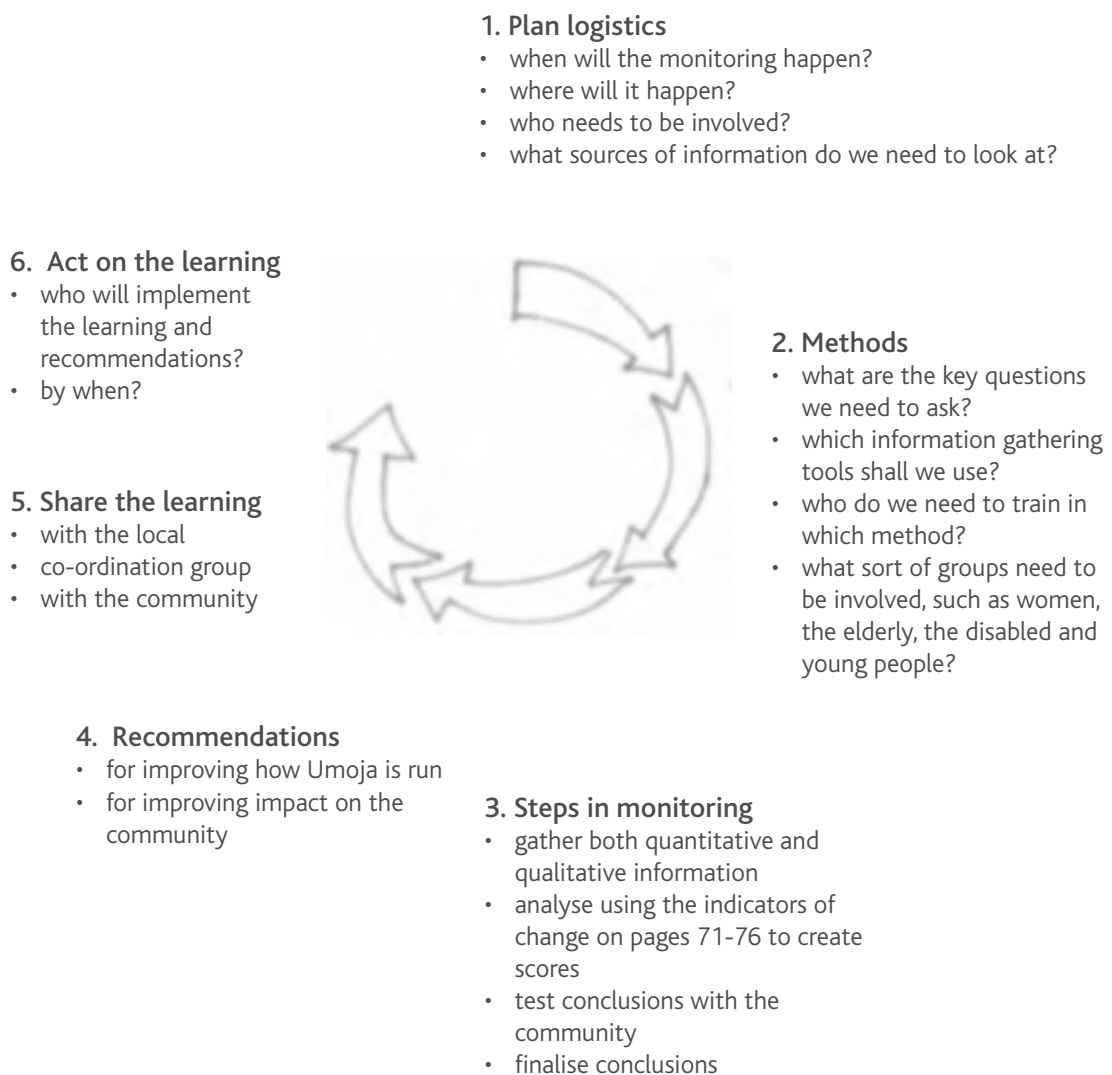
The other information you need to gather is qualitative information, such as how the women feel in terms of mutual support and encouragement through being in a positive living group. This would also include how they feel about themselves, their confidence in talking about the challenges they face, and being more open to sharing with other members of the community. Gathering qualitative information involves collecting stories of people's experience and getting them to prioritise which stories best reflect the change they have gone through.

The tools at the end of this section are an excellent resource for gathering stories and other sources of qualitative information.

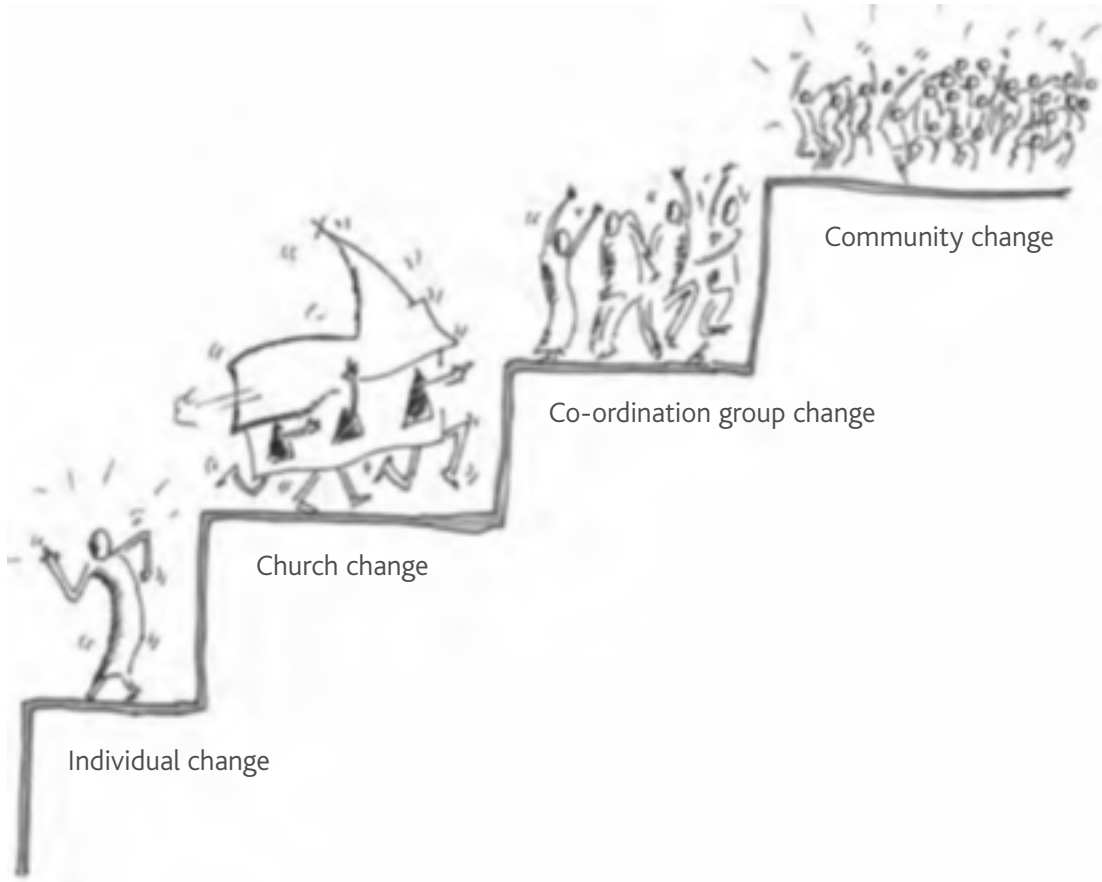
2. Monitoring

Monitoring plan

It is important to plan with the local facilitator when the monitoring will take place and how it will be done. The diagram below is a guide to the essential steps that need to be taken when monitoring the process of Umoja and its impact. It will be useful to show this diagram to the facilitators and co-ordination groups, so that they will understand how to put a monitoring event together.



Monitoring the different levels of change as a result of Umoja



The diagram above shows the different levels which need to be monitored throughout the Umoja process. When evaluating the project, all the information gathered during monitoring is used to review how the process has been, as well as to review the impact of the project.

How to use the following indicator tables

1. Decide which level you are going to look at first.
2. Check and see if the questions are appropriate to your group and whether you need to add some new ones.
3. Select the most appropriate tool to use with the questions.
4. Once you have gathered all the information, review it and use the indicator tables to score the degree of change.
5. Provide examples of evidence to back up the scores. You might also want to include any additional data from schools, health centres or local government statistics that show change.
6. Share your findings with the community to see if they agree with it or have any additional insights.
7. Write up your findings using the template on page 71.

Indicators of individual change

Key questions to be used in gathering information about individual change:

1. What have you learnt from the Bible studies?
2. What difference have the Bible studies made to your view of the church and the community?
3. What new insights have you gained from working with your community?
4. What new skills have you learnt through being involved in your community?
5. What will you do differently as a result of this experience?

Suggested tools to use with the above questions (see pages 83-89):

- Focus group discussions
- Timeline by individuals of how they have changed
- Story telling with people

How to use the table of indicators

This table should not be filled out by every individual but after gathering information from groups of individuals. This will give you a general picture of how individuals have been affected by Umoja. You can use the tables on page 71 to analyse the information and give a score for the general picture of individual change.

Indicators of individual change

Attitudes	very poor	poor	good	very good
Openness to try out something new, such as a new cropping technique, a new way of getting income, or working with different groups of people				
Openness to share with others their experience, ideas and skills so that the community can benefit				
Openness to exploring issues of faith				
Please provide evidence to support the scores above				

Knowledge	very poor	poor	good	very good
From working together, individuals have learnt from their experience and are able to apply knowledge to new initiatives				
Gained a new understanding of how to work together effectively				
Have gained knowledge of how Umoja works, what is involved and how to use the different tools				
Please provide evidence to support the scores above				

Skills	very poor	poor	good	very good
Able to work in a group and make decisions and plan together				
Able to contribute to gathering and analysing information				
Able to take on a task and see it through				
Able to learn new technical skills which can be shared with the community				
Please provide evidence to support the scores above				

Indicators of church change

Key questions to be used in gathering information about church change:

1. How has the leadership supported and promoted Umoja?
2. How has Umoja influenced the leadership of the church?
3. How have the Bible studies influenced the congregation?
4. What is the congregation doing differently as a result of Umoja?
5. What practical things are the church members doing with the community to improve livelihoods?
6. What has been the greatest success?

Suggested tools to use with the above questions (see pages 83-89):

- Focus group discussions
- Timeline by individuals of how they have changed
- Story telling with people
- Mapping
- Ranking

Once you have gathered the information from the above questions you can use the table below to analyse the information and give a score to the level of change.

Leadership	very poor	poor	good	very good
Support and commitment to Umoja				
Ability to adopt a more holistic approach to Bible teaching				
Ability to lead and motivate the church				
Please provide evidence to support the scores above				

Congregation	very poor	poor	good	very good
The extent to which they feel excited and inspired by Bible studies				
Openness to seeing things differently as a result of Bible studies, such as church life, roles in the church and relationships in the community				
The level of participation in the Bible studies				
Excitement about the interactive way of learning				
Please provide evidence to support the scores above				

Relationships	very poor	poor	good	very good
Openness of the leadership and the church to work with other churches while doing Umoja				
Openness of the leadership and the church to work with others beyond the church				
Please provide evidence to support the scores above				

Practical actions	Not at all	Rarely	Sometimes	Most of the time
An interactive Bible study style is encouraged on a regular basis				
Preaching and teaching allows congregations to explore questions and ideas for themselves				
The church as a result of this process is committed to a number of social action projects				
The church recognises it can meet most of its needs from its own resources				
Please provide evidence to support the scores above				

Indicators of co-ordination group change

Key questions to be used in gathering information about co-ordination group change:

1. What has the co-ordination group learnt from working together?
2. What has been the greatest challenge the co-ordination group has faced?
3. How has the co-ordination group overcome this challenge?
4. What does the co-ordination group value most about working together?

Suggested tools to use with the above questions (see pages 83-89):

- Focus group discussions
- Timeline by individuals of how they have changed
- Story telling with people

Once you have gathered the information from the above questions you can use the table below to analyse the information and give a score to the level of change.

Capacity of the co - ordination group	very poor	poor	good	very good
Ability to work together, gather information, plan and make decisions				
Ability to share skills, insights and experiences				
Ability to review and learn lessons from experience				
Ability to envision, inspire and encourage the community				
Ability to solve problems, ease tensions and deal with conflict in the community				
Ability to communicate to church and community leaders				
Ability to communicate and network with statutory bodies and government agencies				
Please provide evidence to support the scores above				

Indicators of community change

This section includes four tables of indicators and covers the area of community togetherness, livelihoods, health and education. It is recognised that while establishing an initiative, not all these indicators will be relevant until a project has started. However the first table on community togetherness could be used from the Community envisioning stage through to the Taking action stage.

Key questions to be used in gathering information about community change:

Please select the questions which are appropriate to the projects the community is carrying out.

1. Have the livelihoods in the community changed? If so, in what ways?
2. Has the health of the community improved? If so, in what ways?
3. Has the education of young people improved? If so, in what ways?
4. How united is the community? Give examples of this.
5. Is the community better prepared for crises or disasters? Give examples.

Suggested tools to use with the above questions (see pages 83-89):

- Focus group discussions
- Timeline by individuals of how they have changed
- Story telling with people
- Mapping
- Ranking

Once you have gathered the information from the above questions you can use the table below to analyse the information and give a score to the level of change.

Community togetherness	very poor	poor	good	very good
Ability to work together on a future vision for a better community				
Ability to make collective decisions				
Ability to identify community needs				
Ability to look out for the most vulnerable and marginalised				
Ability to plan together				
Ability to involve key community leaders				
Ability to network with other agencies and local authorities				
Ability to delegate				
Ability to share and review information				
Ability to manage and resolve community conflicts				
Please provide evidence to support the scores above				

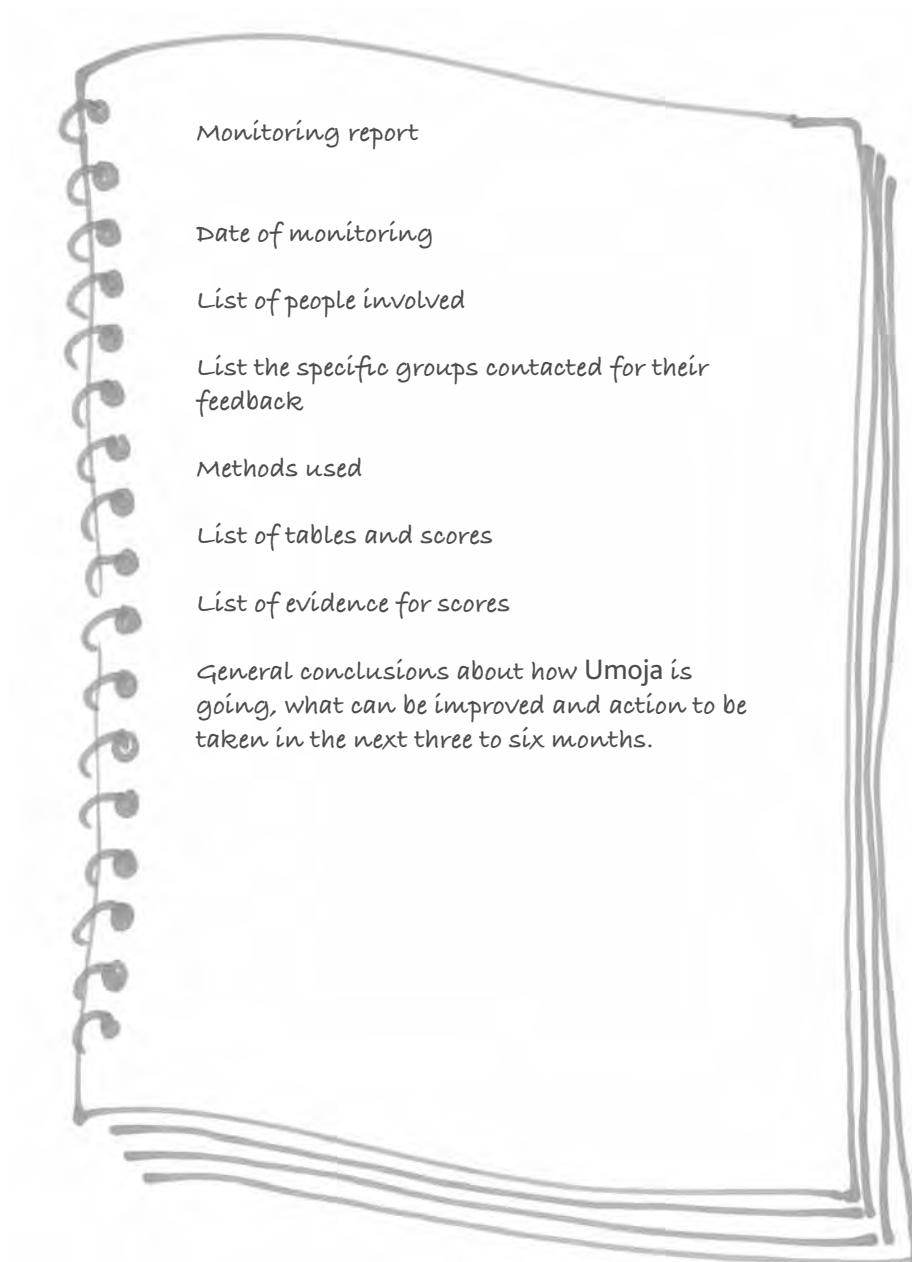
Livelihoods	very poor	poor	good	very good
Access to continuous and plentiful supply of food				
Capacity to cope with food shortage				
Access to clean drinking water				
Improvement in household income				
Improved skills for generating income				
Improved shelter or housing				
Improved sanitation and water supply				
Improved ability to prepare for and respond to disasters				
Please provide evidence to support the scores above				

Health	very poor	poor	good	very good
Improved access to primary health care				
Reduction in water borne diseases				
Reduced infant mortality				
Increased awareness of HIV and how to avoid it				
Improved personal hygiene and personal health				
Improved nutrition				
Please provide evidence to support the scores above				

Education	very poor	poor	good	very good
Overall increase in attendance in schools				
Increased attendance of girls in school				
Increased number of girls completing their education				
Increased access to vocational training for men and women				
Improved ratio of teachers to pupils				
Please provide evidence to support the scores above				

Template for a monitoring report

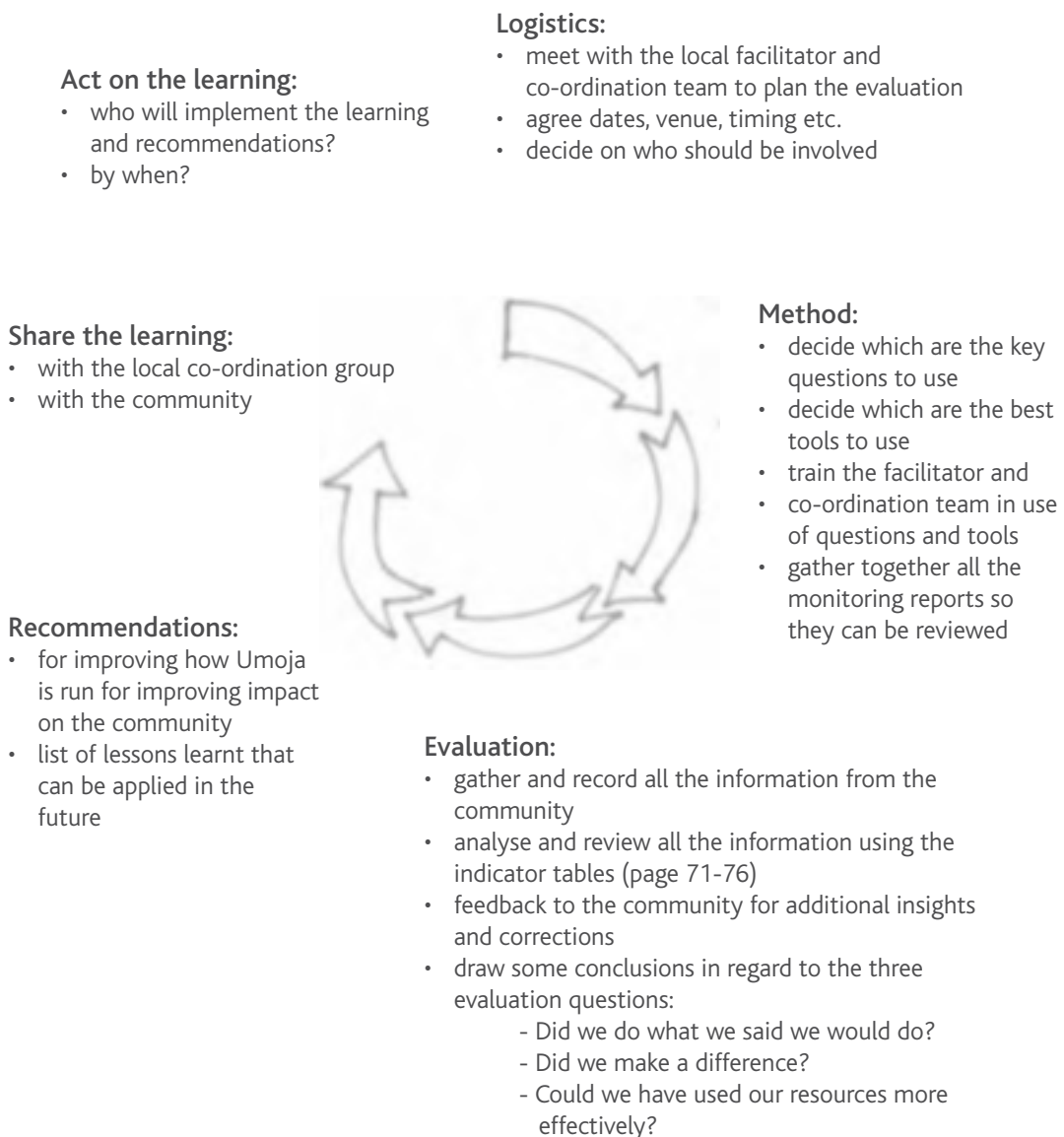
This template is only a guide but it covers the essential aspects of information required in a monitoring report. These reports should be filed and kept for use in the final evaluation of the programme.



3. Evaluation

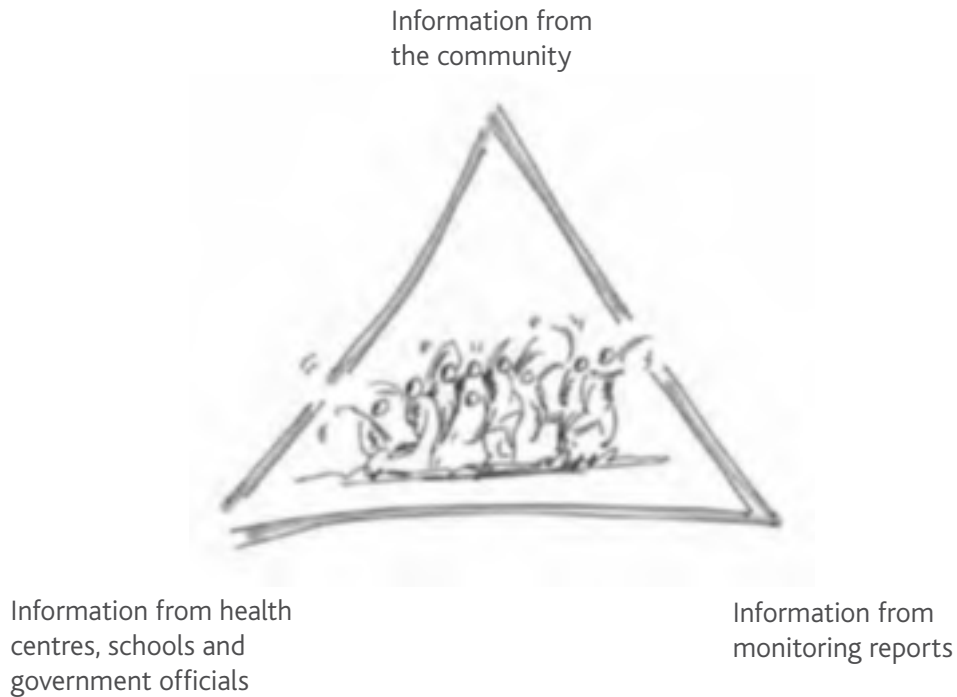
Steps for doing an evaluation

The following diagram shows the key steps for planning and running an evaluation. It is really important to plan in advance so that everyone in the community can be prepared and involved in contributing to the evaluation. Sometimes, as part of the preparation for the evaluation, it is appropriate to run a small workshop for the community on what is an evaluation, why it is important and how they can be involved.



Sources of information for the evaluation

The following sources of information need to be collected to give an overall picture of how Umoja was run and what it has achieved.

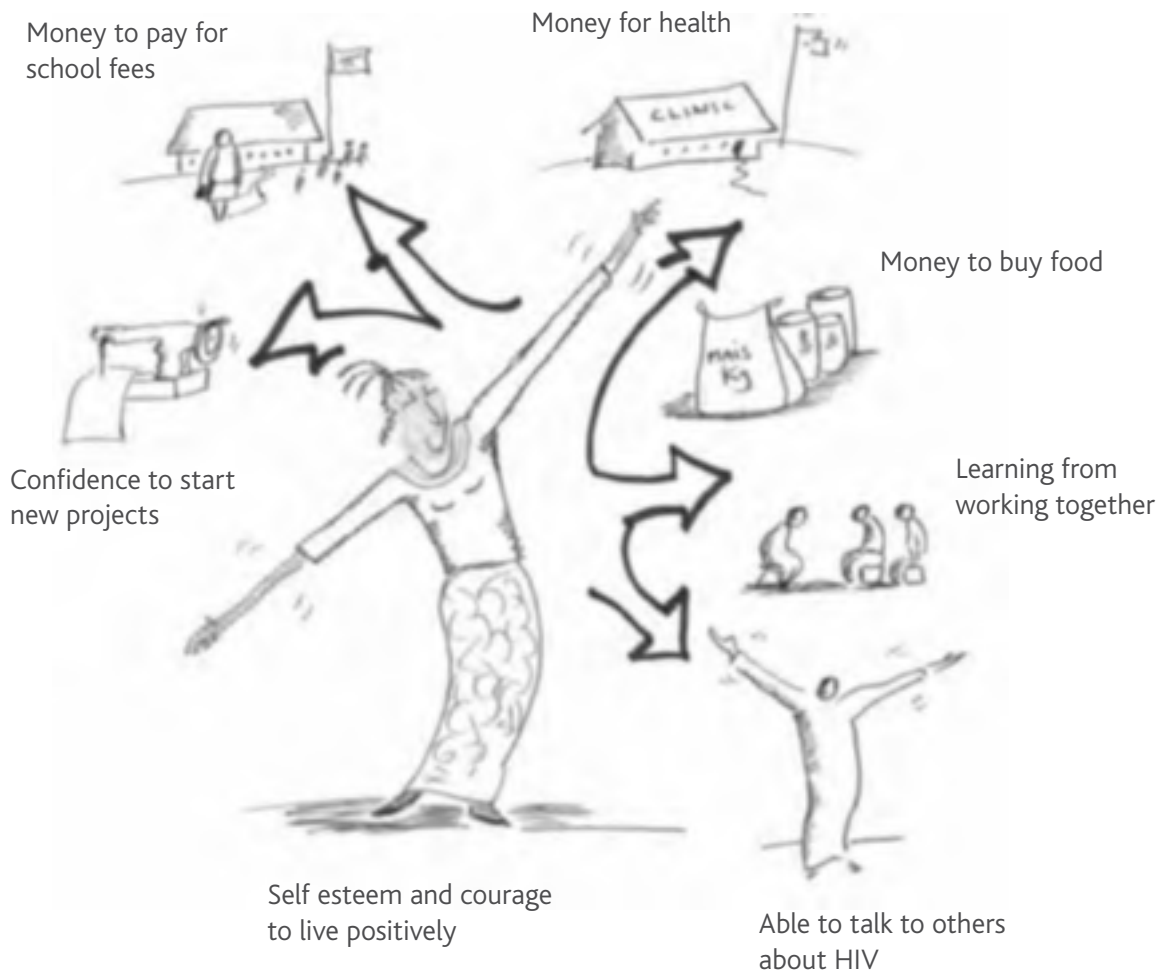


Once all the information has been gathered it might be useful to analyse it using the indicator tables (pages 71-76). This would help to give some clear indication of how the programme has gone and what it has achieved, especially when the evaluation findings are compared to the monitoring reports.

Another good way to analyse the information is using the box analysis which is described on page 86.

The results of the evaluation

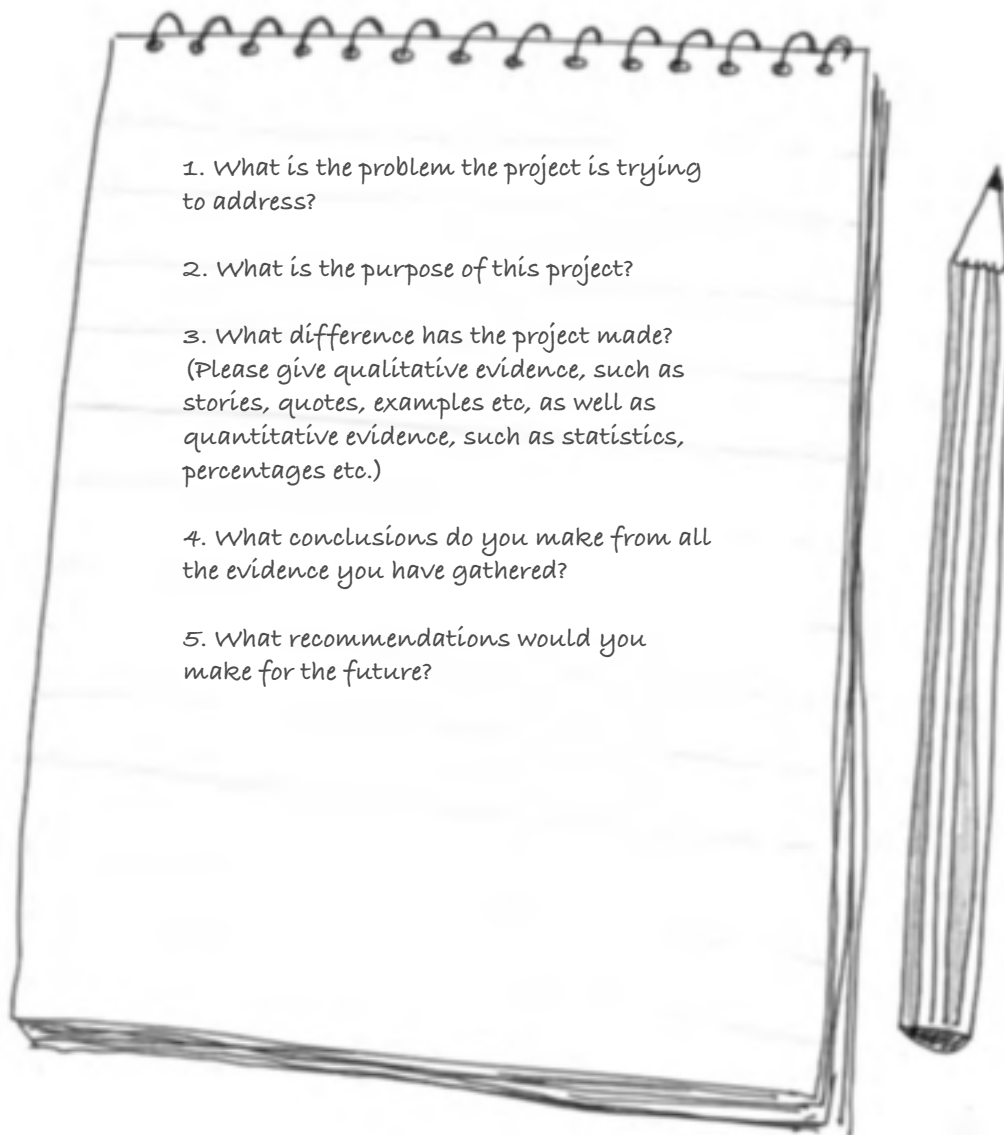
When you carry out an evaluation, it is important to list all the results that have come directly or indirectly as a result of your project. Listed below, with pictures, are some of the results that you would expect to see from the impact of a project helping people who are living with HIV. It is good to record these results with photos and stories of how people have benefitted from the project, as well as figures showing that they have better health and an improved sense of well being.



How to write a community evaluation report

Once each community has gathered the information from the evaluation, it is helpful to collate it into a report. This should be written by the facilitator and then shared with the community and its leaders. Once the co-ordinator has received reports from all the communities taking part in the programme he or she can compile a programme report.

Below are some suggested headings for the facilitator to use when writing an evaluation report.



What do donors look for?

This section considers the information donors require from an evaluation of an Umoja programme, which may be covering a number of communities. It is the responsibility of the co-ordinator to put together a report that captures both what is happening at community level, as well as how Umoja is being run across a number of communities.



The following sections should be included in a donor report:

Background to the evaluation

A summary of the background and purpose of the programme.

An overview of the different communities involved in Umoja which should include a clear understanding and description of the problem the community is trying to address. This should be supported by some basic statistics and evidence.

A summary of each community's project plan which describes why they are doing what they are doing, how they are going to do it, and how it will be organised.

The evaluation

An outline of the scope of the evaluation of the programme and key questions it poses.

An overview of the methods used in the evaluation across all communities.

Specific findings in regard to what has changed in the communities as a result of Umoja with concrete evidence and examples.

Conclusions and recommendations for what needs to be strengthened and improved.

Tips

1. A common mistake in evaluation reports is to list all the activities that have been carried out and not the changes that those activities have led to.

2. Do not make the report more than 25 pages because donors will lose interest if the document is too long.

3. Make sure the executive summary at the beginning of the document briefly outlines the results of the evaluation.



4. Tools for monitoring and evaluating a project

In order to assess whether individual, church, co-ordination group and community change is happening, the following tools can be very helpful. It is not essential to use all the tools, but a combination of them will give a good picture of what has happened in the project. When writing an evaluation report it is really useful to explain which tools you have used and what specific findings they have given.

a) Focus group discussions

Divide the community into small focus groups according to gender, age or racial background. Agree on a set of questions for facilitating the discussion (for more information see focus groups on page 85 of the Facilitator's Guide).



b) Telling stories of significant change

This is a simple method which involves a group sharing stories of changes they have seen in the community as a result of this project.



A good way to introduce this tool is to use a metaphor like a newspaper, showing all the different stories that show changes that have happened. Then explain how this method works to a small group who can try it out and then become facilitators in a large community group meeting.



Ask the group the question below and get them to think about a story which shows a significant change.



If possible, ask someone to write down each story as it is told. Once the person has finished telling their story, ask the group as a whole to decide on a title for the story and to agree a few key points for why they think the story is significant. Write these down too.



The stories can be gathered either from individual interviews or from a group. One of the advantages of a group is that one story can spark a host of other stories.

Once all the stories have been told and written on cards, encourage the group to select the top three to five stories they think reflect the most change. In some cases, it may be worth doing this exercise for each community project. It may also be useful to have a collection of stories about the challenges and negative aspects of the community project.



c) Pictures

This is similar to the activity of celebrating our community with pictures in the Facilitator's Guide, but you focus on the life of the project and what it has done through drawing pictures. The pictures are then compared and discussed to see what the common themes are, both positive and negative.



d) Box analysis tool

The purpose of this tool is to review how a particular activity or project has gone and what considerations need to be given to make it better in the future.

Essential steps

1. Break the group into small groups. This works best if you divide the group according to the different roles they played in the process.
2. Ask each group to draw a picture of a form of transport which best represents how they think the project has gone.
3. Give each group coloured cards labelled Strengths, Weaknesses, Opportunities and Threats. Ask them to brainstorm their thoughts and opinions on the project, writing their comments on the appropriate cards.
4. Ask each group to present their mode of transport picture and their box analysis to the whole group.
5. As a group discuss the common themes and write them up on a large sheet of paper.
6. Discuss what short term actions need to be carried out to improve the project (next 6 months).
7. Discuss what long term actions need to be carried out to improve the project (next 12-18 months).
8. Celebrate the achievements that have been highlighted in the exercise.



Example of a small community organisation (a mothers' union) using the box analysis tool

<p>Strengths</p> <ul style="list-style-type: none"> Work well as a team Have good understanding of community needs Always ready to respond to a crisis Good sense of humour Committed to studying the Bible Meet each others' needs Wonderful singing group 	<p>Weaknesses</p> <ul style="list-style-type: none"> Organisational skills Financial systems Filing Talking too much
<p>Opportunities</p> <ul style="list-style-type: none"> To work in partnership with Catholic church on an orphanage project To perform at an inter-denominational singing event To initiate in every member's village a positive living programme for people living with HIV 	<p>Threats</p> <ul style="list-style-type: none"> Civil conflict between different tribes Bad harvest Ill health Competing needs from within the church



e) Evaluating using a timeline

The purpose of this tool is to review a project from its beginning and to record the high and low points and achievements. It takes about one hour to complete.

You will need large sheets of paper stuck together as one long sheet, and marker pens.

Essential steps:

1. Roll the paper out on to tables or on the floor and explain that one end of the paper represents the beginning of the project.
2. The group draws a line from this point up to the present day. In doing this, they need to mark on the key events, both positive and negative of that period.
3. Encourage the group to draw or stick on pictures to symbolise the positive and negative experiences.
4. When the line is complete, encourage the group to discuss what contributed to the positive and negative experiences. Ask them to explore what they have learnt and what would they do differently in the next project.

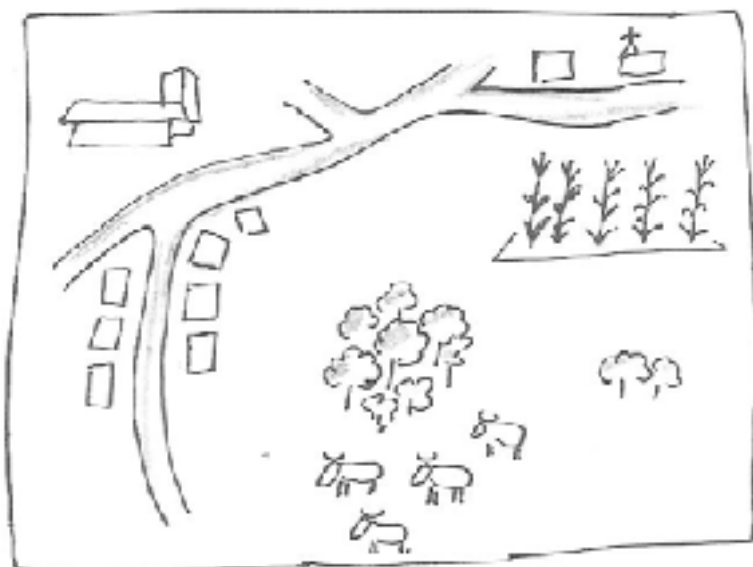
Separate timelines can be done for the church and the community or can be combined. At the end of the discussions, it can be a good opportunity to invite some prayer and reflection on what God has been doing.



f) Evaluating using mapping

The purpose of this tool is to discover what are the biggest changes in the community. It takes about 30 minutes to complete.

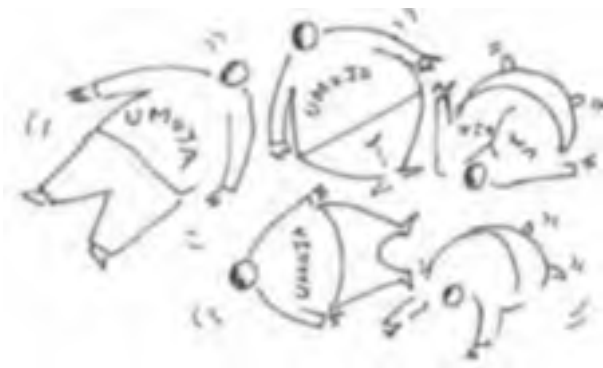
You will need large pieces of paper and marker pens.



Essential steps:

1. Split into groups of seven or eight people.
2. Give a large piece of paper to each group and ask them to draw a map of the area, marking roads, main features and good areas.
3. Ask the groups to brainstorm what are the biggest changes in the area since the process began and draw them on the map. Discuss which changes are as a result of the process.
4. Each group then has four votes to allocate to what they think are the biggest changes.
5. Ask each group to feedback and record the results on their map.
6. If possible, encourage the whole group to draw one map that summarises the feedback from the other maps.

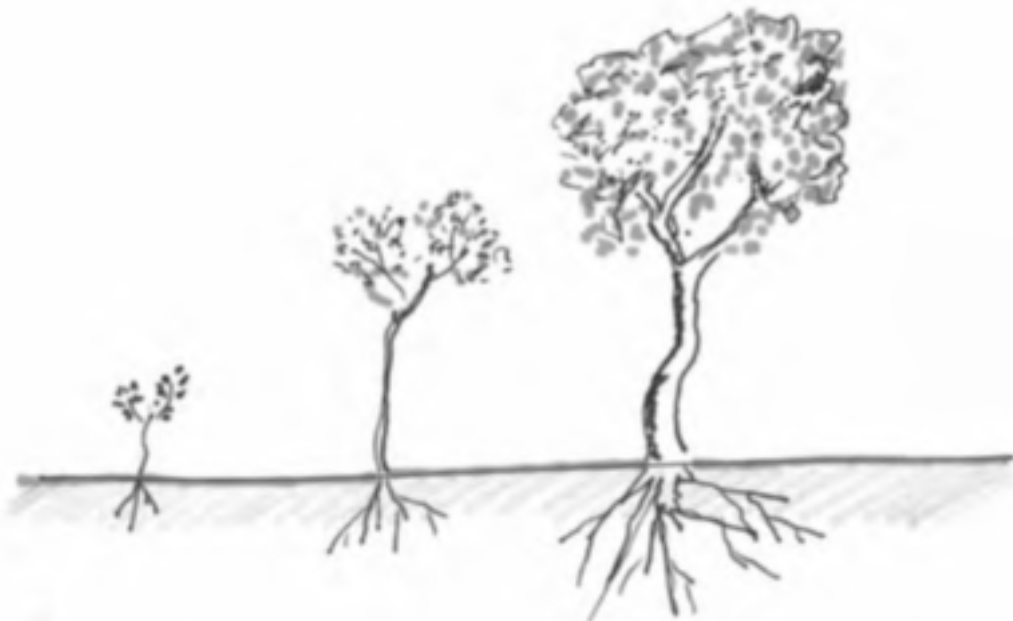
6. Expanding and adapting the Umoja programme



Expanding and adapting the Umoja Programme

Introduction

Umoja can have a dramatic impact on the life of individual churches and communities. With good support, commitment and focus from the church denomination or Christian organisation facilitating Umoja, it can grow to have a dramatic impact on whole districts, regions, and even whole countries, as hundreds of churches and their communities engage with the process. The key is to establish Umoja at the heart of the vision, structure and thinking of the organisation.



For this to happen, the organisation facilitating Umoja (whether a church denomination or a Christian organisation) needs to explore the following key areas:

1. Helping the organisation's senior leadership to fully own and lead Umoja.
2. Adapting church and organisational structures to help Umoja to grow.
3. Helping local church leaders see that engaging with Umoja is an integral part of their ministry.
4. Developing more people who are able to train facilitators.
5. Facilitating visits to Umoja communities.
6. Adapting Umoja to specific contexts.

1. Helping the organisation's senior leadership to fully own and lead Umoja

Earlier in the book, we explored how to help senior church leaders catch the vision for Umoja and then envision others. To significantly increase the number of Umoja communities, senior leaders need to move from being envisioned and committed to Umoja, to being the owners and leaders of it within their organisation.

Here are a few ways in which you could help them to do this:

1. Involve them in evaluating the first Umoja churches and communities.

This can be a helpful way of getting them to give focused time to evaluating and analysing the impact of Umoja. It can also help them to think of its implications for the future direction of the programme and organisation.

2. Take them to see what is happening in the communities to re-envision them.

If it is difficult to involve the senior leaders in the evaluation process, it may be easier to get them to visit Umoja churches and communities. Seeing what is happening and hearing stories of transformation from community members can make a huge difference to their desire to support and scale-up their church or organisation's commitment to Umoja.

3. Encourage them to re-evaluate the vision and mission of the church or organisation and its various departments in the light of learning from Umoja.

Umoja can demonstrate a totally different approach to church development work and even to church pastoral work. Re-evaluating the mission of the whole denomination or organisation in the light of Umoja principles, such as participation, empowerment, being church-initiated, and sustainability, can lead to some dramatic change.

4. Encourage them to include Umoja as a key part of their strategic planning and resource allocation.

Often, Umoja programmes can begin as a small project bolted on to the side of an organisation's development department, funded by external donors. However, for it to become part of the life-blood of the organisation, it is vital to help senior leaders to think through how they can integrate Umoja into the core strategies of the church or organisation, and to begin to prioritise allocating their own resources to it.



2. Adapting church and organisational structures to best enable Umoja growth

Once senior leaders are fully owning and leading Umoja, it is important to assess the current structures of the organisation (whether it is a church denomination or Christian organisation) to see whether they are best suited to enabling the growth of the Umoja programme.

In many church denominations, there is a separate development department and a separate church ministry department. In such cases, careful thought needs to be given as to who should have responsibility for managing Umoja.

Two approaches to expanding Umoja within a church denomination can be to either keep it within a development department of the church or keep it within a church ministry department.



Church development department



Church ministry department

The table below outlines some of the advantages and disadvantages of working through these departments.

Approach	Advantages	Disadvantages	Comments
Umoja in a development department	Helps the development department have a stronger link to local churches. Umoja can draw on a range of technical support from the development department (eg health, water and sanitation, agriculture, and income generation).	Perceived as yet another resource which has lots of funding from donors. Perceived by some clergy as distant from the local church.	Some church denominations that have chosen to significantly expand their Umoja programme have decided that this is the most appropriate focus of their development expertise, and have begun to scale back on their other more sectorally specific development activities.
Umoja in a ministry department	Makes Umoja more central to the life and ministry of the local church. Tends to get more local church and church leader support.	Can be more difficult to access technical support. Can be more difficult to access seed funding because of the lack of donor relationships by the ministry department.	In some church denomination contexts, Umoja started off as a programme within the development department but once the senior leadership decided to expand the programme across the whole church, they brought it into one of the church's ministry departments.

In some cases in the Asian context, Umoja can only be run through a local community based organisation.

Area level Umoja co-ordinators

As the Umoja programme expands, it will not be possible for one Umoja programme co-ordinator to train and manage all the facilitators. It will be necessary to have area or regional level co-ordinators who have responsibility for working with facilitators in a certain area.

A possible structure for managing area level co-ordinators has been created by a church denomination in Uganda. Area-level programme co-ordinators are line-managed by the national Umoja programme co-ordinator, but are based in the church's area offices, and have daily contact with other area church staff. This means that they are involved in key area meetings where they can promote Umoja, and can meet regularly with the senior area leadership. At the same time, they are still managed by someone with specialist knowledge of their work.



Growing and maintaining key staff

Umoja empowers people and gives them new skills and confidence. It is, therefore, not surprising that Umoja programme co-ordinators are seen as key people in their church or denomination and are promoted to other work. Their departure can present a challenge to the Umoja programme.

From the outset, denominations and organisations need to be thinking of how they can be growing new leaders to replace those who move on. They also need to consider how strategic they view the Umoja programme. If church leaders see it as key, then they need to think carefully before moving staff away from Umoja into new roles.



3. Helping local church leaders see that engaging with Umoja is an integral part of their ministry

To expand Umoja across a geographical area or a denomination, it greatly helps if local church leaders see Umoja as a key way of helping them carry out their ministry. If Umoja is just seen by local church leaders as an initiative of the development department, or a Christian organisation, which they are asked to get involved with, the expansion of Umoja will always be limited.



However, where Umoja is seen by church leaders as bringing transformation to their churches and communities, helping to increase giving and commitment to the church, helping to equip and motivate church members to active service in the church, and helping to give the church a clear and valued role in the life of the community, there will be no shortage of local church leaders wanting to start Umoja.

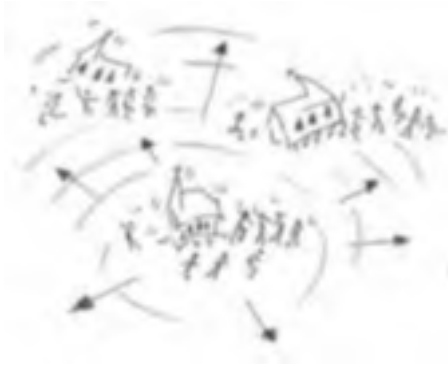
Some ways of helping local church leaders catch this vision are:

1. Arrange for local church leaders to visit churches and communities where Umoja is already happening

We have mentioned already how effective such visits can be in inspiring people (see page 19). If such visits are then followed up by workshops that help the local church leaders to reflect on what they have seen, heard and learnt, and to think of how they can respond, this will help to encourage many more churches to start Umoja in their communities.

2. Encourage local church leaders involved with Umoja to share their stories at area church gatherings

When church leaders hear what has happened in other churches through Umoja, this can inspire them to get involved themselves.



3. Encourage Umoja churches and communities to "pass it on" to neighbouring communities

Once a church and community begin Umoja, neighbouring communities start to see the positive impact, and want to do it too. Helping the Umoja church and community share their knowledge and experience is a very simple and fast way of growing the number of Umoja communities.

4. Identify "champions" to promote Umoja

In some contexts, having an influential Christian leader who is pro-active in promoting Umoja can be very helpful, whether that is in meetings they attend, or services they speak at. Taking them on a personal visit to see communities transformed by Umoja, and giving them regular updates, enables them to speak in an informed way.

Similarly, encouraging area church leaders, who may have responsibility for a number of local church leaders, to support and promote Umoja can be very effective.



5. Getting media coverage of Umoja

Using the media to share stories of what is happening in Umoja communities can help to reach a wide audience and give credibility to the programme. Such media could range from area church newsletters to national newspapers and radio programmes. Such coverage can also greatly encourage the communities themselves, helping them to realise all that they are achieving.

Obviously, however, in contexts of political, ethnic or religious sensitivity, the value of media coverage needs to be assessed against the potential dangers.

6. Encourage theological colleges to teach Umoja as part of their training of church leaders

Some denominations have included a module on Umoja in their theological college curriculum. They teach all students the biblical basis, theory and practice of Umoja. This means that all new church leaders are equipped to facilitate Umoja in their churches. Where training is given to those who are already church leaders, there is the benefit of them being able to immediately apply their training.

4. How to develop trainers of Umoja facilitators

As more churches and communities become interested in Umoja, there will be a need for more facilitators. To meet this demand, it will not be feasible for one person to do all the training, preparation and mentoring of the facilitators. Others will need to be trained to carry out training of the new facilitators.

These “trainers of facilitators” will normally come from amongst the first group of facilitators, those who have shown particularly good understanding of the process and the ability to facilitate others.

A good starting point is to provide them with the Facilitator’s Guide (if they don’t already have a copy) and sections 3 (How to recruit and train facilitators) and 5 (How to monitor and coach facilitators) from this manual.

In addition to this, you may want to consider giving them the following support:

- Mentoring. (For example, when running training, involve them as a co-trainer, and give them feedback on how their training went.)
- Accompaniment. (For example, attend their training workshops and provide feedback.)
- Providing further training for them on facilitation skills. (For example, you could use the PILLARS Facilitation skills workbook - see page 117 for details.)



5. How to facilitate visits to Umoja communities

Visits to communities to see Umoja in practice can be a very effective way of inspiring people and encouraging them to get involved themselves with Umoja.

Here are some helpful guidelines:

1. Choose a community to visit

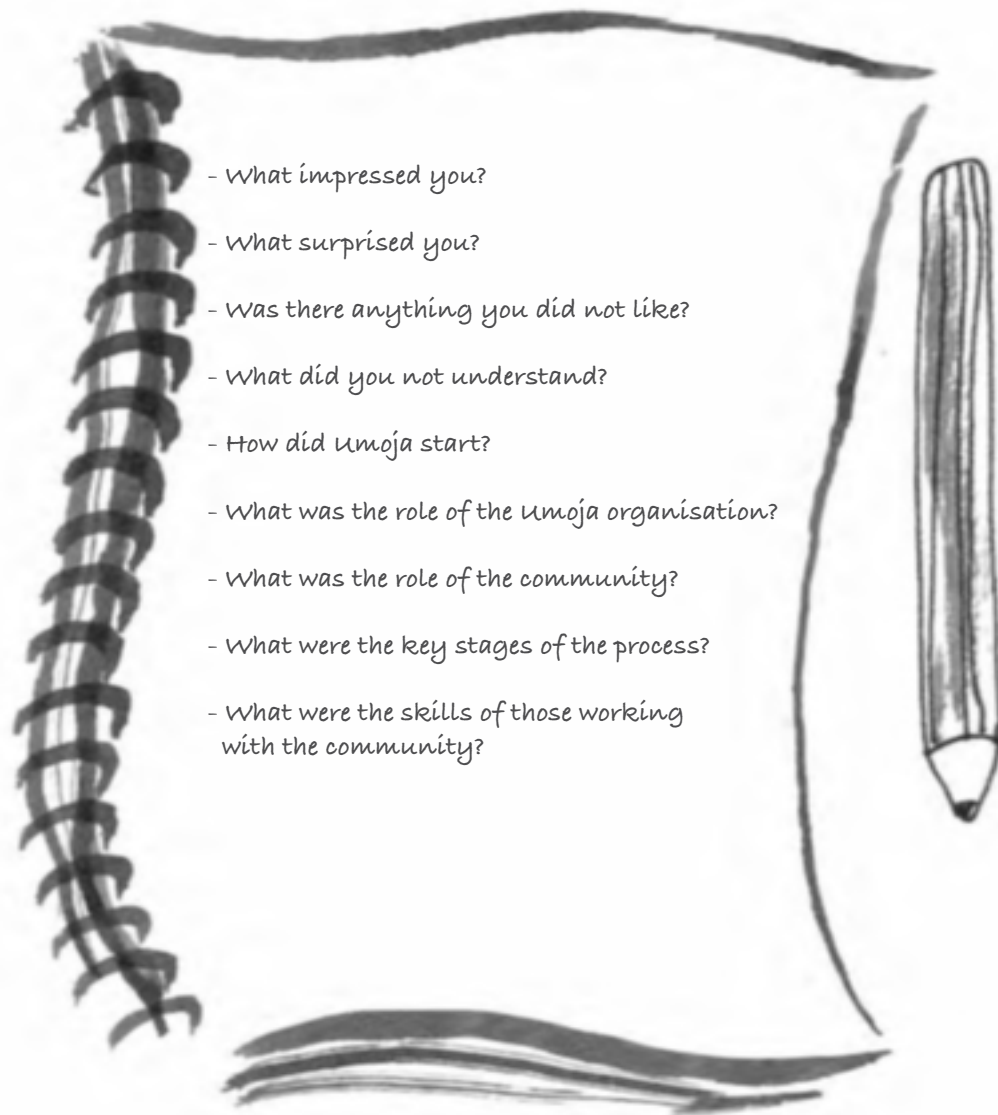
Visit the community to assess its suitability and the lessons that could be learned by others visiting. Key questions to ask when assessing the suitability of a community are:

- Does this community provide an inspiring example of Umoja?
- Are there church and community members who will be willing to talk about their experiences?
- Are there people (such as the facilitator, the local church leader or the local co-ordination group) who can explain the Umoja approach and answer questions?
- Are there other Umoja communities nearby? If so, could people visit the different communities to see how the approach has worked in different contexts?
- Are there lessons from the Umoja community that will be relevant to the context of those visiting it?
- Are there any reasons why receiving a visit may not be helpful to the community? Can these reasons be addressed before the visit or should a different community be chosen?
- Do you have a plan in place for supporting participants if the visit inspires them to want to get involved in Umoja in their own communities?
- How will you organise the logistics of the visit? Consider such things as travel, food and accommodation.
- In addition to reimbursing the expenses incurred by the host, will an honorarium or fee be expected or appropriate?

2. Hold a pre-visit workshop

It may be helpful to hold a pre-visit workshop for those who will be participating in the visit to explore principles of Umoja and provide people with a basic understanding of the Umoja approach.

During the workshop, help the participants to develop a list of key questions that will help them reflect both during and after their visit. These could include questions such as:



3. During the Visit

During the visit, seek to ensure that the participants meet with a wide variety of different people from the church and community. For example, it may be helpful to participants to hear the reflections of community leaders, church pastors, church members, women, children, etc. Children sometimes find it difficult to express themselves with adults around, so it is important to find ways for them to do this safely.



4. After the Visit

Immediately after the visit (the next day if possible), hold another workshop to help participants to reflect on what they have seen and learned and to think of what they will do as a result. This could be written up as an action plan that could then be shared with others. Plenty of time should be allocated for this. The process of reflection should not be rushed.

Follow-up from the visit is also crucial if the benefits from the visit are not to be lost. You could, for example, contact the participants about their action plans within two months of the visit, and where possible, offer support and advice to help them implement their plans.

6. Adapting Umoja to Specific Contexts

Introduction

It is important to think about the context in which you will use Umoja, and to adapt the materials to fit. The Facilitators' guide has not been written as a blue-print, that everyone must follow exactly. It is hoped that each group using Umoja will combine it with their own unique experience to develop a new process that works for them in their context.



For example, the approach to Umoja outlined in the Facilitator's Guide may work, as it is, very well in a rural village where the church is a recognised and respected part of that community. However, the process may need some adaptation for it to work in an urban setting, or in a setting where the church itself is marginalised or persecuted.

In this section, rather than trying to give an exhaustive account of how Umoja can be adapted to meet every context, we will focus on the experience of practitioners in two areas:

- Contexts where the local church is marginalised and legally restricted in its activities.
- Urban contexts where "community" can be more fragmented.

This may give some ideas of how Umoja can be adapted to other contexts too.

a) How to use Umoja where the church faces legal restrictions



In many parts of the world the local church faces legal restrictions as to what it can do in the community. It may be illegal, for example, for Christians to share their faith, or for people of other faiths to convert to Christianity. It may also be the case that the local church is not allowed to engage in social action.

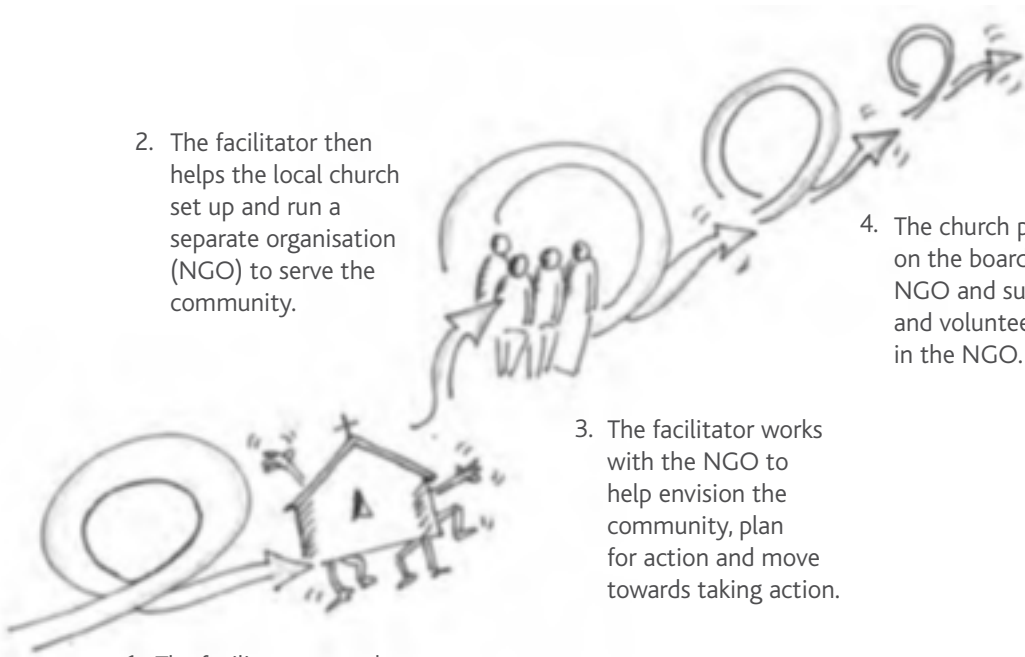
In such a context, the following approach is recommended:

2. The facilitator then helps the local church set up and run a separate organisation (NGO) to serve the community.

4. The church plays a role on the board of the NGO and supply staff and volunteers to work in the NGO.

3. The facilitator works with the NGO to help envision the community, plan for action and move towards taking action.

1. The facilitator starts by working with the church, envisioning them and motivating them to see their Christian mandate to serve their community.



Setting up an NGO (non-governmental organisation)

The NGO should be funded and resourced by the local church or churches from the beginning. It should not be reliant on outside funding, and it should be accountable to the local churches. Sometimes NGOs are set up and then become independent of the church, doing their own thing and losing connection with the church that established them. In the Umoja approach it is really important that the NGO is accountable to and supported by the local church – that it is the vehicle of the local church for serving its community.

On the right are the training priorities that the facilitator must consider when training a church to set up an NGO.



The church members chosen to help co-ordinate the activities of the NGO should receive training in:



The remaining stages of Umoja can take place largely unaltered, but with the newly formed NGO being the catalyst for community mobilisation. A key part of the NGO's role will be to ensure that the church is kept informed and involved in the process. The Bible studies in the Facilitator's Manual could be used at each stage with the church, as well as providing an important reflection tool for the NGO members.

b) Adapting Umoja for an urban context

Benefits of doing Umoja in towns and cities

Co-operation between informal networks and interest groups

Access to materials and resources for income generation

Access to large and diverse markets



Large opportunity to work with different groups

Access to a large source of diverse skills and expertise

Challenges of doing Umoja in towns and cities

Competing demands of an urban lifestyle

Mobile population and sometimes transient population

Some communities are not clearly defined in geographical areas



Some of the more vulnerable and marginalised groups are less obvious to identify

Communities depend on cash economy from the sale of goods or labour

In designing an Umoja programme in towns and cities it is important to recognise the benefits (listed on the previous page) to see how these can be built upon and used to good effect. Also it is important to recognise some of the challenges which might limit the scale and scope of Umoja, as compared to its use in rural areas.

Tips for working in towns and cities

1. Because communities are less clearly defined, it may be more appropriate to work with distinct groups such as women's self help groups, street traders, young people and particular groups of low income labourers.
2. It may be appropriate for a small co-ordination group to be formed for each of these distinct groups.
3. The programme should seek to build on the opportunities that are available in towns and cities to generate income for small groups and vulnerable individuals. Such activities could include:
 - setting up savings clubs for groups
 - self help groups and co-operatives
 - small business training
 - vocational training.
4. Where there are distinct communities within towns and cities there may be opportunities for improving services and provision of infrastructure. Such activities could include:
 - lobbying for better services to local authorities
 - improved access to water and electricity
 - improved housing
 - securing the rights to housing and property
 - improved water and sanitation
 - improved access to education for children
 - improved access to health services and clinics.
5. HIV and AIDS and tuberculosis tend to be more prevalent in the cities, and where they are identified as key issues, the following initiatives could be explored:
 - setting up voluntary counselling and testing (VCT) centres
 - HIV and AIDS awareness raising activities
 - alternative income activities for commercial sex workers
 - support and income generating activities for people living with HIV and AIDS.
 - provision for widows and orphans of housing, education and income generation.

The process of using Umoja in towns and cities is quite similar to the process used in rural areas. The main difference is largely in defining which groups to work with. Where there are distinct communities, it is a matter of finding out how united they are as a group so that something can be achieved.

Final thoughts

He has showed you, O man, what is good.
And what does the Lord require of you?
To act justly and to love mercy
and to walk humbly with your God.



Micah 6:8

We pray that you will have the strength to stick it out over the long haul - not the grim strength of gritting your teeth but the glory-strength God gives. It strength that endures the unendurable and spills over into joy, thanking the Father who makes us strong enough to take part in everything bright and beautiful that he has for us.

Colossians 1:11 (The Message)



Appendices

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A. Key roles in the Umoja process

As there are lots of different people involved in Umoja, it is helpful to list what part each role plays in the process. It is important that women as well as men are involved in these roles.

i) Programme co-ordinator

The programme co-ordinator manages the overall Umoja programme on behalf of their church denomination or Christian organisation.

Their role is:

- to liaise with senior denominational church leaders about the process
- to work with senior church leaders in identifying appropriate local churches and communities to work with
- to recruit the local facilitators
- to ensure those training the local facilitators are well supported, and that the process is adapted to the local context
- to monitor and evaluate the programme
- to communicate regularly with senior church leaders and the wider church so that there is a growing interest and commitment to the process to find what funding is necessary for the programme.



ii) Trainer

The trainer is someone experienced in Umoja. (They may be the programme co-ordinator). Their role is:

- to train and support a number of facilitators.

iii) Local facilitator

The local facilitator may be from outside the community, or be a skilled and credible person from within the community. Their role is:

- to work with a local church and community at grass roots level in facilitating them through the stages of Umoja.



iv) Local church leader

Their role is:

- to work alongside the facilitator in envisioning the church for action and in relating to community structures.

NB In some situations, where the church leader has facilitation skills (and not just preaching skills), it may be appropriate for them to be the facilitator.

v) Local church

Their role is:

- to engage fully in Umoja through Bible studies and activities
- to initiate and resource local projects as a way of showing the community what is possible
- to encourage all community members to be involved in Umoja
- to be active community members in helping to implement community actions.

vi) Community

Their role, guided by the facilitator, is:

- to identify and analyse the needs and resources in their community
- to make decisions together
- to get involved in implementing those decisions.

**vii) Community leaders**

Their role is:

- to encourage high levels of community participation in Umoja
- to be part of the decision-making processes
- to help with the implementation of projects.



viii) Local co-ordination group

This is a group elected by the community who provide support to the facilitator. Their role is:

- to help to organise community meetings
- to co-ordinate the gathering of information
- to ensure there is regular community reflection on the process.

ix) Senior church leaders

The role of the senior church leaders of the denomination or network of the local churches going through Umoja is:

- to promote Umoja within their denomination or organisation through sermons, meetings, etc
- to ensure there is adequate staffing and resources to enable the process to happen
- to monitor the programme regularly at senior level committee meetings
- to visit Umoja churches and communities
- to plan for and enable the growth of the programme throughout the churches they are responsible for.



B. Stories of transformation

Here are two stories showing the impact of Umoja type programmes - one is from Africa and the other is from Asia.

Case study: Olkeri community cattle dip, Narok, Kenya



Olkeri is one of many communities in Narok that has been through the Umoja process. The process was started in 2000 and the significant outcomes evaluated in July 2006.

The cattle dip at Olkeri had originally been supplied by the government and after a while fell into disrepair. During the Umoja process, the community identified it as one of their priorities in their action plan.

An important part of the process was encouraging the community to analyse why the cattle dip had fallen into disrepair and what they could do differently to stop it happening again.

The parents of children in the local schools decided to take responsibility for the repair and setting up of the cattle dip as they were all livestock owners and saw the value of the dip running again. They decided to make the running of the cattle dip accountable to the community. They developed rules and regulations for the use of the cattle dip and agreed a fee for its use. They interviewed for a new supervisor who would be paid from the income generated by the cattle dip and would be required to report any members of the community who failed to follow these rules and regulations. They established a fining system for breaking the rules which has been successfully implemented.

Impact

The dip has contributed directly to the following results:

- A decline in major livestock disease over the last three years. This has resulted in an increase in herd size, and improved household incomes.
- The dip has generated enough income for the wages of the supervisor and supply of dip treatment.
- The income has been enough to contribute to improving the classrooms and other aspects of the school.
- The parents gained a number of skills from the process, including planning and budgeting, interviewing and selection, and setting up systems of accountability.

There have been other far reaching outcomes as a result of the Umoja process:

- Construction of the old church building at Olkeri centre has been completed and a new church building for a congregation of 60 members has been started.
- At Olkeri, three new permanent classrooms have been built and are in use.
- Many members of the community have begun to improve their livestock, especially through introducing improved breeds.
- In 2000, there were no self help groups. Now eight active groups have been formed and are running small scale businesses, generating cash to meet domestic needs.
- The community appointed a development committee that meets monthly and is comprised of men and women.

Case study: Wholistic Development Organisation (WDO), Cambodia

Background

In Cambodia, in the 1970s, the oppressive Khmer Rouge regime reduced people's ability to care for their families, to make community decisions and to participate in community activities. As a result, responses of local churches to needs in the community are often relief orientated, which creates dependency.

Wholistic Development Organisation (WDO), a Christian organisation, wanted to challenge dependency and facilitate local churches to empower communities to take action. They trained Christian facilitators, who then envisioned local churches. The local churches identified six members to form a Christian core group, which worked with the community to identify problems and possible solutions. The facilitators and Christian core group provided support to communities as they addressed their own problems.

Aim of WDO's work:

To establish Christian core groups to facilitate community initiatives that contribute to food security, improved income and health.

Steps in the process

1. Selection and training of facilitators.
2. Selection of target communities. Communities are identified by WDO on the basis of need and the maturity of the local church and its leadership.
3. Formation of community-based Christian core groups.
4. Community needs analysis and action planning.
5. Taking action. The community takes action to address its problems. The community development facilitators and Christian core group facilitate the process.
6. Developing the capacity of the Christian core group. The community development facilitators invest time in developing Christian core group members throughout the process so that eventually they can manage initiatives in the community with minimal support.

Trapeang Keh

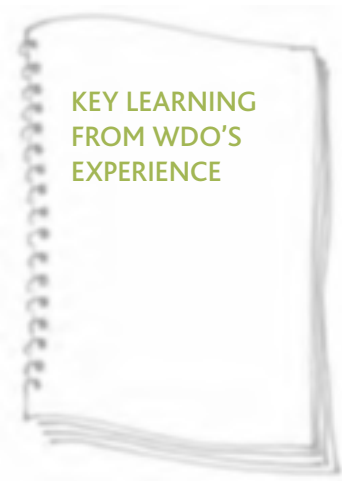
Trapeang Keh was a poor community with dry land, migration out of the area, ill health and debt. There was little trust or co-operation between members of the community. The church consisted of four members and they were persecuted and marginalised by the rest of the community. After the mobilisation process, the community members began to work together to address their problems, such as through digging improved wells and setting up irrigation systems.



Impact

1. Attitudes and relationships between community members changed in the following ways:
 - There is less social disruption because men no longer need to migrate.
 - The community discussions encouraged men to listen to women.
 - Men's respect for women has therefore increased.
 - There is less domestic violence and more sharing of 'women's tasks' with men, such as gardening, water collection and cooking.
 - There is less quarrelling and fighting in the village, and less alcoholism.
 - Decision-making is fairer and more inclusive.

2. Attitudes to the church have also changed:
 - The Christians have grown in confidence to care for their neighbours and share their faith.
 - There is less persecution and more respect for Christians.
 - The church has grown, and all but two households now attend the local church.



1. Those who have experienced poverty themselves tend to make the best facilitators

The facilitators do not need to have any development qualifications or experience. In fact, those with formal qualifications tend to be less willing to stay in communities or travel to remote areas, and have not stayed long with WDO.

Facilitators were willing to spend time in the community, including staying overnight, which many development workers are unwilling to do. This has led to the formation of deep relationships that has enhanced the success of the mobilisation process.

2. Relationship-building helps to overcome community dependency

At the beginning of the process, communities were often resistant to participatory approaches and the emphasis on the importance of community involvement and responsibility. WDO overcame this challenge by investing time in each community, building relationships and sharing the vision of the work.

3. Existing power structures can feel threatened by the process

Local power structures, such as village development committees, sometimes felt threatened because the process empowers poor people and gives them a voice. The process often achieves far more in a community in a few months than village development committees achieve in years.

4. The process works better with well established local churches

If churches were too young and immature, they were unable to take on the responsibility of being a catalyst for the mobilisation process. They saw the process as an opportunity to grow the church by offering aid as an incentive for people to convert, rather than as an opportunity for the local church to show that it cares about the community.

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See also <http://tilz.tearfund.org/Churches/> for a large number of articles, case studies and good practice guides on church mobilisation.

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