Eagles Relief and Development Programme

# CHURCH AND COMMUNITY MOBILISATION

# TOOLKIT

## EAGLES RELIEF AND DEVELOPMENT PROGRAMME

*Our learning from facilitating Church and Community Mobilisation in communities in Malawi and beyond since 2003.*

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## DEFINING TERMS

**Church:** a community of people that follow Jesus and seek to live out his example as God's agent of transformation in the world

**Sustainability:** the ability of a community to continue to generate benefits, to grow, expand and develop long after the initial external input has stopped. Eagles' success factors for sustainability include:

- Real mindset change within the church and community, enabling them to see the resources that they have and to take responsibility for their own development
- Active community leadership and initiative in every part of the process, including in decision-making, planning, implementation, monitoring and evaluation, and determining the sharing of the resources
- Finances and other resources coming from the community or through community-initiated proactive partnership (e.g. with government); understanding their rights and the role of the government

**Community mobilisation:** a process that facilitates the community to make movement towards a desired situation using locally available resources. Effective mobilisation enables the community to reach common agreement and together take action, identifying and matching needs with local resources and each member participating actively.

**Process:** ongoing, a cycle in which communities continue to tackle more and more problems, working towards their final vision, and are re-envisioning and motivating one another

# A. INTRODUCTION

## WHO ARE WE?

We believe that every community has the power to transform its present and define its own future. We work with people of all faiths, equipping local churches and communities with the tools and the confidence that they need to identify their greatest problems, mobilise their own resources and to find creative solutions in partnership with others.

We enable villagers to grow better crops, raise livestock and start small businesses. They are inspired to look after the vulnerable (children, the elderly, those who are living with disabilities or with HIV), to care for the environment, to fight climate change and to protect themselves from natural disasters.

In one of the poorest countries in the world, we bring lasting change to the vulnerable. Our approach treats every community member with dignity, giving them the confidence that they can bring lasting change in their own lives.

### EAGLES' VISION

Communities identify their problems, find lasting solutions and take actions so that they are self-reliant, resilient and have an improved standard of living and an active faith.

### EAGLES' MISSION

To mobilise and empower local churches and communities to work together, take responsibility for their own development and achieve holistic change.

### EAGLES' VALUES

Eagles is guided by values of integrity, excellence and trust in God.

**Integrity:** Eagles seeks to maintain the highest possible moral, ethical and legal standards, accountability and transparency in all that we do and ensure good stewardship of resources.

**Excellence:** Eagles commits to pursue the highest possible performance standards and best practice in all we are and do, achievable through continuous improvement, efficiency, effectiveness and professionalism.

**Trust in God:** Eagles commits to rely on God's word, leading and power to bring about lasting change.

## WHAT IS CCM?

Church and Community Mobilisation (CCM) equips local churches to break mindsets of dependency and work with their community to achieve holistic change, especially for the most vulnerable. Bible studies envision churches with God's heart for justice and the biblical mandate to demonstrate His love by caring for people's physical and spiritual needs. Communities are equipped to identify their own problems, discover the abundance of their own resources, find solutions and act together, taking responsibility for their own development.

## BACKGROUND TO CCM

Eagles Relief and Development Programme (Eagles) began in Malawi in 2003 in response to the hunger crisis across that region of Africa. Living Waters' Church International wanted to respond in a way that combined long-term resilience building with immediate support. Realising that food handouts were not going to bring sustainable change, Eagles turned to the local church, recognising the value of its trusted role in every community and its faith mandate to help those in need, even when experiencing hunger themselves. Inspired by passages like the feeding of the 5000 (Matthew 14:13-21) and the widow and her oil (2 Kings 4:1-7), we understood that we could begin acting using our own resources and that God would provide and multiply what we gave. Eagles began by envisioning leaders across all three regions of Malawi, combining Bible-based reflection with technical input to mobilise churches to act in their own local community, galvanising people to respond with the gifts and resources they already had available.

Local churches and communities' unique knowledge of their own situation enabled them to tailor activities to the exact issues they were facing and also generated greater ownership and commitment from the local community in comparison to other organisations, leading to greater sustainability.

At the same time as Eagles was developing its approach, churches in northern Kenya and other places were also exploring similar ways of working. In collaboration with others and coordinated by Tearfund, these pioneers developed their approaches into what became known as the 'Church and Community Process' (CCMP).

## GOD'S MANDATE TO THE CHURCH

Throughout the Bible, in over **2000 verses** containing direct teaching about poverty and injustice, God's commands demonstrate again and again that 'doing justice' is not an optional extra. The way in which we respond to the most poor and vulnerable is an irrefutable reflection of our love for God and failing to seek justice inhibits our relationship with Him. Amongst many other examples, in **Amos 5**, God rejects the worship of the Israelites due to the way in which they were treating the marginalised in their society and does not listen to their prayers in **Isaiah 1** for the same reason; in **Isaiah 58**, God defines true fasting as to 'loose the chains of injustice' and 'share your food with the hungry'; in **Matthew 25**, Jesus says that 'eternal punishment' will come to those who have rejected 'the least of these brothers and sisters of mine'; and in **James 1** we read that 'pure and faultless' religion is to 'look after orphans and widows in their distress'. Jesus cared for people's physical and spiritual needs and sent his disciples to do likewise (**Matthew 10**), calling His followers to be 'salt and light' (**Matthew 5**) within the world, to love extravagantly and sacrificially whenever we meet someone in need ('love your neighbour as yourself' **Matthew 2:39**; 'The Good Samaritan'**, Luke 10:25-37**).

CCM equips local churches to live out this biblical mandate. While individuals and churches may already be involved in social justice, something uniquely powerful happens when whole churches together listen to and work with (not for) their community. Not only do they catalyse lasting change in people's lives, but communities are drawn back to the church. As we read in **Acts 5**, radically generous, united Christians are magnetic: "All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need…And the Lord added to their number daily those who were being saved." The 'signs and wonders' (**verse 42**) were only a part of this picture.

## STAGES OF CCMP

These are the rough stages, although even these may overlap and interweave:

1. **Church envisioning**
   - Sensitising the church, government and traditional leaders so they understand and support CCM
   - Building relationships with church leaders
   - Envisioning church leaders to understand the biblical mandate for social justice and training them to be able to pass it on to their churches
   - Envisioning/ supporting church leaders to envision their churches, through the Bible studies and tools within the guide
   - Encouraging church leaders to create a structure to lead CCM within the church (a Social Action Committees or equivalent) – members should be volunteers who are passionate about serving their community, especially the most vulnerable
2. **Community entry**
   - The church building relationships with community leaders, especially the chief, and envisioning with the objectives of CCM
   - Chief calling a community meeting where the church leader/ Social Action Committee facilitate the first stages of CCM within the community
3. **Attitude change within the community**
   - Using CCM tools to break attitudes of dependency within the community, enabling the community to recognise that they have the resources they need to improve their own lives and to take responsibility for their own development
4. **Community discovery**
   - Community and church together discovering their greatest challenges and the abundance of resources that they have
5. **Community analysis**
   - Community and church together identifying their priorities, analysing their challenges and creating a vision
6. **Planning for action**
   - Community and church together creating an action plan to address these priorities using their resources/ in proactive partnership with the government
7. **Implementing plans & sharing experiences: monitoring, evaluation and learning**
   - Community and church together monitoring their projects, learning from successes and challenges and taking action in response, and evaluating their results

## THE PILLARS OF CCM

Although every process looks different, Tearfund partners together identified nine pillars that are integral to CCM's success.

1. **Holistic transformation** of individuals: physical, spiritual, mental and social
2. **Restored relationships:** with God, with each other, with self and with the environment
3. **Sustainability:** problems identified by the community who drive the process from beginning to end to achieve long-term change
4. **Empowerment** of people: taking responsibility for their own development
5. **Process** rather than product: walking with the people at their pace, focusing on mindset change and knowing that external things follow from that
6. Individuals, churches and communities reaching **God-given potential**

7. **Effective stewardship** of resources: people using locally available resources effectively to improve their well-being and reduce poverty
8. A **transformed local church** transforming its immediate community
9. **Changed change agents**: quality facilitators passionate for whole-life transformation

## IMPORTANT FACTORS FOR SUCCESS

### Deep, ongoing mindset change

Mindset is the key that unlocks a community's path out of poverty. Ideas have consequences and what we believe changes how we act. Imagine that the seeds of a tree are our beliefs, and our behaviour is the fruit. If we planted an avocado seed, waited for it to grow, and then picked off all the avocados and instead tied mangoes to the tree, that would not make it into a mango tree. The next year, avocados would grow again. In the same way, we cannot just focus on the behaviour of a church and community as behaviour-change without belief-change will never last. We must allow time for God to transform churches' beliefs about who He is and what it means to be the Church, and to ensure that attitudes of dependency within the community really are broken again and again.

### Empowering/ setting up local structures to lead the process

As CCM must be owned and led by the church and community, moving at their pace, in their way, every process will look different. This guide is designed to help you be creative, with a rough outline of the different stages and many other tools to draw from and adapt.

It is essential for the church leader to be committed to CCM and involved through the whole process. He or she may facilitate the process themselves, but it is also important for there to be a coordination group within the church, to reduce the risks to CCM if the church leader were to be transferred and to avoid over-burdening them. Within Living Waters Church, the usual structure is a Social Action Committees (SAC) to lead the process with the pastor; other churches may have equivalents or may choose to elect a committee. For church facilitators, commitment, passion and character are more important than competency – it is better to have someone with time to take the process forward, than people who may have the correct qualifications but will not prioritise CCM.

The community may choose to elect a local group to co-ordination the process, monitor its progress, hold people accountable for the actions they said they would take, mobilise resources and engage with local government. This may be an existing group (such as a Village Development Committee), or a new group. They may form one committee or choose to have different ones for each identified priorities and another for engaging with government. Every approach can be successful. The key is the commitment and mindset of the individuals involved, not the particular structure chosen.

### Church having a clear plan on when/ how they are going to start working with the community

If churches wait too long to mobilise the community, they may keep identifying needs and working by themselves. Then it will end up with the church just doing things for the community, not facilitating a sustainable process in which the community changes itself.

### Everyone playing their part

If church or community leaders alone keep contributing their resources to deal with the different problems, they will end up giving up and the church and community will not be empowered. CCMP is about everyone identifying what they have. Ensure the involvement of government throughout

the process: this is vital for long-term sustainability, so communities can advocate for improved services where needed and access additional resources where their own are not enough.

# WHY CCM?

Eagles' recent research found that our approach of church and community mobilisation (CCM) has the same level of positive impact on villages' quality of life as a very successful traditional-style project but:

- is 27 times more cost-effective (costs less than 4%)
- equips communities to solve problems for themselves (8/10 certainty of taking action on new problems compared to 2/10)
- resulted in more deliberate action to care for the most vulnerable.

To compare, we chose a successful project addressing food insecurity that Eagles implemented 2011-2017, a fair comparison to some of Eagles' best work in CCM. The traditional approach (TA) involved donating materials such as water pumps and seeds and giving skills training in areas like village savings and conservation agriculture.

In contrast, CCM transforms mindsets from dependency and equips local churches and communities to work together. They learn to problem-solve in creative ways using locally available resources.

We did participatory research with eight communities, gathering qualitative data about changes in their quality of life since the beginning of the CCM or TA projects. We focused on six areas: food security; health; livelihoods; education; caring for the environment; and inclusion. TA had impressive impact in areas of direct intervention but little or none in others. As there are no direct interventions within CCMP, all activities were chosen, resourced and implemented by the communities.

We found that, following the change in mindset from dependency, even the poorest communities found the resources to solve many of their challenges or successfully partnered with others. Even without taking comparative cost into account, CCM communities achieved almost identical progress in quality of life, but without any of the direct training or material inputs. This suggests that NGOs often have low expectations of what communities can achieve, inhibiting their long-term development. In the words of Victor, Executive Director of Eagles, **"Donating solutions can be as inhibiting to sustained change as donating objects."** Our research suggests that facilitating problem-solving processes is key to long-term success. NGOs need to focus on investing in people rather than investing in things. Rather than just providing more skills training, they need to challenge how people see themselves and their world.

## WHY WORK THROUGH THE CHURCH?

Working through the church is effective because it:

- enables the church to fulfil its mission as God's primary agent of transformation on earth, to be 'salt and light'; acting in the vision and power of God; and witnessing to His love, passion for justice and desire to restore all things
- is sustainable: the local church is a permanent presence at the heart of its community and is always there to motivate, to maintain momentum and to replicate through existing structures and networks
- has strong relationships of trust in the community: it is not an outsider but understands the community at a much deeper level and is already respected and influential

- transforms mindsets in the church and community, engaging people at a deeper level of beliefs and values to achieve behaviour change
- can mobilise physical, social and spiritual resources: e.g. places to meet; committed volunteers; Sunday meetings once a week at no budget
- is holistic – imitates the way that Jesus worked, impacting the whole person and community but beginning with their priority need and thus often drawing the community to God

### WHY MOBILISE THE COMMUNITY?

Traditionally, the Church has responded to its mandate from God by doing things *for* the community, rather than together *with* them. Eagles' experience has shown that mobilising the community:

- dignifies its members, seeing people as agents of change in their own lives: people take responsibility for their development, breaking dependency and bringing transformation
- displays humility in the Church, understanding that we do not have the answers
- enables them to identify their own priorities and come up with relevant, contextual solutions
- sustains change – mobilised communities continue the work, independent of external help
- draws out a great range of skills and other resources, leading to higher impact

CCM permanently transforms the mindset of communities and equips them with the ability to solve their own problems using their own resources.

"I know 2+2=4. It's very easy for me to tell a community that - for example, to train them how to increase food security using conservation agriculture. But what happens when they then come across 7+3? If I've failed to equip them to find their own answers to different problems, then I've failed."

*Victor Mughogho, Executive Director*

## WHAT MAKES A GOOD FACILITATOR?

*'Facilitate' comes from the Latin 'to make easy'. Facilitation is about making it easy for the church and community to share ideas, discuss issues, learn from each other and grapple with questions until they find solutions. Your role is not to bring a solution, but to make it as easy as possible for them to find their own solution. You are not at the centre, but a catalyst that supports their process.*

A facilitator that lives out these core characteristics cannot go too far wrong.

## KEY CHARACTERISTICS OF GOOD FACILITATORS

### Deep personal faith

- Spiritual integrity that is respected by the church and wider community
- Motivated by relationship with Jesus to serve the most vulnerable in their community
- Expressing faith through acts of love

**Characteristic in action:**

- Creating space throughout the process for biblical reflection, prayer, listening to God, celebration

### Humility

- Strong belief that the community has the capacity to transform their own future
- Knowing the community are the experts in their own lives

- Commitment and passion to empower and release the potential of others, not solve everything yourself
- Understanding mindset is the key to change – people taking responsibility for their own development

**Characteristic in action:**
- Building on what the community already know and how they do things
- Continually addressing the mindset of the church and community through bible studies and other tools)

## Valuing others

- Willingness to spend significant time in the community –investing in building relationships.
- Ability to relate well with others and be patient
- Inclusion and welcome of everyone equally, especially the most vulnerable
- Respect for the community's culture and structures

*See Annex 1 for tips on listening and how to deal with difficult situation while facilitating, such as conflict or an argumentative person.*

**Characteristic in action:**
- Always being on time to show you value their time
- Taking every opportunity to build relationships e.g. if some are late for a meeting, that is the perfect time to speak to people one-on-one and informally find out about their lives
- Listening and showing others that we are listening to them
- Noticing when someone is not participating and drawing them in
- Working with community structures (e.g. Village Development Committee) to ensure process is sustainable
- Actively including the most vulnerable/ stigmatised, and ensuring others do too
- Addressing important issues such as HIV/AIDS or GBV with sensitivity

## Curiosity and desire to learn

- Willingness to learn
- Willing to challenge prejudices and be personally changed
- Ability to adapt and work with where the group is at
- Flexible with plans
- Willingness to ask questions.

**Characteristic in action:**
- Asking the community to share what they know first
- Learning from the community's ways of doing things
- Reflecting frequently with the church and community on how we can improve work together

## THE ROLE OF THE FACILITATOR

Facilitating envisions communities, breaks dependency syndrome and catalyses transformation. It is also the best way for adults to learn, through expressing their own ideas and sharing experiences.

Teaching/lecturing model

- The teacher has more knowledge and experience
- Students are there only to receive and feedback to the teacher is minimal
- Respect is one way, and pupils often get intimidated
- The role of the teacher is to deliver knowledge

Facilitation model

- Community has knowledge
- All learn together, giving feedback both ways
- Every one's opinion is respected and listened to
- The role of the facilitator is to listen and moderate conclusion

"Communities are reservoirs of untapped potential; their capacity is like massive sources of underground water. As with most ability in individuals or groups, its full extent is rarely seen, just some springs above the ground that hint at the water beneath. Your role is to help the community to see these springs, these signs, and then to challenge themselves, go deeper and access all that potential. For example, when organising a funeral, that takes great planning and mobilisation of resources and the ability of community members to do this is a sign of a great capacity for organisation and mobilisation that could bring great impact."

*Cuthbert Gondwe, CCMP Coordinator*

*When Moses was leading the Israelites out of Egypt and into the promised land, the most difficult part of the journey was in the desert. At the beginning, everyone was excited; at the end, they could see Canaan. But in the long years in the desert, everyone lost vision, lost enthusiasm and went astray. That is why setting and celebrating milestones is so important so that communities and churches do not lose vision like the Israelites.*

## UNDERSTANDING THE CONTEXT AND FACILITATING SENSITIVE SUBJECTS

As facilitators, we need to understand the wider context, both politically and socially, so that we are equipped to draw important issues out in discussions where necessary. For example, it is important to understand the laws and policies on your context and what services, schemes and other resources the community should be able to access. CCM equips communities to see the government as a source of further resources where their own are not enough, and the more you know about what resources they actually have, the more you can support that.

It is also very important to understand issues such as HIV and gender-based violence (GBV), including domestic violence and child marriage. We need to challenge our own attitudes in these areas, praying and asking God to show us where we might have unconscious biases. This is vital as these issues are unlikely to be brought up by the community. This could be for a variety of reasons: not seeing it as an issue; the subject being a taboo; fear of going against the group consensus; or others. It is difficult for churches and communities to identify and prioritise issues that are hidden away and rarely discussed.

We cannot force issues on the community, criticise their culture and beliefs or impose solutions. The initiative must come from the community. However, we can draw out people's thoughts, ask perceptive questions or even make a suggestion where appropriate. The activities in this toolkit will help, but our understanding needs to be strong enough to identify which tools to use to deepen particular conversations.

## SEEING AND COMMUNICATING CHANGE

## Monitoring progress and constantly learning

Monitoring is exciting – it is about noticing change, celebrating what is going well, identifying what is not, and then taking action based on that. Communities should monitor their own projects, but you will also want to gather the learning. In CCM, it is important to be looking for the right changes at each stage of the process – if we look for final impact too soon, we miss the vital signs that sustain long-term change.

Methods of gathering information

- Observations of the community working together and resolving challenges they face
- A record of decisions made and priorities and plans
- Church leader reflection forms
- Participatory tools (see section 10)

## Writing stories

*Think – how are we empowering local communities through stories and photos?*

Every time we meet a pastor, church or community, we should be on the lookout for stories that show change so that they can be shared with others. The most important thing to think about when writing stories is the space in the mind of the reader: what are they thinking before they begin reading the story? What's their context? How can we connect with them?

Tips for a good story

- Tell the story in the first paragraph – get to the point
- Clearly set out situation before
- Use active verbs and short sentences
  *eg. The burglar shot and killed the guard, then broke into the house.*
  *Not: After having been shot, the guard was killed and the house was broken into by the burglar.*
- Avoid jargon and abbreviations. Be careful with local detail
- Make clear sustained change/ plans for the future
- Avoid repetition
- Capture what makes Eagles different from every other organisation
- Check grammar carefully
- Use quotes for opinion/ feeling – not fact/ narrative!

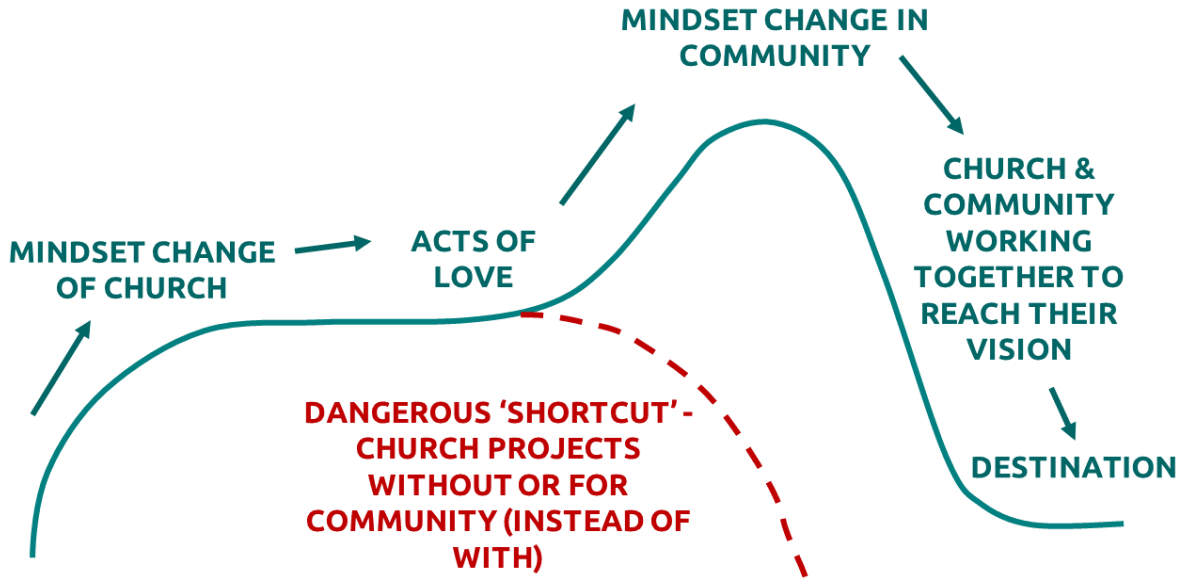
**"If you have chosen it, you work with all your heart!"**

*3 tips to improve every story you write!*

*Focus on someone who is:*

- ***Smiling:*** *a smile immediately connects*
- ***Doing:*** *action shots empower; standing is dull*
- ***Saying:*** *a quote about how they feel brings a story to life*

## MOUNTAIN MODEL OF CHANGE




The Mountain Model shows the overall process of change. The church facilitators (pastors and members of SAC who are trained) are like mountain guides, guiding the church and community up and down the mountain of change. It shows the importance of accompaniment, continued envisioning and motivation. While the first summit of change is mindset change within the church, this is not the true summit but a resting place on the way to the real goal: when both church and community are inspired with hope that they can change their own future and are able to sit down together and analyse their own problems and find solutions. If the church loses vision at the first peak or tries to take a short-cut down by doing projects for themselves or for (not with) the community, they will lose the heart of CCM. Your role as the facilitator is to ensure that this does not happen. While motivation from the bible studies may initially bubble over within the church into more service-based responses to immediate needs, you must ensure that it does not stop there but evolves into sustainably working together with the community. Like flowers on a tree are a sign that you might see fruit, these acts of love (such as taking food to widows and orphans) are a sign that you will see the fruit of the church going into their community and working with them to transform the whole community. These small achievements keep the zeal which the second phase training can gather momentum from to take forward. They can also help build relationships with the community and provide an easy entry point for Phase 2.

However, there is a difference between these acts of love and the church sitting down together to plan a project for the community without their involvement. While this can be useful in giving the church confidence to move forward into the community, it is more likely to cause the church to get stuck in internal projects.

# HOW TO USE THIS TOOLKIT

## STRUCTURE OF TOOLKIT

Part B is a narrative of the different stages of CCM, giving advice and ideas for each section about the sorts of tools that work well. The main aim of section B is to understand the vision for each stage of CCM so that you can be creative, flexible and respond to the individual situation of each church and community.

## HOW THE STAGES WORK

This guide divides training pastors and SACs in CCM into three phases, the first training about working with their church, the second about going into the community and the third about monitoring, evaluating and learning.

### Phase 1: Church Awakening

- Church awakening

### Phase 2: Community Mobilisation

- Community entry
- Community attitude change
- Community discovery
- Community analysis
- Planning for action

### Phase 3: Sharing experiences

- Sharing experiences: monitoring, evaluation and learning

The guide suggests breaking down the training for phase 2 into three separate trainings, after each of which the pastors/ SAC can go and put their training into practice within their church. This is a rough idea, different churches and pastors will grasp the vision at different speeds, meaning that sometimes you may have to go back and redo a stage, or pick out some extra tools to address a particular problem. The important thing is that CCMP moves at the pace of the church and community, and that you are flexible and sensitive to that.

Continued Bible studies and envisioning of those leading the process is very important, and before every stage of CCM, there are suggestions of further bible studies for pastors to do with their churches. These are vital to the process as they keep the focus on God, equip them to facilitate sensitive issues and ensure that they personally continue to change and challenge themselves. For example, before the Community Discovery stage, the guide suggests some Bible studies and tools around not leaving out the most vulnerable in the community so that, when the church is working with the community, they are aware of this as an issue and equipped to ensure that it does not happen.

Especially during phase 2, it is important to ensure that someone is taking notes all the way through. It may be helpful for the community to elect some note-takers who keep notes through every activity on 4 large flipcharts: Resources; Problems; Actions; Opportunities. That way, nothing will be forgotten. This is in addition to the outputs of the activities themselves.

## STRUCTURE OF TOOLS

The tools are grouped thematically, such as 'Biblical relationships between men and women', which contains related to issues of gender-based violence. This enables you to easily find tools to enable the community to deepen their analysis of a particular issue, to draw out certain things in discussion.

- Chapter 11 contains more in-depth training on proactive partnership and budget tracking that may be used to give additional training to the community where requested.
- Chapter 12 contains ideas for energisers that you can use to keep the church and community engaged.

Every tool and bible study is structured in the following way (although not all sections are included in them all):

**Vision:** this is a short description of the hoped-for result. It should not be thought of as an 'objective' as that suggests a facilitator-driven process. Remember, the community are the experts, and a tool may have a completely different result than the one that you expected.

**Resources:** things needed to do the tool, although most can be adapted to just use locally available materials (such as stones and drawing on the ground)

Bible studies:

3. Questions to discuss: these questions are written for you to use (with adaptions), while the notes in italics are extra points for you to bear in mind.
4. Going deeper: these give some practical suggestions of activities to do with the bible studies, to enable the church to consider the issues raised more deeply
5. Alternative passages/ passages for further reflection: these give you other options to choose, or extra studies that you can add in
6. Act of love: an idea to put the bible study into action

Tools:

3. Steps: addressed to you, these give instructions for how the tool can be carried out
4. Questions to discuss: as above, these are for you to address to the community with extra notes in italics
5. Variation: this gives suggests for alternative ways that you can use the tool which may be more appropriate for certain contexts

## THE IMPORTANCE OF CREATIVITY AND FLEXIBILITY

The better you know the tools and bible studies, the better you will be able to select which will be able to select the most effective for every situation. This will enable you to be creative and to adapt the tools. Encourage pastors to do this as well – no one understands their church and community as they do.

## BIBLE STUDIES: TRANSFORMING MINDSETS THROUGH GOD'S WORD

### Going deeper

Everyone connects differently to the Bible, and so the more creative you are with the bible studies, the more different people will be enabled to engage. Using drama, art and stories can be particularly

useful for enabling pastors and churches to connect emotionally with stories that they already know well.

## Designing Bible studies

Encourage pastors to find and write their own bible studies based on God's call to social justice as they know their church and can ensure they are at the appropriate level. Bible studies should be facilitated to encourage self-discovery and critical reflection. They are not preaching.

Things to consider when setting bible study questions:

- Context: historical/ background context: what, how, where, when
- Concept: underlying thoughts and themes
- Interpretation: what did this mean then; what does it mean now?
- Application: what does this mean to us? How can we apply this to our lives today? What does this study tell us to do?
- Action: what will we do right away/ today/ from now on in response?

# B. STAGES OF CCMP

## PHASE 1 TRAINING FOR CHURCH LEADERS

Once the initial contact is made and a good relationship is built, within this phase you will train church leaders (pastors/ members of the social action committee) to envision their church.

## CHURCH ENVISIONING

**Vision:** for the church to deeply understand its mandate of integral mission, to recognise that God can use it to transform its community and to desire to take action

### AWARENESS FOR COMMUNITY & OTHER FAITH LEADERS

Not every CCM process begins with awareness for other leaders in the community beyond the church and there is specific training for churches to engage their community later in the process, but it can be important to meet with those with influence in the area so they understand the goals of CCM to prevent them blocking the process later. Community and church leaders can sometimes be reluctant to work together, and so it is important to address those issues as soon as possible. It can also be important to invite leaders of any other faiths within the area to that meeting. CCM aims to unite the whole community, and without the support of these key individuals, there will always remain people that you cannot reach. Every leader has their own following, and we should involve them all.

CCM enables church leaders, other faith leaders and local leaders to understand that, within the community, there is overlap within their goals, and that they can work together to help the community improve all their lives.

What do we do during this meeting(s)?

- Introduce the process and aims of CCM
- Be clear that, while the pastors and church are motivated by faith, CCM is not about converting people, but empowering the community to take action to improve their own lives
- Don't be afraid to use scripture – leaders of other faiths may be happy to discuss and apply it within development contexts. It's better not to bring up scriptures from other faiths yourself in case someone is offended by you interpreting their faith, but you can ask them to suggest scriptures on certain topics – such as justice, poverty, caring for people who are vulnerable etc. Passages such as 2 Chronicles 1:11, where Solomon asks God for wisdom, can be used to generate a good discussion around what qualities made Solomon a successful king – such as his humility and desire to understand. It can also be useful to discuss how leaders can never expect to impact a community without involving God. The passages in Bible studies such as **1.4.1 The Good Samaritan** and **4.3.1 Blind Bartimaeus** may also be useful.
- Tools around working in unity may be helpful:
  - **4.4.1 Broken squares**
  - **4.4.2 Broken man**
  - **4.4.3 Singing as one**
- With all leaders but especially any in local government, you should explain the meaning of 'proactive partnership' (**5.1.1 What is proactive partnership?**), and how CCM aims to make the

government's job easier as well as to improve the community's lives by firstly equipping the community to use their own resources, then to work with the government with specific, thought-through requests. This will prepare them to respond well to the community and not consider them as being confrontational or trouble-making.

- Encourage all the leaders to come up with tangible steps/ action plans for working together

## BUILDING RELATIONSHIPS WITH CHURCH LEADERS

### Offering friendship

- Contact church leaders in an area (for example, through the Pastors' Fraternal in Malawi). It is important for energy, motivation and support to train more than one person from a church, as well as helping with issues of literacy if the main leader may struggle. To increase the resilience of CCM to the transfer of church leaders, selecting a group of people to support the leaders, such as a Social Action Committee, can be very helpful. However, it is key that the church leader remains engaged. Whoever is leading the process within the church are the **church facilitators.**
- Envision them as a group, or work one-on-one if necessary
    - Explain clearly what CCM is – not a way to access external resources, but to maximise those they already have
    - Get them excited about God's calling
    - Tell stories about the results of CCM in other areas as encouragement

The approach to the church leaders is key and determines the results of the whole process. Friendship is often not resisted. Be open and make your desires known. Find bases where you can relate. Rather than talking about doctrine, look for common ground and focus on the big picture, the common things in faith. It is always possible to unite around the cross.

### Dealing with pastors' concerns

It is dangerous to make promises that may not be fulfilled, so it is best if the leaders can find answers to their concerns for themselves. You can share what CCM does and ask 'how will that benefit you/ your church?' For example, how would it affect your church as the processes is encouraging people to discover their own resources and to be generous with those?

- Church leaders may be concerned that may CCM may divert the church's giving away from the church and towards the community → one of the results of CCM is almost always an increase in the church's giving.
- Church leaders may be concerned that it will distract their church members from doing evangelism → CCM helps to improve church and community relationships which often results in the growth of the church.
- Church leaders may be concerned that they and their church members do not have the resources or the time to run community projects → CCM is about the church and community working together and therefore the load will be shared.
- Church leaders may be concerned about the length of time the process may take → significant change does not happen overnight.
- Some church leaders may be reluctant to work with other churches in the community → CCM is about a united witness of the church to serve the community. It can be a great thing for inter-church relationships.

### Building local church unity

If working with a pastors' fraternal or multiple churches within the same community/ area, they should be encouraged to really work together, focusing on their shared mission rather than any differences.

1 Corinthians 3 or **2.1.4 The Body of Christ** are very powerful passages to discuss the importance of church unity and the danger of division within the church.

The follow tools around working in unity may be helpful:

- **4.4.1 Broken squares**
- **4.4.2 Broken man**
- **4.4.3 Singing as one**
- **4.4.4 Blindfolded journey: the importance of a united vision**

### The importance of constant envisioning

Envisioning church facilitators and leaders is not just a one-time thing. It needs to be constant to keep motivation and passion, at least initially, before they see the results of CCM and are motivated by their success to begin the cycle again. Exchange visits for learning, inspiration and encouragement can be very helpful.

## TRAINING CHURCH LEADERS/ SOCIAL ACTION COMMITTEES TO ENVISION THEIR CHURCHES

These trainings often work best in groups of leaders from several churches, where they can learn from one another and try out tools together. Some will understand the tools very quickly, while others will take time. It has to move at their pace.

You may do the initial envisioning within the church, after which the pastor and other church facilitators may take over, or you may just train and mentor the church facilitators to do it.

*Note: CCM is not about the church becoming an NGO. Organisations are hampered by challenges that the church is not and the church can be much more effective. We need to play to the strengths of a church and not get caught up in the weaknesses of an NGO eg. NGOs have to give allowances, whereas everyone expects to contribute towards church and volunteer time and energy. Even more importantly, the church can be completely guided by God through prayer, listening and obedience.*

## CHOOSING THE CHURCH FACILITATORS

As discussed above, the church facilitators may vary. In some churches, it may be the pastor and two or three trusted leaders, in others it may be the pastor and Social Action Committee (SACs)/ equivalent committee.

Using a committee within the church, such as SACs, will make CCM less vulnerable if the pastor is transferred and enable sustainability and consistency if they pass on training to new members. The timing of forming a SAC is important. If it happens too early in the process, then they will not understand what it is or God's mandate about social justice. To form a SAC, it is best if the pastor and a few other church leaders do the initial envisioning within the church, after which volunteers can come forward to create the SAC to lead the process forward, continuing Bible studies within the church and then moving with the church into the community (while still continuing Bible studies).

Although ideally the whole SAC would be trained, it is sometimes necessary due to financial or time constraints to just train two representatives plus the pastor, to then they can train the others. If this

is the case, it is very important that proper time is made for them to pass on the training when they return, and also that those that attend are SAC leaders who have decision-making ability and will be listened to. An action plan should be made on the second-to-last day of every training, so you can look at them together on the last day and ensure that their plans are in line with training and begin by prioritising passing on their training to the rest of the SAC.

Church facilitators should be passionate, committed and have time for CCM. These factors are more important than choosing people that already have knowledge of development. Those who already have a 'project mindset' from working for other NGOs can actually cause more difficulties within the process.

## CARRYING OUT BIBLE STUDIES

The following sections introduce the first Bible studies to do with the church - you may also choose to integrate in tools from other sections.

They should be done with as many people in the church as possible. If the church is small, this could be done all together – for example, after church on a Sunday, or another day of the week. If the church is big, home group leaders could be trained to carry out the Bible studies each week.

Every Bible study you facilitate ends with a suggested 'Act of Love' to put learning from scripture into action.

James 2:14-17 says, **"What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead."**

Acts of Love are also important for building relationships with the community before community entry. While the ultimate aim of CCM is for churches and community to work together on a shared vision, churches should still carry out Acts of Love for individuals or groups within the community before they get to that stage.

### Why should the church care about people's physical needs?

1. **Playing our part in God's narrative of redemption** - This Bible study explores how poverty and suffering are a result of relationships broken after the Fall; that God has redeemed all things through Jesus' death on the cross; and that the Church are part of His restoration plan to bring his kingdom to earth: **1.1.1 Creation, the Fall and Redemption: Genesis 1:26-31; Genesis 3:1-19; Colossians 1:15-20; Matthew 6:9-13**
2. **Following Jesus' example -** Jesus models a life serving those who are most in need, meeting their spiritual and physical needs, and calls us to do the same: **1.2.1 Jesus' Ministry: Luke 4:16-21**. At the start of his ministry, Jesus read a passage from Isaiah 61:1-2 in a synagogue. The passage described the work of the Redeemer in preaching good news, freeing captives, giving sight to the blind and bringing justice to those who were oppressed. Jesus said that this prophecy was now fulfilled by his arrival. Matthew, Mark, Luke and John describe how Jesus brought physical and spiritual healing to those that he met, going out into towns and communities and finding those most in need. He sent out his 12 disciples to do the same, the same mandate that he now gives to all of us who believe in Him.

3. **Witnessing to the world -** It is not enough for the Church to preach the good news of the gospel in the hope that people will come to hear it. Jesus wants us to go out into our community and practically demonstrate His love: **1.3.1 Salt and Light: Matthew 25:13-16**
4. **Loving, worshiping and obeying God -** Doing justice is not an optional extra, but a commandment that God gives to his people again and again. It should be an overflow of our love for Him and is the worship that He most desires.
    - **1.4.1 The Good Samaritan: Luke 10:25-37:** to be inspired by God's command to 'love our neighbour', identify how easy it is to make excuses not to help and challenge ourselves to overcome barriers to loving.
    - **1.4.2 The Sheep and the Goats: Matthew 25:31-46:** to realise that showing love to the most vulnerable members of our community is essential to having a relationship with God.
    - **1.4.3 A Call to Repentance: Amos 5:11-15; 21-24:** to realise that, unless we are caring for those in need and bringing justice, no amount of worship or sermons will be acceptable to God.

## Who does God prioritise?

In Jesus' ministry, prioritised those who were judged, marginalised and ignored by others. He regularly horrified those around him by breaking cultural barriers to reach those who were most in need.

- **4.2.1 The Woman who touched Jesus' cloak: Luke 8:40-56:** to understand that healing must be both spiritual and physical, and that God priorities those that everyone else avoids
- **4.3.1 Blind Bartimaeus: Mark 10:46-52:** to care for the most marginalised and to make sure that we are welcoming them, not pushing them away.
- **4.3.2 Favouritism Forbidden: James 2:1-13:** to treat everyone with the same respect
- **3.3.1 Jesus' treatment of stigmatised women: John 4:1-26; John 8:1-11:** to remember that we have all sinned and to follow Jesus' example of treating people with love and respect, regardless of their past. These two passages can also be used to think about whether we treat men and women justly
- **4.6.1 Mary's story: the church's role in tackling HIV:** for the church to take responsibility for people suffering in their community, particularly due to HIV, and recognise the impact that they could make; to seek to listen to people's stories rather than making quick judgements.

## How does God work?

There are many instances in the Bible of how God likes to work through his people's active participation, using what they already have. In most of these instances, the people concerned did not recognise their own resources that they already had, but God transformed their perspective and used those to perform miracles.

- **2.1.1 The Widow and the Jars of Oil: 2 Kings 4:1-7:** to understand how God likes to work – people participating, using our own resources and involving our whole community; as *facilitators*, listening and equipping people to solve their own problems (like Elisha)
- **2.1.2 The Feeding of the 5000: Mark 6:30-44:** to recognise that God wants to use us and our resources to bring about transformation in our own lives and the life of our community.
- **2.1.3 The raising of Lazarus: John 11:1-44:** to understand that, not only that God has power over death, but also that we all have resources that we can offer to do God's work - although Jesus could have done the miracle on his own, he wanted people to participate and do what they could - roll away the stone, untie the grave clothes etc

- **2.1.4 The Body of Christ: 1 Corinthians 12:12-27:** to understand that we all have different skills, talents and resources that we can contribute, and that none should be valued above others.
- **7.1.4 Parable of the talents:** to recognise that God gives everyone different skills and resources and holds us accountable for using them wisely, no matter how big or small they seem

Any of the tools from the section on attitude change within the community may be used to complement these bible studies, such as **2.2.1 The longest line** and **2.2.2 Celebrating what we have.**

## CREATING A CHURCH VISION

Before entering the community, it is important for the church to create a vision, to motivate and commit them to the process. The following tool may be useful to get people thinking: **4.4.4 Blindfolded journey: the importance of a united vision.** Then **8.4.1 Imagining our community** is one tool that enables people to share their vision for the community.

You could follow up with a Bible study to encourage the church to find courage to step out into the community: **7.1.1 Trusting God and walking on water: Matthew 14:22-33.**

It is very important that the church maintains the vision of working with their community. When churches and pastors are excited by realising what they can do, they may immediately start implementing projects and leave the community behind. While this can be a model to show the community, often the church gets stuck and never enters the community.

# PHASE 2 TRAINING FOR CHURCH LEADERS

The training for phase 2 should be done in multiple parts, with continued mentoring and envisioning of the church leader and the church:

- **1st training:** Community Entry and Attitude Change (key church envisioning: a healthy church)
- **2nd training:** Community Description and Analysis (key church envisioning: attitudes towards women and those with HIV)
- **3rd training:** Community Vision and Planning for Action (key church envisioning: advocacy)

*Note: church envisioning activities are to be facilitated by the church leader within their church alongside the community activities, to continue to motivate everyone to participate.*

## COMMUNITY ENTRY

**Vision:** for church facilitators to be equipped to carry out participatory tools within their churches in preparation for entering the community.

## CONTINUED ENVISIONING FOR PASTORS AND CHURCHES

### BUILDING CHURCH UNITY

The church should be united as they go into the community and divisions within the congregation may harm the process, whether it is being led by one church or a group of churches. Some of the ice-breakers in section 10 are good ways to encourage working together (such as **12.1.1 Lowering the stick**), and the following three tools demonstrate the importance of unity and working together.

- **4.4.1 Broken squares:** to understand that success only comes by working together and sharing skills/ knowledge/ resources
- **4.4.2 Broken man:** to understand that success is much greater when working together and sharing skills/ knowledge/ resources
- **4.4.3 Singing as one:** to understand the need for a unified vision and willingness to work together

## TRAINING IN COMMUNITY ENTRY

### STAKEHOLDER ANALYSIS

Before going into the community, the church needs to consider who they need to be working closely with, who has the potential to block CCM from progressing and who needs to be contacted first. Either **8.2.1 Stakeholder analysis: Venn diagrams** or the variation to is useful for mapping out all the different stakeholders, and **8.2.2 Power and interest matrix** enables the church to easily see potential allies and potential challenges so they can take appropriate action. They should then make an action plan of how they will inform/ involve all the different people identified. They may or may not find **8.2.3 Stakeholder action table** helpful.

### CULTURE OF COMMUNITY

It is important for the church to respect the community hierarchy and ensure that they engage with all the appropriate leaders. Working out how to approach the chief is vital as, after winning the heart of the chief, everything else follows.

After all the appropriate people have been contacted and once the chief is on board, he or she can call the entire community together for a development meeting and the church can facilitate the next stage of CCMP.

# ATTITUDE CHANGE WITHIN THE COMMUNITY

**Vision:** for the community's attitude towards their own development to be transformed from dependency to taking responsibility for their own future. It is vital that this is the first step as communities often expect a traditional NGO approach.

## BREAKING DEPENDENCY, RECOGNISING OUR RESOURCES AND WORKING TOGETHER

The following tools enable communities to begin to discover that they have resources that they can use to transform their own lives and futures and to take responsibility for their own development. They realise that they do not have to wait for an NGO to solve their problems, but they can use their own resources to improve their own lives.

*"Through CCMP, I have learnt that we have so many resources, some of which we throw away like trash. On a market day, a lot is wasted like damaged tomatoes, fish, cabbage and other vegetables. I collect them and make very good feed for my livestock. I do not buy t he expensive chicken feed, I make my own without chemicals." Pr. Takumana. Bilira Ntcheu*

- **2.2.1 The longest line:** to realise how much can be done using our own resources when we all bring what we have, think creatively and make personal sacrifices to work together
- **2.2.2 Celebrating what we have:** for church and community members to realise the potential within themselves to bring change and transformation to the community
- **2.3.1 River Crossing:** for the community to recognise the need to develop themselves rather than being dependent on external support
- **2.2.2 The Secret in the Box:** for communities to understand that they are the experts about their lives and that they should be planning and taking action, not waiting for others to do it
- **2.3.3 Snake story:** to see development as the community's responsibility rather than having an attitude of dependency/ expecting allowances.
- **2.3.4 Valuing our contribution:** for participants to recognise that everyone is skilled in different areas, to recognise their strengths and be willing to ask for help with weaknesses
- **2.3.5 Starting the fire:** for the community to think about what it means to work together to solve problems with the resources available
- **2.3.6 Asking questions:** to see the importance of really listening to problems, not assuming we have solutions

## ATTITUDES TOWARDS THE MOST VULNERABLE

After using some of the following tools to recognise how easy it is for the most vulnerable within the community to be marginalised during development, the community should make an action plan about how to avoid this during CCMP, how to ensure that everyone is able to participate and to benefit.

- **4.5.1 Take a step:** to empathise with those in the community who could easily be left out and to come up with ideas to ensure they are part of the process; to expose levels of power and status, and realise that everyone has valuable skills to contribute
- **4.5.2 The boat is sinking:** to expose difference in status within the community and ensure the marginalised are listened to and included
- You can also adapt the following to make it about the community rather than the church: **4.6.1 Mary's story: the church's role in tackling HIV:** for the church to take responsibility for people

suffering in their community, particularly due to HIV, and recognise the impact that they could make; to seek to listen to people's stories rather than making quick judgements.

# COMMUNITY DISCOVERY

**Vision:** for the community to discover all the resources that it has as well as to identify particular challenges.

## FURTHER ENVISIONING FOR CHURCHES

### WHO IS VULNERABLE TO BEING LEFT OUT?

Earlier Bible studies and activities have already explored how easy it is for the very people that Jesus prioritised, the poorest and the most vulnerable, to be left out and ignored. However, within our churches and communities, there are other key groups whose issues may very easily not be discussed, especially those suffering from gender-based violence, such as domestic abuse and child marriage. Therefore, it is vital for pastors and churches to have their mindset truly changed before they begin this phase so that they are equipped to facilitate activities that bring these to mind.

The tools section on 'Restored Relationships between Men and Women' focuses on domestic abuse and child marriage in particular as research has demonstrated these have particularly high prevalence in Malawi, but communities may also bring up other issues. Time spent with church facilitators doing the Bible studies, tackling myths and creating safe spaces for discussion is very important, otherwise they will not be able to envision their church with God's desire for restored relationships or facilitate the tools around gender-based issues within the community.

These Bible studies explore how God designed relationships between men and women to be:

- **3.2.1 Broken relationships: creation and the results of sin: Genesis 1:26-28; 2:18-25; 3:16-19:** to see that men dominating and ruling over women is a result of the Fall, not a result of creation. God made both man and woman in His image (made for relationship in the image of the Trinity) and gave them the same role (stewards of creation) to perform together.
- **3.2.2 Relationships restored: Galatians 3:23-29:** to recognise how Jesus' resurrection reverses the effects of the Fall and that men and women are equally heirs of Christ; to take responsibility for reversing the effects of the Fall in our lives and the lives of others now that we no longer have the guardianship of the law as an intermediary step.
- **3.2.3 God's calling to husbands and wives: Ephesians 5:21-33:** to see marriage as mutual submission and sacrifice to one another, with the wife submitting to her husband as an act of love and a husband sacrificing himself for his wife, as Christ did for the Church.

These are about the way in which Jesus treated women:

- **3.3.1 Jesus' treatment of stigmatised women: John 4:1-26; John 8:1-11:** to remember that we have all sinned and to follow Jesus' example of treating people with love and respect, regardless of their past. These two passages can also be used to think about whether we treat men and women justly, or whether women mostly receive the blame in relationships.
- **3.3.2 The first preachers of the Gospel: Matthew 28:1-10:** to be inspired by Jesus' example to challenge rules or expectations that treat men and women as unequal, and instead to see men and women as equal in dignity and value. Mary Magdalen was the first person to be commissioned to share the good news of Christ's resurrection.

These explore a few biblical examples of the effects of broken relationships:

- **3.4.1 The Rape of Tamar: 2 Samuel 13:1-22:** to understand that sexual violence can happen to anyone and is never the victim/ survivor's fault, that it can be prevented and must be challenged and that restoration is possible for survivors.
- **3.4.2 The forced marriage of Bathsheba: 2 Samuel 11:1-16; 26-27:** to understand the dangerous consequences of forced marriage and the importance of listening to girls and respecting their opinions about their own marriage.

There is also a section that explains some of the common misunderstandings of bible passages about women to equip you to discuss these with churches.

After going through the Bible studies, the church facilitators should be encouraged to make an action plan about how they are going to envision their church to work to restore relationships between men and women and especially what they can do personally as church leaders to respond to the issues raised.

## TRAINING THE CHURCH FACILITATORS IN COMMUNITY DISCOVERY

As discussed in the introduction, it is very important to ensure that someone is always taking notes, perhaps on 4 flipcharts: Challenges, Resources, Opportunities, Actions. These could then be added to through each activity.

Encourage the church facilitators to think how many tools they can realistically do within one community meeting about development. You do not need to do them all, just to select the most appropriate ones for your context. It is important to have one meeting focused on **7.2.1 Community mapping**, but facilitators may choose to have more meetings to deepen their exploration using more of the tools.

Depending on the tools that you/ the church facilitators choose, you can draw out discussions around gender-based violence, disaster risk reduction, HIV, working with government and many other issues (see sections of tool kit for more details)

### REVEALING INEQUALITIES

The icebreaker **3.6.1 Persons and things** can be a good way to begin, raising questions about the misuse of power and those that suffer from that, such as women

#### Discovering resources and challenges

- **7.2.1 Community mapping:** to identify physical features of the community, the greatest problems, the resources available, and other features of community life
- **7.2.2 Transect walk:** for communities to have a unified vision of problems in their community that may be less immediately obvious
- **7.2.3 Resource pie chart:** to create a clear and comprehensive list of resources that the community can access, to notice any gaps, and to strategise how to access other resources that are not currently used
- **7.2.4 Seasonal calendar:** to record patterns of the year, identifying when are the times for planting, when labour is in most demand
- **7.2.5 Community history pictures/ timeline:** to identify trends within the community's history, things that are getting worse and things that are getting better.

As well as these participatory tools, the community may decide to triangulate information using quantitative data, including community surveys and using government sources.

## Opening up sensitive subjects to discussion

Selecting tools from among the following will open up discussions of more sensitive issues around gender that are otherwise unlikely to emerge as key challenges that the community choose to address.

These focus on general inequality between men and women:

- **3.6.2 24-hour day:** to explore the differences between how men and women spend their time, whether time is being used productively and analyse whether the division of labour is fair.
- **3.6.3 3 roles pie chart:** to analyse the different ways in which men and women spend their time and question whether this is a fair division
- **3.6.4 Decision-making matrix:** to question who makes the decisions between men and women
- **3.6.5 The elderly couple:** to reveal the different value placed on boys and girls, to discuss the reasons and to be motivated to change

Using these tools will enable facilitators to open up discussions around gender-based violence:

- **3.7.1 Journey of life:** to identify the different expectations and challenges that men and women face within the community at different stages of their lives, particularly what decisions are taken and who takes them.
- **3.7.2 'Behave like…' – analysing different roles in society:** to analyse the cultural influences over our perceptions of men and women and challenge harmful messages
- **3.7.3 Sensitive subject survey:** to anonymously reveal and catalyse discussion on sensitive issues related to GBV

# COMMUNITY ANALYSIS

**Vision:** for the community to analyse and prioritise its problems and match them with resources to bring solutions.

## CONTINUED ENVISIONING FOR CHURCH FACILITATORS

### PROACTIVE PARTNERSHIP (ADVOCACY)

Proactive partnership is about communities working with the government and other stakeholders in order to access further resources once they have mobilised their own. It is vital that this is the order, otherwise it may foster another sort of dependency and inhibit communities from making use of everything that they have.

the activities in this section equip communities to analyse the role of different stakeholders within their development and how they can work with them, but church facilitators should continually remind them of the attitude change tools they have done, repeat them when necessary and ensure they start with their own resources. However, it is also important that communities are equipped to engage with the government. The tools in this section do not train communities how to do this in detail (there is another chapter on that if the community requests further training); they help communities to see the government as one of their resources that they can access. This may involve a mindset change from seeing them as 'big bosses' to 'civil servants'. Community groups may already have some connection with the government, such as the Village Civil Protection Committee (VCPC) in Malawi, and be aware of schemes, such as the Local Development Fund. Facilitators can ask pertinent questions during activities to draw out this knowledge if they do not immediate consider it.

The following Bible studies aim to inspire churches to engage in proactive partnership (advocacy) with their community:

- **5.2.1 Speak up: Isaiah 1:13-17; Proverbs 31:8-9:** to be challenged to work with the most vulnerable in our community and others to ensure that they can speak up for themselves and that their rights are not ignored; to understand this as worship to God.
- **5.2.2 Protection by law: a biblical model of justice: Leviticus 25:8-28; Exodus 23:10-11:** to see that protection for the poor was so embedded within God's law for Israel that every 50 years, everything was reset; to be challenged to ensure the same protection for the vulnerable today, now we are set free from the law by grace
- **5.2.3 Nehemiah: an advocate for God's people:** to see how pain for the broken parts in a community leads to action, the importance of all working together, how partnership with government/ those in power can complement our own work and the courage to overcome challenges
- **5.2.4 Moses and the Burning Bush: Exodus 3:1-14; 4;1-5:** to realise that advocacy does not depend on our own capabilities, but it is about God using the resources that we offer Him to bring justice
- **5.2.5 Esther rises to her calling: Esther 4:6-16:** to realise that, although ultimately God's purposes will prevail, we are given responsibility to protect and bring justice for the people around us.

### APPLYING THE TOOLS TO PERSONAL LIVES

It is helpful to do some of the Community Analysis activities with church members beforehand, as personal reflections in relation to their own lives. It will build facilitators' confidence and give them greater enthusiasm and passion to then share the tool with the community, as well as a deeper level of understanding. **8.5.1 Problem and resource bag** or **8.5.3 Problem Tree** work particularly well with pastors and other church facilitators where they do not have to share their responses with anyone and demonstrate the effectiveness of the tool.

## COMMUNITY ANALYSIS

### IDENTIFYING PRIORITIES

Out of all the issues that they have identified through previous tools, the community must now prioritise the issues that are most important to them. The following tools enable that to happen in a participatory way, although bean ranking is often easier as pairwise ranking can be quite complicated to explain.

- **8.1.1 Bean Ranking:** to prioritise which problems are most important for the community to address
- **8.1.2 Pairwise ranking:** as above but more complicated/ less aligned with existing community approaches and capacities

### STAKEHOLDER ANALYSIS

Wherever necessary, you can redo (or refer back to) one of the attitude change tools. For example, before analysing stakeholders it could be useful to redo a tool that reminds the community of their primary role in their own development and the resources that they already have. Using these tools, the community can begin to explore the other actors in their development; however, the more analytical tools in terms of proactive partnership (Avocado Analysis and Responsibilities and Resources Matrix) are included at a later stage of the analysis.

- **8.2.1 Stakeholder analysis: Venn diagrams:** to map out all relevant stakeholders within the community and the relationships between them to identify which can be partners, which may cause difficulties (and plan action to prevent this) and who just needs to be informed of actions.
- **8.2.2 Power and interest matrix:** to identify what level of interaction is required for each stakeholder identified and to foresee and take action to prevent potential challenges to the project

### CREATING A VISION

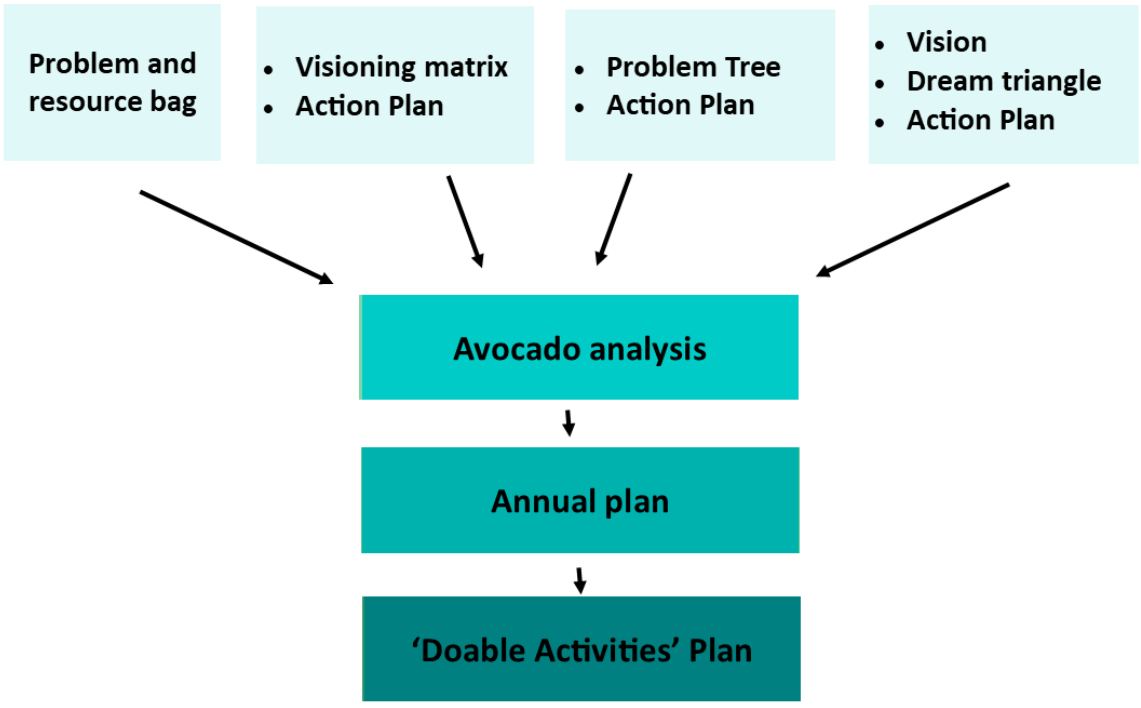
Everyone in the church and community needs a shared vision to motivate them and to inspire others. Once agreed, it can be written in every church, in the primary school, in any other communal buildings. It reminds everyone what they are working towards. Either of the two following tools can facilitate the creation of a community vision:

- **8.4.1 Imagining our community:** for every participant to imagine how they want their community to be in 10 years' time
- **8.4.2 Dreaming dreams:** space for communities to think creatively and find solutions that might not be found if detailed plans are made too quickly

## DEEPER ANALYSIS AND PLANNING FOR ACTION

The following four steps lead into a 'Doable Activities' plan. You can choose whichever of the options for step 1 fit best with your context, or combine them as you prefer. The first tools are included under the 'Community Analysis' section and the later ones are in the 'Planning for Action' section.

1. Action plan: one of the 4 routes below can lead to an action plan (or a combination)
   a. 8.5.1 Problem and resource bag
   b. 8.5.2 Visioning matrix + 9.1.1 Setting goals and identifying activities
   c. 8.5.3 Problem Tree + 9.1.1 Setting goals and identifying activities
   d. Vision + 8.5.4 The dream triangle + 9.1.1 Setting goals and identifying activities
2. 9.2.1 Avocado analysis: what can we achieve alone and where do we need to partner with others?
3. 9.3 Creating an annual plan
4. 9.4 Creating a 'Doable Activities' Plan



## Moving forward

As it is impractical for the detailed planning to be done by everyone, the community/ church may prefer to choose for the work to be continued by a committee elected by the community. These are some possible stages at which to switch:

1. The community do this 'Planning for Action' section all together, but elect a Monitoring Committee to follow-through with the next stage
2. The community elect a Working Committee (who also monitor) who creates the action plan and the annual plan. The community then take ownership of these and create the 'doable activities' plan
3. The Working Committee create the action plan, annual plan and doable activities plan, but leave the 'person responsible' column blank, which the community then fill in all together.

The community must also decide how many committees they want. For example, do they want a different committee to be in charge of each identified priority so they can receive further training and ensure the action plans are carried out? Do they want a separate proactive partnership committee to engage with external stakeholders, especially government? (Any committees would ideally include church leaders, community leaders and structures such as the VCPC as well as other community members.)

## Identifying what we can do and where we need partners

**9.2.1 Avocado analysis** is designed to enable communities to analyse their problems and identify which they have the resources to solve on their own and where they need to partner with others, such as the government. **5.3.1 Resources and Responsibilities matrix** is a very useful tool if the community is struggling with the concept of the government as a 'resource'. It helps participants to recognise that, while the primary source of resources and responsibility for the community is itself, the government has large amounts of resources and legal responsibility for the community that can be accessed through proactive partnership.

## Creating an annual plan

Here, the community will create a clear plan for the year including a chronological order of activities:

- **9.3.1 Planning roles and responsibilities: the washing line:** clarity about all the different things needed to be done to complete the project and to create an order (this is optional, but can be helpful as a participatory way of getting started)
- **9.3.2 Creating a basic annual plan:** to plan when in the year each activity needs to happen

*Note: it is worth remembering the chick and baby elephant analogy: chicks hatch very quickly and grow into chickens which, while they have value, are quite small; baby elephants take a very long time to be born and to grow, but the end result is massive. Sometimes it is worth getting started on multiple projects at once, a 'baby elephant' priority project at the same time as a 'chick' one where the community will get quick results to motivate them further.*

## Breaking it down into doable activities

A 'Doable Activities' plan is in great detail, listing the exact activities required in order for each action to take place. For example, if an action previously identified was a training in conservation agriculture, the 'Doable Activities' plan would need to say exactly who would contact the extension worker to do the training, who would organise their transport and other logistics, who would inform community members etc.

**9.4.1 Mini-bus tool** can be used to brainstorm, and then **9.4.2 Making a clear table to** create a plan where every activity is accounted for and everyone knows exactly who must do what and when.

# PHASE 3 TRAINING FOR CHURCH LEADERS

## TAKING ACTION AND SHARING EXPERIENCES: MONITORING, EVALUATION AND LEARNING

## INTRODUCTION

**Monitoring:** regular checking of how a project or initiative is going

**Evaluation:** a review of the project at a specific stage, either once a project is over or at a specified time (e.g. once a year) asking three key questions:

- Did we do what we said we would do?
- Did we make a difference?
- Could we have used our skills and resources more effectively?

**Learning:** using everything that you learn from your monitoring/ evaluation to constantly improve your project and change how you are working

### Questions to keep coming back to:

1. **Who?**
   - Who is benefitting & who is left out?
   - Who & what already influences them in their context (helps or hinders change)?
2. **What?**
   - What long-term changes are we most contributing to in their lives?
   - What changes need to happen in the context to achieve & sustain them?
3. **How?**
   - What are the most important success factors in our contribution to change (relationships, approaches, ways of working that most help to bring change)?
   - How do we work with others to leverage greater change & mitigate the hindrances?
   - Are we making a difference?
   - Is there anything we need to do to improve how we are running this project? Are we using our resources effectively?

*Note: it is very important to keep celebrating successes along the way, using the annual plan or methods of monitoring to select short-term goals and celebrating when they are reached. This keeps up enthusiasm and commitment.*

## PARTICIPATORY MONITORING, EVALUATION AND LEARNING (MEL)

If the community has not already formed a separate committee, they may choose to do so for monitoring. Participatory tools should always form the foundation of MEL e as they enable the entire community to be involved, but if you want to use the more detailed level of monitoring tools, it is more effective for an elected committee to lead.

Monitoring needs to begin as soon as the project does, and needs to be based on the community's plans, showing clearly what they are achieving.

### What is the purpose?

- Understand the impact/ success of the project
- Learn what is working/ not working in order to improve

- Inform decision-making
- Provide accountability, firstly to the community as a whole, then to any outside supporters, such as government or an NGO

### Benefits and challenges

| Benefits | Challenges |
|---|---|
| • Better validity of data<br>• Enables learning for everyone<br>• Brings greater ownership – motivation to keep learning<br>• Greater development impact<br>• Improves trust<br>• Gives holistic data – not just what you have asked<br>• More nuance and subtlety – body language etc<br>• Easier to make more representative<br>• Enables us to explore underlying issues/ causes<br>• More likely to challenge any assumptions | • Requires a skilled facilitator<br>• Time-consuming<br>• Difficult to balance with donor requirements<br>• Can be dominated by strong voices<br>• Less anonymity |

### Principles

- Failing forwards: learning from mistakes; continuously improving
- Handing over the stick: involving everyone
- Triangulation: verifying information through multiple sources and/or tools
- Optimising trade-offs: doing the best you can with what you have/ flexible
- Diversity: listening to different and 'smaller' voices
- Sharing learning: getting and giving feedback to all involved, not extractive
- Clear on purpose: who for and why; managing expectations, confidentiality

## KEY TOOLS

While many options are shared below, core monitoring, evaluation and learning can be done using just the following tools. It works well for the community to hold an Annual Celebration for the less frequently used tools. It is an opportunity to celebrate their success together and be encouraged going forwards, as well as to share and learn from challenges.

### Ongoing project monitoring and learning

The idea of monitoring can be hard to translate, but rural communities are very used to checking how healthy their crops are and using what they see to decide what actions to take. This is 'monitoring'. 'Chimanga monitoring' enables communities to see whether their project is 'alive' and 'healthy' (going well) at various stages. (Chimanga is the name for maize in Malawi)

If that image is less relevant in your area, you can select whichever of the following would make most sense to that particular community:

- **10.1.1 Chimanga monitoring: how can we tell if a project is alive?**
- **10.1.2 Landmarks on a journey**
- **10.1.3 Is our project healthy?**

One of these three simple tools should be used very often throughout the process, perhaps at a regular community meeting, to enable communities to monitor the progress of their project together, celebrate successes and take action where things are not going well:

- **10.1.4 'Y' analysis**
- **10.1.5 Bicycle**
- **10.1.6 'S.T.O.P'**

### Ongoing process monitoring

The church needs to reflect on how CCM as a whole is going. **10.3.1 Pastor's reflection form** is a useful tool for this, enabling them to think through what is working well and where they may need to invest extra effort.

### Annual celebration

An Annual Celebration should be held once a year by the community, inviting as many people as possible.

Projects can take a while to get underway, and so it may be hard to tell in the short-term what the outcomes will be and whether the project will be successful. **10.3.1 Picture of Participation** enables churches and communities to measure how well different groups of people are participating in CCM, which is key for its long-term success.

To measure long-term changes, **10.3.2 Stories of Significant Change** is a very effective, participatory way in which to do so.

## ADDITIONAL OPTIONS

For evaluating a project's success at the end, you can redo many of the original Community Discovery or Analysis tools and use those to identify changes (such as the Community Mapping). These are some other specific tools that can enable a community to monitor or evaluate their success in a participatory way:

- **10.3.3 Bus-o-meter:** to evaluate how far a community has come to achieving its vision
- **10.3.4 Onion:** to evaluate what changes have taken place at different levels within our community
- **10.3.5 Journey of change (and ranking): who, what, how and hinderances:** to analyse the causes for changes that have taken place
- **10.3.6 Star achievement:** to celebrate the community's greatest achievement and identify the factors that led to it

### Detailed monitoring

The following tools can be used by the monitoring/ project committee to keep more detailed track of progress and deal quickly with challenges:

- **10.2.2 Monitoring change and mitigating challenges:** to create indicators that can hold an initiative accountable for progress and allow a community to respond quickly to mitigate potential challenges
- **10.2.3 Monitoring the budget**

## MOVING FORWARD

Once a community has addressed their biggest priority and been encouraged and motivated by their own success, they can then address one of their other priorities that they identified in their Community Discovery, or perhaps find ones that they did not even see at first. Like a basket of mangoes, the ripest one is always picked first; then, once the best is gone, the next is eaten, and so on, until there is only one left. The community will eventually end up tackling issues that they originally would not even have noticed.

# A. TOOLKIT

## 1. GOD'S CALL TO BRING JUSTICE

Throughout the Bible, God makes His desire for justice very clear. There are more bible verses about poverty and justice than heaven, hell and salvation, showing how much of a priority it is for Him. Jesus summarises the whole law into the twin commands to love God and to love others, suggesting that these two are inseparable. With so many verses, this section cannot include Bible studies for all of them, but there are key texts with questions that can be used to provoke discussion. Feel free to create your own Bible studies using any other relevant verses that you come across.

## BIBLE STUDIES

### 1.1 PLAYING OUR PART IN GOD'S NARRATIVE OF REDEMPTION

#### 1.1.1 Creation, the Fall and Redemption: Genesis 1:26-31; Genesis 3:1-19; Colossians 1:19-20

**Vision:** to see poverty and suffering as the result of broken relationships in the Fall: between God and us; between ourselves; between us and creation and even with ourselves. To understand God's plan to redeem all things, and our role to play within that.

**Questions to discuss:**

**Resources:** flipchart and pens (optional)

Genesis 1:26-31

1. What is happening in this passage? *Answer ideas: God creates mankind and gives them responsibility to take care of the world*
2. What do you think the garden of Eden was like to live in before Adam and Eve sinned? *Answer ideas: full of animals and fruits – always enough to eat – all their needs provided for; it was 'good; perfect relationship between God, Adam and Eve'; home; safe; innocent; free of shame*
3. What joint responsibility does God give to human beings? *Answer ideas: to fill the earth, to subdue the earth, to rule every living creature*

Genesis 3:7-8; 12-19;23

1. What sin did Adam and Eve commit? *Answer ideas: to put what they wanted above what God wanted, thinking they knew better than Him – they refused to follow His plan for their lives*
2. What things did they do after they ate the apple (verse 7; 12-13)? *Answer ideas: made clothes for themselves; hid from God; each blamed the other*
3. What were the results of their sin (verses 16-19)? *Answer ideas:*
   - *For women – pain in childbirth; ruled over by husband*
   - *For men – cursed ground; difficulty farming*
   - *For both – banished from Garden; less intimate relationship with God and each other*
4. We can see in this passage that their sin broke three different relationships: between God and humans; between Adam and Eve; and between humans and the natural world. Where do we see the results of these relationships being broken in this passage? *Answer ideas:*
   - *Between God and people – they hid from God, they were banished from the Garden*

- *Between each other – less intimate (clothes); each blamed the other (arguments)*
- *Humans and natural world – cursed ground; not enough food*

5. Where can we see the results of these broken relationships in our community?
    a. Broken relationships between man and God
    b. Broken relationships between people (within the church/ between community members/ community and the church)
    c. Broken relationships between people and the natural world

Colossians 1:19-20

1. What does 'reconcile' mean? What are some examples of reconciliation that you've seen, either in your life or in others'? *Answer ideas: definition: to bring into harmony; restore peaceful relationship*
2. What do we learn about Jesus from this passage? *Answer ideas: that He came to bring everything in this world back into harmony – to fix those three relationships*
3. What do verses 19-20 say about God's desire for the world? *Answer ideas: that he wants all things to be reconciled*
4. We can often think that God just cares about our relationships with him, but that is only one of the relationships that were broken in the Fall. Jesus commands that we should follow Him and do as he did. How can we be part of God's plans to 'reconcile all things', both in our family and in our community?
    a. How can we help reconcile broken relationships between man and God?
    b. How can we help reconcile broken relationships between people: within the church/ between community members/ community and the church?
    c. How can we help reconcile broken relationships between people and the natural world?

*Draw out the fact that churches are motivated by God's love and the desire to be obedient to Him, that they are a permanent presence at the heart of the community and that they exist independent to external resources, powered mainly by volunteers who expect nothing in return. There are lots of other ideas in the introduction as well.*

**Going deeper:**

- Draw a big outline of a person on flipchart or on the ground and participants draw or write the different ways in which each of the four relationships are broken around it. On another piece of flipchart, they draw a cross and draw/ write the ways in which it restores these.
- Participants create group dramas of the Genesis story that draw out the ways in which these four relationships are broken

**Act of Love:** ask everyone to prayerfully choose two actions to do this week, one to begin restoring one of these three relationships within their family and another to restore one within the wider community. *For example, seeking forgiveness from a family member/ planting trees around the church to protect God's creation etc*

## 1.2 FOLLOWING JESUS' EXAMPLE

### 1.2.1 Jesus' Ministry: Luke 4:16-21

**Vision:** to understand Jesus' ministry as both physical and spiritual and the call on us to love people in the same way.

**Questions to discuss:**

*Context: Jesus is just beginning His ministry and begins to tell people who He is.*

1. What does 'good news' look like if you are poor? *Answer ideas: physical change in lives as well as spiritual e.g. able to meet basic needs – enough food; medical bills; children going to school etc*
2. Who are the other key groups mentioned in this passage that Jesus came to help? *Answer ideas: those in poverty, prisoners, blind, oppressed*
3. How does Jesus fulfil these verses before his death on the cross? Think of as many examples as you can. *Answer ideas: eg. recovery of sight literally and spiritually when he heals the blind in John 1:7*
4. What does Jesus' healing ministry tell us about the kingdom of God? *Answer ideas: He really cares about our bodies and physical needs as well as our relationship with Him*
5. What do you think this passage teaches us about God's priorities? *Answer ideas: God prioritises our physical needs as well as our spiritual and wants to bring healing to every area of our lives*
6. How can we apply this learning to our own lives?

*Note – you can compare the passage to Matthew 10 where Jesus sends out his 12 disciples to serve people's physical and spiritual needs as they have seen him doing: "Proclaim this message: 'The kingdom of heaven has come near'. Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give."*

**Story:**

*Pastor Pilingu has transformed the lives of many his community. He has set up village savings and loans groups, motivated the village to plant trees and to farm in a way that is more resilient to climate change. He has also organised care for the children who have been orphaned and the elderly. In addition to directly providing for many, the church has helped the grandchildren of 80 vulnerable, elderly inhabitants to set up their own businesses. The income generated allows them to care for their grandparents and builds their self-reliance. Even with 5 children of his own, Pastor Pilingu constantly seeks new ways to serve those around him. "If any pastor takes [the Bible's words about social justice] seriously and shares it with his church, it will not be long until there is no one poor left there."*

*This is what one elderly man said about him: "In the past, I had nothing, I could do nothing. I have tried to do odd jobs, but it was very hard. As you can see, I'm so old and weak... When the pastor came to me, it was like God breaking in. Without this support, my situation would be terrible. I thank God for the pastor. I can see God's hand in this. The pastor is like my son - he is caring for me."*

**Act of Love:** ask participants to think of one action to do as a church in the next two weeks to follow Jesus' example and bring physical (as well as spiritual) 'good news' to someone who is in need of it.

**Alternative passages/ passages for further reflection:** Luke 5:17-39: Jesus heals a man who was let down through the roof. Jesus brings this man both physical and spiritual healing, showing how they are interlinked and cannot be separated.

## 1.3 WITNESSING TO THE WORLD

### 1.3.1 Salt and Light: Matthew 25:13-16

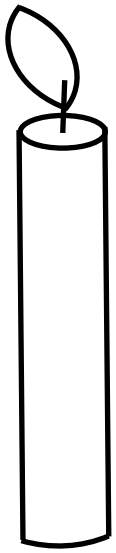
**Vision:** to discover what it looks like for the church to be 'salt and light' in the world

**Resources:** two foods, one with and one without salt, or a candle and a bowl (optional)

**Questions to discuss:**

*Context: Jesus instructs His followers on how they are called to live in the world*

1. What do you use salt for? *Answer ideas: Giving taste to food, medicinal, preservative*
2. What do you think Jesus meant when he said: 'You are the salt of the earth'? In what ways do you or your church act as 'salt' in the community by…
    d. preserving: how do you 'preserve' your community? What is causing your community to 'rot'/ go bad? Is there any 'rot' in our church?
    e. flavouring: how do you make life more 'flavoursome' or pleasant within your community?
    f. healing: how do you bring spiritual and physical healing within your community?
3. What does it mean for us to 'lose flavour'? *Answer ideas: to cease to have an impact in our community*
4. What are the uses of light? *Answer ideas: to bring joy, to chase away darkness, to make life easier and better, to make plants grow etc*
5. What does Jesus mean when he says 'Let your light shine before men'? In what ways do you or your church act as light in your community?
6. Verse 16 says 'In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.' Does our community see the things that we do and glorify God? If we asked everyone in the community who isn't a church member, would they say the community was a better place because of our church being there?
7. What practical things can we do as a church to be a 'light' in our community?



**Going deeper:** use practical illustrations, such as two foods to taste, one with and one without salt, or by putting a candle under a bowl.

**Story:**

*Sampson Chidule, chairman of pastors' & community leaders' committee in Mpyupyu, explains his work with Eagles:*

*"Before we started working with Eagles, chiefs and church leaders were working on their own, so things were not going well. But after Eagles came, they taught us that for us to be effective in terms of development and helping the vulnerable, church and community have to work together*

*We support the vulnerable with basic necessities, including the elderly, disabled, widows and orphans. Also people affected by Cyclone Idai. There are people whose houses collapsed and we want to help them. Before Eagles, people living with HIV were discriminated against. But now we see we*

*are all made in the image of God. So now we work with community leaders to care for them and set up support groups.*

*We also know that for our community to get better, we need education. So we began 4 nursery schools. We are working with the community leaders to ensure that children attend classes by holding awareness meetings and creating village laws for parents who don't send their children to school. If parents don't take responsibility to send their children to school, they are killing the future of our community.*

*Eagles taught us to care for the environment. Before we were cutting trees carelessly, but now every time we cut one, we replace it with ten. Our mountain was heavily deforested. Now we are proud to say we have trees again and it is looking beautiful. We have a committee trusted to look after the forest. People must ask their permission before cutting a tree. Eagles also showed us fuel efficient stoves – this saves a lot of trees as they use less firewood – and rubbish pits to throw litter.*

*Before Eagles, there were not enough toilets, leading to lots of disease. We had a problem because the texture of the soil here is loose so whenever we dug a toilet, it collapsed. But now we have found a new way to build them that lasts. We have also dug three shallow wells, protected with bricks from getting dirty, and constructed bridges.*

*We are only doing any of this because of Eagles. I know that if Eagles came here 20 years ago, our country of Malawi would have changed."*

**Act of Love:** ask participants to pray and ask God to bring someone into their mind – they should then choose one action to do as a church or as individuals to bring some joy into their life, as salt brings flavour into cooking or a light chases darkness out of a room.

You could give people a candle to light as they pray over their act of love, praying that God will really use it as a light for His glory.

## 1.4 LOVING, WORSHIPING, AND OBEYING GOD

### 1.4.1 The Good Samaritan: Luke 10:25-37

**Vision:** to be inspired by God's command to 'love our neighbour', identify how easy it is to make excuses not to help and challenge ourselves to overcome barriers to loving.

**Questions to discuss:**

1. Who were the different people in this story? What did they do? *Answer ideas: Pharisee and Levite walked by, the Samaritan stopped to help, the inn-keeper provider a place to stay etc*
2. Why was it surprising that the Samaritan was the only person who helped? *Answer ideas: Because they were traditionally Israel's enemies*
3. What excuses do you think the Pharisee and the Levite are making to themselves to act the way they do? *Answer ideas: 'I am too busy'; 'I am already late'; 'the robbers might still be around and kill me!'*
4. Who has a similar position to each of these characters in our community today? Who do you behave most like?
5. Who does this story say are our neighbours? *Answer ideas: anyone who is in need*
6. What excuses do we make in order to not help when it is inconvenient for us?

7. Verse 27 says that the two greatest commandments are to love God and to love our neighbours as ourselves, but in Galatians 5:14 Paul says that every commandment can be summarised under 'love your neighbour as yourself'. Why do you think this is? *Answer ideas: Because our love for God is demonstrated through our love for one another.*
8. What would it look like if we really loved one another as we loved ourselves? Come up with as many examples as you can.

**Going deeper:** together, adapt this parable for your context in the modern day. Who would the equivalent to each character be? What barriers exist in your area that divide people, like the one between the Samaritans and the Israelites? (remember, they were enemies who would never help one another under usual circumstances) You can do this in any way – by creating a drama; writing a story; drawing a comic strip etc. The more people are able to relate to the Bible stories (while still fully recognising its meaning within its own context), the more deeply they will engage, creating space for mindset change.

**Story:**

*Every year Salima Livings Waters Church register the orphans and other vulnerable children, especially from child-headed families, supporting them through school and assisting them with other necessities such as food and clothes. They also visit the elderly, providing similar necessities to the children, as well as medication and practical help, such as repairing leaks in their roof.*

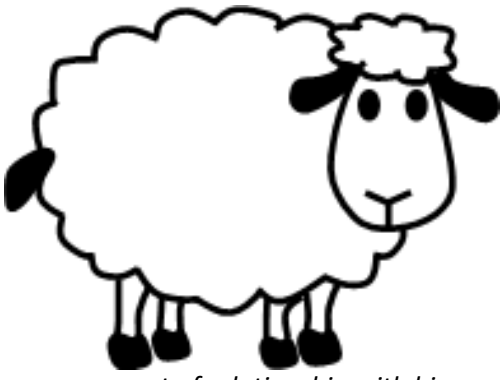
**Act of Love:** remind participants of the great social barrier between the Good Samaritan and the Jew as they were enemies. Ask them to discuss what barriers exist in their community and to choose one action to do this week to break down that barrier and show love to someone who might normally be regarded as an 'enemy'.

### 1.4.2 The Sheep and the Goats: Matthew 25:31-46

**Vision:** to realise how much is at stake and that caring for the poor and the vulnerable is not an optional extra, but absolutely essential to having a relationship with God.

**Questions to discuss:**

*Context: Jesus tells a story about what will happen on the day of judgement*



1. What is happening in this passage? *Answer ideas: people are being judged and divided between those going to heaven and those going to hell.*
2. How do you feel while you are reading it?
3. Who do the sheep and the goats represent*? Answer ideas: If people say the goats are those that don't believe in Jesus, challenge this – the passage describes them as people that do know Jesus, they respond to Him by name, they clearly have some sort of relationship with him, and are shocked to be not allowed into heaven*.
4. How, according to this passage, can we tell if someone truly has a relationship with God? *Answer ideas: It is about how we show love to the poorest and most vulnerable.*

5. This passage tells us to look at everyone in need as if they were Jesus. What would we do if genuinely saw Jesus suffering? What lengths would we go to? How should this change the way that we relate to our community?
6. When have we failed to do this? How can we ensure that Jesus does not say to us, 'Whatever you did not do for one of the least of these, you did not do for me'?

**Going deeper:** participants enact passage while it is being read. Pause at various points to ask people how they are feeling

**Story:**

*Mau Dinara and her four young children were left without anywhere to live after her little son accidentally set fire to the thatched roof when playing with some burning grass. Now, thanks to Salima Living Waters Church, she has been able to rebuild her house with the funds that they supplied. She now has bamboo for her roof, which should give her greater protection from future risks of fire*

**Act of Love:** ask the group to pray for God to show them an action in the next two weeks that treats someone who is very vulnerable, as the people are in this passage, as if they were Jesus

**Alternative passages/ passages for further reflection:** James 1:22-27; 2:14-25 – 'Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress…' 'Faith without works is dead.'

### 1.4.3 A Call to Repentance: Amos 5:11-15; 21-24

**Vision:** to realise that, unless we are caring for those in need and bringing justice, no amount of worship or sermons will be acceptable to God.

**Questions to discuss:**

**Resources:** flipchart and pens or two objects, one with a good smell and one with a bad smell (optional)

*Context: God sends Israel a message through the prophet Amos*

1. Who is speaking in this passage in Amos and who are they speaking to? *Answer ideas: God is speaking to Israel through the prophet Amos*
2. What is Israel doing in this passage that makes God angry? *Answer ideas: Using power to take more money from the poor (taxes); oppressing the innocent; using bribes to win cases in court*
3. Do any of these things happen in our community? Give as specific examples as possible (for example, looking at verse 11, where do we see the rich using their power to take from the poor in our community?)
4. What words does God use to describe the Israelites' 'religious festivals' (which, for us, would be church services)? *Answer ideas: They are a 'stench'.*
5. What is the worst smell that you can think of? Can you imagine if that was what our worship smelt like to God? *(You may need to clarify that it is not that God does not want sung worship, but that he only wants it if we are also doing justice)*
6. What does God command us to do so that our worship is acceptable to Him?

**Going deeper:** Bring something that smells beautiful and smells horrible (like a bunch of flowers and a bucket of manure)/ ask people to find these two objects. Use these to brainstorm what sort of worship smells beautiful to God and what is a stench.

**Story:**

*Malomo Living Wates Church is raising rabbits so they can give their babies to the most vulnerable in their community. Although small, rabbits provide excellent manure to increase harvests, are a source of protein and also can be easily sold in an emergency.*

*"Now I see that our church is really becoming relevant to its community as we meet the physical and spiritual needs of the people. We have positive feedback from the community leaders, thanks to God's heart for the poor." Rev. Chiumya. Malomo Living Waters Church*

**Act of Love:** remind participants of their answer to question 3, the things that make God angry in their community, and choose one to take action on as a church.

**Alternative passages/ passages for further reflection:** Isaiah 58 – 'Is not this the kind of fasting I have chosen: to loose the chains of injustice….to share your food with the hungry…'

# 2. BREAKING DEPENDENCY

## BIBLE STUDIES

## 2.1 GOD WORKS THROUGH US USING WHAT WE HAVE

### 2.1.1 The Widow and the Jars of Oil: 2 Kings 4:1-7

**Vision:** to understand how God likes to work – God calls the widow first to use all of her own resources rather than just wait for a miracle and to work in community; as facilitators of the process, we should listen, equip and train but then get out of the way (like Elisha)

**Questions to discuss:**

**Resources:** flipchart and pens (optional)

1. What were the key events in this story? *Answer ideas: Husband dies, widow asks Elijah for help, Elisha gives advice, the widow collects jars from her neighbours, the widow pours oil into them, the widow sells the oil, the widow manages her money so she lives on it the rest of her life (either through saving or through buying and selling more oil with the profits)*
2. Who played what role? *Answer ideas: Elisha gave advice and encouraged the widow to do what she could using what she had, the widow was the active agent, God performed the miracle*
3. What problems was the widow facing at the beginning of the story? *Answer ideas: Very poor, in debt, sons about to be taken into slavery*
4. What were the resources available to the widow and her sons? List as many as you can. *Answer ideas: Prayer, advice from Elisha, oil, jars, sons to help, community, physical ability, health, reputation of husband, ability to sell, ability to manage money*
5. What does Elisha's response tell us about his character? What can we learn from this? *Answer ideas: Humble, not wanting to take the glory, wanting her to be independent*
6. Why do you think Elisha told her to ask her neighbours for jars? *Answer ideas: God wants us to live in community and to help one another*
7. What changes occurred by the end of the story? *Answer ideas: increased faith; increased community with neighbours; long-term income using her business skills to steward the money that God had given her*
8. What can we learn from this story about how God works? When did the miracle happen? Why do you think God chose to do the miracle in this way? *Answer ideas: God wants us to use everything that we have first and for people to participate and lead the transformation of their own lives, through his power*
9. What can we learn from this about the most effective ways to help people and communities? *Answer ideas: Envision them to use what they can to overcome the problems of poverty*

**Story:**

*The pastor of Nanjiri determined to fight poverty within his community in a way which brought self-reliance rather than creating dependency. So he trained those interested from his congregation in budgeting and business management. This group started a business together to earn enough capital to each set up on their own. Learning from a man in a neighbouring village, the group decided to bake buns twice a week in a massive brick oven. Each time, they make 210, sell them in the market*

*and save all the money. In a couple of months, they will have enough for every member of the group to take a loan to begin their own business. Every week, the business group give money to support the poorest in the church: the elderly, widows and orphans who cannot care for themselves. Once each member has their own business, they will still continue baking, purely to provide for these vulnerable groups. Grateful for the way that the business has transformed their lives, the group is eager to serve the community in whatever way they can.*

**Act of Love:** ask participants to consider how they can show God's care to widows who are struggling by enabling them to support themselves, as Elijah did for this widow.

### 2.1.2 The Feeding of the 5000: Mark 6:30-44

**Vision:** to see that God wants to use us and our resources to bring about transformation in our own lives and the life of our community.

**Questions to discuss:**

1. What was the need in this story? What were the resources? *Answer ideas: Everyone was hungry. 5 loaves and 2 fish.*
2. What did Jesus answer his disciples when they told him that people were hungry? *Answer ideas: 'You feed them'*
3. What steps did Jesus take to perform the miracle? Why do you think he used those steps? *Answer ideas: Jesus first gathered all the resources from the community before multiplying them*
4. What does this mean for the way Jesus wants us to work with our community? *Answer ideas: He wants us to use everything we have*
5. What resources do we have that we can put in God's hands?
6. What holds us back from trusting God with the little that we have?

**Going deeper:**

Explain that this is an imagined dialogue about what would have happened if the boy had not been willing to share his food and ask three volunteers to read it out *(by Paul Burbridge and Murray Watts)*

*Cast – Narrator one, Narrator two, Boy*

*One: And in those days Jesus crossed to the far shore of the Sea of Galilee.*

*Two: And a great crowd of people followed him because they had seen the miraculous signs he had performed upon the sick.*

*One: And the disciples said to Jesus, "Where shall we find food for all these people to eat?"*

*Two: But Andrew spoke up and said. "Here is a boy with five small barley loaves, and…"*

*Boy: Oh, Sorry.*

*One: What?*

*Boy: I've eaten them.*

*Two: You've WHAT?*

*Boy: I've eaten my bread and fish.*

*One: But – you can't.*

*Boy: I have.*

*Two: No, you don't understand – you're supposed to offer your loaves and fish so that Jesus can feed the 5000.*

*Boy: Well, like I said, I'm sorry.*

*One: Sorry?? That's not enough!*

*Boy: It was my packed lunch, I had the right to eat it! I was hungry!*

*Two: But what about the crowd? It was your bread and loaves that was meant to feed them!*

*Boy: Well, I've eaten them. If this Jesus can do such miracles, why does he need my loaves and fish?*

*One: But the whole point of the story is that God wants us to use what we've got, however little…*

*Two: To share around what he has given us….*

*One: And you've just eaten everything yourself!*

*Two: And the 5000 are still hungry!*

*Boy (walking out): Well, like I said, sorry!*

**Act of Love:** ask participants to consider the following questions

- What physical resources do you have as the church and individuals?
- How can you give all these completely to God so that they can be used to bless people who have need of them?
- What action will you do as a church in the next two weeks?

### 2.1.3 The raising of Lazarus: John 11:1-44

**Vision:** to understand that, although Jesus could have done the miracle on his own, he used people to do what they could - roll away the stone, untie the grave clothes, showing not only that God has power over death, but also that we all have resources that we can offer to do God's work

**Questions to discuss:**

1. What is happening in this story? List the different people involved in the story, and what they each do. *Answer ideas: Mary and Martha are mourning; others move the stone and unbind Lazarus; Jesus performs the miracle*
2. How does Jesus involve others in the miracle that takes place? *Answer ideas: Allowing everyone to do what they can – roll away the stone, unbind Him etc*

3. Jesus could have done the miracle all by himself. Why do you think he chooses to involve others? *Answer ideas: Because God wants us to do everything that we can using what we can*
4. What does this tell us about Jesus and his kingdom? What does this tell us about ourselves?

**Act of Love:** give 5 minutes of silence for everyone to mind the thing that they have been praying to God the most for over the last year. Ask them to ask God to bring to mind the resources He has already given them to begin taking action and pray for the creativity and courage to start doing what they can this week.

### 2.1.4 The Body of Christ: 1 Corinthians 12:12-27

**Vision:** to recognise that we all have different skills, talents and resources that we can contribute, and that none of these should be valued above others.

**Questions to discuss:**

1. What are the main ideas that Paul is trying to convey? *Answer ideas: we all have different skills but are of equal value, and that the church needs us all to contribute*
2. What example from your church or community relates to the situation described in verses 15-16? *Answer ideas: people who are poorest, who feel that they have no talents and nothing to contribute*
3. What do verses 17-19 mean about how we should view the talents of others? *Answer ideas: We must see all talents as equal*
4. Who are the people that our church is tempted to ignore and think that we don't need? How can we treat them with special honour?
5. Where do you see division in the church today? How can we take action to heal that, especially within our own congregation and community?
6. How well does your local church or community put verse 26 into action?
7. What are the gifts, skills and resources that God has given you? How can you use them most effectively for him this week?

**Going deeper:**

**2.3.4 Valuing our Contribution** or **2.2.2 Celebrating what we have**. Alternatively participants consider (and can draw) which part of the body most represents them, and then write around it their different skills, talents and resources that make this the case.

**Act of Love:** ask every church member to think of a way that they could use their gifts/ talents/ resources in the next two weeks to help someone/ a group who is currently left out to identify and use *their* gifts/ talents/ resources, ensuring they feel valued.

**Alternative passages/ passages for further reflection:** Matthew 25:14–30: 'The Parable of the Talents' – the importance of using our gifts and resources for God.

# ACTIVITIES

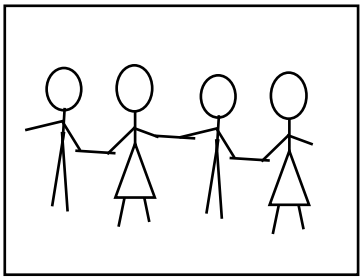
## 2.2 DISCOVERING THE RESOURCES THAT WE HAVE

### 2.2.1 The longest line

**Vision:** to realise how much can be done using our own resources when we all bring what we have, think creatively and make personal sacrifices to work together

**Steps:**

1. Form two lines with an equal number of people in each line.
2. Form the longest line that you have using anything that you have on you (your body, shoelaces, belts, shirts etc)
3. Each person must be in contact with another person either by means of a part of the body or an article of clothing.
4. The team that wins is the one that forms the longest line.



**Questions to discuss:**

1. What lengths were you prepared to go in order to make the line as long as possible?
2. What were your barriers to sharing what you had?
3. What can this teach us about using our resources?

### 2.2.2 Celebrating what we have

**Vision:** for church and community members to realise the potential within themselves to bring change and transformation to the community

**Steps:**

1. Divide participants into groups to discuss the resources, gifts and talents that they have individually, as a family, in the church and in community.
2. Groups collect objects that represent the resources, gifts and talents discussed in point 1.
3. Groups lay out the objects in the shape of a cross on the floor, explaining what the different items represent.
4. Ask a volunteer to record these items on a large sheet of paper as people lay their objects down.
5. You may find it helpful to group the together under the headings on **7.2.3 Resource pie chart**:
   - natural resources that you can freely access – forest products, water, minerals, rain, sun, good soil
   - human resources – friends, relationships, community, skills, experience
   - financial resources – cash, livestock, crops, goods that are made and sold
   - physical resources that you have or can access – buildings, roads, bridges, wells
   - spiritual resources – prayer, worship, fasting, bible studies
   - citizenship resources – rights under the constitution, international human rights, advocacy, government schemes and services

**Resources:** flipchart; pens (optional)

**Questions to discuss:**

1. What skills and knowledge do we have in our church or community that could be used to make things better in our area?
2. What experiences do we have in our church or community that could be shared with others?

**If literacy is low…** People can draw instead of writing

**If you have no paper & pens…** People can just discuss their skills and resources while the secretary writes them down

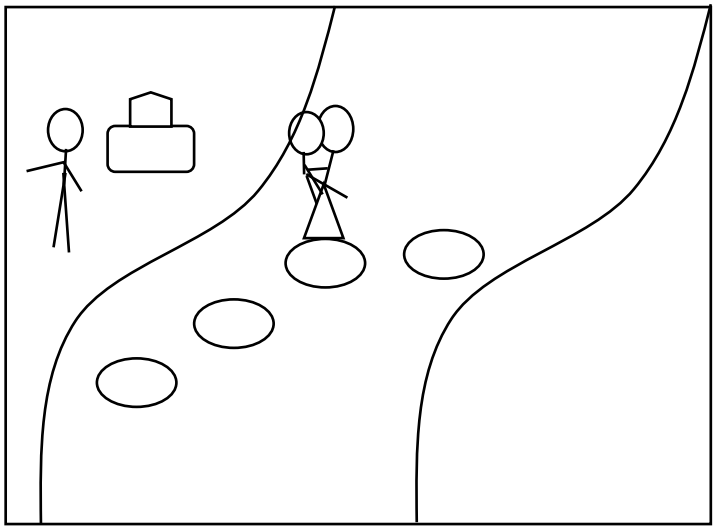
## 2.3 TAKING RESPONSIBILITY FOR OUR DEVELOPMENT

### 2.3.1 River Crossing

**Vision:** to recognise the need to develop themselves rather than being dependent on external support

**Steps:**

*Ask 3 people to practice and then perform the following mime*



1. Draw two lines fairly wide apart on the floor in chalk to represent the banks of the river. String can also be used, or drawing on the ground. Use leaves/ bricks/ paper/ anything else to represent stepping stones.
2. Two people come to the river and look for a place to cross. The current is very strong, and they are both afraid.
3. A third person comes along and sees their difficulty. Person 3 leads them up the river and shows them some stepping stones. He/she encourages them to use the stones, but they are both too afraid, so he/she agrees to carry person 1.
4. By the time person 3 gets to the middle of the river, person 1 seems very heavy, and he/she has become tired, so puts the person down on a stepping stone.
5. Person 3 goes back to get the other person on the bank who also wants to climb on his back. But person 3 refuses. Instead, person 3 takes person 2 by the hand and encourages them to step on the stones.
6. Halfway across the river, person 2 starts to manage alone. They both cross the river.
7. When they get to the other side, they are extremely pleased with themselves and they walk off together, completely forgetting the person 1 - they do not notice his/her frantic gestures for help.

**Resources:** string/ chalk; paper/leaves (optional)

**Variation:** person 2 goes back to help person 1 and shows them how to cross for themselves (if you want to emphasise that learning to do things for themselves helps people to become change agents

that create change for others – rather than focusing on the problems with not learning to do things for themselves)

**Discussion questions:**

1. What did you see happening in the mime?
2. What different approaches were used to help the two people across?
3. Who could each person represent in real life?
4. What does each side of the river represent?
5. Do we see this happening in our community?
6. Have we taken part in any projects where we felt like we were being carried?
7. What does this mean for our future work?

### 2.3.2 The Secret in the Box

**Vision:** for communities to understand that they are the experts about their lives and that they should be planning and taking action, not waiting for others to do it

**Steps:**

**Resources:** a sealed box with different objects inside (not too obvious) eg. gravel, flowers, chalk, leaves, coins, pen, soil, stones, bottle tops, string, candle, bottle, seeds, exercise book etc

1. Introduce the three characters: the first is internationally travelled; the second is well travelled within Malawi; the third has not travelled far from their community
2. Hand the sealed box to the one playing the international traveller and ask him/her to say what is inside without opening it. Announce how may he/she got correct, but not which ones.
3. Ask the one who has travelled within the country to close his/her eyes, open the box and allow him/her to feel the objects. Then ask him/her to say what he/she can feel. Announce how many were correct.
4. Then hand the open box to the 'community member' and ask them to list the objects as specifically as possible (ie. with their colours and other details)

**Questions to discuss:**

1. Who could each of these three represent? *The first maybe an INGO donor; the second maybe a government official; the third a community member*
2. Who scored the highest? Who scored the lowest? Why?
3. What is the significance of this thinking about the characters within the role-play? *Donors highly dependent upon head knowledge; officials see half-truths - they hear about things but do not stay in the area*
4. Who tends to plan the development work that happens in this area?
5. Who should really plan, based on who has the most information and the greatest understanding?
6. How can we let these others know about the issues within the community?

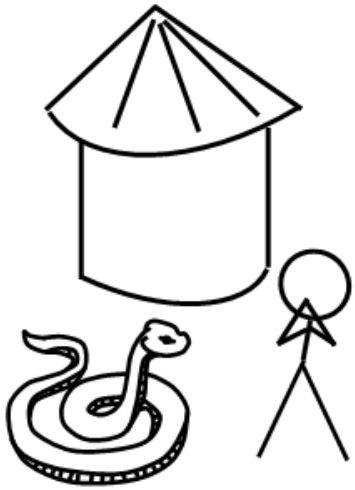
*Notes: when choosing people to cast, ensure that you are sensitive to community hierarchy but also do not embarrass anyone. It is best to choose people of similar status within the community for all three parts, or just ask for volunteers for each role.*

### 2.3.3 Snake story

**Vision:** to see development as the community's responsibility rather than having an attitude of dependency/ expecting allowances.

**Steps:**

1. Tell the following story:



*A man returns from work to find a crowd gathered around his door, and his wife clutching the hand of their little boy. Everyone is whispering and looking around warily. "What's happening?" the man asks. His wife explains that, as she was putting their little boy down for a nap, she saw a movement out of the corner of her eye. She had quickly looked around and seen a huge snake in the corner! Screaming, she had run outside, frantically calling for help. But although a lot of people had come to see why she was shouting, no one had any idea what to do about the snake.*

*Suddenly someone remembers that when he had found a snake in his house last year, his neighbour had come and killed it for him. A few people rush to fetch this neighbour, who comes running. The community part to let him through and draw away from the house. But the neighbour calls them to come closer:*

*"What, are you going to call me every time there is a snake in our community? That's ridiculous. Come, let me show you!"*

*So the neighbour shows the rest of the community how to kill snakes so that they will not have to be afraid in the future.*

*(Pause and ask the community what they think the response of the rest of the community will be)*

*Instead of thanking the neighbour, the members of the community start demanding money from him. The neighbour is confused and asks why? The community explain that he has taken up their time, showing them how to kill this snake, and now he should pay them for this time. The neighbour, surprised and hurt, sadly returns to his house.*

**Questions to discuss:**

1. What do you think of the community's response? Were they right or wrong? Why?
2. Who is responsible for the safety of their own family from snakes or other issues?
3. Do we ever have the same attitude as we see in this story? How can we change this?

### 2.3.4 Valuing our contribution

**Vision:** for participants to recognise that everyone is skilled in different areas, to recognise their strengths and be willing to ask for help with weaknesses

**Steps:**

1. Participants line up alphabetically according to their first name
2. Ask them to note where they are in the line

3. Then ask participants to line up alphabetically according to their last name

**Questions to discuss:**

1. What did you notice about the order each of the times? Were you in the same place?
2. What if I had asked you to line up according to how kind you were? How good you were at farming? How well you knew the bible? What do you think you would have seen?
3. As a community, do we value different sorts of skills/ character qualities equally?
4. To discuss in pairs/ think about individually:
    - In what areas of life do you think you would have been one of the first in the line?
    - In what skills/ qualities would you have been one of the last?
5. What commitments can we make to one another in response?

*Note: draw out the fact that every person has different skills, different strengths and different weaknesses. We should look for ways to serve the community vision using our strengths and not be ashamed to ask for help in our weaknesses.*

### 2.3.5 Starting the fire

**Vision:** for the community to think about what it means to work together to solve problems with the resources available

**Steps:**

1. Ask, 'Can we have a cooking fire burning here in two minutes time?'
2. After wandering whether the facilitator is serious, people will go and collect the required materials
3. The fire will burn for a few minutes, and then probably die down, unless people bring more wood

**Questions to discuss:**

1. Where did the resources to make the fire come from?
2. Did anyone help to maintain the fire once it started burning well?
3. Who could continue to maintain the 'fire of development' in our area? What resources are available?
4. What could be the role of different groups and organisations, such as church leaders, community leaders and government officials, in keeping the fire burning?
5. Are there other organisations or groups able to support this process?
6. Are there certain community members who did not attend the meeting? Can you discover why they didn't come? How can you encourage them to attend meetings in the future?

### 2.3.6 Asking questions

**Vision:** to see the importance of really listening to problems, not assuming we have solutions

**Steps:**

**Resources:** paper; pens

1. Form two groups of equal numbers
2. Ask one group to come up with a series of questions, about anything (and make a note of them if they can). The other group, come up with a series of answers (without knowing the questions)

3. Ask the first group to read out a question, then take it in turns to read out a question, and then the other group responds with an answer, which obviously will not correspond.

**Questions to discuss:**

1. What did you observe?
2. Do we ever give answers without listening to the questions? Or ask questions without listening to the answers? When?
3. How can we change this?
4. Have other people ever done this to us? Who? How can we change this?

# 3. RESTORED RELATIONSHIPS BETWEEN MEN AND WOMEN

It is importance to spend time engaging church leaders deeply in Bible studies and encouraging them to make action plans that commit to changes in their own lives as well as in their activities in the church and community. The activities should catalyse discussion, and some can be used as icebreakers before key activities, to ensure that these issues remain in the community's minds.

## 3.1 BACKGROUND INFORMATION: GENDER-BASED VIOLENCE

### 3.1.1 What is the difference between 'sex' and 'gender'?

**Sex:** refers to the biological characteristics of men and women, such as their different reproductive organs

**Gender:** refers to widely shared ideas and expectations about the economic, social and cultural attributes of women and men. Such ideas include stereotypical notions of feminine/female and masculine/ male characteristics, roles and abilities, and commonly shared expectations that guide the behaviour of women and men.

These are not terms for use within communities, just for your own understanding. In communities we will refer to 'Godly relationships between men and women'. The 'game' below can be useful to begin thinking, but if the community would not respond well then use your own judgement.

**Are these about differences of gender or sex?** *Ask participants to stand up if they think it is a difference of gender and sit if they think it is a difference of sex, or move to opposite sides of the room*

- Women give birth to babies and men do not
- Little girls are gentle and shy; little boys are tough ad adventurous
- Women cook and clean while men earn income
- Women breast-feed babies while men cannot
- Men are decision-makers
- Women are emotional; men are logical
- Boys' voices deepen at puberty
- Women can care for children while men cannot
- Most men are taller than women
- Women menstruate, men cannot
- Men feel threatened if too many women are in leadership positions

### 3.1.2 What is sexual and gender-based violence?

Sexual and Gender-Based Violence is violation of human rights. It happens when one person abuses the power that they have over another. This could be: the sexual abuse of children, sexual assault and harassment, domestic violence, rape and child marriages. It includes any abusive act, attempted act or threat of an act of a sexual, physical emotional or economic nature…

- directed at a person because of their gender identity
- using coercion, power/authority or force
- without consent/ against their will
- having or likely to have harmful consequences

1/3 women and girls will experience physical and/or sexual violence in their lifetime.

Two important things to remember:

- violence is not just physical, it can be emotional, sexual and economic as well
- the survivor is NEVER to blame

While it is not only women that are affected, they are statistically far more likely to be so. Therefore, this guide focuses on them. However, it is vital for men to not dismiss this as a 'women's issue' but to recognise the severe consequences for all parts of society as well as to take responsibility for reducing the suffering of women and girls.

### 3.1.3 Why is it important for us to take action?

The suffering for women and girls (who statistically are far more likely to experience sexual and gender-based violence) is severe and affects not only them, but their families as well. Sexual violence increases the spread of sexually transmitted diseases and HIV; it cripples communities/ our country from developing as it could. We do not use all our human resources and so limit our ability to prosper.

Although the primary reason for us to think about this issue is because we know that God created all men and women in His image and the Bible consistently demonstrates the importance of treating all equally (see following Bible studies), the health consequences of gender-based violence can provide a useful entry point into discussions.

### 3.1.4 Child marriage

Child marriage refers to a marriage in which one or both parties are under the age of 18. It is illegal in Malawi, yet widely practiced, and has severe consequences for the well-being of communities.

Child marriage is illegal in Malawi and violates human rights:

- In February 2017, Parliament amended the Constitution and raised the age of marriage form 15 (with parental consent) to 18 for both boys and girls, bringing the Constitution in line with the Marriage, Divorce and Family Relations Bill (Feb 2015)
- The Committee on the Rights of the Child and the Committee on the Elimination of Discrimination against Women have recommended that 18 should be the minimum age
- The General Comment on Child Marriage issued by the African Committee (ACERWC) and the African Commission on Human and People's Rights (ACHPR) says that the best interests of the child requires that no exceptions should be made to marriage before the age of 18.

Despite this, in Malawi:

- 9% of girls are married by 15
- 42% of girls are married by 18
- child marriage has one of the highest rates in the world – 13$^{th}$ most prevalent country

#### Why does it occur?

Child marriage occurs for many reasons, but amongst the most common are:

- Poverty: a girl's family marries her for the dowry or to ease the economic burden on family of taking care of her

- Purity: fearing early pregnancy outside of marriage, some parents fear for the family's honour and feel it is in the girl's best interests to marry early
- Peer-pressure: parents may just go along with the practice because it is what their neighbours in their community are doing

Sometimes, a girl herself may wish to get married due to a lack of alternatives or the desire for a better life.

### Why should children not be married until 18?

Child marriage is harmful for the girl:

- The woman's body is not ready for childbirth, leading to high levels of maternal morbidity and pregnancy-related injuries such as obstetric fistula. Pregnancy and childbirth complications are the leading cause of death for 15-19-year-olds globally.
- Age-gaps in child marriages are often large, reducing the likelihood of the man and women having a relationship of equally or mutual respect, meaning that…
    - statistically, child marriages increase domestic violence
    - women are often unable to negotiate safe sexual practices and so are at higher risk of contracting HIV and other sexually transmitted diseases
    - they are often unable to leave that marriage

Child marriage is harmful to any children born:

- A child born to a young mother has a higher risk of dying and of under-five stunting
- A baby is 50% more likely to be stillborn or die within its first weeks of life than a baby born to an older mother
- It is 60% more likely to die in the first year of life than babies born to mothers older than 18

Child marriage has a negative economic impact on the family and the country, perpetuating cycles of poverty in low- and middle-income countries:

- Girls who marry before 18 are likely to have children earlier and to have more children. This reduces money available for food, education, healthcare and other expenses
- It costs countries trillions of dollars by impacting fertility and population growth, reducing earning potential and health costs. World Bank estimates ending child marriage could increase a country's national earnings by 1%. If child marriage had ended in 2015, the global economy could have saved $566 billion by 2030
- Marriage is one of the main reasons why adolescent girls drop out of school, and very rarely return. This impacts their future earnings -Eagles' experience demonstrates the importance of literacy for women's earning potential. Increasing girls' education is one of the best ways to avoid child marriage – each year of secondary education may reduce the likelihood of child marriage by 6%.

### 3.1.5 Domestic abuse

More than a quarter of Malawian women report having experienced sexual violence in their lives, often in circumstances of domestic abuse. Statistics show that many women who suffer from domestic violence never seek help or tell anyone, fearing for the honour of their family or due to their dependence on their husband. It is the single biggest cause of injury and death to women worldwide.

Malawi passed a domestic violence law in 2006, imposing a maximum sentence of 14 years on the offender. Despite this, rates remain very high.

- Women in Malawi who have experienced physical/ sexual violence from their intimate partner: 34%
- Women in Malawi who have experienced physical/ sexual violence from their intimate partner in the last year: 24%

### What is domestic abuse?

Domestic abuse is the abuse of a person physically, sexually, psychologically, spiritually, socially, emotionally or financially within an intimate or family-type relationship. Although women may sometimes be perpetrators, the majority of the time they (or the children) are the victims of the man's violence.

It includes:

- Physical abuse (e.g. kicking; slapping; hitting)
- Sexual abuse
- Emotional, verbal and psychological abuse (e.g. repeated insults; ridicule; threats; possessiveness that leads to an invasion of privacy, security, liberty or integrity)
- Economic abuse (e.g. depriving the other person of money or resources to buy food, pay school fees, mortgage bonds or rent and medical expenses; withholding household finances)

Malawi passed a domestic violence law in 2006, Despite this, more than a quarter of Malawian women

# BIBLE STUDIES

## 3.2 WHAT DO GODLY RELATIONSHIPS BETWEEN MEN AND WOMEN LOOK LIKE?

*The following Bible-studies enable us to explore God's intentions for relationships between men and women. They go through the overall narrative of the Bible:*

1. *Men and women were created equal, both in the image of God, and given joint stewardship over the earth*
2. *Both men and women sinned and, consequently, their relationship with God was broken and their relationship with one another*
3. *God prophesies the consequences of these broken relationships, including that men will rule over women*
4. *Jesus' death on the cross redeemed us and restored our relationship with God and with one another, but we still need to live this out*
5. *We can see the results of this in how Jesus interacts with women as equals, and the important roles that they play as leaders in the early church.*

*3.5 contains some extra notes for the facilitator on the Bible passages that are most misused in relation to women, so you are equipped to answer questions and challenges.*

### 3.2.1 Broken relationships: creation and the results of sin: Genesis 1:26-28; 2:18-25; 3:16-19

**Vision:** to see that men dominating and ruling over women is a result of the Fall, not a result of creation. God made both man and woman in His image (made for relationship in the image of the Trinity) and gave them the same role (stewards of creation) to perform together.

**Questions to discuss:**

1. How does it make you feel, when the Bible says that you are 'made in the image of God'? *Answer ideas: Valuable, special, sharing characteristics/ behaviour of God such as loving, forgiving, sacrificing*
2. What does it say about the position of men and women that we are both made in God's image? *Answer ideas: We are equal, neither are better than the other*
3. What job does God give to mankind in Genesis 1? Are men and women given different jobs or the same? *Answer ideas: Same role – to fill and subdue the earth, to rule over all living creatures*
4. What do you think the word 'helper' means (Genesis 2:18)?
5. Given that this word ('ezer' in Hebrew) most often refers to God wherever else it is used, can it mean that women are inferior to men? *Answer ideas: Definitely not – God is not inferior to man and so this word does not mean women must be below men*
    - "*For the God of my father was my helper (ezer) and delivered me from the sword of Pharaoh." Exodus 18:4*
    - *"Hear, O Lord, the cry of Judah...be his help (ezer) against his foes." Deuteronomy 33:7*
    - *"The Lord...is your shield and helper (ezer) and your glorious sword. Your enemies cower before you." Deuteronomy 33:29*
6. Where in these three passages is the first time that God mentions men ruling over women? What causes this change? *Answer ideas: Genesis 3:16 – after mankind sin*
7. When are men and women told they will do different work? *Answer ideas: Genesis 3 – after mankind sin*
8. What does God want us to do about the brokenness caused by sin? *Answer ideas: God wants to see relationships between men and women restored to how He intended them, before Adam and Eve sinned*
9. The passage shows that the intention of God was for men and women to rule over creation together as equals. Does this take place in our community?
10. Which behaviours in our community are in line with God's desire for relationships between men and women? Which are not?
11. As a result of what we have learned, what changes can we commit to make in our own lives?
12. What can we do in our church and community to help restore relationships to the way that God designed them?

**Act of Love:** ask participants to make a list together of everywhere in their family, church and community where they see the results of this broken relationship. Go through each one by one and ask for suggestions of actions that would restore it. Then ask the group to choose one thing to do in the next two weeks together as a church to begin restoring relationships between men and women to the way that God designed them and another individually within their family.

### 3.2.2 Relationships restored: Galatians 3:23-29

**Vision:** to recognise how Jesus' resurrection reverses the effects of the Fall and that men and women are equally heirs of Christ; to take responsibility for reversing the effects of the Fall in our lives and the lives of others now that we no longer have the guardianship of the law as an intermediary.

**Questions to discuss:**

1. In general language, what does it mean to be 'held in custody', for example as a child is in the custody of their parents/ guardians until they become 18? *Answer ideas: Protective care/ guardianship (until the child is old enough to make their own decisions wisely)*
2. What does this passage say was holding us in custody and what do you think that means? *Answer ideas: The law was holding us custody – we were in its control, it was protecting us from harming others or ourselves*
3. What is the role of a guardian? What do you think it means for the law to be 'our guardian'? *Answer ideas: A guardian takes care of you and guides you in your decisions until you are old enough/ mature enough to care for yourself.*
4. With this in mind, what was the purpose of the Old Testament law? *Answer ideas: To help us to learn right from wrong, to prevent us harming ourselves or others until Jesus came*
5. What is the difference in responsibilities between a child, under the guardianship of his/her parents or another, and an adult? *A child is not as responsible for their actions as an adult.*
6. Now that we are no longer 'under the guardian of the law' (verse 25), what responsibilities does that give us? *Answer ideas: We must now choose to follow Jesus' commands as we are not forced to*
7. What does it mean to be 'one in Christ Jesus' (verse 28)? What does that mean for how God sees Jews and Gentiles? What does that mean for how God sees men and women, and how we should view and treat one another? *Answer ideas: We are all equal. No one has control of the other.*
8. What does it mean to be an 'heir'? Who does verse 29 describe as Christ's heirs? *Answer ideas: To inherit from your Father. We are all Christ's heirs*
9. Where do our personal relationships/ relationships in our community still reflect the consequence of Adam and Eve's sin, that men and women are not seen as equal? What actions can we take to change this?
10. How can we fulfil our responsibility (now we are no longer under the guardianship of the law) to restore relationships between men and women to how they should be?

**Act of Love:** ask everyone to prayerfully choose one action from the answer to section 10 to do in response.

### 3.2.3 God's calling to husbands and wives: Ephesians 5:21-33

**Vision:** to see marriage as mutual submission and sacrifice to one another, with the wife submitting to her husband as an act of love and a husband sacrificing himself for his wife, as

**Questions to discuss:**

1. What different things is Paul talking about in this passage?

2. What is the purpose of relationships? Why has God created marriage? *Answer ideas: So we can serve God better together than alone – to become one flesh*
3. Why do you think God needed to talk to the Ephesians about what good marriage was? *Answer ideas: Marriage is difficult, and many marriages are broken*
4. What does Paul highlight as the qualities of a good marriage? *Answer ideas: To submit to one another, to love sacrificially as our own bodies, respect*
5. What does it look like to submit to one another (verse 21) in a marriage relationship? *Answer ideas: To both respect the other's opinion and to want to do what the other wants*
6. Do Christians spend more time talking about mutual submission (verse 21), or wives submitting to husbands (verse 22)? Why do you think that is? *Answer ideas: Wives submitting to husbands. Adam and Eve's sin broke relationships between husbands and wives and made husbands rule over wives. However, this is not how God intended.*
7. What would it look like if husbands actually loved their wives like Christ loves the church/ like they love their own bodies? Make a list of some of things that you would see.
8. Are we forced to submit to Jesus, or is it an Act of Love? What does it mean then for a wife to submit to her husband as the church submits to Christ?
9. What practices in our community are negatively impacting marriage and family?

**Story:**

*Equipped by Eagles to identify their own problems and find solutions, Karumba village prioritised the high levels of domestic violence faced by women. Marriages were deeply troubled - many men spent evenings with prostitutes instead of their wives. Led by the chief's dynamic wife Gata, the village brought these issues out into the open. The greater communication between men and women brought more understanding and patient counselling healed many marriages. Gata is proud to say that there has been no domestic violence for a long time:*

*"Now families are living in peace. The violence and injustice that used to happen in our marriages are now over."*

**Act of Love:** Ask those who are married to take time to pray with their husband/ wife about this passage, asking God to give them the grace to mutually submit to each other, to love one another unconditionally and sacrificially and to reveal any places in their relationship that do not follow God's design for marriage – whether in decision-making, in finances, in shared work etc.

Those who are not married should pray with their family.

If anyone is willing to share what they plan to take action on this week, give them time to do so.

Then remind people of their answer to question 9. Give time for the group to choose one action to do immediately within the church/ community.

## 3.3 HOW DID JESUS TREAT WOMEN?

### 3.3.1 Jesus' treatment of stigmatised women: John 4:1-26; John 8:1-11

**Vision:** to remember that we have all sinned and to follow Jesus' example of treating people with love and respect, regardless of their past. These two passages can also be used to think about whether we treat men and women justly, or whether women mostly receive the blame in relationships.

**Questions to discuss:**

The Samaritan Woman: John 4:1-26

1. What happens in this story?
2. How do you think the woman's neighbours think about her, given that she has had five husbands and is now living with another man?
3. At this time, women most often drew water together in the early morning or evening to escape the heat. Why was the woman alone at the well in the heat of the day? *Answer ideas: Because she was judged by the rest of the community and had to come when she could be alone*
4. What does this tell us about the attitudes of others in the city towards her? *Answer ideas: they judged and despised her.*
5. How does this story challenge our attitudes to those left out and judged? *Answer ideas: We should welcome them and treat them with dignity and love*
6. Does stigma isolate people in our community as it isolated her? Consider those living with disability, those living with HIV, those who have been raped, or any other causes of stigma.
7. Who do we judge as a church and a community? Do we make people feel unworthy and excluded?
8. How can we change personally, as a church and as a community so that we are welcoming those who are stigmatised and left out by others?

The woman who was caught in adultery: John 8:1-11

1. Can someone summarise the different events in this story?
2. What did Jesus point out to the teachers of the law when he said, "Let him who is without sin be the first to throw a stone at her?" *That we have all sinned*
3. Why did the Pharisees and teachers of the law walk away? *Answer ideas: They knew that they had sinned and so could not throw the first stone and judge the woman*
4. If we had been there and Jesus knew the things we had done, could any of us throw the first stone?
5. What might God be saying to us about judgemental attitudes within our church and community?
6. What change did Jesus create in her life? *Answer ideas: Saved her life, encouraged her to change her life by treating her without judgement, made her feel safe*
7. What change could we create in the lives of those who are similarly judged?
8. Where is the man that she was caught in adultery with? *Answer ideas: not there – the woman seems to be taking all the blame*
9. Where in our community are men and women treated differently? Is this fair? How can we challenge this as a church?

**Story:**

*When the pastor of Kaphatenga attended an Eagles training session, he took immediate action to tackle this issue of the isolation and suffering of people living with HIV/ AIDS many of whom are critically ill, unable to leave their homes to get treatment, and avoided by the other members of the community due to the severe stigma. He began a support group of those infected which meets once a week. With a small home-based care kit, the group and the pastor began visiting the members of the community that were critically ill, unable to move, feed or wash themselves. They lovingly cared for them until they were better and accompanied them to hospital where necessary. This HIV project is now reaching over 50 people, not only in their own community, but wider afield as well, as they travel long distances whenever they hear of others who are suffering as they used to. There is no more stigma in the village, and those who are living with HIV have been completely accepted into the community, some leaders in the church, others members of the church praise team.*

**Act of Love:** facilitate a discussion about which groups of people, especially women and girls. are the most judged in their community. Ask if there are any ways in which women suffer more than men and, if so, which actions would welcome this group into the church and challenge the unequal treatment.

### 3.3.2 The first preachers of the Gospel: Matthew 28:1-10

**Vision:** to be inspired by Jesus' example to challenge rules or expectations that treat men and women as unequal, and instead to see men and women as equal in dignity and value. Mary Magdalen was the first person to be commissioned to share the good news of Christ's resurrection.

**Questions to discuss:**

1. Why are the women going to Jesus' tomb?
2. What does it mean, to be a witness? *Answer ideas: To see something and to tell others about it*
3. If there was a very important event and you wanted witnesses who would be believed by everyone, who would you choose?
4. In Jesus' time, men and women were not respected equally by a court of law. The words of men were valued more highly and women were not allowed to give testimony in courts. Why do you think Jesus chose women to be the first witnesses of the most important event in history, his resurrection? *Answer ideas: To show his respect and trust in women as for men*
5. Are there places in our country/ community where we have different rules for men and for women? Or where men and women seem to be valued differently?
6. What does the angel, and then Jesus, tell the women to do? *Answer ideas: To go and tell others – to preach the gospel*
7. Do you think this was an easy task? (Luke 24:10-12) *Answer ideas: No, many did not believe them*
8. What does it mean for our church today that Jesus chose women to be the first witnesses to his resurrection, the ones who would have to go and tell the others? *Answer ideas: Jesus wants women to take up positions of leadership, both in churches and in the rest of society*
9. Where do we have the opportunity to be like Jesus and go beyond what is expected by those around us to ensure that women are equally respected, valued and have their voices listened to?

**Story:**

*Kokoma identified their greatest challenge as the high school dropout rates (especially for girls). They discovered that the causes included issues such as child-marriage, but also lack of motivation and vision. So they introduced a rewards ceremony each year to emphasise the value of education, giving talks that inspired their young people to dream of a better future. The transformation is incredible: from very high dropout rates, most teenagers from the community are now staying in school. They also dealt with another cause: inadequate toilets. Without facilities to cope during their periods, girls could not face the shame of school and so stopped attending. The church successfully lobbied their MP for funds to build a toilet block. Their perceptive action will enable teenage girls to remain in school – a factor that studies have shown is also the best protection against child marriage.*

**Act of Love:** participants pray with their family about who makes the decisions in their home and ask God what changes need to happen to be in line with his original design for relationships.

## 3.4 WHAT HAPPENS WHEN THINGS GO WRONG?

### 3.4.1 The Rape of Tamar: 2 Samuel 13:1-22

**Vision:** to understand that sexual violence can happen to anyone and is never the victim/ survivor's fault, that it can be prevented and must be challenged and that restoration is possible for survivors.

*When facilitating, ensure there are people available for counselling and/or prayer. Someone in your Bible study group might have experienced violence without you knowing it. You should also find out what professional services are available in your area in case someone needs referral.*

**Questions to discuss:**

1. What caused the rape of Tamar in the family structure and social context (reflecting on the roles of men and women)? *Answer ideas: Amnon's lust, the failure of Jonadab and David to protect her. She had to obey her father, those who had the chance to protect her did not, Amnon had the power to send everyone out the room*
2. What did each of the men do in the story, before and after the rape? *Answer ideas: Jonadab gave terrible advice. David ordered Tamar to do as her brother said. Amnon raped her. After, Absalom and David were angry about the disgrace to their family; Absalom gave Tamar a home but failed to comfort her or to allow her to process her suffering – he silenced her and hid her away. David did nothing - Amnon was also his son, he probably did not want the family to be shamed*
3. What could each have done differently? (Amnon, Jonadab, Absalom, David) *Answer ideas: Amnon could have restrained his desire or spoken to the king and married her honourably, as Tamar suggested. Jonadab should have advised him to do one of those two things. Absalom could have helped Tamar to get justice, showed people she was an innocent victim instead of treating her as if she was to blame. David could have got justice for Tamar, welcoming her back into his house and punishing Amnon.*
4. What were the consequences of the rape for Tamar? What would have enabled her to heal and move on with her life? *Answer ideas: She was disgraced, a 'desolate woman', she had to go and live under the protection of her brother, she was in great psychological pain and*

*suffering. Having people she could talk to about her rape, a support group, someone to pray with her*

5. Do you know any similar stories in your community?
6. What does God think about sexual violence? *Answer ideas: He hates it – it is the powerful exploiting the weak*
7. Tamar had nowhere to go for real help. Absalom offered her a shelter, but not true love and support. Where can a survivor of sexual violence find support in our community?
8. Would a woman in our community say if she was experiencing violence, or would she suffer in silence due to the 'honour' of the family, the same reason that Absalom prevented Tamar from finding real help?
9. What can we do to make sure that survivors of sexual violence are supported, are not judged and do report acts of violence against them?
10. What can we do to stop sexual violence happening within families in our communities?

**Story:**

*Young people in Malindi struggle to stay in school. Many undergo harmful practices in community initiation ceremonies which cause them to drop out. Others are tempted into child labour by the seasonal bounty of fish available to catch or the opportunities presented by the resulting brief windfall of money for prostitution or child marriage - all wanting to help provide for their families living in deep poverty.*

*The pastor of Living Waters Church was deeply concerned: "increasing numbers of young people roaming around without doing anything in shaping their future stimulated me to come up with a vocational skills initiative." Through Eagles' training, he knew it would be more effective to work with his community to equip young people with skills to become self-reliant and resilient than to make a one-time gesture.*

*He decided to establish a tailoring school, noting that there was always a need for this in their local area. In 2018 he set up a four-month course for a small fee to cover costs that equips young people to make their own living. So far, 11 have graduated and more are currently students.*

*Vanessa, a current student, is planning strategically for her future: "what inspired me to go for tailoring is the demand of tailoring services from people. Each time I visit a tailoring shop, I find tailors are always under pressure. This indicates to me that there is business in the tailoring industry and what is required is hard working and commitment."*

**Act of Love:** ask a volunteer to keep note throughout the discussion of any possible actions mentioned. Create space at the end for participants to pray over these at the end and ask God what He wants them to do as a church.

**Alternative passages/ passages for further reflection:** Genesis 19:1-12; Genesis 34; Judges 19:1-30; Mark 5:24-34; 2 Samuel 11:1-26

### 3.4.2 The forced marriage of Bathsheba: 2 Samuel 11:1-16; 26-27

**Vision:** to understand the dangerous consequences of forced marriage and the importance of listening to girls and respecting their opinions about their own marriage.

**Questions to discuss:**

1. What clues do we have as to Bathsheba's feelings? *Answer ideas: She mourned for her husband*
2. Why are there so few? *Answer ideas: Her feelings were not considered important – she just had to do as the king ordered*
3. What factors enabled this evil to take place? *Answer ideas: David's power – everyone had to do what he said. The cowardice of Joab who carried out the murder for him.*
4. What would the consequences have been for Bathsheba if her adultery had been found out? (Leviticus 20:10) Do you think King David would also have been killed? What would have been the results for him?
5. Did Joab also commit a sin? What should he have done?
6. Who arranges the marriages of young people in our community? Is anyone ever forced into marriage in our community?
7. Do you know under what age the law defines any marriage as forced? *Answer ideas: 18*
8. Why do you think any marriage under 18 is considered to be 'forced'? *Answer ideas: Because they are not mature enough to decide for themselves; because they will be too influenced by their parents*
9. Bathsheba's opinion is never asked. Are the opinions of girls fully considered before arranging marriages?
10. Who are most vulnerable to being forced to marry in our community?
11. What are some reasons why parents might force their daughter to marry before she is legally able to do so (18)? *Answer ideas: Poverty (for the dowry/ so family doesn't have to take care of her); purity (desire for her to marry early to protect family honour); pressure from those around*
12. What are some of consequences of child marriages? *Answer ideas:*
    - *Physically harmful for girl – many young mothers die in childbirth as their bodies aren't ready and the age-gap between her and her husband increases the likelihood of domestic violence and reduces her ability to protect herself from HIV*
    - *Harmful for children – babies of young mothers have a higher risk of being stillborn or dying within the first few years of its life*
    - *Negative economic impact on family and country, creating cycles of poverty. Health care costs are very high and child marriage is a significant cause of girls dropping out of school. This reduces their ability to earn money in the future and contribute to Malawi's economy, even just doing a small-scale business.*
13. Should we be opposing child/ forced marriage in our community?
14. How could we do this?

**Act of Love:** ask people to pray about questions 13 & 14 and ask God how He wants them to respond as a church and make a plan of action.

## 3.5 MOST COMMON BIBLICAL MISUNDERSTANDINGS ABOUT WOMEN

| Passage | Common misunderstanding | Looking deeper |
|---|---|---|
| **"Wives, submit yourselves to your own husbands as you do to the Lord." (Ephesians 5:22)** | A woman is subservient to her husband and must obey him in everything. A husband is justified in being angry with his wife if she is not submissive enough. | This verse is in the context of mutual submission: The previous verse (5:21) says "Submit to one another", and the verb is not repeated in verse 22. From the Greek, verses 21-22 actually read: "Submit to one another out of reverence for Christ, wives to your husbands." The two commands cannot be separated.<br>To submit does not mean to obey, it means to choose to place oneself under another. It cannot be forced and not submitting can never justify abuse. |
| **"For the husband is the head of the wife as Christ is the head of the Church, his body, of which he is the saviour." (Ephesians 5:23)** | The man is the head therefore he should have all the power and control. The 'head' is superior, and the woman is inferior. | God created men and women equal and gave them a shared role to steward creation. Human sin broke this relationship. A husband's headship should be like Christ's, who laid down his power in heaven to sacrifice himself on earth. Headship is therefore about loving sacrifice, not about the exercise of power. |
| **"To the woman he said, "Your desire will be for your husband and he will rule over you." (Genesis 3:16)** | To rule over his wife is a man's right as that is how God determined it. | A husband's rule over his wife is a result of the Fall, not how God intended it to be. We are called to seek the restoration of relationships, both with God and with one another. |
| **"The Lord God said, "it is not good for the man to be alone. I will make a helper suitable for him." (Genesis 2:18)** | A woman is inferior as she was created to serve and help men. | A woman is equal to a man. The word 'helper' (ezer) here referring to women, most often refers to God in the old Testament usage and therefore cannot suggest inferiority. |

| | | |
|---|---|---|
| **"I do not permit a woman to teach or to assume authority over a man; she must be quiet." (2 Timothy 2:12)**<br><br>**"Women should remain silent in the churches. They are not allowed to speak but must be in submission as the law says." (1 Corinthians 14:34)** | A woman can never be in a position of leadership or authority over a man. She cannot lead in churches but must remain silent and submit to the men around her. | Paul was writing to specific churches and speaking into specific situations – theologians think that maybe services were getting disrupted through women asking constant questions - they were not allowed to be educated.<br>These were not general commands as at other times, he declares that everyone should prophesy. (1 Corinthians 14:5)<br>God called women to be spiritual leaders throughout the Bible. In the Old Testament, there were several judges and prophets who were women: Deborah (Judges 4:4); Miriam (Exodus 15:20); Huldah (2 Kings 22:14); Noadiah (Nehemiah 6:14); and Isaiah's wife (Isaiah 8:3).<br>In the New Testament, Phoebe was a Deacon (Romans 16:1-2), Priscilla and her husband Aquilla taught Apollos, a preacher, the word of God more accurately (Acts 18:26) and Junia was an apostle (Romans 16:8). Paul affirms the role of all these women in his writing. |
| **"Suppose a man has two wives, one whom he loves more than the other, and they both bear him sons, with the firstborn being the child of the less loved wife. In the day he divides his inheritance he must not appoint as firstborn the son of the favourite wife in place of the other wife's son who is actually the firstborn." (Deuteronomy 21:15-17)** | Daughters are less valuable than sons as only sons can inherit. | Daughters are of equal value to sons. The Old Testament laws were 'guardians' until Jesus' death, not the final solution, and Jesus declares the equality of men and women (see bible-study on Galatians 3). Godly men such as Job gave their daughters inheritance, as well as their sons (Job 42:15), and sisters in Numbers 27:1-11 advocated to Moses for the right to inherit, which God granted them. |
| **"We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth."**<br>**(John 1:14)** | As God is referred to as the 'Father' and as Jesus came to earth as a man, it implies that men are superior and should be more respected. | There are many practical and cultural reasons why Jesus had to come to earth as a man. God is also described throughout the bible using the imagery of a mother eg.<br>"You were unmindful of the Rock that bore you; you forgot the God who gave you birth." (Deuteronomy 32:18)<br>"As a mother comforts her child, so I will comfort you." (Isaiah 66:13) |

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| **"And forgive us our debts, as we have forgiven or debtors."<br>(Matthew 6:12)** | Forgiving someone should mean disregarding what they have done and maintain the same relationship with them regardless of whether they change. | Sin has consequences and forgiving does not remove those consequences. Forgiveness is a process and must not nullify the consequences of abuse or mean that the situation must continue as it always has. Women should not have to stay in an abusive situation in order to forgive their partner. |
| **"When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it."<br>(Genesis 3:16)** | Eve took the fruit and gave some to her husband; this shows women are weaker and more likely to be sinful. | Man and woman have equal responsibility for sin and were both participants in the Fall. Adam was no less to blame than Eve. "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned." (Romans 5:12-21) |

# ACTIVITIES

## 3.6 TOOLS THAT REVEAL INEQUALITIES

### 3.6.1 Persons and things

**Vision:** to understand the presence of power within communities and how that impacts individuals and relationships – domestic violence

**Steps:**

1. Divide participants into three equal groups, and randomly allocate them as 'people', 'things' and 'observers'
2. Read the following description:
   - Things: you can't think, feel and make decisions. You have to do what the 'person' tells you to do. If you want to move or do something, you have to ask a 'person' for permission
   - People: you can think, feel and make decisions. Furthermore, you can tell the 'things' what to do and you have power rover your 'thing'
   - Observers: you just observe everything that happens
3. Assign each person a 'thing' and tell them to enact their roles for 5 minutes. Then swap

**Questions to discuss:**

1. How did your 'person' treat you? How did you feel?
2. People, how did you treat your 'thing'? How did it feel?
3. Why did the 'things' obey the instructions given by the 'persons'?
4. Did anyone resist the exercise?
5. In daily life, do others treat you like 'things'? Who? Why?

6. ‘Observers’, how did you feel not doing anything? Did you want to interfere? What could you have done?
7. If you could have chosen between the three groups, which would you have chosen to be in and why?
8. Why do people treat each other like this?
9. In your community, do men often belong to one of these three groups? Which group? Do women most often belong to one of these three groups? Which group? Why do you think that is?
10. What examples can you think of where a particular group of people with less power are treated as things?
11. How can we make sure that everyone within our community is treated fairly and like people?
12. What did you notice after roles swapped? Are they self-perpetuating? Can you think of examples where this happens within communities?

### 3.6.2 24-hour day

**Vision:** to explore the differences between how men and women spend their time and whether this is aligned to the way that God designed relationships to be originally.

**Steps:**

**Resources:** paper; pens (or draw on ground)

1. Divide men and women into separate groups and get each to draw up the activities that they would do within 24 hours, including the hours that they are asleep. This can be done on circle divided into 24 segments (like a big clock), or as a picture, or as a daily timeline divided into hours (see examples below). Activities can be written, drawn, or represented using objects (eg. a bucket for fetching water)
2. Men and women come back together, and each present their day to the other group.
3. All together, participants compare and discuss

**Questions to discuss:**

1. Do you think the other group has been accurate? Should anything be added/ taken away?
2. From the two charts, what are the biggest differences between how men and women spend their time? How do you think these differences feel for the other gender?
   - who has more time to rest?
   - who does more work within the house?
   - who does more work to earn money/ provide resources?
   - do men and women play different roles within the wider community?
3. To what extent do our days reflect how God designed relationships between men and women to be? Where do they not? *(If you are using this without the ‘Broken Relationships’ Bible study, then you can ask to what extent the differences seem fair)*
4. Are there any activities on our charts that we do not think are a productive use of our time?
5. Are there differences in recognition that men and women receive for the work they do?
6. What changes do we want to make to how we spend our time?

| Time | Activity |
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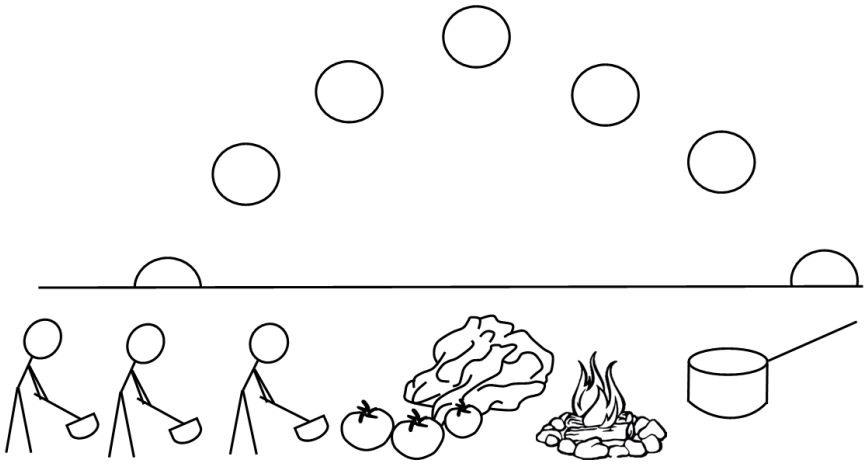
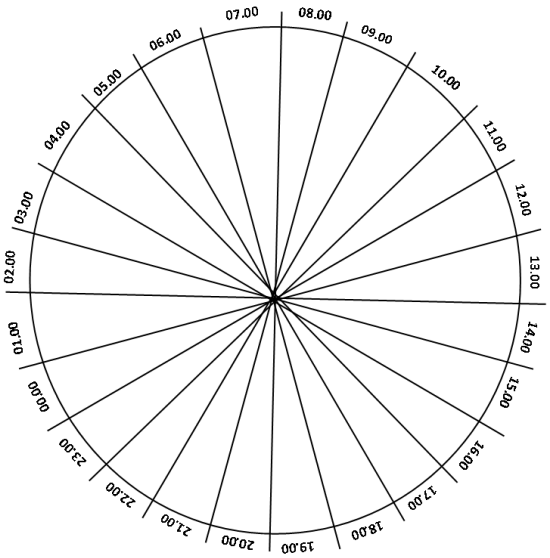





**If literacy is low…**

Draw/ use symbols for daily activities

**If you have no flipchart papers & pens…**

Draw/ write on the ground

### 3.6.3 3 roles pie chart

**Vision:** to analyse the different ways in which men and women spend their time and question whether this is a fair division

**Steps:**

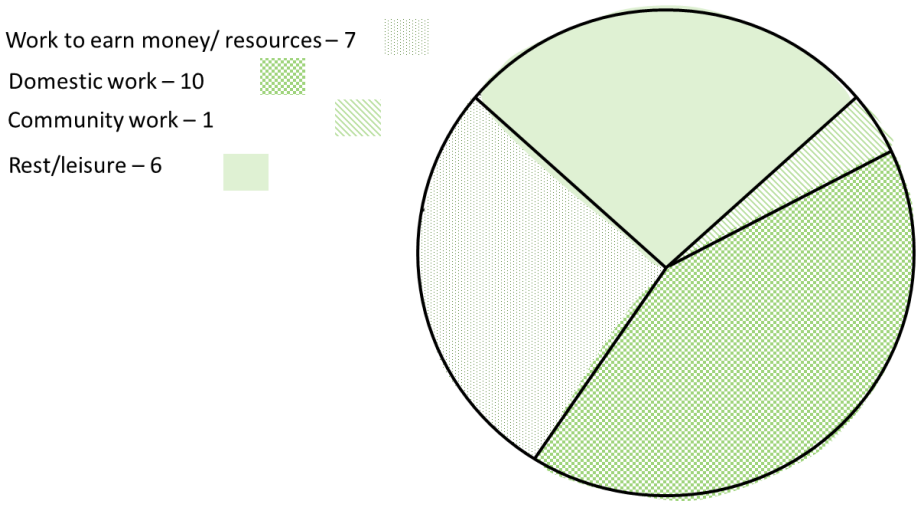
**Resources:** paper; pens

1. Explain that you are dividing work roles and responsibilities into three types:
   - Work to earn money/ resources: paid work, self-employment, subsistence production of food and other items used by household
   - Domestic work: household chores, child care, care of sick and elderly, food preparation, water and fuel collection, housekeeping
   - Community work: volunteer work for community, community governance, organisation of social events and services
2. This activity helps analyse the information from the 24-hour day using a pie chart. A pie chart is just a circle divided up into segments, where the size of each segment represents the amount/ number of something.
3. The easiest way is to begin by counting the number of hours of work to earn money or resources; domestic work; community work; rest/leisure and 'other' that men and women do according to the 24-hour day

4. For example, in this imaginary example, women do on average 6 hours of work on the farm (work to make resources); 8 hours of domestic work; 1 hour of community work; 6 hours of rest or leisure, but all spent sleeping; and no hours of other leisure
5. Then divide a circle into 24 segments (one for each hour in the day) and colour them (or pattern them) to represent the number of hours
6. Discuss the findings – compare between men and women.

**Questions to discuss:**

1. Who does more work to earn money/ resources? Why?
2. Who does more domestic work? Why?
3. Who has control of the resources that come from both these sorts of work?
4. Who has more time for leisure?
5. What other differences are there? Why? Is this fair?




*The aim is not for the facilitator to lead/ direct the discussion through questions, these are just examples. The community should discuss on their own and bring out whatever issues strike them.*

### 3.6.4 Decision-making matrix

**Vision:** to question who makes the decisions between men and women

**Steps:**

**Resources:** pens, paper, beans

1. Divide into separate men and women's groups
2. Participants draw on the ground or on a large piece of paper the grid below
3. Participants brainstorm the most important decisions that they feel are made at household and community level and write them into the left-hand of the grid (or a symbol representing them)
4. Participants place a bean or a stone in the column corresponding to who takes the decision: husband, wife, talk but husband, talk but wife (can add in 'together', but sometimes useful to leave off so that participants consider the difference between discussing something and having final say)
5. Men and women present their charts to one another
6. Discuss findings together

**Questions to discuss:**

1. What decisions were in common on each chart?
2. Does the 'who makes the decision' appear similar or different?

3. What decisions were different on each chart?
4. What decisions are made exclusively by women/ men? If there is a difference, why do you think it exists?
5. Is there disagreement between men and women about who makes certain decisions?
6. Is there disagreement about what counts as sharing a decision? What's the difference between agreeing to someone else's decision and actually taking the decision together?

*Example decisions:*

- *When women leave the house*
- *Children's education*
- *What food is served*
- *What food is raised/ purchased*
- *Land ownership/ savings/ investments/ debts*
- *Where to live*
- *Having children*
- *Who represents community in leadership*
- *When and where community meetings are held*
- *Public goods such as water sources, schools, clinics, crop storage*
- *Community safety*

| **Decision** | **Taken by…** | | | |
|---|---|---|---|---|
| | Husband | Wife | Talk but husband | Talk but wife |
| *Children's education* | | | | |
| *What food is served* | | | | |
| *Where do live* | | | | |
| *Having children* | | | | |
| *Purchases* | | | | |
| *Savings* | | | | |

**If literacy is low…**

Use symbols to represent the decisions

**If you have no flipchart papers & pens…**

Draw the chart on the ground

### 3.6.5 The elderly couple

**Vision:** to reveal the different value placed on boys and girls, to discuss the reasons and to be motivated to change

**Steps:**

1. Tell the following story:

*A man, aged 27, fell in love with a woman who was 25. Their parents initially did not agree, but later they accepted the marriage and blessed them. But by the time the man was 40 and his wife 38, their parents were very worried as they still did not have children. Another 5 years passed, and the woman's mother told her daughter's husband that he should remarry. He refused, saying that he believed God would provide. Yet by the time he was 55, he had given up. They still continued to pray though, and when the man was 75 and the woman 73, they had a dream that they would have a child…They were overjoyed!*

2. Ask participants, if the couple could choose the sex of this baby, what sex should they choose? Get people to go to one side of the room for a boy, then the other for a girl.
3. Once people have moved, place a third bench for people that do not mind either way, and ask people to move to that bench, or swap between the two at any point in the discussion.
4. Discuss the reasons why people made the choice they did.
5. Critically examine the reasons given as a group, whether they actually hold.

*Draw out the fact that it really makes no difference whether the baby is a boy or a girl, but how they live their lives.*

## 3.7 TOOLS THAT CATALYSE DISCUSSION OF SENSITIVE ISSUES

### 3.7.1 Journey of life (sensitive gender issues)

**Vision:** to identify the different expectations and challenges that men and women face within the community at different stages of their lives, particularly what decisions are taken and who takes them

*Ideally, this activity requires a facilitator of the same gender for each group (a woman for the women and a man for the men), and for the facilitator to be with the group the whole time to ask questions – make sure there are members of the social action community who are trained to do this.*

**Resources:**
flipchart; pens

**Steps:**

1. Divide the group into men and women – the men will create a journey of life for a man, and the women for a woman
2. Each facilitator draws a long road on the ground. Explain that this is the journey of someone's life, with birth at the beginning and death at the end.
3. Participants divide that journey into key stages of life (eg. 0-5; 5-10; 10-18;18-40; 40-death – facilitator can just write these if participants are struggling to understand), drawing lines across the road on the ground to separate each
4. A participant stands in each segment to represent that age group (optional: community can choose a pose for each person to stand in to represent that age eg. 5-10 could be reading a book)
5. Elect a secretary to keep detailed notes on the discussion in a table like the one below: stage of life; main activities; biggest problems/ causes of suffering

| Stage of life | Main activities | Greatest challenges/ causes of suffering |
|---|---|---|

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6. For each stage of life in turn, ask participants what the main activities expected of the boy/ girl/ man/ woman are.
7. Once every stage has been discussed and the responses noted down, repeat by asking what the biggest problems/ causes of suffering are for each stage.
8. Out of the challenges they have written down, ask participants to select the 3 biggest ones overall, and then the 3 biggest that they think their sex faces and the other does not (or does to a different extent).

| Greatest challenges/ causes of suffering | Greatest challenges faced by our sex and not the other |
|---|---|
| **1.** | |
| **2.** | |
| **3.** | |

Each group presents their results to the other

**Questions to discuss altogether:**

1. Women: what is something new you learned from listening to the men?
2. Men: what is something new you learned from listening to women?
3. What challenges are the same for men and women? What challenges are different?
4. Is there a difference in the length of time that boys and girls go to school?
5. How can we continue to increase our understanding of the different challenges that we are all facing?
6. Which of all these challenges are having the biggest impact on the people suffering? Choose 3.
7. What can we do to stop them?
8. If all of these were solved, what would be the result in your community? Come up with a sentence to describe your goal – what you will see when all of these are fixed.

| Challenge/ cause of suffering | Actions | Who is responsible for performing action? | By when? |
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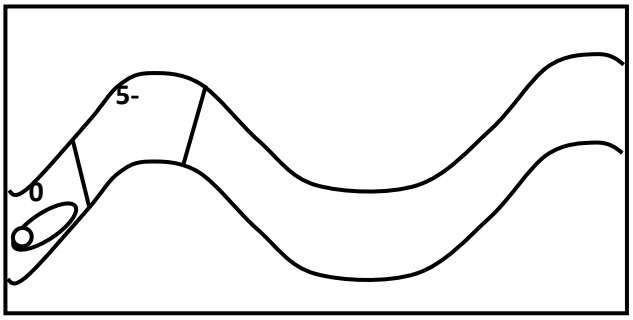
| ***Examples of the types of violence that women might face at different stages of their life*** | |
|---|---|
| ***Phase*** | ***Type of violence*** |
| *Pre-natal* | *Prenatal sex selection, battering during pregnancy, coerced pregnancy* |
| *Infancy* | *Female infanticide, emotional and physical abuse, differential access to food and medical care* |
| *Childhood* | *Genital cutting; incest and sexual abuse; differential access to food, medical needs and education; child prostitution* |
| *Adolescence* | *Dating and courtship violence; economically coerced sex; sexual abuse in the workplace; rape; sexual harassment; forced prostitution; child marriage* |
| *Reproductive* | *Abuse of women by intimate partners; marital rape; dowry abuse; murders; partner homicide; psychological abuse; sexual abuse in the workplace; sexual harassment; rape; abuse of women with disabilities* |
| *Old age* | *Abuse of widows; elder abuse; loss of land after husband's death* |

**If literacy is low…** you can draw the road on a piece of flipchart, get participants to draw a symbol for the key activity within each stage. Then in another colour, they draw the greatest challenges within each stage (or a symbol to represent them) and circle the 3 greatest faced by their sex but not the other. In the final colour, participants draw something to represent the greatest decisions taken that affect life at each stage, and discuss who makes them, the best, worst and most likely result of the decision.



### 3.7.2 'Behave like…' – analysing different roles in society

**Vision:** to analyse the cultural influences over our perceptions of men and women and challenge harmful messages

**Steps:**

**Resources:** flipchart; pens

1. Divide the group into 2 mixed groups, one to discuss 'acting like a man', the other 'acting like a woman'
2. Each group brainstorms songs/ phrases/ proverbs that mention men and women
3. Using these, each group analyses the messages that men and women are given, expectations of their roles and where these come from
4. Record them in boxes drawn on flipchart

**Questions to discuss:**

1. What happens when people do not conform to these boxes?
2. Are these messages harmful to men and women?
3. What can we do to challenge the messages that are harmful?

### 3.7.3 Sensitive subject survey

**Vision:** to anonymously reveal and catalyse discussion on sensitive issues related to GBV

**Steps:**

1. Explain: facilitator will read out a question and pass around the bag with the corresponding number
2. Without letting others see, participants should put a white bean in the bag if they agree with the statement and a red one if they disagree
3. This should be repeated for every question, then the scores counted
4. Community should discuss the results

**Resources:**

- Enough small bags/ envelopes/ socks of one colour so each member of the group has one
- 2 colours of beans, one of each colour per question (ie. red and white)
- Enough of another colour cloth bag/ envelope/ sock to have one for each assessment question (labelled with number)

**Questions to discuss:**

1. What happens in a home behind closed doors is a private concern, that is, it's no one else's business. (I agree/ disagree)
2. I know more than one woman who has suffered violence (True/ False)
3. If a woman suffers violence, it is better for her to keep quiet about it. (I agree/ disagree)
4. If we talk too much about gender and women empowerment, men will be angry. (I agree/ disagree)
5. Men should decide when to have sex. (I agree/ disagree)
6. Men need more sex than women. (I agree/ disagree)
7. Men need other women. (I agree/ disagree)
8. Women who carry condoms are 'loose'. (I agree/ disagree)
9. Women should tolerate violence in order to keep their family together. (I agree/ disagree)

10. A husband is justified in hitting or beating his wife if she goes out without telling him. (I agree/ disagree)
11. A husband is justified in hitting or beating his wife if she neglects the children. (I agree/ disagree)
12. A husband is justified in hitting or beating his wife if she argues with him. (I agree/ disagree)
13. A husband is justified in hitting or beating his wife if she refused to have sex with him. (I agree/ disagree)
14. A husband is justified in hitting or beating his wife if she burns the food. (I agree/ disagree)
15. A girl should have no say in who she marries. (I agree/ disagree)
16. A girl can be married at whatever age her parents think is best, even if that is under 16. (I agree/ disagree)
17. Education is not important for boys (I agree/ disagree)
18. Education is less important for girls than for boys (I agree/ disagree)

# 4. BRINGING UNITY AND WELCOMING ALL WITHOUT JUDGEMENT

This section contains Bible studies and tools that will enable communities and churches to confront their own discrimination against the most vulnerable groups in the community, in particular those living with HIV, those who live with disabilities, or those who face judgement for other reasons. They should be constantly aware of these groups, with both the church and community having specific plans to ensure that their voices are heard in every meeting and that they are fully able to participate. There are also tools around church and inter-church unity, which are key to the success of CCM.

## 4.1 BACKGROUND INFORMATION: HIV

### 4.1.1 What happens when I have HIV?

**How our bodies protect us:** Each of us has a shield that helps our body to fight illnesses. This is known as our 'immune system' and it helps to fight infections and minimise the impact of illnesses on our body. We keep our shield strong by taking care of our health through good nutrition, exercise, managing stress etc.

**How HIV affects our bodies:** HIV (Human Immunodeficiency Virus) is a virus that damages our immune system so that infections such as Tuberculosis (TB) and malaria have a greater impact on our body. These infections are often called opportunistic infections. When HIV first enters the body, the body is still strong, but over time the virus destroys the immune system, which causes the body to become weaker and more vulnerable to infections and diseases.

**The difference between HIV and AIDS:** HIV and AIDS are not the same. Without antiretroviral treatment, HIV starts to break down a person's immune system. The person is then more susceptible to infections and the body becomes very weak. People die from these infections because the body is no longer able to fight them. AIDS is a stage when a collection of diseases affect the body together as the immune system is very weak. AIDS stands for Acquired Immune Deficiency Syndrome.

**Living positively:** A person living with HIV can stay healthy for many years as their immune system is able to fight off infections. To stay healthy, they need to take care of themselves, physically, emotionally and socially. Stigma and discrimination have a negative impact on wellbeing and often make people too scared to go for testing and access the help that they need. People with HIV can continue to work and be involved in their families and communities. However, although an individual is not ill and looks fine, they can still infect others during this time. This is why it is important to encourage one another to go for HIV testing regularly so that people can know their status and look after themselves and others.

### 4.1.2 HIV tests and treatment

**HIV tests:** HIV testing is free and there are many facilities (government, Christian Health Association of Malawi) that offer it, together with counselling. Other organisations offer community-level testing. A CD4 test is also free. This test helps check the strength of the immune system and used to be the key indicator to help decide whether the person needs to start antiretroviral treatment (ArT), the life-long treatment available for people living with HIV. However, now it is recommended that treatment begins on diagnosis.

**Antiretroviral treatment:** Treatment is free. It enables a person to remain healthier for longer and to have a good quality of life. People on treatment can live a long time and do all the things they were doing before. Treatment is lifelong and the medicines need to be taken every day without any breaks. If someone stops taking the treatment the body can become weak very quickly. In Malawi, people living with HIV can access for free Bactrim and ARVs. Bactrim is an antibiotic that prevents those living with HIV from developing a very danger form of pneumonia, while antiretroviral drugs are referred to as ARV.

### 4.1.3 HIV transmission

HIV is passed on only in the following ways:

- when a person with HIV has unprotected sex with another person
- through infected blood and blood products (blood infected with HIV can be transmitted through a blood transfusion, although hospitals should have checked that blood is HIV-free)
- by using non-sterile injecting equipment or other instruments that cut the skin from a mother to her child
- if the mother is living with HIV, the child can get HIV during pregnancy or through breastfeeding. Not all children born to women with HIV get the virus but on average one in three children are born with HIV

You cannot become infected by:

- shaking or holding hands, touching or hugging
- normal work or school contact
- using telephones
- sharing cups, glasses, plates and utensils
- coughing or sneezing
- insect bites, mosquitoes and bed bugs
- sharing water or food
- sharing toilets and latrines
- sharing bedding and clothing

### 4.1.4 The effects of stigma

Stigma is the isolation of someone or the creating of negative attitudes towards them based on something like their gender, HIV status, sexuality or behaviour.

Stigma is very dangerous and has a terrible effect on people in relation to HIV. It is the main reason that people do not want to be tested, be open about their HIV status or get treatment. This means that HIV is spread more and leads to a higher number of deaths. Unwillingness to take an HIV test means that people can infect others unwittingly and when people are diagnosed late, their immune system may already be very weak, making treatment less effective and increasing the risk of early death.

# BIBLE STUDIES

## 4.2 LOVING WITHOUT JUDGING

### 4.2.1 The Woman who touched Jesus' cloak: Luke 8:40-56

**Vision:** to understand that healing must be both spiritual and physical, and that God priorities those that everyone else avoids

**Questions to discuss:**

1. What is happening in this story?
2. What were the effects of the woman's illness on her physically, emotionally and spiritually? *Answer ideas: always bleeding, could not go out into public, isolated and shunned by others, probably felt far from God*
3. How did Jesus treat her? *Answer ideas: with dignity and love*
4. Why was everybody so shocked when Jesus stopped? *Answer ideas: Because he was going to visit the daughter of someone much more important*
5. What does this story tell us about how we should respond to the stigmatised in our communities, those who are ignored by others? *Answer ideas: We should prioritise them above others; we should treat them with love and respect.*
6. Who in our community might be feeling as lonely as this woman? What does stigma look like in our community? Give as many examples as you can.
7. Who do we stigmatise in our community?

**Story:**

*"Before, I was full of fear, but now there is no more stigma in the community. We live just like everybody else, and pray together for courage to move on with our lives."*

*Loveness Capisson owes this ability to live a normal life, even while suffering from HIV, to four pastors in Kalumba. She is a member of one of the HIV support groups that the pastors set up. In this group of 28, those living with HIV meet to counsel and to help each other, receive training in how to take their medication, visit if someone is sick and needs extra support, and tend their shared garden where they grow crops to sell to meet their own needs. They have also raised awareness in the community about the dangers of HIV/AIDS and have persuaded 2118 to have their blood tested to ensure that they are safe. Another church, Salima Living Waters Church, uses their home groups to give information about HIV, prevent it spreading and encourage people to get tested.*

**Act of Love:** participants create an action plan to challenge the stigma around one or more of the issues you identified and choose one to begin this week.

## 4.3 TREATING EVERYONE EQUALLY

### 4.3.1 Blind Bartimaeus: Mark 10:46-52

**Vision:** to care for the most marginalised and to make sure that we are welcoming them, not pushing them away

**Questions to discuss:**

1. What made Bartimaeus' life so hard? *<u>Answer ideas:</u> He was blind and so people ignored him and would not help him to contribute*
2. Who does Bartimaeus represent in our community?
3. How did Jesus treat him? How can we learn from this? *<u>Answer ideas:</u> Jesus saw him, treated him with respect and asked him questions and brought him physical healing*
4. What was the attitude of the crowd at the beginning of the story? When they heard Bartimaeus? And at the end of the story? *<u>Answer ideas:</u> went from angry and ignoring Bartimaeus, preventing him from reaching Jesus, to pushing Bartimaeus towards Jesus and being astonished*
5. What attitudes exist in our church towards those who are marginalised and vulnerable in our community?
6. How do we respond in our community to those who are living with disabilities?
7. Bartimaeus' blindness made people ignore him so there were no opportunities for him to contribute within his community. Is this also true in our community of people living with disabilities?
8. What steps can we take to make sure that we are loving those live with disabilities as well as those that are marginalised and vulnerable for other reasons?
9. How can we enable people living with disabilities to take part in a contribute to community life?

**Story:**

***Kanyazuka:*** *the community identified education as their greatest challenge. With no support before beginning school and parents who were occupied farming for survival, children struggled to adjust to class, quickly fell behind and dropped out early. So they established 7 community-based childcare centres, giving every child the best start in life. Every community member chooses to contribute food to ensure a daily nutritious meal for each child; and they are staffed entirely by volunteers. They especially welcome children who are often left out of school due to living with disabilities, such as those who have difficulty learning and those who cannot walk. The potential of this early care and attention could be transformative for these children that usually have no chance of education. Not yet satisfied, the communities determined that the volunteers needed early childhood development training. They contacted the government who agreed to train them for free. The community raised the resources for the trainers' food and accommodation, feeling it a privilege to invest in their development.*

***Nthunthama:*** *instead of ignoring or abusing those living with disabilities, Nthunthama church goes out of their way to show them love, include them in community life and give them hope for their future. Before meeting this church, life was very difficult for Emilia. Living with a disability in her legs that made it very hard for her to accomplish daily tasks, she had to care for her children alone. Almost destitute, she lived in a disintegrating hut that would not survive the rainy season. As soon as they met her, Nthunthama church took action. Although living in poverty themselves, church members generously gave their time and little money to build her a better house of bricks, as well as some bedding for the winter. Emelia was so overwhelmed with joy she could hardly speak for smiling: "Life has not been easy for us. I'm so thankful to the church for helping us through a huge challenge that I had in front of me. It is not easy to find people that will just build you a house like that. May God alone bless them."*

**Going deeper:** see Act of Love below.

**Act of Love:** participants invite those who consider themselves to be living with a disability and their family members to a meeting and facilitate **4.5.3 Picture of Participation: vulnerable/ stigmatised**

### 4.3.2 Favouritism Forbidden: James 2:1-13

**Vision:** to treat everyone with the same respect

**Questions to discuss:**

1. What situation does James describe in the first few verses? *Answer ideas: a church treats rich people differently from poor*
2. Does anyone get preferential treatment within our church? For example, in where they sit? Or how they are treated when they are ill? Why?
3. Who does the passage say is blessed in the sight of God? *Answer ideas: The poor – God has chosen them to be rich in faith and to inherit the kingdom*
4. What does James say will be the result if we treat people unequally? *Answer ideas: We are sinning and will be convicted by the law as lawbreakers*
5. How can we ensure that everyone is treated equally within our church?

**Story:**

*This is what one elderly man in a Malawian village said about his pastor: "In the past, I had nothing, I could do nothing. I have tried to do odd jobs, but it was very hard. As you can see, I'm so old and weak... When the pastor came to me, it was like God breaking in." "Without this support, my situation would be terrible. I thank God for the pastor. I can see God's hand in this. The pastor is like my son - he is caring for me."*

**Act of Love:** ask participants to write a list of any times within their churches where someone might get preferential treatment because of being richer or more powerful. They then come up with an action to correct each one and make a plan for how they can be implemented, by who, and when.

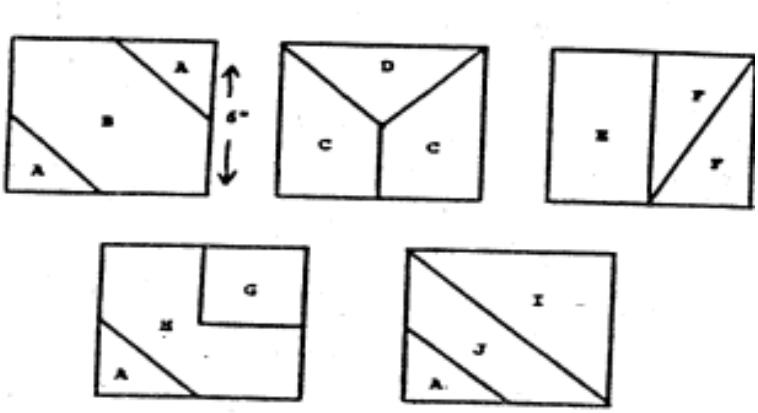
# ACTIVITIES

## 4.4 WORKING IN UNITY

### 4.4.1 Broken squares

**Vision:** to understand that success only comes by working together and sharing skills/ knowledge/ resources

**Resources:** envelopes and squares prepared as below (enough for there to be one square per participant)



**Preparation:**

1. Cut 5 squares of paper into the shapes according to the templates below
2. Shuffle the pieces all together and divide them randomly into 5 piles (make sure that no pile contains all the pieces for a complete square)

**Steps:**

1. Split participants into 5 groups and give each group a pile of pieces
2. Tell them that they have to form 5 squares of equal size
3. The rules are:
    - They cannot talk or communicate in any other way (no pointing)
    - They may give a piece to another group but cannot take a piece
    - A group cannot throw their pieces into the centre, they have to give each piece to a specific group if they want to give it away

**Questions to discuss:**

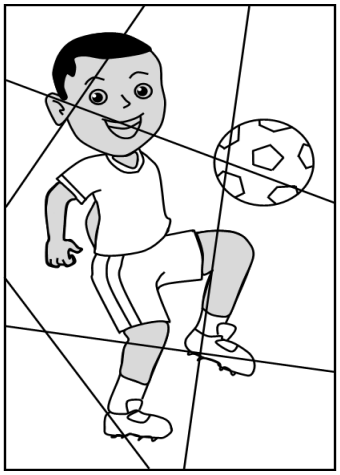
3. Who was willing to give away pieces?
4. Did any group finish their puzzle and then sit back instead of helping?
5. Was there anyone who was continually struggling with their pieces, but was not willing to give any away?
6. Who was trying to mentally put all the pieces together?
7. Did anyone get especially frustrated?
8. Was there a critical turning point where groups decided to cooperate?
9. Did anyone try to break the rules?
10. What did you learn from this experience about working with other people?
11. Who could we be working with that we are not at the moment? What could we do?

*If there are large numbers, then forming two separate groups, each with 5 small groups within it would work better.*

### 4.4.2 Broken man

**Vision:** to understand that success is much greater when working together and sharing skills/ knowledge/ resources

**Steps:**



1. Participants form groups
2. Divide the pieces between the different groups, ensuring that no group can create a complete person
3. Ask each group to create something from the pieces

**Questions to discuss:**

1. How long did it take someone to decide to go and borrow pieces from another group (if anyone did at all)?
2. How successful could each group be on their own?
3. Are we individually sharing all our skills/ knowledge/ resources with others?
4. Are there groups of people/ other communities that we could be sharing skills/ knowledge/ resources with?

**Resources:** cut-out people made from paper, cut into lots of different pieces.

**Variation:** to further simplify, you can just draw a person on a piece of flipchart, cut it into 8 pieces and give half to each group. Ensure the only instruction you give is to 'complete the puzzle'.

### 4.4.3 Singing as one

**Vision:** to understand the need for a unified vision and willingness to work together

**Steps:**

1. Participants form different groups based on whatever barrier you are trying to break e.g. each church or community in a different group, or each faith group men etc
2. Ask each group to come up with a worship song to perform
3. Once each group has done this, ask for a volunteer to be the conductor
4. Say that, when the conductor counts to three, every group must begin singing their worship song to God so that everyone is worshiping together. *Usually everyone begins singing, then becomes confused and trails off*

**Questions to discuss:**

1. Did the singing sound good?
2. What was the problem?
3. How could we have done this differently? *If the suggestion is made for each group to sing one after the other, ask whether the volume would be as loud in that case/ whether the song would be as powerful*
4. What can we learn from this about working together?

### 4.4.4 Blindfolded journey: the importance of a united vision

**Vision:** to understand how difficult it is to be united when we do not have a vision of where we are going, especially if the leaders are not on board; to see the importance of communication.

**Steps:**

**Resources:** pieces of cloth to cover eyes (or people can just close their eyes); obstacles (eg. chairs)

1. Set up a few obstacles between the group and the chosen destination
2. Get everyone to stand in a line and hold the shoulders of the person in front of them
3. Blind-fold everyone, except the person standing at the back
4. Tell participants that they have to reach the end of the obstacles without touching any of them, and without speaking. The person at the back must direct them just using movement.

**Questions to discuss:**

1. How did you feel while you were blindfolded?
2. Last person, how did you feel trying to communicate?
3. What did you notice about the journey?
4. Why was it so hard to get to the end?
5. What would have made this activity easier?
6. What can we learn from this for working together?

## 4.5 DRAWING IN THOSE WHO COULD BE LEFT OUT

### 4.5.1 Take a step

**Vision:** to empathise with those in the community who could easily be left out and to come up with ideas to ensure they are part of the process; to expose levels of power and status, and realise that everyone has valuable skills to contribute

**Steps:**

**Resources:** roles written on pieces of paper to draw from a bag/ box (optional)

*The following steps are an example. This exercise should be tailored to each community, both in the characters chosen and the questions asked, so that it is as relevant to them as possible.*

1. Randomly assign the following characters (perhaps by drawing out of a box to ensure everyone can see it is random): teacher whose wife works at the local market, pastor, lady primary school teacher whose husband is jobless, a couple who farm and have two years of primary education, a widow, a drunkard, a child from a child-headed home, an unmarried women living with HIV/ AIDS, male farmer, landless labourer, girl in primary school, village chief, survivor of sexual violence, someone injured in an accident and so now unable to walk
2. Participants line up, side by side.
3. Asks the followings series of questions and ask people to take a step forward each time the character that they are playing would answer 'yes':
   - You are first to speak in a meeting
   - You control the money you earn
   - You can send your children to school
   - You can have 3 meals a day every day of the year

- You can buy a bicycle
- You can vote
- You have free time
- You are literature
- You own land
- You completed secondary school
- You are free to travel
- You can speak your mind
- You have influence over your community

4. Ask the people who took most steps to share how it felt, and the people that took least

**Questions to discuss:**

1. What did you observe?
2. Why is there so much difference in how many steps people took?
3. How does this apply in our community?
4. Are we doing anything about it?
5. Who needs most attention, the people at the front or at the back?
6. As a church/ community, who do we give more attention to?
7. Can the people at the front give helpful advice to those at the back?

**(optional) Part 2:**

1. Repeat the exercise with a list of skills and attributes. Examples:
   - Planning
   - Cooking
   - Writing
   - Organising events
   - Teaching
   - Physical strength
   - Childcare
   - Report writing
   - Budgeting
   - Reading
   - Resourcefulness
   - Local knowledge
   - Persuasive powers
   - Networking
   - Listening
   - Vegetable gardening
   - Public speaking
   - Negotiation
   - Sewing
   - Organising groups

**(optional) Part 2 questions to discuss:**

1. In which activity did the people with less power move further?
2. Does this surprise you? Why?
3. Are there people in our community who are not at this meeting?
4. How can we make sure that everyone in our community is enabled to attend meetings and share their opinion?
5. What ground rules could we have as a community for these meetings that will enable even the people that took least steps to be a part?

### 4.5.2 The boat is sinking

**Vision:** to expose difference in status within the community and ensure the marginalised are listened to and included

**Steps:**

1. Ask participants to role-play the following story, either learning it or miming it while you read it:

*There were 7 people in a boat that was crossing Lake Malawi: a medical doctor, a head teacher, a soldier, a prominent businessman, a schoolgirl, a lady with a baby and the boat owner who was paddling. Suddenly the boat-owner announced that the boat was sinking due to being overloaded and that all the luggage must be thrown overboard. The passengers all obey him, but the boat is still sinking. People are starting to panic and it is clear that the boat will not reach shore. So the boat-owner says that someone should volunteer to be thrown out of the boat, to allow the rest of them to live. But no one volunteers. Everyone defends themselves. The soldier says he defends the country; the doctor says people need him when they are sick; the businessman says the community needs him for their economic survival; the head teacher says he is needed in order for people to be educated; the lady with the baby pleads that she is the only one who can care for it; and the school girl wants to go on with education and says she has a future to live. The 5 other passengers conspire to throw out the girl into the water, feeling that she is not important. However, the boat is still sinking. The arguments in the boat continue, everyone trying to save their own life. Eventually, they throw the lady with a baby and the soldier into the lake. Finally, the head teacher, the medical doctor and the prominent businessman make it to shore with the boat-owner.*

**Questions to discuss:**

1. On what basis were people arguing that they should not be thrown out of the boat?
2. How did the passengers decide who to throw overboard? What did the three that were thrown in have in common? (*they were economically weak and vulnerable)*
3. What were the reasons that people responded to?
4. What did those that survived have in common?
5. How can we compare this to our community? Do we ever see this happening?
6. How can we make sure that we protect the most marginalised, and do not ignore their voices?

### 4.5.3 Picture of Participation: vulnerable/ stigmatised

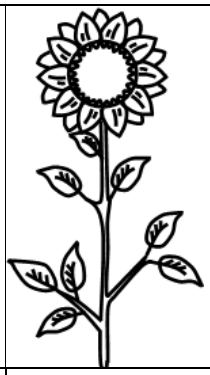
**Vision:** for the stigmatised with the community to create a scale that measures how included they are, so that the church and community can become more inclusive and welcoming

**Steps:**

**Resources:** pictures growing sunflower drawn onto flipchart

1. Show the group the picture of the 6 stages of the sunflower's growth. Explain that the growing flower from seed into sunflower oil represents the growing inclusion of the church and community towards anyone who currently feels marginalised or stigmatised – they can use it to develop a scale together to measure how inclusive the church and community are for those that feel stigmatised

2. Draw a line along the ground and mark 6 different points along it. Ask volunteers to come and stand on each point
3. Explain that the seed stage represents no inclusion within the community/ church, while the sunflower oil represents full inclusion and self-reliance.
4. Ask people at the different 6 points to say what they would be experiencing at this point on the scale – begin with stage 1, then stage 6, then fill in those between. Others in the community can add thoughts as well, not just those standing on the line.
5. Write the different things that they come up with under the six pictures of the sunflower
6. Ask the group to divide themselves into around 3 groups, depending why they feel they are being stigmatised (e.g. living with HIV, living with disability etc) and mark where they think they would be now, within the church and within the community.
7. Ask them what the first actions would be to help move to the next picture on the scale. An action planning table like the one below may help

| **Stage** | | | | |  | |
|---|---|---|---|---|---|---|
| **What would someone originally stigmatised be experiencing?** | | | | | | |

| **Action** | **People we need to consult** | **Resources needed** | **Person(s) responsible** | **Completion Day** |
|---|---|---|---|---|
| | | | | |
| | | | | |
| | | | | |
| | | | | |

**Variation:** They can develop their own image to use, such as a tree growing or anything else

**If you have no flipchart papers & pens…**

Draw the 6 pictures on the ground

# 4.6 FACING HIV TOGETHER

## 4.6.1 Mary's story: the church's role in tackling HIV

**Vision:** for the church to take responsibility for people suffering in their community, particularly due to HIV, and recognise the impact that they could make; to seek to listen to people's stories rather than making quick judgements.

**Steps:**

**Resources:** pictures below copied out onto a flipchart

Tell the following story, either using the pictures that you have copied onto a flipchart or getting people to represent each character.

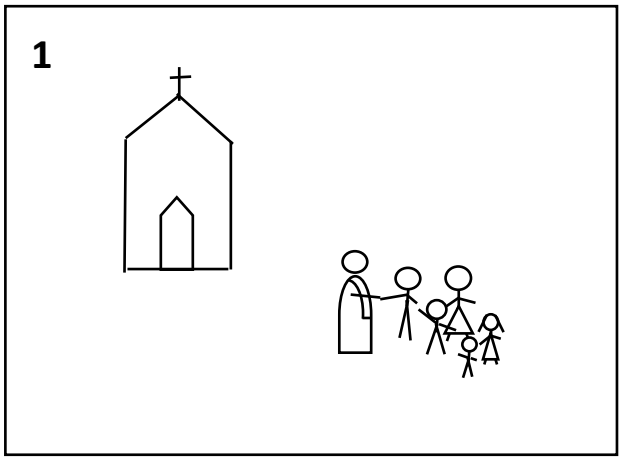
**Questions to discuss:**

1. If that was our church at the end of the story and everyone knew how Mary was living - unmarried with a baby - what would the reaction be?
2. Who do you think Jesus would see as more at fault, Mary or the pastor who failed to help her?
3. At what stage should the church have intervened?
4. What could the church have done at each stage, including the first picture, to prevent the rest of the story? *Answer ideas: at picture 1, the pastor could have preached about HIV so the parents checked and took treatment; lots of options at the other pictures*
5. Mary was judged for something that was not her fault. Are there situations where we make judgements rather than listening to people's stories? How can we change this?

**Variation:**

The story is not just useful for discussing HIV, but in challenging judgemental attitudes in general. It can also be edited (for example, the parents' cause of death) to draw other factors into the discussion.

**If you have no flipchart papers & pens…** Ask for a church member to represent each of the characters in the story. Read it out, and ask them to act out what you are saying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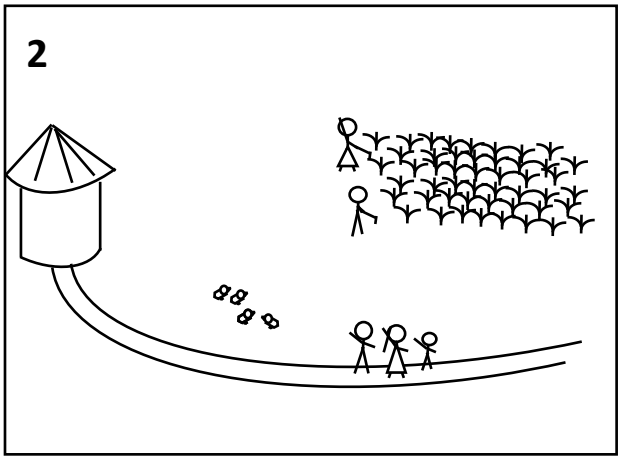
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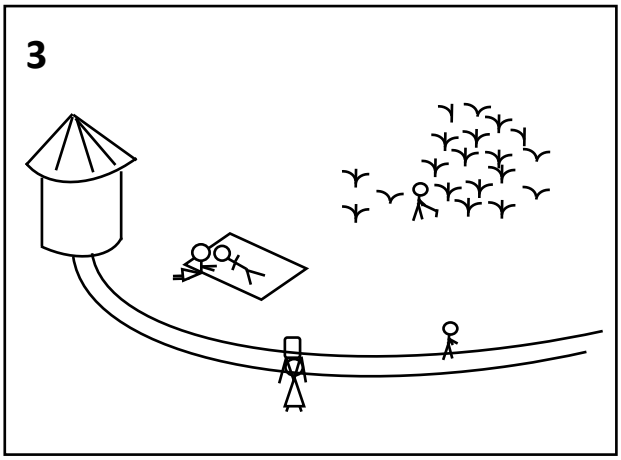
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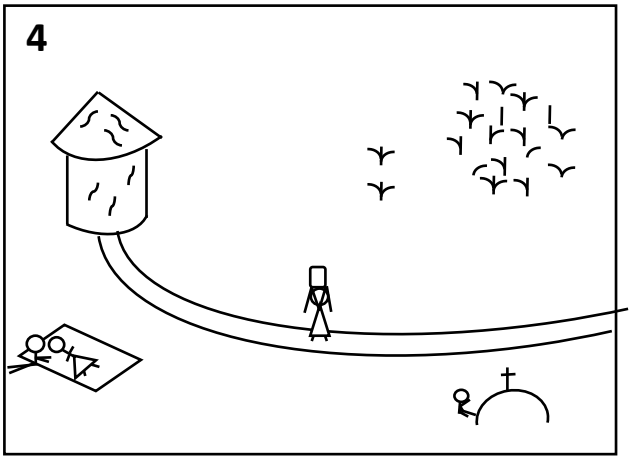
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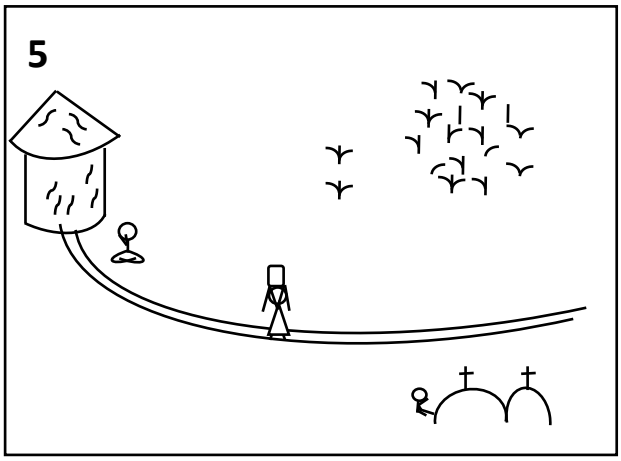
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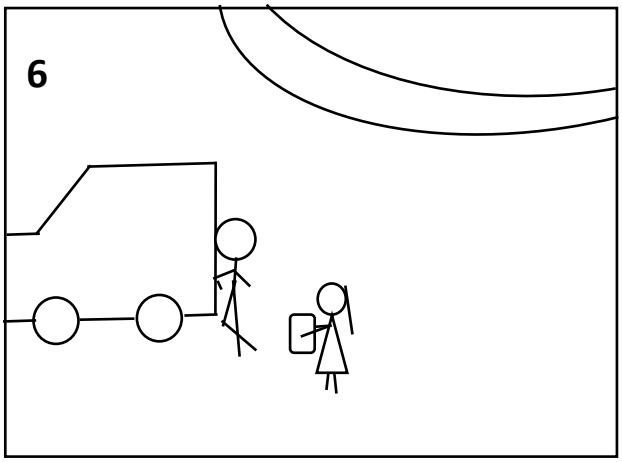
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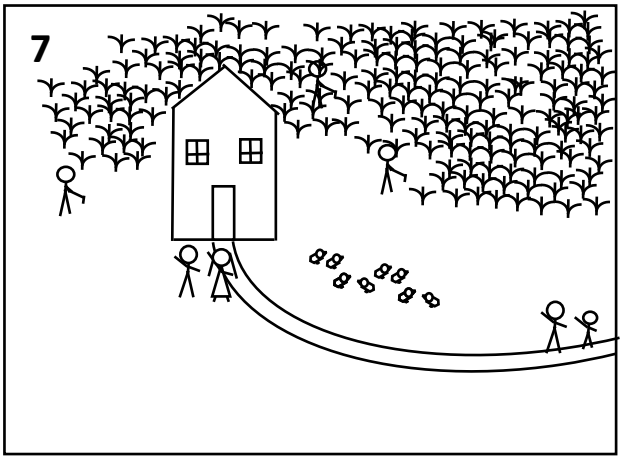
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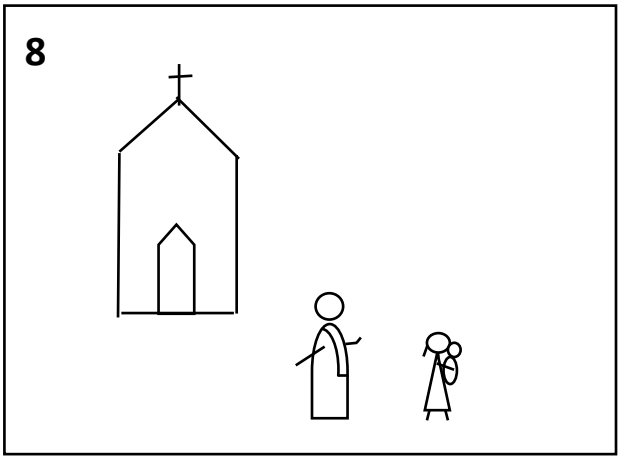
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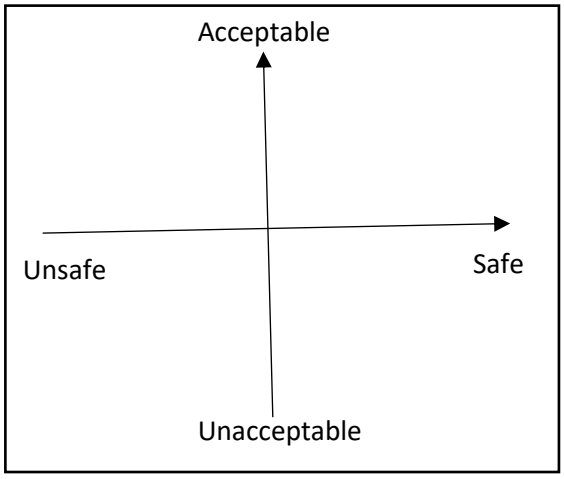
### 4.6.2 Acceptable and safe: exploring how we can protect ourselves from HIV

**Vision:** to understand that using a condom is not sinful, and that it is possible to live in a way that is both morally acceptable within the church as well as safe from HIV

**Steps:**

**Resources:** flipchart and pens (optional)

1. Draw the grid below on the ground or on a flipchart
2. Read out the following scenarios and get participants to mark where on the grid they would be:
   - A couple who are committing adultery, using a condom
   - A couple in a legal marriage, accepted by all their parents and the church, but without HIV testing
   - A girl who is raped by her school teacher
   - A boyfriend and girlfriend who are both virgins and love each other, but without using a condom
   - An intravenous drug-user
3. Ask what would be required for people to be in the 'acceptable and safe' grid?




**Questions to discuss:**

1. What is required for someone to be in the 'safe' half? (an easy checklist for choices to remain 'safe' is A = abstinence, B = be faithful (after HIV testing), C = condom)
2. What practices, other than unprotected sex, would be in the 'unsafe' segment?
3. Is it only immoral people who get AIDS?
4. Do people in our community face judgement if they have AIDS? If so, why? How can we change this?
5. How can we ensure that we remain in the 'safe and acceptable' segment, and equip young people to do the same?

### 4.6.3 A Crowded Marriage Bed: the importance of HIV testing

**Vision:** to see the importance of blood testing before marriage

**Steps:**

1. Ask volunteers to perform the following roleplay:
   - A man and woman sit on the 'bed' together. It is their wedding day, and they are very excited.
   - Ask the man whether he has ever been with anyone before. He should choose a volunteer from the other participants, and they should come and join the bed.
   - Then repeat this with the woman.

**Resources:** chitenje/ mat for the ground to represent the bed (optional)

- Then repeat this with the man again. Continue until the 'bed' is very full'

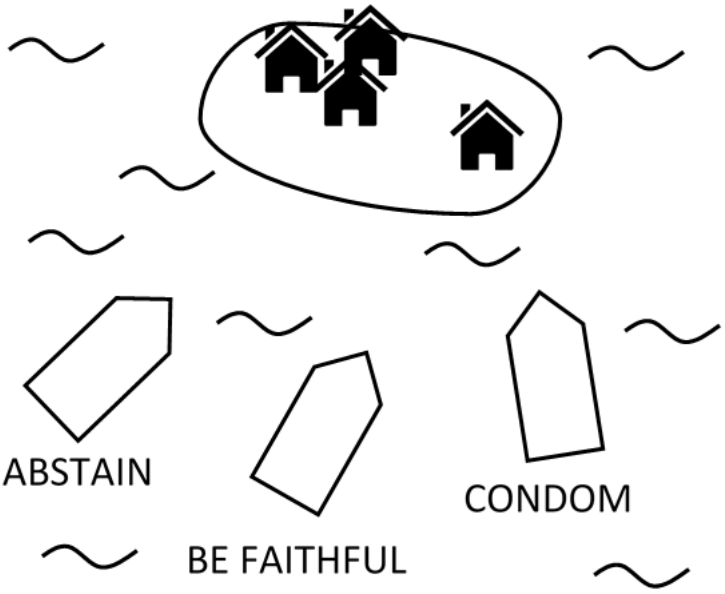
**Questions to discuss:**

1. Do you think it is possible for one of the couple getting married to have HIV?
2. What should they do to avoid giving it to the other?

### 4.6.4 'Escaping the Flood': HIV prevention

**Vision:** to be equipped to make safe decisions about sexual behaviour with regards to HIV

**Steps:**




1. Lay the blue cloth on the ground with the island in the middle. Explain that this is Lake Malawi.
2. Tell the following story:
   *In a little village on the edge of Lake Malawi, the people lived very peacefully for a long time, neither well off, nor desperately poor. They got by because they could fish for chambo in the lake, grow their maize and supplement their needs by selling wooden key rings to the tourists who came to relax on the sandy beaches or drift in sail boats across the lake. Over the last five years, however, people began to notice that each year the waters were rising. To start with, it did not seem to affect them, and then they noticed that it was lapping at their doors, and then flowing through their houses, then right through the whole village. No one knew the cause, but people began to try to move to higher ground to escape. Still, the flood waters rose. In them were hidden dangers (place the crocodile in the lake). The flood swept over the whole country.*
   *This flood is HIV/AIDS.*
3. Ask: How do you escape a flood?
4. Place the three boats on the cloth and ask the communities to define their meanings.
5. Continue the story:
   *Each person in the village can choose which boat they want to get on: they have to decide what they believe is right. Different people climb on different boats. Some of them swap their boats every now and then, but the boats stay close enough together that they can do this without falling into the lake and drowning.*

**Resources:** flipchart; pens; large blue cloth/ chitenje; three boats shapes cut out of paper and labelled 'Abstinence', 'Be faithful' and 'Condom'; an island shape cut out of paper with something positive drawn on it (eg. fruit tree; crops; house)

*Some people just swim in the flood water as if everything was normal: they do not seem to notice that there is no dry land for them to escape onto when they are tired. They are having fun, messing around in the water and hardly seem to notice the boats. Others saw the flood coming, but they had already started swimming and thought it was too late to climb on the boats. They were swept away in the flood waters.*

6. Ask for two volunteers to represent a man and a woman who have just met on the abstinence group. Ask the community to tell them whether the following activities are safe or unsafe:
   - they hold hands (safe)
   - they drink out of the same cup (safe)
   - they kiss (safe)
   - a singanga gives them and some other people on the boats tattoos with the same knife (very risky: they fall into the water)
   - a mosquito bites them both (safe)
   - they have unprotected sex (very risky: they fall into the water)
   - they have sex using a condom (safe – move to Condom boat)
   - they get an HIV test from a doctor in the boat, are negative, and have unprotected sex (still risky: they must wait until the next test in case one of them is in the 'window period'.)

# 5. PROACTIVE PARTNERSHIP: ADVOCACY

## 5.1 BACKGROUND INFORMATION

### 5.1.1 What is proactive partnership?

God's justice is at the heart of Eagles' vision. Eagles believes in the value and dignity of each human being, empowering communities to solve their own problems and improve their own lives. Proactive partnership (advocacy) is a rights-based approach to development that asserts this value and dignity of each individual and that it is the government's responsibility to uphold these. Beneficiaries are not objects of charity, but independent citizens with rights to be claimed, envisioned to become agents of change in their own lives.

Traditionally, the word 'advocacy' might be used, but due to negative connotations of being confrontational, we can use the term 'proactive partnership'. This is when a community is self-reliant, using their own resources and solving their own problems and lobbying the government/ other decision-makers to meet their rights to a quality standard. At its most basic, proactive partnership is about influencing decisions to bring greater justice, whether that is the government's decisions about policy or practices, local leaders, community members or anyone else. Different types include:

- Within the community, working together to challenge injustices and attitudes that are damaging people or the environment
- Claiming rights that exist on paper: this involves the need to engage and reform the structures and institutions that are supposed to uphold these rights, transforming mind-sets within both the community and government and budget-tracking – ensuring that government funds are used effectively, efficiently and reach their intended beneficiaries
- Changing laws to protect rights not formerly included

**Why Proactive?** If concepts of advocacy are introduced by the facilitator at an early point in CCM, a community can be distracted from pursuing their own development. 'Proactive' implies that communities are already analysing their problems and solving them using their own resources and then take the initiative (rather than the idea being introduced by the facilitator) to approach government to access resources that are beyond what they have as a community or to solve other justice issues that require intervention from local government.

**Why Partnership?** These persuasive dialogues with government or others (advocacy) are non-aggressive and non-confrontational. They are about working together and sharing ideas, not imposing a point of view, and seeking solutions that are in the interests of everyone.

### 5.1.2 Why is it important to Eagles?

1. Proactive partnership tackles the root causes of poverty and injustice, especially those that are structural and systemic, bringing change that is long-term and sustainable.
2. It sees people as agents of change in their own communities, empowering them with a sustainable way to solve their own problems within government structures, rather than relying on NGOs. It enables communities to identify and access government resources, and to influence government budgeting, planning, policy making and implementation.

**Potential results of proactive partnership**

- Improved service delivery at the community level e.g. water, sanitation, healthcare, education
- Communities understanding their rights and holding leaders to account
- Access to information on local government processes and decisions, and community influence on local government decisions and budgets
- Greater responsiveness from leaders to development requests form their communities
- Greater trust in relationships between communities and government

### 5.1.3 Rights under the Malawi Constitution and International Declaration of Human Rights

*Legally, every Malawian has the right to the following, as they are either within the Constitution of the country, or within the International Declaration of Human Rights, which Malawi has signed (these are just a few examples that might be of particular relevance). The African Charter on Human and People's Rights, which Malawi has also ratified, contains very similar rights. This means that the government has taken upon itself the duty (together with other actors) to progressively ensure that every Malawian citizen does have access to them. Therefore, proactive partnership is about working with the government to ensure these are put into practice. Article 13 of the Malawi Constitution states: "The State shall actively promote the welfare and development of the people of Malawi by progressively adopting and implementing policies and legislation aimed at achieving the following goals:"*

| Right | Constitution of Malawi | International Declaration of Human Rights |
|---|---|---|
| **Universal primary education** | 13f) To provide adequate resources to the education sector and devise programmes in order to eliminate illiteracy in Malawi; make primary education compulsory and free to all citizens of Malawi; offer greater access to higher learning and continuing education; and promote national goals such as unity and the elimination of political, religious, racial and ethnic intolerance.<br>25a) All persons are entitled to education<br>25b) Primary education shall consist of at least five years of education | Article 26: Everyone has the right to education which is free and compulsory during the early stages and which promotes understanding and respect for human rights. Education at a higher level should be equally available to everyone on the basis of merit. Parents have a right to choose the kind of education that shall be given to their children. |
| **Food** | 13b) To achieve adequate nutrition for all in order to promote good health and self-sufficiency | Article 22: Everyone has the right to social security and to the economic, social and cultural rights that are necessary for dignity and development as individuals.<br>Article 25: Everyone has the right to a standard of living which is adequate for the health and well-being of themselves and their family. This includes adequate food, clothes, housing, medical care and social services. Everyone has the right to security if they are unable to work |
| **Adequate healthcare** | 13c) To provide adequate health care, commensurate with the health needs of Malawian society and international standards of health care. | |
| **Development/ increased quality of life in rural communities** | 13e) To enhance the quality of life in rural communities and to recognize rural standards of living as a key indicator of the success of Government policies. | |

| | | |
|---|---|---|
| | 30a) All persons and peoples have a right to development and therefore to the enjoyment of economic, social, cultural and political development and women, children and the disabled in particular shall be given special consideration in the application of this right.<br>30b) The State shall take all necessary measures for the realization of the right to development. Such measures shall include, amongst other things, equality of opportunity for all in their access to basic resources, education, health services, food, shelter, employment and infrastructure. | because they are unemployed, sick, disabled, widowed, elderly or otherwise unable to support themselves. Mothers and children are entitled to special care and assistance. All children, whether or not their parents are married, have the same right to social protection. |
| **Gender-equality** | 13a) To obtain gender equality for women with men<br>24) woman have the right to full and equal protection by the law, and have the right not to be discriminated against on the basis of their gender | |
| **Environmental protection** | 13d) To manage the environment responsibly | |

### 5.1.4 Government resources available

To find out what resources are available from your local government, it is most effective for a community to invite a member of local government to come and explain, go to their offices to find out or ask a local NGO if they are not helpful. They should discuss how communities and government can work in partnership – this sensitises government that when the community makes a request, they are not seeking conflict but seeking partnership; it also ensures that the community are taking responsibility on themselves.

# BIBLE STUDIES

## 5.2 BIBLICAL ADVOCATES

### 5.2.1 Speak up: Isaiah 1:13-20; Proverbs 31:8-9

**Vision:** to be challenged to work with the most vulnerable in our community and others to ensure that they can speak up for themselves and that their rights are not ignored; to understand this as worship to God

**Questions to discuss:**

1. Who is speaking in this passage? *Answer ideas: God*

2. Why does God tell the Israelites to stop bringing offerings in verse 13? Why does he hate their gatherings and festivals? *Answer ideas: they are doing evil deeds (verse 16) and not seeking justice for the oppressed, the fatherless and the widows.*
3. What words does he use to describe them when they are not accompanied by loving those in need? *Answer ideas: worthless; burden; meaningless; detestable*
4. What was the point of these gatherings, offerings and festivals? *Answer ideas: to worship God; to repent of sins*
5. How does this passage relate to our situation? What is the equivalent for us today of these ceremonies? *Answer ideas: Church, prayer, fasting, singing*
6. What does God call the Israelites to do in verse 17? *Answer ideas: learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow*
7. Based on this passage, how would you define worship in God's eyes? How does that differ from how we often see worship in the church? *Answer ideas: to truly worship God we must seek justice and care for the most vulnerable*
8. Do you think our worship in this church is acceptable to God?
9. Who are the people in our community who are 'oppressed'? Who are the most vulnerable?
10. What does it mean to be destitute? (Proverbs 31:8) *Answer ideas: To have absolutely nothing, unable to provide for yourself*
11. Who is 'destitute' in our community?
12. What are the reasons for this? Are they ever exploited by others?
13. What rights are being referred to in Proverbs 31:9? *Answer ideas: Our human rights to food, water, schooling. The right to be treated with dignity and equally as all made in the image of God*
14. Who are those in our community who 'cannot speak for themselves', or whose voices are not listened to?
15. Who needs to hear their voices for their rights to be protected?
16. How can we 'speak up' for those whose rights are ignored in our community?
17. How can we partner with them and others (e.g. in our community, in government) to ensure that in future they will be able to speak up for themselves and be listened to?

**Story:**

*Nyamphota advocacy committee meet once a month to discuss issues affecting their community, identifying problems and suggesting solutions. Here are a few of their successes over the years:*

- *In 2002 companies tried to start sugar cane production on land that was used by the community to farm crops. The VCP committee stood up for the community's rights. They held talks with various stakeholders, meeting with the Paramount and the District Commissioner. Their complaint was referred to the President himself and to his cabinet, and the final injunction against the sugar company that gave the community full rights to their own land was signed by the President.*
- *In 2009, Roles Backson, newly orphaned, was not given the death gratuity that he should have had from his father's position as a teacher. The VCP committee intervened on his behalf, met with the district education manager, and secured him the money that he was owed.*
- *Community members who were HIV positive were really struggling as the hospital was not giving them all their medication, just ARTs, not Bactrim, failing to adhere to the government regulations. Doctors were selling the Bactrim instead. Patients presented their concerns to the VCP committee, who, with Jimmy's help, convened a meeting of stakeholders in 2009. At this*

*meeting, patients were assured of their rights and told that if it ever happened again, they should immediately report the health officer in question to the senior clinical officer. Since then, treatment has changed, and patients have been receiving the correct medication.*

- *Formerly, there were many issues with the hospital. Staff would open it late, or close early, failing to meet the government standards. Instead of listening to the patient and prescribing medicine accordingly, they would just write out a prescription, often without waiting to hear the problem. In 2011 the committee took action, holding a meeting with senior officers, including the district health officer. After hearing their complaints, the officers ensured that changes were made. Now patients are better cared for, and opening hours are adhered to. The police were also asked to attend the same meeting, where the committee tackled the issue of police forcing people to bribe them to be given bail. The district police officer insisted that this practice stop immediately, and told community members to report any officer that tried to extract bribes again.*
- *The bridge over the Nasawa river used to be washed away every rainy reason, becoming impassable and a hazard to community members at night. In 2013 the government began a project to rehabilitate it, but the officer from public works brought rings for the bridge that were substandard and did not hold. The committee went to the public works office and expressed their concerns. The result was that the officer returned with strong material to fix the bridge, which is still holding strong now.*
- *Teachers are Nasawa primary school were forcing pupils to prepare their tea for them instead of being in lessons. Too frightened to express their concerns themselves, the pupils told the advocacy committee in 2015 who immediately met with the head teacher. Now, the teachers prepare their own tea and the pupils remain in class.*

Questions to discuss:

1. Which of these achievements do you think are most impressive?
2. Would you have thought of all these as places you can advocate?
3. Are any of these issues in our community?

**Act of Love:** give time for people to ask God and reflect together about how they can 'speak up' for those whose rights are ignored in their community. They then choose one group or individual that they identified during the Bible study and work out how to partner with them and others to address whatever wrong they are suffering under and to ensure that in future they will be able to speak up for themselves and be listened to.

### 5.2.2 Protection by law: a biblical model of justice: Leviticus 25:8-28; Exodus 23:10-11

**Vision:** to see that protection for the poor was so embedded within God's law for Israel that every 50 years, everything was reset; to be challenged to ensure the same protection for the vulnerable today, now we are set free from the law by grace

**Questions to discuss:**

1. From what the passage says, what happened during the year of the jubilee? *Answer ideas: Every 50$^{th}$ year every Israelite returned to his original property which would have been enough for the family*

2. What would the impact of these years have been on poverty/ wealth? *Answer ideas: To prevent people getting trapped in poverty*
3. Can you think of any other laws in the Old Testament that were designed to protect the poor from exploitation and give them greater justice? *Answer ideas: a few examples include: Exodus 22:22; 23:6; Leviticus 19:10; 19:15; 23:22; Deuteronomy 14:28-29; 15:4; 24:17; 24:19-21; 27:19*
4. Why do you think it was necessary for God to give Israel these laws? *Answer ideas: Because the poorest people can easily be exploited by the rich and God needed to protect them*
5. What does God remind the Israelites in verse 23? *Answer ideas: That all land is God's and we are just 'strangers' who are living in it for a while*
6. Do you think the same still applies for the land that we own? *Answer ideas: Yes*
7. What would it look like for us to consider our land as God's? Would it make a difference to how we used it?
8. Do the laws of Malawi/ bylaws in our area still protect those who are poorest and most vulnerable? If so, are they followed/ enforced?
9. How different do you think our community today would look if the poor were still protected so strictly by the law?
10. Who are the most vulnerable in our community?
11. Who has the power to create/ enforce laws to protect them? *Answer ideas: Such as specific local leaders/ government officials/ departments*
12. How can we partner with these people to ensure that the most vulnerable are still protected by the law, and that the laws that we already have are fulfilled?

**Story:**

*Inspired by Eagles, some pastors in southern Malawi decided to partner with local leaders and government officials to increase social justice in their communities. During the meeting of 25 local leaders and pastors from several denominations, they looked at the biblical mandate to care for creation and how Joseph prepared Egypt to survive a famine. They then discussed issues in their area, including the long distance to the hospital and secondary school, the high school drop-out rate, and the lack of sanitation. They decided to: meet again at the end of the month to analyse the causes and identify solutions; hold elections to choose a new Village Development Committee to coordinate community activities and liaise with NGOs and local government; meet with their MP and local councillors to improve their relationship. One of the village chiefs said, "This the best community meeting I have attended so far because it brought us together as leaders of the people from different groupings to talk about the development of our area. This has shown that we love each other and our area."*

**Act of Love:** get everyone to brainstorm as a group any provisions that there are in the laws of your country or other rules within the community that protect the poor. Consider whether or not these are kept to, whether or not they are adequate and what laws are missing that would give further protection. Then participants can prioritise the main ones, use the stakeholder analysis to work out who to partner with to bring changes, and create an action plan.

If the group does not know what provisions there are under the law, then participants can brainstorm instead where to find this information (ie. District Counsel etc), action point someone to find out, and come back together for the conversation.

### 5.2.3 Nehemiah: an advocate for God's people

**Vision:** to see how pain for the broken parts in a community leads to action, the importance of all working together, how partnership with government/ those in power can complement our own work and the courage to overcome challenges

**Questions to discuss:**

Nehemiah 1:1-11: Nehemiah weeps for the walls of Jerusalem

1. What can we learn from the way that Nehemiah responded to the news of the broken walls of Jerusalem? *Answer ideas: He weeps – we should ask God to break our hearts for the suffering within our community*
2. What aspects of our community make us sad and cause us concern, specifically things that are not within our power alone to solve and that we think we will need help from others?

Nehemiah 2:11-18

*Context: Nehemiah gets permission to return to Jerusalem*

1. What is the first thing that Nehemiah does on arriving in Jerusalem (verses 11-16)? *Answer ideas: Conducts a very thorough inspection of the wall*
2. As he arrived in the city, he must have seen that the walls needed repairing. Why do you think he conducts such a thorough assessment of the situation? *Answer ideas: So he understands exactly what needs to happen and is prepared, so he can gather the right amount of resources together and send people to the right place*
3. Why does he not just start repairing the walls straight away? How successful do you think he would have been if he had done this? *Answer ideas: Unsuccessful – his careful planning made him much more efficient later. Having inspected the walls thoroughly, Nehemiah understood exactly what was needed and so was able to coordinate and engage others to ensure that the walls were rebuilt.*
4. What are the ways that we can assess the situation in our community before taking action? *Answer ideas: We need to be very careful to assess properly the needs in our community before jumping into action*

Working together Nehemiah 3:1-32

1. What is happening in this passage? *Everyone is working together to repair the walls*
2. Is it just Nehemiah and his servants that do the work? Who else gets involved? *Answer ideas: Everyone – priests, families, servants goldsmiths, merchants etc*
3. What effect will they all have on the speed and efficiency of the building?

Nehemiah 2:1-10: Nehemiah partners with those in power

*Returning briefly to before Nehemiah arrives in Jerusalem…*

1. In verse 5, what can we learn from the way in which Nehemiah takes responsibility for the issue? How does Nehemiah show the king that the issue is important? How does the king respond? What is it about Nehemiah's attitude that makes him willing to send him?
2. After committing to do everything within his own power, what can we learn from the way that Nehemiah approached the king to access vital resources that he could not have found elsewhere?

3. Why does Nehemiah choose to go directly to the king? What can we learn from this? *(identifying exactly who has the power to give us what we need)*
4. What resources do we have in our church and community that we can mobilise to solve those issues which we said caused us concern? How can we access resources that we do not have? What do we learn from Nehemiah about working with government?

*It is very important to emphasise that Nehemiah took responsibility and committed to do everything within his own power first, and then approached the king with humility, explained his situation clearly, and made specific requests, knowing exactly what he needed. These factors led the king to respond well.*

Nehemiah 5:1-19: Dealing with exploitation

1. What was the problem with how the rulers were treating the people? *Answer ideas: They were being greedy and charging their people lots of money in taxes, causing the Israelites to have to mortgage their fields and homes. Some of their children were taken into slavery.*
2. How does Nehemiah respond? *Answer ideas: He is very angry. He thinks through everything and does not act rashly (pondered). He then meets with the nobles and officials alone to explain why he was angry, and then after calls a community meeting to deal with them. He explains why what they are doing is wrong and shows them how they can put it back again*
3. Why do you think that everyone listened to him? *Answer ideas: He had already been working very hard – they had seen his care for the community. He spoke reasonably, showing them what was wrong with what they were doing and helping them find ways to change*
4. Why did Nehemiah get the priests involved? What does that show us about the role of churches within communities? *Answer ideas: So that the nobles and officials take an oath before God that they cannot change. The church is very important – very respected, able to hold officials and leaders to a higher authority, God's.*
5. Are there injustices/ exploitation in our community? What can we learn from Nehemiah?

**Story:**

*A group that never imagined they would all work together: an eclectic mixture of local leaders, church leaders from different denominations and even government officials from four villages – Solulu, Alawe, Linyama and Kimu. Together, they have set up three childcare centres for the under-5s, not only in their own villages, but also in four others further afield and have a rota of community volunteers to run them. They are also tackling environmental issues in their communities, such as planting 575 trees to fight the effects of deforestation and climate change. The two dams that they built provide them with income from the fish that they catch and sell, and the proceeds are used to buy school materials for the orphans and other vulnerable children that they are supporting through school. Another issue was the impassable gulf that stopped the road before their village, cutting them off from transport, water and medical help. In response, three of the villages united together to reconstruct the bridge that formerly spanned the gulf, dug a well, and are now also building a clinic where a medical professional will come to look after the under-5s and to monitor their health.*

**Act of Love:** give time for people to pray and reflect together about how, as a church, you can 'speak up' for those whose rights are ignored in your community. then choose one group or individual that was and work out how the church can partner with them and others to address whatever wrong they are suffering under and to ensure that in future they will be able to speak up for themselves and be listened to.

### 5.2.4 Moses and the Burning Bush: Exodus 3:1-14; 4;1-5

**Vision:** to realise that advocacy does not depend on our own capabilities, but it is about God using the resources that we offer him to bring justice

**Questions to discuss:**

1. What different character traits do we see in God in this passage? *Answer ideas: Holy, awe-inspiring, compassionate, humble (to come down and rescue), powerful*
2. What do we learn about God's desires for His people? *Answer ideas: For them to be free from oppression*
3. What things are worrying Moses in chapter 4? Can you relate to how Moses is feeling? *Answer ideas: That they won't listen to Him and won't believe him*
4. Have you ever asked God the question in 3:11, when you felt that He was calling you to do something too big? What was the circumstance? What were the results?
5. Does God actually answer Moses' question in verse 11? What answer do you think Moses was looking for? *Answer ideas: No – Moses was looking for reassurance, for God to tell him why he could do it*
6. Why do you think God doesn't directly answer Moses? What do we learn about where our confidence should come from? *Answer ideas: God wants us to know that it does not depend on our own abilities, but on him*
7. Why do you think God uses Moses' staff to create miracles? *Answer ideas: God loves to work using what we already have*
8. What would you answer if God asked you/ the church, 'What is that in your hand?'? What do you have that you can use to bring justice?

**Going deeper:** ask two volunteers to perform a role play of the conversation between Moses and God for everyone. Then ask everyone, in pairs, to imagine a dialogue with God about one of the situations of exploitation that they identified last session. Give everyone 10 minutes to practice and then ask for any volunteers to perform.

**Story:** *Looking to help the most vulnerable, churches from Ntcherenje and Lufita in Chitipa identified the health of under-fives. People had to travel over 10kms to find health services, a painful distance for small children and pregnant mothers. The churches at Lufita shared their idea for an under-five clinic with their community leaders, successfully won their support, and together mobilised the community, lobbied the government for permission, gathered resources and constructed their own under five-clinic together. The health surveillance assistant comes to this clinic every month to monitor the growth of children and pregnant mothers.*

**Act of Love:** participants pray for God to show them a situation of injustice in their area. Then they plan with those who are suffering under this injustice how to use the resources identified in question 8 (and others) to advocate for justice together.

### 5.2.5 Esther rises to her calling: Esther 4:6-16

**Vision:** to realise that, although ultimately God's purposes will prevail, we are given responsibility to protect and bring justice for the people around us.

**Questions to discuss:**

1. Why is Esther terrified? Does she have cause to be? What past events might she be remembering? *Answer ideas: The King banished his previous wife*
2. Are there any times when we are called to act, but we choose to stay comfortable and safe instead? When have we remained silent when we should have spoken out against injustice?
3. What is your opinion of Esther's initial response? What words come to mind? What would you have been thinking in her situation?
4. What causes Esther to change her response?
5. In verse 14, Mordecai suggests to Esther that God put her in the position that she is in precisely for this reason. What position/ gifts/ resources has God given us that He is calling us to use to help others?
6. Mordecai says in verse 14 that God's ultimate purposes for His people are unaffected by our individual choices. But Esther's decision still has the power to impact many lives. What responsibility does Esther have?
7. Who are the people around us in our community, the people that God has given us responsibility for and that we can choose to help or ignore?
8. What can we learn from Esther's final response? What are we going to change in our own lives as a result?

**Story:** *Mobilised by Eagles to think through their greatest challenges and the resources they have to overcome them, Chipulumutso Living Waters in Mwambenje (Chitipa) prioritised under-fives. They began a community-based childcare centre (CBCC) where children are fed and government health workers come to weigh them and monitor their growth. Disease outbreaks are easily detected and controlled, children are safe from accidents and learn through play and other activities, giving them the best chance going into school. For the first year after the church began the CBCC, the children met in a temporary shed; then the community joined them to construct a permanent building that gave proper protection from the weather. After they had completed the building, they persuaded a company called Tulia to help construct toilets and Tubetokha Development Initiative to contribute iron sheets. The centre now benefits children from seven villages!*

**Act of Love:** participants pray for God to put particular groups of people, or individuals, on their heart, maybe people that they are in a specific position to reach, and to make a commitment for a specific action to bless them this week.

# ACTIVITIES

## 5.3 INTEGRATING 'PROACTIVE PARTNERSHIP' INTO CCM

Integrating proactive partnership into CCM involves facilitating tools which the community can use to map for themselves all the different stakeholders that are influencing their situation and work out how to partner with them where necessary to achieve their vision. The difficulty is to ensure that the idea of working with government is community-driven and that through the tools, the community come to see the government as a 'resource' that they have a right to (but only after mobilising their own resources and doing everything they can).

Chapter 11 includes more detailed training in advocacy and budget tracking, which the community may identify as a needed capacity building (for example, during the problem and resource bag activity) and may decide to appoint an advocacy community to receive training and coordinate all

the advocacy strands of their vision. It is best for communities to connect directly to government to learn about local government systems, schemes available and how best to partner with them – either by going to them or inviting them to the community. However, this may need to be supplemented with extra training from chapter 11.

Within the initial stages of CCM, the role of the facilitator is to use the tools below to enable the community to draw out the government as a key stakeholder and 'resource' that they can access, ensuring they have the knowledge to decide that they need further training if necessary.

The key tools that catalyse this sort of thinking are:

- **8.2.1 Stakeholder Analysis:** community maps out all relevant stakeholders within the community and the relationships between them to identify which can be partners, which may cause difficulties (and plan action to prevent this) and who just needs to be informed of actions.
- **9.2.1 Avocado Analysis:** community analyses problems to identify in whose control the solutions lie, ensuring that they first mobilise their own resources before seeking to partner with others
- **8.5.1 Problem and Resource Bag:** community divides their identified problems into ones that they can solve alone and ones which require proactive partnership with others, and thinks about the steps to take
- **8.5.3 Problem tree**: can enable communities to draw out advocacy issues as something related to government may well be one of the root causes

Below is an additional tool that you can use in cases where a community is struggling to see the government as a resource, or where they would benefit from additional time considering this area.

### 5.3.1 Resources and Responsibilities matrix

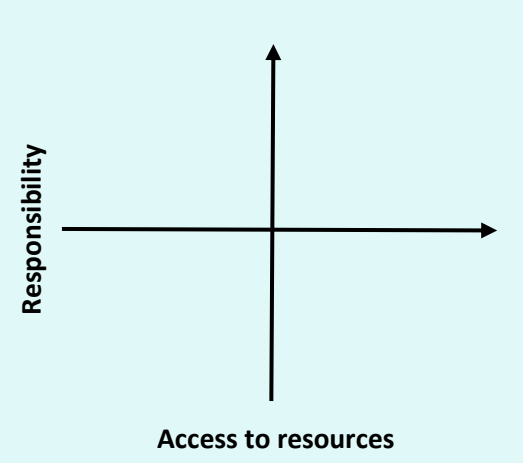
**Vision:** to recognise that, while the primary source of resources and responsibility for the community is itself, the government has large amounts of resources and legal responsibility for the community that can be accessed through proactive partnership

**Steps:**

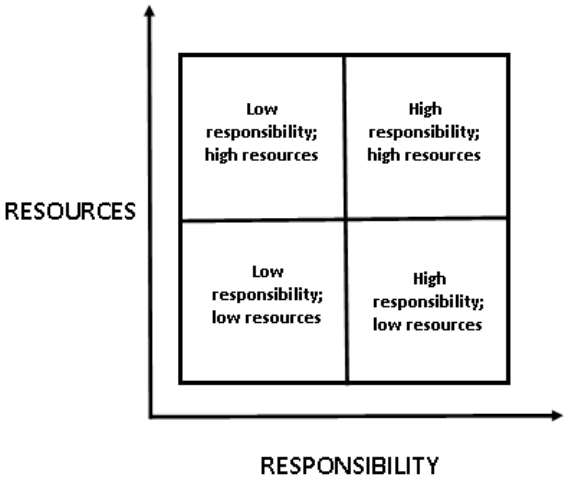
**Resources:** flipchart; pens; card circles (optional)

1. Draw the matrix below onto the flipchart: the vertical axis represents the resources that stakeholders have access to that are useful in the context of the community's development work (increasing upwards), and the other represents their level of responsibility for the community's development (increasing from left to right) *eg. a pastor may score quite highly on both as he/she has access to the church building as well as the human resources of his/her congregation, and a high responsibility as their job is to care for the people within the community*
2. Participants write the name of each identified stakeholder (from brainstorming or from the Venn diagram exercise) onto a circle or choose an object to represent each one.
3. Participants discuss where each would come on the grid, and then place it
    - Top right: access to resources and high responsibility *e.g. the community collectively, the government*
    - Top left: access to resources but low responsibility for the community *e.g. private sector, wealthy individuals, NGOs working in neighbouring areas*
    - Bottom right: low resources but high responsibility *e.g. individuals within the community*
    - Bottom left: low resources and low responsibility *e.g. small businesses in nearby market*

### Questions to discuss




1. Who has the greatest responsibility for our development and why? *If the answer is not 'ourselves', then refer back to earlier activities like 'Secret in a Box'*
2. How can we increase our sense of responsibility within our community so we are using all our resources?
3. Who else has responsibility for our development and why?
   - What makes them responsible?
   - How can we use this responsibility to partner with them?
   - Do they think they currently carry out their responsibilities?
   - How can we increase their sense of their own responsibility?
4. Other than ourselves, for stakeholders with a high level of resources, what exactly are these and how would they be useful to us to meet needs that we cannot meet ourselves? *(ie. Government Local Development Fund; Constituency Development Fund)*
5. How can we partner with these stakeholders to access these resources?
6. For those that have low responsibility, are there any areas of common interest where we could still partner with them, if this would be useful?




**Variation:** if it is easier to understand, you could use this picture of 4 squares instead of the diagram above

**If literacy is low…** Draw pictures to represent each stakeholder (or use an object)

**If you have no flipchart papers & pens…**
Draw the grid on the ground

# 6. DISASTER RISK-REDUCTION & RESPONSE

## 6.1 BACKGROUND INFORMATION

If the community is in a disaster-prone area, then disasters are likely to come up as an issue during the community discovery phase. However, every community faces disaster at some point, and there are specific tools that can help draw out issues or delve deeper once they have been raised. 7.4 Explains how the community discovery tools can enable communities to analyse their capacities and vulnerabilities to disaster and plan to take action to reduce the risk of disasters. During the phase 'Taking Action', communities may choose to develop early warning systems and a disaster response plan.

### 6.1.1 Useful definitions

**Hazard:** an extreme natural or 'man-made' event. Natural events include earthquakes, floods, droughts, landslides, cyclones and fires. Man-made ones include conflict, inter-community violence and industrial accidents

**Vulnerability**: a condition, or set of conditions, which reduces people's ability to prepare for, withstand or respond to a particular hazard. For example:

- Natural vulnerability: part of the natural environment eg: absence of trees increasing vulnerability to flooding; a river that floods; infertile soil etc
- Physical vulnerability: the man-made environment of infrastructure eg: absence of strong buildings; no roads; no protected wells; no irrigation system etc
- Economic vulnerability: the poorest communities are disproportionately affected by disasters due to vulnerabilities such as: no savings; lack of alternative livelihood etc
- Social vulnerability: weak community attachments/ networks with others; divisions along ethnic/ economic/ religious lines etc
- Institutional vulnerability: lack of leadership/ organisational structures to solve problems; weak local institutions such as schools, medical services etc
- Individual vulnerability: elderly, people living with disabilities, children
- Motivational vulnerability: passivity; fatalism; dependence; negative attitudes towards change; lack of spirit for taking initiative etc

**Disaster:** the result of a hazard's impact on a vulnerable community, causing damage to life, assets or livelihoods in a way which exceeds the community's capacity to cope

**Capacity:** positive conditions or abilities which increase a community's ability to deal with hazards

- Natural capacity: resources within the natural environment eg: trees for building; adequate water; fish for food; grazing land etc
- Physical capacity: strong buildings; mobile communication; unaffected water source etc
- Economic capacity: people with economic and material resources can survive better. These may come in the form of cash, land, tools, food, jobs or access to credit. They enable quicker recovery and greater preparedness.
- Social/ institutional capacity: people have social resources that help them cope with, resist and handle the threats they may face. For example, communities that are close-knit and have social networks for support are stronger. Communities where good leadership, caring local and national institutions are in place and where people share the physical resource they have in times of need are more likely to survive. These communities may be economically poor but can be socially strong.

- Individual/ motivational capacity: people who are aware of their abilities and have confidence in themselves, are better able to cope with a crisis. When they have a sense of control over events and the power to change their condition, they are less vulnerable to threats

### 6.1.2 Strengths of the church

**Responding to a disaster:**

- Immediate response: the local church is already present and so equipped to help the community immediately. If the church has already developed a simple disaster preparedness plan with its community, they can immediately put this into action
- Intimate knowledge: through their local knowledge, churches can ensure that those that are most vulnerable are reached first with the disaster response
- Providing resources: if the church and community has already identified resources, these can quickly be mobilised to help the most vulnerable in communities, enabling them to be taken into others' homes or into the church building if necessary
- Compassion: the church has a message that people really need to hear in a time of crisis – that we do not worship a God who just looked down on our suffering, but a God who came down to suffer with us and for us. The church can actively witness to God's love, caring for those in need, treating each person with respect and dignity, offering prayer and counselling

**Reducing disaster-risk through CCMP:**

- Mobilising communities to identify and reduce their vulnerabilities to disaster
- Mobilising communities to increase their capacity to withstand disaster
- Mobilising communities to proactively partner with the government on issues related to DRR

## 6.2 DETERMINING AND REDUCING RISK

### 6.2.1 Disaster cycle

Communities and churches should be equipped to take action at each of the following stages:

1. **Emergency Response:** this involves saving lives and meeting the immediate needs of those who have survived the disaster
2. **Rehabilitation:** building back better to reduce future vulnerability, for example building stronger houses, switching to flood/ drought resistant crops etc
3. **Disaster mitigation:** these are measures to reduce the impact of potential disasters, for example building flood protection dykes, improving drainage, planting trees on steep slopes etc
4. **Disaster preparedness:** activities that will enable the community to cope and recover faster from the disaster, such as creating early warning systems, First Aid training, storing food etc

### 6.2.2 Calculating risk

The risk of a disaster is the combination of hazards, vulnerability and insufficient capacity to reduce the negative impact.

The following equation is a helpful tool for seeing the interrelationship of these factors and how risk can be reduced:

$$\frac{\text{(hazard x vulnerability)}}{\text{capacity}} = \text{risk}$$

It is very difficult for a community to influence the hazard, but they can reduce their vulnerability and increase their capacities to reduce the overall risk of a disaster

| Disaster scenario | Probability (1-10) | Impact (1-10) | Risk level (Probability x Impact) | Comments |
|---|---|---|---|---|
| Floods | 8 | 9 | 72 | - Can bring communities back to square 1, destroys assets<br>- Less impact than pests as still possibility of recovering some food/ crops |

# BIBLE STUDIES

## 6.3 BIBLICAL EXAMPLES OF DISASTER RISK REDUCTION & RESPONSE

### 6.3.1 Disasters: our responsibility

Use the Bible-study about broken relationships in the Fall in **1.1.1 Creation, the Fall and Redemption: Genesis 1:26-31; Genesis 3:1-19; Colossians 1:15-20; Matthew 6:9-13:** to see poverty and suffering as the result of broken relationships in the Fall: between God and us; between ourselves; between us and creation and even with ourselves. To understand God's plan to redeem all things, and our role to play within that.

To increase the focus on disasters, you can explicitly link man-made disasters to our broken relationships with God and one another, and natural disasters to our broken relationship with creation (both in our selfishness and exploitation of it, and due to creation itself being broken by our sin – Romans 8:22-24). You can also focus on our role as stewards of creation – Genesis 1:28-30.

### 6.3.2 Emergency Response: Acts 11:25-30; 2 Corinthians 8:1-15

**Vision:** to be inspired by the generosity of churches of Antioch and Macedonia in times of disaster, responding to the famine in Judea.

**Questions to discuss:**

1. Both these passages speak about the way in which churches responded to a disaster – what was the disaster? *Answer ideas: A severe famine in the entire Roman world*
2. What disasters happen in our area?
3. How did the churches of Macedonia and Antioch respond to the famine in Judea? *Answer ideas: They gave very generously, even though they were extremely poor; they each gave as they were able*
4. What are the different ways of giving described in Acts 11:29 and 2 Corinthians 8:2-3? Which way of giving do you think is better? *Answer ideas: In Acts, the disciples give 'as they were able', but in Corinthians they gave 'beyond their ability'. We do need to think about our families and what we are 'able' to give, but when prompted by Jesus, we need to have the courage to put ourselves at risk to show love to others who are in need.*
5. What word does Paul use in 2 Corinthians 8:4 to describe how the Macedonians view giving? What other words and phrases are used for giving in this passage? *Answer ideas: A privilege*

*of sharing in this service to the Lord's people. Also described as 'the grace of giving', an 'act of grace', a way to test the 'sincerity of our love for Christ'*

6. What does Paul say our motivation should be for giving? (2 Corinthians 8:9; 14) *Answer ideas: Out of our love for Jesus who gave up everything for us; to live in a community where we can help others when we are ok and others will help us in our times of need.*
7. If the sincerity of our love for God was reflected by the generosity with which we responded to the suffering of those around, how would we seem? What is the link between our love for God and our generosity in times of disaster? *Answer ideas: Paul says in verse 8 that the sincerity of our love for God can be seen in how generously we give to those suffering from a disaster.*
8. What would it look like if churches around the world truly took the goal to be 'equality' (2 Corinthians 8:14)? How can we personally begin to put this into action?
9. In Antioch, a prophet warned about the disaster. How do we find out when disasters such as floods or droughts are coming to us?
10. Have you ever responded as a church to disasters in the past? What did you do? How could you improve this?

**Stories:**

***Salima:*** *During the gravest food shortages in 2016, Kaphatenga church in Salima identified the most vulnerable in their community and provided the basic necessities, such as food, soap and a blanket, that enabled 15 elderly people and 20 orphaned children to survive. Yet the church's wanted to build independence and reliance, not dependency, so they organised a meeting to discuss with the elderly people what their greatest needs were and how the church could best support them to fill them in the long-term. Wanting to ensure that they would always have enough food, the church taught them a new approach to farming called 'Farming God's Way'. Using simple techniques to conserve water and improve soil fertility, elderly people no longer strugglde with more demanding labour such as lots of weeding or digging. Ellen Ali, one of the elderly women, says: "We have always suffered hunger every year because our strength is waning. We cannot do most of the difficult farm work and cannot afford fertiliser. However, today, I see hope. We have a church that is helping us and teaching us to get out of dependence so that we can have our own food and not depend on other people."*

***Chikwawa:*** *Churches in Kalulu and Nyangu, Chikwawa, took responsibility for the most vulnerable even while their own families were struggling. Cyclone Idai left many destitute: houses collapsed, fields washed away, hope sank. Church, often a centre of community culture, seemed irrelevant as people were forced to look for daily labour on a Sunday so that their family could eat that day. But ten churches who Eagles had mobilised immediately set to work, rebuilding homes for elderly people, constructing toilets, saving from their small amount of food to give to those with none, sharing clothes, and planting trees to restore God's creation. Serena had been sick for some time, and was overwhelmed with gratitude and shock that, in a time when everyone was in such need, people from the local church still made sacrifices of their own to visit her and bring her food. Meles, another widow, had been sleeping on the church floor for over a year, terrified that her damaged roof would collapse on her. Despite their own poverty, people from the church saved everything they could, strengthened her house walls and rebuilt her roof. The training transformed the way churches saw themselves and their community. According to one pastor, "We thought it was the response of organisations to come and help the needy but now we know it is the responsibility of the church." Another shared: "Amid severe hunger, most community members found it difficult to share food, but after the trainings we are able to share the little food we have with the poorest of the poor in the*

*community. Widows and orphans and the most vulnerable are being taken care of by the local church."*

**Act of Love:** participants pray about how their church can be more generous in loving their community when the next disaster strikes. Ask:

- What specific actions could you take?
- What resources do you have that could help?

### 6.3.3 Building back better: Nehemiah 1-4

The bible study in **5.2.3 Nehemiah: an advocate for God's people** can be adapted to focus on ideas of rebuilding after disaster. You can use it to explore ideas around planning, organisation, motivating the community, dealing with opposition, advocacy and, above all, prayer throughout.

**Story:** *Suffering from floods every year, Benga Living Waters Church decided to use Eagles' training to map their local areas with their community to identify the places most at-risk and take action together. Church members went around their community helping people to assess whether their compound would be able to withstand floodwaters and wind in the coming rainy season. The church repaired the house of an elderly person and mobilised their community to improve the drainage system and other vulnerabilities in their village. Unlike past years, in the following rainy season, no houses collapsed. Delighted, they have now made it standard practice each year to mobilise their community to assess their own homes, support people who could not physically manage to improve theirs, and maintain the drainage system to protect all their land.*

### 6.3.4 Noah's preparations for the flood: Genesis 6:9-7:5; 8:6-12

**Vision:** to imitate how Noah responded to the warning of disaster - quickly taking action; making preparations for the duration of the flood (food) and the time after (male and female animals), integrating long-term recovery into his immediate response; setting up systems to monitor

**Questions to discuss:**

1. What was the cause of the flood? Is this true for other disasters? What passages in the Bible suggest that disasters are not the results of sin? *Answer ideas: Not every natural disaster is the result of sin. Romans 8:22 says that disasters are the result of the Fall and that creation is groaning, and John 9:3 also states plainly that not every bad thing is a judgement, including disasters.*
2. How did Noah know to prepare for the flood? What warnings are available to our community to tell us that floods or other disasters are coming? Consider traditional methods as well as weather forecasts etc *Answer ideas: For example, the number of days of continuous rain, or when the river passes a certain depth*
3. What instructions did God give Noah to ensure that air-breathing animals survived the flood and could repopulate the earth afterwards? What are some of things that we must do to prepare for a flood? *Answer ideas: Think about storing food, letting everyone know the vent is coming (after the early warning signal), making plans for ensuring the vulnerable reach safety etc*

4. What long-term preparations for recovery did Noah make before the flood? How can we integrate planning for long-term recovery into our preparations for disasters? *Answer ideas: e.g. seedbanks kept on high ground can provide a store of seed for replanting, diversification of livelihoods leaves farmers less dependent on crops alone*
5. Noah received a promise from God that such a flood would not happen again. As we do not have this, what can we do now to reduce the risk of future flooding? *Answer ideas: e.g. building a dyke, planting trees to prevent erosion of topsoil etc*

**Story:**

*During a terrible drought, members of Haton village sacrificed precious drinking water for some trees. They often suffered from floods which washed away their soil, robbing the ground of nutrients and making it impossible to grow food. Planting trees prevents soil erosion during heavy rain as well as forming a physical barrier that protects crops and houses by slowing down the floods and absorbing great quantities of water. But while their trees were still seedlings, the drought nearly killed them all. But Haton village divided the forest so each community member was in charge of 3 trees. Everyone used precious drinking water from their own house to irrigate the trees, and they created bylaws to ensure the trees were permanently protected. They courageously made short-term sacrifices to ensure long-term transformation of their lives.*

**Act of Love:** Ask participants what early warning systems they already have in place and if these are sufficient and reach every member of the community. If not, ask:

- Do we have floods in our area? (If not, which is the most frequent disaster?)
- What is a simple way that we could know this might be coming?
- How could we ensure everyone in the community hears the warning?
- How could we help everyone, especially the most vulnerable, reach safety?
- What could we do for each of the other stages of planning in Noah's response?
  - *preparations to enable immediate survival*
  - *long-term preparation for recovery*
  - *actions to reduce the damage of future disasters*

*NB This planning will be more effective with the community. Depending what stage the church is at in community mobilisation, they could either model these ideas as church to encourage others to take up, or feed into community discussions.*

### 6.3.5 Egypt is saved from famine: Genesis 41:25-39

**Vision:** learning how early warning about disasters enable communities to prepare and so saves lives; realising the importance of trusted leadership and careful management to prepare for disasters

**Questions to discuss:**

1. How did Pharaoh's dream change the way that the people of Egypt responded to their situation? *Answer ideas: They were able to prepare for the famine*
2. What can we learn from the preparations that Egypt was able to make about the importance of knowing early that a drought will happen? What signs will we have in our community that a drought is coming? *Answer ideas: Knowing something will happen early is very important – allows many lives to be saved*

3. Pharaoh had the power to ensure that the whole of Egypt was aware of the oncoming disaster and could prepare together. How can we make sure that everyone in our community receives the early warning?
4. What specific measures did Joseph put in place to help the nation (and its neighbours) survive the drought? What measures could we put in place with our community? *Answer ideas: Stored food as a community, created an equal way to access it*
5. Joseph was given the role of coordinating Egypt's response. What qualities did he have that made him suitable for this job?
6. Can you identify any natural leaders in your church and community who could help in an emergency situation and who would be trusted?

**Story:**

*Four years after Eagles last worked with Kamkwere village, Eagles visited to see what had happened. The work in the community was not only being sustained but had widened and developed significantly as they identified other issues and took action.*

*The year before, the village had began their biggest project to date - to tackle the increasing effects of climate change. Raphael, one of the facilitators that Eagles had trained, explained: "We saw that rainfall was now unpredictable and that affected the food availability in our village. So the community met together to discuss ideas. We decided to dig something to catch rainwater. So now even if the rains fail, we can still water our crops and get a harvest." At the time of this visit, the earth tank was 21m long, 16m wide and 2m deep. Crops and animals are now thriving as the village can irrigate at all times of year, ensuring that no one goes hungry. And their plans continue! According to Raphael, "We are now planning to expand it and bring in fish to provide added income."*

*They also use participatory drama to catalyse discussion of sensitive issues, such as sexual abuse and the stigma against those living with HIV. They engage their audience and challenge their thinking by getting them to decide the characters' next moves, and then facilitate the making of an action plan at the end.*

**Act of Love:** facilitate the group to make a plan to support an existing community group that works on disasters in your area; or to take one action as a church to increase food security (*eg. organising training in conservation agriculture; improving irrigation; storing food; diversifying incomes etc)*

# ACTIVITIES

## 6.4 INTEGRATING DISASTER RISK REDUCTION INTO CCM TOOLS

Keeping in mind the different categories of vulnerabilities and capacities in 6.1.1, a community can discover much from the following participatory tools during CCM. If more specificity is required after disasters have been prioritised as something the community needs to take action on, then the information can be collated into the tables in 6.6.

- **7.2.1 Community mapping:** the tool of community and resource mapping (either all on one map or two separate ones) can be used to explore the locations of hazards, what areas are the most vulnerable and resources to mitigate their impact. Once communities have mapped all the physical and natural features of their community, ask them to identify where the hazards are. For each, ask these 6 questions and indicate on the map using colours or symbols which areas are at highest risk:

1. Which areas are most at risk?
2. Which buildings/ structures are most at risk?
3. Which people in particular areas would be most at risk?
4. What impact would there be on water and food supplies?
5. What impact would there be on livelihoods, crops and animals?
6. What impact would there be on communications (roads, bridges, telephones)?
7. What can we do to reduce this risk?

- **7.2.5 Community history pictures/ timeline:** an analysis of low points often reveals repeated cycles of disaster, which communities can note as priorities to take action. It also enables communities to analyse how hazards have changed over a period of time, which hazards have happened in the past, or the start of particular hazard occurrence.
- **7.2.4 Seasonal calendar:** this can be a useful tool to work out individual and economic vulnerabilities and to find out at what times of year the community is most vulnerable to disaster. The following questions could help draw out vulnerabilities:
    1. For how much of the year will you not have enough food? Is this the same for everyone in the community?
    2. In which months…
        - do people have to work the hardest? Is there a division between what women and men do?
        - are people more prone to disease?
        - are crops are planted, weeded and harvested?
        - do prices of food vary the most?
    3. Has this situation changed from 10 or 20 years ago? If so, what has caused this change? How do you think things will continue to change in the future?
    4. Which months are most demanding on family labour?
    5. Which months are most challenging for household food security?
    6. What can be done to address these challenges?
    7. How does the community cope with severe shortages of food?
    8. Who is the most vulnerable to food shortages in our community? How can we support them together?
    9. What can we do to mitigate the effects of a bad harvest?
    10. What action can we take at the times of year when diseases are most common to prevent them?
- **7.2.2 Transect walk:** shows the location and distribution of resources, vulnerable areas/ features/ landscape, and main land uses along a route. It is useful for communities to gather more detail about physical and natural vulnerabilities in particular.
- **8.2.1 Stakeholder analysis: Venn diagrams**: shows the state of coordination among organisations and government agencies or leadership patterns. It also depicts different kinds of vulnerabilities because if coordination is not there, the community are more vulnerable and cannot benefit from the organisations. It can also reveal social vulnerabilities within the community.

## 6.5 ADDITIONAL TOOLS

*These should be fitted in during Community Analysis, before action planning, so that planning to mitigate and respond to disasters can be integrated into community plans.*

### 6.5.1 Hazard Assessment

**Vision:** using the information gathered from previous tools, community members prioritise and analyse the hazards that cause highest risk.

**Steps to calculate risk:**

Community members fill out the following table (copied onto flipchart – or discuss with a notetaker), based on all the hazards identified in previous tools:

**Resources:** flipchart; pens

**Steps to analyse prioritised hazards:**

Community members fill out the following table (copied onto flipchart – or discuss with a notetaker) to explore what their three highest-risk hazards look like for them:

- **Roots causes:** considering both nature and behaviour
- **Force:** strength of hazard – what will hit me?
- **Warning signs:** when will it hit me and how will I know when it will hit me?
- **Forewarning:** time gap between warning signs and the impact of hazards
- **Speed of onset:** rapidity of arrival and impact
- **Frequency:** how often it occurs
- **Duration:** how long the hazard is felt for
- **Time/season of occurrence:** the time of year that a hazard usually occurs (if relevant)

### 6.5.2 Vulnerability and Capacity Assessment

**Vision:** for the community to analyse its vulnerablities, capacities and to come up with actions to reduce disaster risk

**Steps:**

Participants use all the information gathered in previous tools to fill in the following table:

**Resources:** flipchart; pens

| Type of hazard | Element at Risk | Impact on Element at Risk | Vulnerabilities which Allow this Impact | Root Causes | Capacities of community to withstand impact | Suggested activities to build capacity |
|---|---|---|---|---|---|---|
| | | | | | | |
| | | | | | | |
| | | | | | | |

*NB: if participants do not note it as a vulnerability/ capacity, it is worth drawing out the importance of early warning systems. These consist of:*

1. *Knowledge of the risks and hazards (from the previous tool)*
2. *Monitoring and warning procedures: both indiginous and others, including measuring the height of a river, counting the number of days with/ without rain, or comunicating with local weather stations*
3. *Dissemination and communication: ensuring that everyone in the community knows*
4. *Response capacity: having a plan of what to do if a disaster does occur*

# 7. COMMUNITY DISCOVERY

## BIBLE STUDIES

## 7.1 STEPPING OUT IN FAITH

### 7.1.1 Trusting God and walking on water: Matthew 14:22-33

**Vision:** inspired to trust God and take risks

**Questions to discuss:**

1. What aspects of this project do you fear most or keep you from trusting God?
2. How can these be addressed practically and spiritually?
3. What is one step you could take today to address these fears?
4. What experiences have you had where God has enabled you to take a risk?
5. How have the challenges and problems you have faced in the past affected your spiritual growth?
6. In what ways do you think the project team can grow through the challenges of this project?
7. How do we create time and space to reflect on the challenges and pray about them?
8. What things help us to step out and take a risk?
9. In what ways can we encourage each other?

**Prayer:** "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)*

### 7.1.2 'The day of small things': Haggai 2:1-9; Zechariah 4:6-10; Matthew 13:31-32

**Vision:** to understand that God calls us to work for His glory and makes a covenant to remain with us - every little thing we do for God is deeply valuable to Him.

**Questions to discuss:**

**Resources:** flipchart; pens

1. What does God promise Zerubbabel in Haggai 2:4-5 and Zechariah 4:9? *Answer ideas: That God is with him and His Spirit is among them; that he will complete the temple*
2. How will they succeed in convincing people and in undertaking such a massive project (Zechariah 4:6)? *Answer ideas: By God's Spirit, not by might or by power*
3. What does God say about the 'day of small things' (Zechariah 4:10)? What significance does this have for our church? *Answer ideas: That we cannot despise them – small things have very big effects when we ask God*
4. Why does God compare the kingdom of heaven to a mustard seed? Think of all the parallels that you can *Answer ideas: A mustard seed is very small but has massive effects, it grows and provides safety, food, life and shelter to many*
5. What is the kingdom of heaven? *Answer ideas: Where God's will is done on earth, where Christians obey his commands*
6. How does this relate to the way that we should begin working in our community?

**Going deeper:** ask people to divide into groups and choose the 2-3 most important ideas to share by representing visually on flip chart

### 7.1.3 God uses Gideon, 'the weakest of my tribe': Judges 6: 6-16; 7:2-3

**Vision:** to appreciate that God can use anyone and everyone to do His work, even those who are looked on by the world, or by themselves, as 'weak'.

**Questions to discuss:**

**Resources:** paper; pens (optional)

1. Why is Gideon threshing in a wine press, rather than in the open air? What do we learn about his character? *Answer ideas: He is hiding. He is afraid.*
2. Why does the angel call Gideon a 'mighty warrior' when he so clearly is not? *Answer ideas: The angel sees him through God's eyes and what he could be with God's power working through Him.*
3. What do we learn about the way that God looks at people compared to the way that humans look at others? *Answer ideas: God sees all our potential, what our lives can become when we are obedient to Him, not what we are right now*
4. What does God say to Gideon in verse 14? What strengths did Gideon have? *Answer ideas: Gideon has God's strength*
5. How does this relate to us? What is God sending us to do? What strength do we have?
6. Can we relate to verse 15? Who is Gideon comparing himself to? Are there people that we are tempting to compare ourselves to, and assume that they will take action rather than us? *Answer ideas: Gideon compares himself to others and thinks he cannot do it*
7. What is God's response? *To say 'I will be with you' – and therefore will defeat the Midianites*
8. Why does God send home so much of Gideon's army in chapter 7, until he has only 300 men left? *Answer ideas: So everyone would know the battle was won only through God's strength not human strength*
9. What difference does this make in our lives? What are we going to do differently as a result?

**Act of Love:** ask everyone to draw a picture of a winepress. Outside it, they write all the things that are worrying them and are preventing them from taking action. Inside, they write any excuses that they think they are using. Then ask them to pray for God to use the passage to speak words into their situation. Get them to write across the top of their picture the words that they think God is saying to them, or any verses that stand out. If there is no paper and pens, this can be done verbally in small groups. Then pray for one another.

### 7.1.4 Parable of the Talents: Matthew 25:14-30

**Vision:** to recognise that God gives everyone different skills and resources and holds us accountable for using them wisely, no matter how big or small they seem compared to those of

**Questions to discuss:**

**Resources:** flipchart and pens or jar/box and little pieces of paper (optional)

1. What happens in this story that Jesus tells?
2. 1 talent is roughly equivalent to $1 million in today's world. With this in mind, what are some of the first things that we learn

about the Master's character? *Answer ideas: He is very generous in what He gives to everyone*

3. Does the Master give all of his servants the same amount of money to look after? Do you think he is a fair Master? Why/ why not?
4. Which of the three servants do feel your community is most like? Why?
5. Who does the money belong to? How does that relate to our relationship with God? *Answer ideas: All the money belongs to the Master just as everything we have belongs to God*
6. Why is the Master angry with the third servant? *Answer ideas: Because he did not use what the Master had given him*

**Act of Love:** participants brainstorm together what the greatest issues in their community are. Write each at the top of a piece of flipchart and draw an empty bag underneath/ write each one on the outside of a box/ jar. Participants pray and make a list of the different resources/ skills that God has given them. Then they examine the flipcharts/ boxes and write on the flipchart/ on a piece of paper to put into the box, all the ways that their resources/ skills could help to address that problem. Pray together and make at least one commitment to action each.

# ACTIVITIES

## 7.2 QUALITATIVE

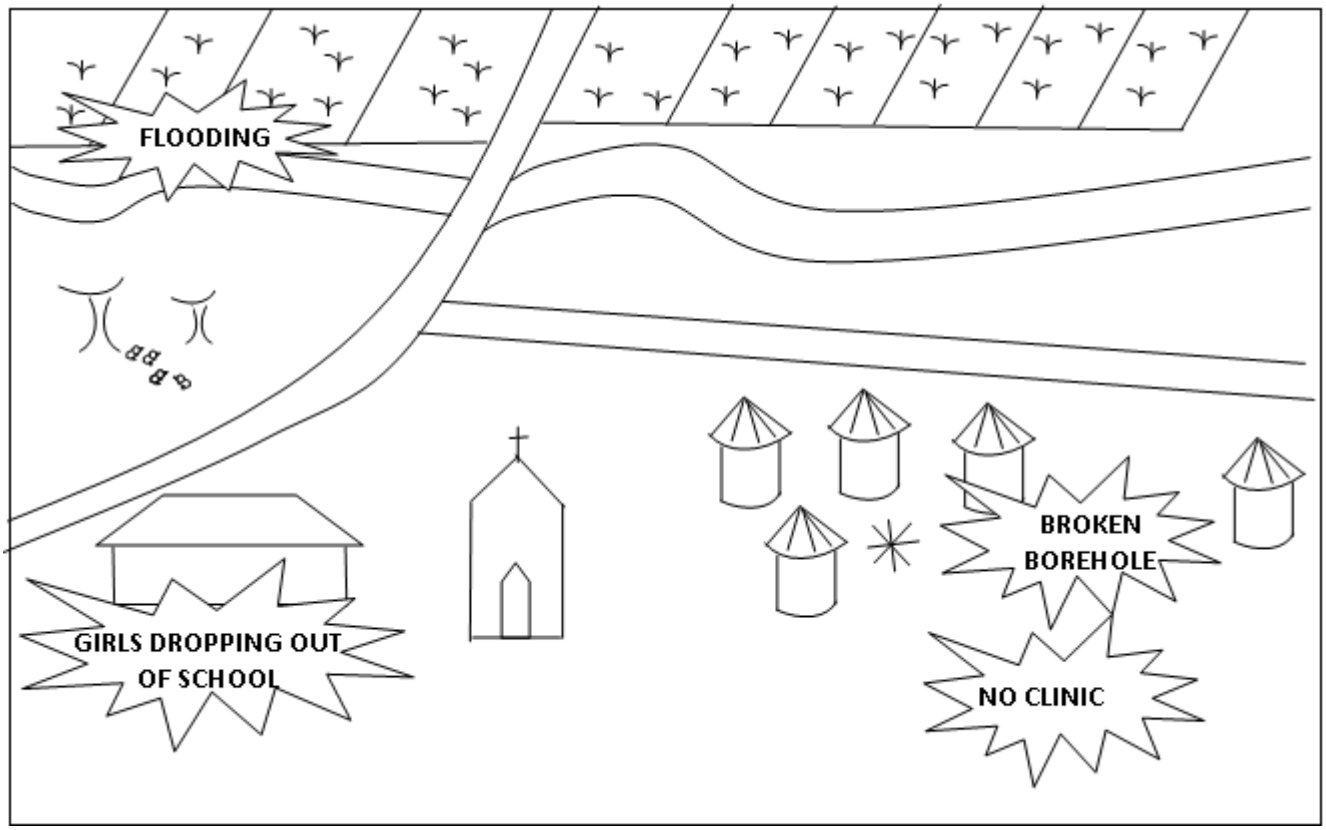
### 7.2.1 Community mapping

**Vision:** to identify physical features of the community, the greatest problems, the resources available, and other features of community life

**Steps:**

**Resources:** flipchart; pens (optional)

1. Put some large pieces of paper together on some tables or the floor. This is where the map will be drawn. Alternatively draw the map in the earth or sand and participants mark things on it using stones etc. Draw pictures or place objects on the map to reflect the issues discussed.
2. Participants mark on the map the natural features of the area, such as rivers, lakes, hills, trees, crops and streams.
3. Participants mark on the map key manmade features, such as roads, schools, clinics, churches, mosques, wells, cooperatives, markets and football pitches,
4. Ensure that all sources of basic needs are marked: water supply, food, healthcare, education
5. Ask them to mark on any other resources that the community has access to, both physical and human.
6. Ask them to consider the surrounding villages and mark any resources of relevance there
7. Participants discuss and mark on the map the main areas of need or concern to the community. This could include resources or people under threat.




**Questions to discuss:**

*Ensure you have someone taking notes under the following headings: resources; problems identified; actions decided*

1. Examine every part of the map together and ask as many questions as possible about each area and each resource identified. Below are a few examples, but this you should discuss everything drawn on the map.
   For example, if you have drawn trees:
   - What kind of trees are these?
   - How are they useful to us?
   - Is there any way that we could make them more useful?
   - Would trees be useful in any other places within our community?

   Or a river:
   - How good is the water?
   - For how much of the year does it have water?
   - What sort of vegetation is around it?
   - Does it cause any issues?

   Or crops:
   - What sort of crops are these?
   - Where do we sell them?
   - How much of the year do we have food for?
   - What sort of soil is it?
   - Is the soil healthy?
   - Are there other crops that we could be growing?

   Or a nearby community:
   - How do we benefit from being their neighbours?
   - How do they benefit from us?
   - How are we working together?
   - How could we be working together better?

   Or a water pump:
   - How many people use this?
   - Is it adequate?
   - Is the water clean?
2. Where are the men on the map? What are they doing? And the women? And the girls? And the boys?
3. Is there a difference between the places that men and women go?
4. Do men and women have the same experience in all places on the map? Are there any places that either cannot go?
5. Is the way that someone is received in different places within the community affected by whether they are a man or woman? By how much money they have? By their age? By their education level? By their state of health?
6. Is there anything we need to do to change this?

***Variation:*** *if you are not planning to do the transect walk and the map needs detail, divide it into sections and send groups of participants to each to observe anything important missed on the map, any problems and any opportunities.*

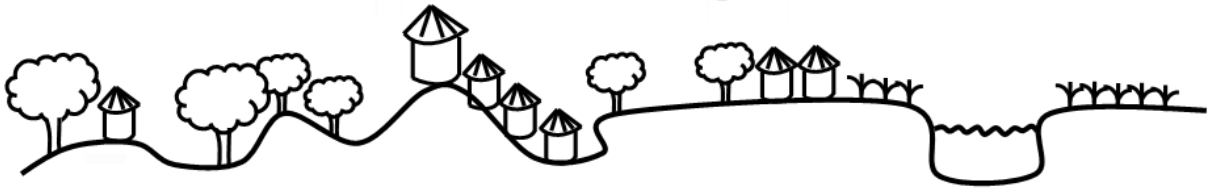
### 7.2.2 Transect walk

**Vision:** for communities to have a unified vision of problems in their community that would perhaps not normally be picked out

**Steps:**

**Resources:** flipchart; pens (optional)

1. Walk across the community together, stopping every 10m to observe everything that you can see and making notes of resources, challenges and opportunities. Eg. soil, vegetation, livestock, houses, school etc
2. Draw landscape and make notes of challenges, resources and opportunities below *(ie selling soil as a community, livestock pass-on)*

| |  | | | | | |
|---|---|---|---|---|---|---|
| **SOIL** | Clay & sand | Mainly sand | Clay & rock | Very rocky | Marsh | Crops |
| **WATER** | Small pond | Roof catchment broken | Broken borehole | Shallow wells | Rivers | Damp soil from river |
| **VEGETATION** | Bushes, shrubs | Natural bushes cleared | Natural bush | Indigenous woods | Crops—chimanga | Crops—chimanga |
| **SOCIO-ECONOMIC** | House damaged | Corrugated iron roof on school | Grass-thatched roofs, mud walls | Grass-thatched roofs, mud walls | Cultivated fields | Cultivated fields |
| **PROBLEMS** | Inadequate water supply | Children not in school; absent teacher | Food scarcity; broken houses | Inadequate water | Flooding | Flooding |
| **OPPORTUNITIES** | Rehabilitate ponds | Improve roof catchment; housing for teacher | Repair borehole; diversify farming | Tyre gardens; fruit trees; firewood | Rice-growing in marshy area; fishing | Diversity crops |

### 7.2.3 Resource pie chart

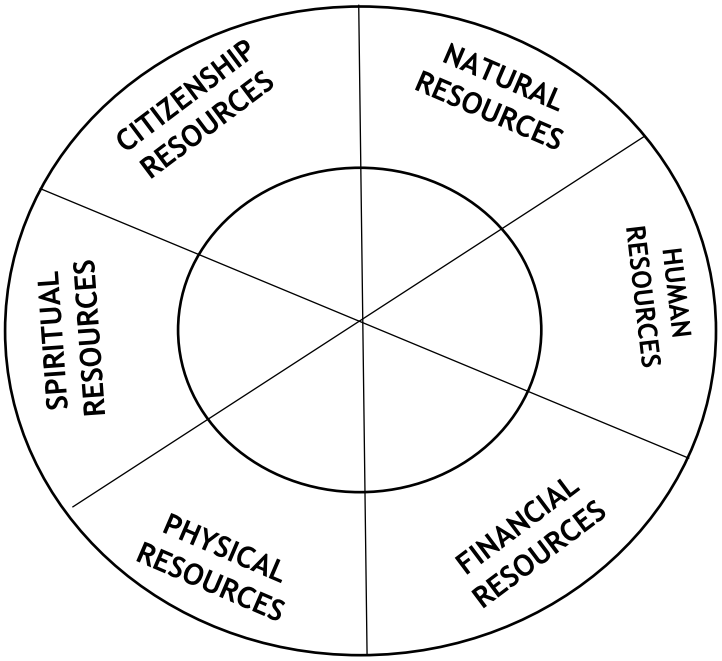
**Vision:** to create a clear and comprehensive list of resources that the community can access, to notice any gaps, and to strategise how to access other resources that are not currently used

**Steps:**

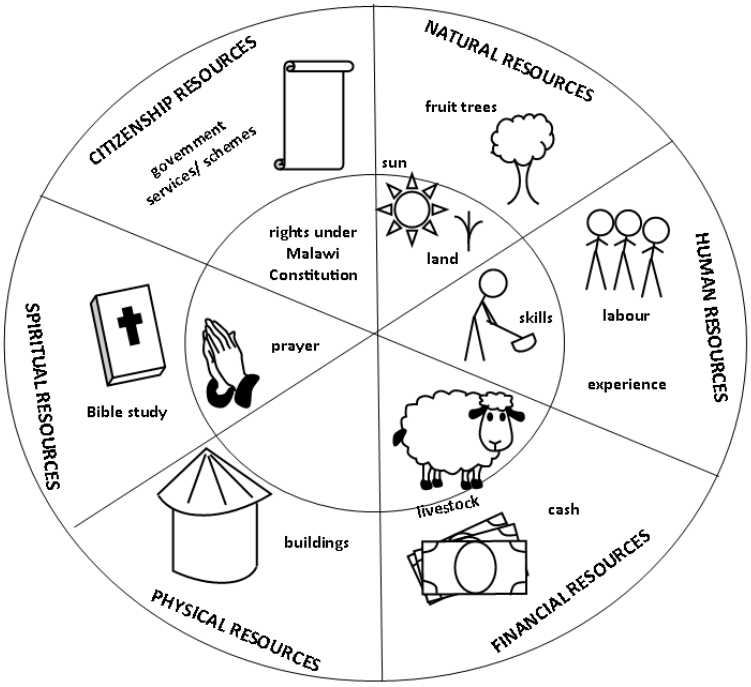
1. Copy the diagram below onto a flipchart and label the 6 segments: 'Natural Resources'; 'Human Resources'; 'Financial Resources'; 'Physical Resources'; Spiritual Resources'; 'Citizenship Resources'

**Resources:** flipchart; pens

2. Ask participants for examples for each to ensure they make sense
   - natural resources – forest products, water, minerals, rain, sun, good soil (to make bricks, or to grow crops etc)
   - human resources – labour, skills, experience
   - financial resources - cash, livestock, crops, goods that are made and sold
   - physical resources – buildings, roads, bridges, wells
   - spiritual resources – prayer, worship, fasting, bible studies
   - citizenship resources – rights under the constitution of Malawi, Constituency; government expertise (agricultural and health officers); Development Fund, Local Development Fund




3. Using their Community Mapping and Transect walk, community members draw/ write each resource they have identified into the segment where it fits. The inner circle means that they are resources already being used, the outer means that they are available in the community but not currently used.
4. Community members add in any new resources they can think of. This is especially important for segments that will currently have less, such as 'human resources'. Use the examples above to help and ensure they are all included, but be specific. For example, ask everyone in the



community what skills they have, and add them all into the pie chart (from teaching English, to making bricks, to knowing how to set up a Village Savings and Loans group). To ensure everyone's skills are captured, go around each person one by one or divide people into smaller groups (with one literate person to take notes if possible) where they can discuss their skills and feedback. If you have time, you could repeat the tool 'Celebrating what we have' with everyone.

5. Ensure you include all the skills/ knowledge identified when the church did 'Celebrating what we have'
6. For each in the outer circle, participants discuss how they could be moved into the inner circle, and make notes in a table like the one below:

| Resources we are not currently using | Plan for how we could begin using them |
|---|---|
| | |
| | |
| | |
| | |
| | |
| | |
| | |

**Variation:** do not separate the resources into those you are using and those you are not yet using

**If literacy is low…** Draw pictures for each resource

**If you have no flipchart papers & pens…**
Draw the pie chart on the ground

### 7.2.4 Seasonal calendar

**Vision:** to record patterns of the year, identifying when are the times for planting, when labour is in most demand

**Steps:**

**Resources:** beans/ stones/ leaves; flipchart paper and pens (or ground)

1. Use large bits of paper or a piece of open ground for the seasonal calendar.
2. Collect a range of small stones, sticks and leaves, which can be used to describe different aspects of the seasons and agricultural activities. Then mark the 12 months of the year on the ground or on the paper.
3. Taking the stones or a marker pen, ask participants to mark the months according to the amounts of rainfall they receive. For example, you might want to put five stones on a month where there is heavy rain, and one stone when there is little rain.

| **Month** | Jan | Feb | March | April | May | Jun | July | Aug | Sep | Oct | Nov | dec |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Rainfall** | | | | | | | | | | | | |

**Questions to discuss:**

1. In which months…
   - do people have to work the hardest? Is there a division between what women and men do?
   - are people more prone to disease?
   - are crops are planted, weeded and harvested?
   - do prices of food vary the most?
2. Has this situation changed from 10 or 20 years ago? If so, what has caused this change? How do you think things will continue to change in the future?
3. Which months are most demanding on family labour?
4. When is it most difficult to send children to school?
5. Which months are most challenging for household food security?
6. What can be done to address these challenges?
7. How does the community cope with severe shortages of food?

**Variation:**

1. Mark on the ground or on a piece of paper the 12 months of the year
2. Ask the communities to choose issues that affect them throughout the year: eg. Household income, farm labour, health, water supplies
3. With 48 beans for each issue (an average of 4 per month), ask participants distribute them amongst the months depending on how concerning that issue is at that time.

### 7.2.5 Community history pictures/ timeline

**Vision:** for the community to identify trends within their history, things that are getting worse and things that are getting better.

*This works well before the visioning matrix analysis*

**Resources:** flipchart; pens

**Steps:**

1. The group decides a point in history that they would like to illustrate. This could be 10 to 20 years ago.
2. The group then share stories about that period and nominate a few people to make drawings and write key words which reflect the stories.
3. The group then illustrate how the community is now, thinking both of the social and economic aspects.
4. Give the group time to look at both pictures in silence

**Questions to discuss:**

1. What are the main differences between the two pictures?
2. What have been the most significant changes that have happened between the pictures in regard to health, income, housing, agriculture, church and relationships?
3. Have things changed for the better or worse, and why?
4. What are some of the good things we can build on for the future?

**Variation:**

Participants draw the history of the community on a timeline over an agreed length of time (e.g. 10 years) and pick out key events that occurred over those years. They write or draw the things that went well above the line, and the challenges below the line and discuss: what caused these to occur; whether there are any repeating patterns; and any lessons for the future.

## 7.3 QUANTITATIVE

### 7.3.1 Triangulating information: quantitative survey and government sources of data

**Vision:** to gather quantitative information to compliment all the participatory exercises

**Resources:** paper; pens

*NB: this is a risky activity to choose as it can often slow down communities unnecessarily. Most of the information needed can be obtained from qualitative participatory activities. However, if the community has a high level of capacity and want to find out more detail, this could be used. The key thing to remember is that everything should build on communities' existing skills and ways of working, not impose NGO approaches.*

**Steps:**

1. Participants identify which from the challenges identified in earlier exercises it would be useful to gather more data on e.g. education or food security (use **8.1.1 Bean Ranking**)
2. The community elect representatives to gather the information, decide how and when they will do it and how they will feed back to the rest of the community. *To make things easier for the data-gatherings, it is better to have one team for each area. This means that every house may have visitors from 5 teams on the same day, but this less complicated in the end and if the community has chosen the strategy and the questions, people are likely to be cooperative*
3. The community decide how many people should be asked: everyone? Or start at one end of the community and visit every 10$^{th}$ house in a strict order so it is random? Or another method? For other types of questions, such as around health facilities, they may need to go instead to talk to the nearest clinic or health worker.
4. The community comes up with a few simple questions for each area that will help to clarify numbers
5. Participants discuss whether there are any sources of information that already exist where you could find more data – for example, clinics may have information about common diseases, or the local school about numbers of children attending and how they are performing. If this is the case, elect representatives to go there for information as well.

*On the following pages are some examples the kinds of questions that the community might want to ask. The tables could be adapted, copied onto flipcharts and used to compile the final results, but please note that they are only example, the community should create its own questions that reflect its own priorities. The tables below are overly complex and should rarely be used directly.*

**Background information**

| Demography | | | | | | | |
|---|---|---|---|---|---|---|---|
| **Age** | **Male** | **Female** | **Total** | | **Male** | **Female** | **Total** |
| 0-5 | | | | Widows | | | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 6-15 | | | | Widowers | | | |
| 16-21 | | | | Orphaned children | | | |
| 22-49 | | | | Living with disabilities | | | |
| 50-65 | | | | Single mothers | | | |
| 66+ | | | | | | | |
| **Total** | | | | | | | |

| **Households** | | |
|---|---|---|
| | Total | Average size of a household |
| Male-headed households | | |
| Female-headed households | | |
| Child-headed households | | |
| Total | | |

- Which of these groups are the most vulnerable?
- Do they receive adequate support?

| **Social Groups** | | |
|---|---|---|
| **Type of Social Group** | **Number** | **Activity** |
| Youth groups | | |
| Women groups | | |
| Men's Groups | | |
| Self-help (mixed) | | |
| Cooperatives | | |
| Clans | | |
| Clubs (e.g. football) | | |
| Total | | |

- What are the benefits of belonging to a social group?
- What sorts of people belong to groups? Are any left out?
- Which groups have most power? How can we get them involved?
- What resources do they have?
- Why do people join them/ not join them?

| **Social Services** | | | |
|---|---|---|---|
| | **Number** | **Who owns** | **Who controls** |
| Shops | | | |
| Markets (days) | | | |
| Hotels | | | |
| Grinding mills | | | |
| Roads | | | |
| Dams | | | |
| Hospitals | | | |

- What services are available/ not available?
- Who controls the services? Can the community access/ afford it?
- Are they declining or improving?
- How do they compare to the government standard?

## Health

| Common Diseases | | | |
|---|---|---|---|
| **Disease** | **Category of people affected (e.g. children under 5)** | **Number affected in the last 6 months** | **Effect in the community** |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |

- What are the most common diseases affecting people?
- What causes these?
- What categories of people are most affected? Why?
- What impact does disease happen on the family?
- What services are required? Do we have access to them?

| Health services | | | | |
|---|---|---|---|---|
| **Facility** | **Number** | **Where located** | **Distance from village** | **Who owns /controls** |
| Hospital | | | | |
| Health centre | | | | |
| Dispensary | | | | |
| Mobile clinics | | | | |
| Private clinics | | | | |
| Village pharmacies | | | | |
| Doctors | | | | |
| Nurses | | | | |
| Clinical officers | | | | |
| Community Health Workers | | | | |
| Traditional Birth Attendants | | | | |
| Herbalists | | | | |
| Traditional healers | | | | |
| Witchdoctors | | | | |

- What distances do people have to cover to reach these facilities?
- How good are the services available?
- How do they compare to government standards?
- Are drugs easily available, affordable and accessible?
- Are the government staff doing their job properly?
- What issues are caused by unskilled labour?

| Immunisation Rates | | | | | | |
|---|---|---|---|---|---|---|
| **All children 0-5 years old** | **Number of children 0-5 years immunized against….** | | | | | |
| | DPT (1st) | DPT (2nd) | DPT (3rd) | Measles | Polio | Tuberculosis |
| | | | | | | |

- Are children being immunised? Why or why not?
- Why is immunisation important?
- How can parents be encouraged to immunise their children?

## Education

| Literacy | | | |
|---|---|---|---|
| | Boys | Girls | Total |
| Total number of children of school going age | | | |
| Number of school going age actually going to school | | | |
| Number of children of school age not going to school | | | |
| Percentage of children not going to school | | | |
| Total | | | |

- How many children are going to school compared to those that are not?
- Why are some not going to school?
- Who is responsible for those children not going to school?
- Are there more boys or girls in school? Why is there a difference? What are the results?
- Does this situation need to change? How can we change it?
- What age do children normally enter school?

| Education Facilities | | | | | | |
|---|---|---|---|---|---|---|
| Number of… | | Number of Children attending | | | How many are | |
| | | Boys | Girls | Total | Public | Private |
| Nursery schools | | | | | | |
| Primary schools | | | | | | |
| Secondary schools | | | | | | |
| Tertiary schools | | | | | | |

- Do we have enough schools within \our community for the number of children that should be attending?
- How does the number finishing school compare to the number joining?
- How many children did not pass to go to secondary school? Why?
- What do the boys and girls who do not continue school do and why?
- Do more boys or girls drop out? Why?

| Facilities in the Schools | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| **Resources** | **Primary School 1** | | | | **Primary School 2** | | | |
| | Total currently available | Govt standard | Total Needed | Balance | Total currently available | Govt standard | Total Needed | Balance |
| Desks | | | | | | | | |
| Tables | | | | | | | | |
| Classrooms | | | | | | | | |
| Chairs | | | | | | | | |
| Toilets | | | | | | | | |
| Staff room | | | | | | | | |
| Teachers' houses | | | | | | | | |

- What facilities are found in the school?
- Are the resources adequate based on the number of children?
- Where do the facilities come from? Who maintains them?
- How do they compare to the government standards?

- How should we deal with missing facilities?

## Food security

| Number of livestock and their uses | | | | | | | |
|---|---|---|---|---|---|---|---|
| Type | Number | Uses | | | | | |
| | | Cash | Food | Dowry | Ritual | Medicine | Transport |
| Local cattle | | | | | | | |
| Improved breeds | | | | | | | |
| Local sheep | | | | | | | |
| Improved breed | | | | | | | |
| Local goat | | | | | | | |
| Improved breed | | | | | | | |
| Donkeys | | | | | | | |
| Beehives | | | | | | | |
| Poultry | | | | | | | |

- Why are some animals preferred to others?
- Are there any animals which our ancestors farmed that we no longer do?
- Who has ownership of the animals?
- Which animals are easiest to acquire and keep?
- What diseases do our animals suffer from?

| Average harvest per crop per family | | |
|---|---|---|
| **Crop Type** | **Average acreage cultivated by each family** | **Average harvest per family per season** |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |

- What months do families have plenty of food?
- What are the months of hunger in the families?
- How does the community cope during hunger?
- Do we have trees in our community?
- Who do they belong to?
- Did we used to have more trees? What is happening to them?
- What are the issues with losing our trees?
- What can we do about it?

## Sanitation

| Sanitation facilities | | | |
|---|---|---|---|
| **Facilities** | **Number of Households** | | **Total** |
| | With | Without | |
| Pit latrines | | | |
| Dish racks | | | |
| People boiling water | | | |
| Rubbish pits | | | |

| | | | |
|---|---|---|---|
| Improved Shelter | | | |
| Cloth drying lines | | | |
| Bathrooms | | | |
| Kitchen Gardens | | | |

## Water

| Water Sources in the Area | | | | |
|---|---|---|---|---|
| **Water source** | **Number** | **Quality of water (e.g. clean, treated, etc)** | **Longest distance travelled to** | **Period of use in the year** |
| Rivers | | | | |
| Dams | | | | |
| Tanks | | | | |
| Canals | | | | |
| Bore holes | | | | |
| Shallow wells | | | | |
| Piped water | | | | |

## Spiritual

| Denominations/beliefs | | |
|---|---|---|
| **Faith** | **House of worship name** | **Number of members** |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |

| Church growth | | |
|---|---|---|
| Number of fellowship groups | | Total |
| Number of church projects | | |
| Number of church members directly involved in community leadership | | |
| Average collection per month | Tithes | |
| | Offering | |

| Activities of the church in a month | | | | |
|---|---|---|---|---|
| | | Attendance | | |
| | | Male | Female | Total |
| Bible studies) | | | | |
| Evangelistic meeting | | | | |
| Pastoral visitations | | | | |
| Fellowship | Men | | | |
| | Women | | | |
| | Youth | | | |

| | | | | |
|---|---|---|---|---|
| Cell groups | | | | |

Does the local church have a clear vision for ministry? Yes/no _____

Total population of the catchment area of the church _____

# 8. COMMUNITY ANALYSIS

# ACTIVITIES

## 8.1 IDENTIFYING PRIORITIES

### 8.1.1 Bean Ranking

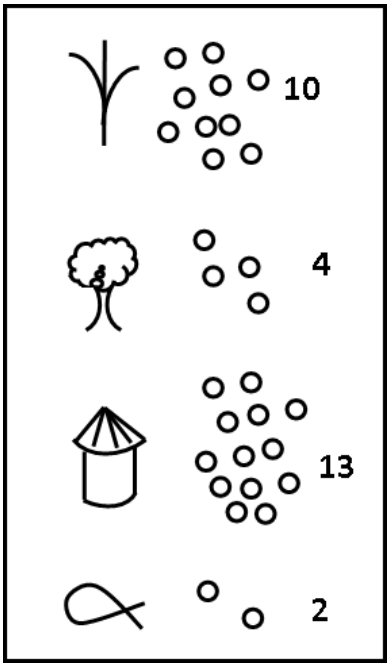
**Vision:** to prioritise which problems are most important for the community to address

*Reminder about all gender activities too/ energiser to remind*

**Resources:** flipchart; pens; beans or stones

**Steps:**

1. Participants create a list, pictorially or in words, of the issues that they have identified in the community
2. In groups of around 6, each with the same list, give each participant the same number of beans each (around 8) and ask them to rank the list according to what they see as most important/ effective. They can give all, some, or none to each.
3. Groups then look at the weighting, discuss together whether it looks right, and move around the beans so no two have the same number
4. Once the group has reached consensus, count the score for each to see the final ranking.
5. Altogether, each group feedbacks what everyone agreed on and what caused the most debates.
6. Rankings are compared across groups. What is the same? What is different?
7. The average ranking is working out
8. All the groups now discuss this together until a final consensus is reached




**Variation:**

If time is limited, the community can use their map that they created with issues marked on it. Give each participant an equal number of beans which they should distribute on the map as they like between the issues that they see as priorities.

This is also a very useful exercise to be adapted and used at other times, such as in prioritising actions or evaluating the greatest changes at the end of the project.

**If literacy is low…**

Represent the problems using pictures/ symbols

**If you have no flipchart papers & pens…**

Draw the problems on the ground

### 8.1.2 Pairwise ranking

**Vision:** to prioritise which problems are most important for the community to address

*Note: bean ranking is a much simpler activity and usually works more effectively. In most cases, avoid this one.*

**Steps:**

**Resources:** flipchart; pens (optional, can be drawn on ground)

1. Participants list the problems that the community is facing
2. Copy out the matrix below. Participants fill in all the problems across the top and also the same ones down the left hand side, either with words or pictures (numbering each helps)
3. Blank out the boxes where an option would be compared to itself. These boxes and the boxes below them are not used.
4. Starting with the first listed vertically (1), participants compare it to the second one listed horizontally (2). In the box where they meet, write the number of the one that is the greater priority.
5. Repeat this by comparing vertical option (1) to horizontal option (3) and so on, until all the non-blacked out boxes are filled.
6. Add up the number of times each problem was prioritised (count the number of times its number was mentioned) and write it in the 'score' box.
7. Fill in the 'rank' column: the problem with the highest score is rank 1, and so on.

| | 1 | 2 | 3 | 4 | 5 | 6 | Score | Rank |
|---|---|---|---|---|---|---|---|---|
| 1 | X | 1 | 1 | 1 | 1 | 1 | 5 | 1 |
| 2 | X | X | 2 | 2 | 5 | 2 | 3 | 3 |
| 3 | X | X | X | 4 | 5 | 6 | 0 | 5 |
| 4 | X | X | X | X | 5 | 6 | 1 | 4 |
| 5 | X | X | X | X | X | 5 | 4 | 2 |
| 6 | X | X | X | X | X | X | 3 | 3 |

## 8.2 STAKEHOLDER ANALYSIS

### 8.2.1 Stakeholder analysis: Venn diagrams

**Vision:** to map out all relevant stakeholders within the community and the relationships between them to identify which can be partners, which may cause difficulties (and plan action to prevent this) and who just needs to be informed of actions.

**Steps:**

**Resources:** flipchart paper; pens; different sized paper circles; glue (*it can be drawn on the ground, but this can get confusing and is less easy to move around. The alternative activity below might work better if Venn diagram is not appropriate)*

1. Choose the largest circle to represent the community, label it (with words or a picture to represent the stakeholder), and place it in the middle of the flipchart on the ground
2. Participants brainstorm everyone who has any influence on the community, both from the inside and external organisations/ actors *(e.g. elders, traditional birth attendants, traditional healers, village headman, group village*

*headman, extended families, anakungwi, hyenas, children, farmers, pastors, other faith leaders, district council, agricultural extension workers, NGOs MP, district committees, VCPC, ACPC, DCPC, health worker, central government)*

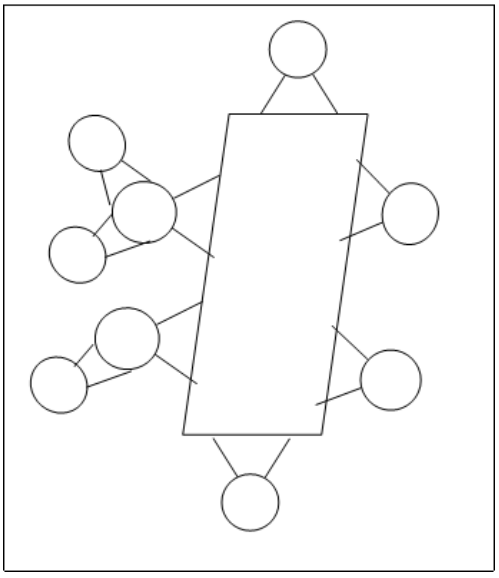
3. As each stakeholder is mentioned, participants write their name within a circle. The size of the circle should correspond to how important/ influential they are on community life.
4. They then place the circle on the flipchart. The distance from the 'community circle' and other stakeholder circles should represent the level of contact between them.
5. Participants draw lines to connect the community with various stakeholders and the stakeholders with each other:
   - 2 lines for a strong relationship
   - 1 line for a working relationship
   - Zigzag for a bad relationship
   - Arrow if there is one-way influence
6. Make sure the circles are stuck down or that the map is copied onto another flipchart in pen so that the information can be kept

**Questions to discuss:**

1. What strikes you about the map you have created?
2. Are any groups missing?
3. Are any relationship patterns surprising?
4. Who has the most influence on us as a community? What is our relationship with them like?
5. Who do we need to work closely with?
6. Who will need to be informed about what we are doing?
7. Who will be useful to partner with to share resources?
8. Can you see any potential problems or opportunities?
9. Do we lack a good relationship with important stakeholders?
10. Which relationships do we need to improve?

**Alternative:**

Use a flipchart to represent the community developing. Ask who needs to hold it for it to move well? Get a participant to represent each different stakeholder identified. They should come and hold the piece of flipchart paper, directly if they are in direct contact with the community, or holding the shoulders of those who are (*for example, the MP may hold the should of the chief who is holding the paper, or the government extension workers may hold the shoulders of community members, or bishops the shoulders of pastors. Remember less immediately obvious stakeholders such as the school teachers may be very important)*



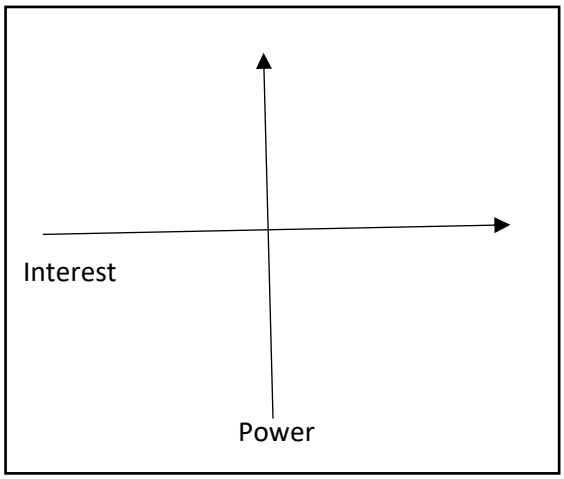
### 8.2.2 Power and interest matrix

**Vision:** to identify what level of interaction is required for each stakeholder identified and to foresee and take action to prevent potential challenges to the project

**Steps:**

**Resources:** flipchart; pens (optional – can draw on ground)

1. Draw the matrix below onto the flipchart: the vertical axis represents the power of various stakeholders (increasing upwards), and the other represents their level of interest in the community (increasing from left to right)
2. Mark where each identified stakeholder (from brainstorming or from the Venn diagram exercise) would come on the grid.
   - Top right: high power and high interest. These people need to be worked with closely.
   - Top left: high power but low interest. It is important for these people to understand the project as they have the power to prevent its success
   - Bottom right: low power but high interest. These people need to be kept informed and encouraged to participate – even with low power, they probably have things they can bring to the project
   - Bottom left: low power and low interest: do not really require working with
3. For each stakeholder, brainstorm a plan of action for how you will (or will not) engage with them, how to get them involved or to keep them informed.
4. Ideally, every stakeholder would be in the top right grid. Although this is not possible, which stakeholders would be most useful to move from the grid where they are into another one? How could we do it? Draw an arrow in the direct you would like the stakeholder to move and label the arrow with actions you could take to do it. *(for example, for those with high power but low interest, brainstorming points of overlapping interest and focusing on those in discussion; or, for those with high interest but low power, a strategy could involve partnership and networking to gain collective power)*




**If literacy is low/ you have no paper and pens…**Draw on the ground/ draw pictures instead of writing

### 8.2.3 Stakeholder action table

**Vision:** to identify what interest the stakeholder has in the issue, the actions that we want them to take, the actions that we don't want them to take, and how to influence them in line with this

**Steps:**

**Resources:** flipchart; pens (optional – can draw on ground)

1. For each relevant identified stakeholder, participants fill out the following table:

| Stakeholder | Interests | Degree of power | Action we want them to take | Action we don't want to take | How we can bring this about |
|---|---|---|---|---|---|
| | | | | | |

**If literacy is low/ you have no paper and pens…**Draw on the ground/ draw pictures instead of writing

## 8.4 CREATING A VISION

### 8.4.1 Imagining our community

**Vision:** for every participant to imagine how they want their community to be in 10 years' time

**Steps:**

**Resources:** paper; pens (optional – can draw on ground)

1. Give each participant a piece of paper and a pen. Ask them to reflect and to draw a picture of what they want the community to be like in 10 years, based on solving the priorities already identified.
2. Participants then present these to one another. *To make the rest of the activity easier, it can be useful for them to pick out the one thing that they think is most important.*
3. Participants then get into groups with other people whose picture emphasises similar things and each group comes up with a group wish: *e.g. safe water supply*
4. Each group present their name and participants discuss whether there are groups that can easily join together by coming up with a new wish that cover both.
5. Including every group wish, participants then create a community vision statement: e.g. *In 10 years' time, we will have a community where everyone has enough food, all children complete primary school and we have a clean source of water.*

**If literacy is low/ you have no paper and pens…**

a) Each participant reflects and comes up with one sentence beginning, 'In 10 years' time, I would like to see our community…' Recurring ideas are collected as before, and a vision statement come up with.
b) Or participants can collectively create another community map altogether, based on the one they created during their Community Discovery, but this one imagining how they would like the community to look in 10 years.

### 8.4.2 Dreaming dreams

**Vision:** to make space for communities to think creatively and find solutions that might not be found if detailed plans are made too quickly

**Steps:**

**Resources:** paper; pens

1. Explain to the group they are going to spend the whole session dreaming about the perfect solution to one or more of the needs they have identified in the community.
2. Invite the participants to find somewhere in the room or place you have chosen, make themselves comfortable and encourage them to dream. Tell them how long they have to dream.
3. After one hour, or however long you have chosen, ask the people to write or draw their dreams on some cards.
4. Divide the participants into small groups and invite them to do a role play of the dreams – they can choose their favourite or combine them. Alternately they can make a drawing of their dreams together.
5. As a large group, discuss the common themes of the dreams and explore how they can be ranked or combined to be one common dream.

**If literacy is low/ you have no paper and pens…**participants hold ideas in heads and share in small groups before creating a role play

## 8.5 DEEPER ANALYSIS OF PROBLEMS AND RESOURCES

### 8.5.1 Problem and resource bag

**Vision:** to match problems to resources, identify which the community can solve alone and which will need proactive partnership and to come up with actions

**Steps:**

**Resources:** paper; pens; 2 boxes/ bags; flipchart

1. Participants select the most important problems prioritised previous activities, write/ draw them each on a piece of paper and then put these pieces of paper in one of the two bags. They then do the same for resources and put them in the other bag.
2. Participants divide problems into 'Problems we have the resources to solve' and 'Problems where we need to partner with others'

For: 'Problems we have the resources to solve':

3. Participants take each problem one by one, and then find in the other bag all resources that they identify as relevant to solving it.
4. Participants identify how each of those resources could help to solve the problem.
5. Ask:
   - Why do we still have this problem when we have all these resources?
6. For each, if there is a gap between the resource itself and the problem, participants should identify the necessary action/ missing link to take in order for them to match *(for example, if*

*the problem is people suffering from HIV, some of the resources might include time, community volunteers etc, and an action to make these match might be training from a health professional to equip volunteers to help effectively)*

7. Create a list of all the missing links for all identified problems.
8. Write a list of activities to deal with each of the missing links.
9. Ask:
   - If all of these missing links are dealt with, will we overcome this problem? If not, why not?
10. Add any extra actions that the community comes up with
11. It may be useful to record responses community responses in a table such as the one below.

For: 'Problems where we need to partner with others'

12. Follow steps 3-8
13. Then ask
    - What other resources do we need in order to solve this problem?
    - Who has these resources?
    - How can we partner with them?
14. Ask:
    - If all of these missing links are dealt with, will we overcome this problem? If not, why not?
15. Add any extra actions that the community comes up with
16. It may be useful to record responses community responses in a table such as the one below.

| Problem | Our resources | Missing links | Action | By when? | Who is responsible? |
|---|---|---|---|---|---|
| | | | | | |
| | | | | | |
| | | | | | |

*These issues may need proactive partnership with government (advocacy). A community may decide to form an advocacy committee to receive training and to take action on these issues*

**Variation:**

Instead of using bags and paper, you can draw two big circles on the ground and participants can stand in these to represent each problem and resource identified.

Steps 12-16 can be done using the Avocado analysis instead

**If literacy is low/ you have no paper and pens…**Draw on the ground/ draw pictures instead of writing

### 8.5.2 Visioning matrix

**Vision:** to see how prioritised issues have changed over time, how they are likely to continue and what actions can be taken to get to the desired instead of the probable future

**Steps:**

**Resources:** flipchart; pens

1. For each prioritised issue, participants draw/ describe the situation at each of these times:
   - Past: 40 years ago
   - Present
   - Future: 10 years if we do not act
   - Future: Desired future if we act now
2. Whether the situation is drawn or described, it is useful for someone to make a note of the key aspects in a table such as the one below

**Questions to discuss:**

1. Why has the issue progressed/ regressed in the way it has?
2. Look at the future in 10 years without action: is that what we want?
3. What steps will help us get from the present to our preferred future? Make a note of any actions.

| | **PAST 40 YEARS AGO** ***Ask Why?*** | **PRESENT** ***Ask Why?*** | **PROBABLE FUTURE IN 10 YEARS** ***Ask Why?*** | **PREFERRED FUTURE IN THE OTHER NEXT 10 YEARS** ***Ask what?*** |
|---|---|---|---|---|
| **1. FOOD** | | | | |
| **2. SHELTER** | | | | |
| **3. SECURITY** | | | | |
| **4. WATER** | | | | |
| **5. HEALTH** | | | | |

**If literacy is low/ you have no paper and pens…**Draw on the ground/ draw pictures instead of writing

### 8.5.3 Problem Tree

**Vision:** to get to the root causes of a problem and identify its effects; to create long- and short-term goals as a community

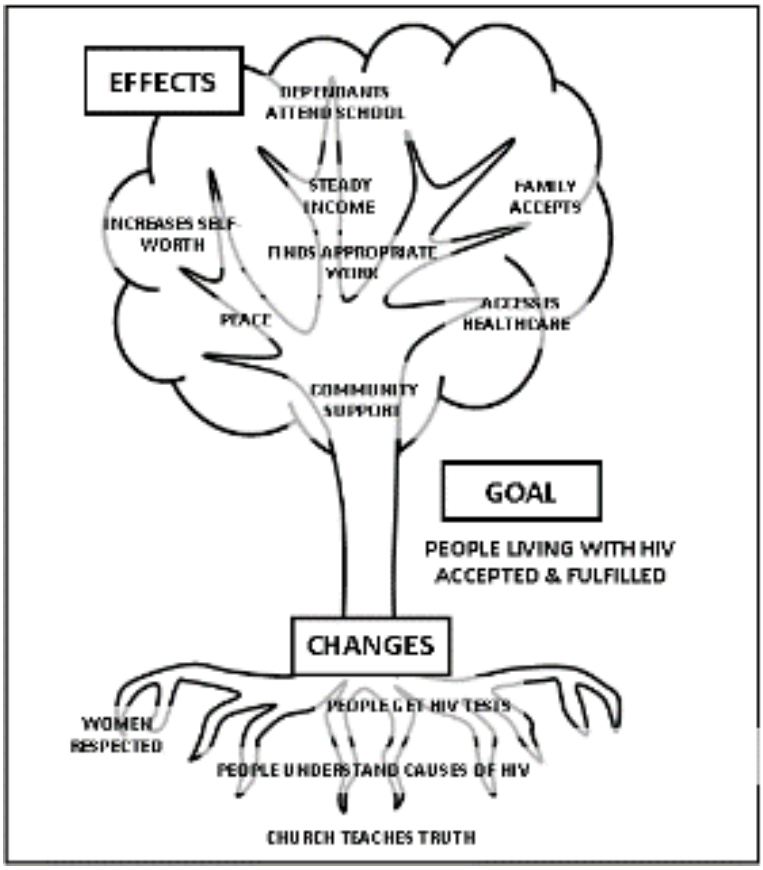
**Steps to create a problem tree:**

**Resources:** flipchart; paper; pens

*This should be repeated for the 2-3 top issues from the bean ranking*

1. Participants choose a prioritised issue from their bean ranking. This is the trunk of the tree

2. Participants list the effects. These are the branches. One effect might lead into other further effects. These can be drawn or written
3. Participants list the causes of the problem. For every cause they find, ask 'but why?' or 'what causes that cause?', and keep adding deeper and deeper roots.

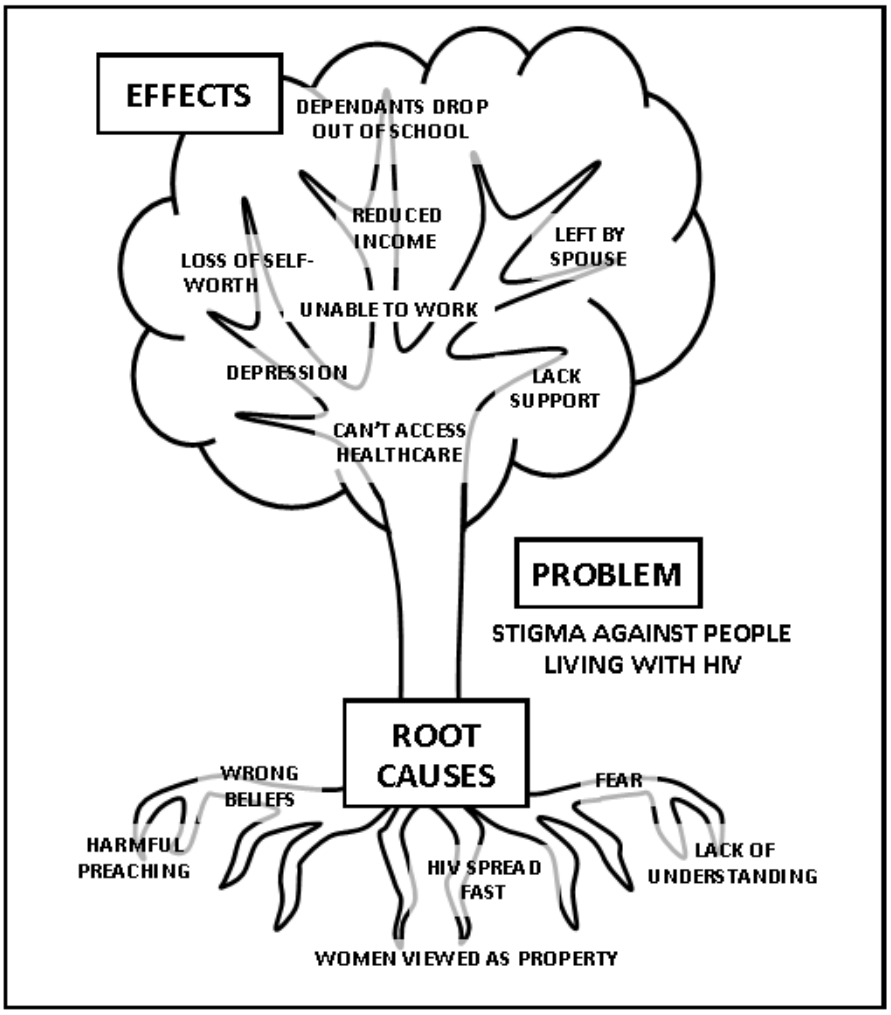



*It is important that everyone is very honest about the causes of the problem. Otherwise, it is like losing a needle in the bedroom, but beginning to look for it in the living room because the light is better. You will never find it unless you are looking in the right place.*

*Explain that the next tool will enable them to come up with a plan to tackle these root causes, but first they need to work out what change they are wanting to see – their vision for change.*

**Steps to create a solution tree:**

1. On the trunk, participants write their vision for change – the opposite of the problem that was written on it before, the change that you want to see
2. Participants look at every statement on the problem tree and write the opposite – these become their objectives, the change that they would like to see replace the problem.




**If literacy is low/ you have no paper and pens…**

Draw the problem tree on the ground and get people to come and represent each effect/ cause they mention. Do the same for the solution tree.

### 8.5.4 The dream triangle

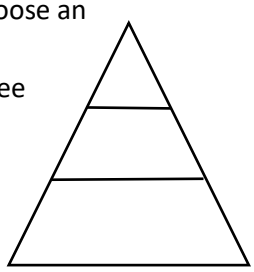
**Vision:** to brainstorm and cluster approaches for making the community vision a reality

**Steps:**

**Resources:** paper; pens; flipchart (optional)

For each aspect of the community's vision:

1. Participants brainstorm different ideas for that part of their vision to be realised e.g. 'all children are completing school'. Someone needs to write down each or choose an object to represent each.
2. Draw a massive triangle on the ground or on flipchart and divide it into three parts
3. Sort the different ideas into the three sections:
   - Bottom section: What can we do by ourselves with our own resources? *(e.g. dig wells, plant fields, set up a community child care centre, begin a Village Savings and Loans group)*
   - Mid-section: What can we do with others in the community helping? *(e.g. people with specific training, primary school teachers, government extension workers)*
   - Top section: Do we need any outside help and what does it consist of? *(e.g. training from government in specific areas/ resources from the Constituent/ Local Development Fund to build a bridge)*



### 8.5.5 'But why?'

**Vision:** to find the root causes of a problem. *This can be a useful tool to help with the problem tree analysis*

**Steps:**

1. Start with a problem and work through it as in the example below, asking 'but why?' at each stage. For example:

   *People get sick*

   ***But why?***

   *The water is dirty*

   ***But why?***

   *There are no protected water sources*

   ***But why?***

   *There is no money to pay for protecting the water source*

   ***But why?***

   *The community is not organised enough to collect the money for it*

   ***But why?***

   *There is no leadership or community vision for this*

***But why?***

*No-one sees it as a big enough problem*

# 9. PLANNING FOR ACTION

## ACTIVITIES

## 9.1 CREATING AN ACTION PLAN

### 9.1.1 Setting goals and identifying activities

**Vision:** to set SMART goals that provide ongoing inspiration and motivation for the work and enable the creation of a community action plan

***SMART = goals that are:***

- ***Specific –*** *as detailed as possible e.g. 'every family in the community has 3 meals a day all year' not 'families have enough to eat'*
- ***Measurable –*** *are easy to collect information (probably a number) about and see if there is any change e.g. '9 out of every 10 children in the village receive all their vaccinations' instead of 'people are healthier'*
- ***Achievable*** *– are realistic given the situation and timeframe e.g. '8 out of every 10 children get their Malawi Certificate of education' instead of 'all children get top marks when graduating'*
- ***Relevant –*** *take the community towards their vision and do not get distracted by things that are useful but not priorities*
- ***Time-bound –*** *have a set date by which they will be reached e.g. 'by Christmas, 20 girls will have returned to school' instead of 'girls go back to school'*

**Steps:**

**Resources:** paper; pens

Option a) from **8.5.2 Visioning matrix**

1. The community identifies their long-term goals. These come from the 'desired future' that they have described for each issue.
2. For each issue explored, the community discusses why it is heading for the 'probable future', and what actions can be taken to prevent this. Using these and the actions already noted down during the creation of the Visioning Matrix, the community creates short-term goals that, together, will enable them to reach their long-term goal.
3. For each short-term goal, participants decide what actions will enable them to reach it
4. Participants create a table like the one below, stating:
   - What activities
   - When they will be done
   - Who is responsible
   - What resources we have
   - Any other resources we need
   - How much it will cost
   - Who else needs to be involved

| What activities | When will they be done? | Who is responsible? | What resources do we have? | What other resources do we need? | How much will it cost? | Who else needs to be involved? |
|---|---|---|---|---|---|---|

| | | | | | | |
|---|---|---|---|---|---|---|
| | | | | | | |
| | | | | | | |
| | | | | | | |
| | | | | | | |

Option b) from **8.5.3 Problem Tree**

1. The community identifies their long-term goals. If using a Problem Tree, these are each of the changes identified in response to Question 1.
2. Using the solutions discussed to the root causes and branches (effects) on the Problem Tree, the community creates short-term goals.
3. For each short-term goal, participants decide what specific activities will enable them to reach it
4. Participants create a table like the one above, stating:
   - What activities
   - When they will be done
   - Who is responsible
   - What resources we have
   - Any other resources we need
   - How much it will cost
   - Who else needs to be involved

**If literacy is low/ you have no paper and pens…**Draw on the ground/ draw pictures instead of writing

## 9.2 IDENTIFYING WHAT WE CAN DO/ WHERE WE NEED PARTNERS

### 9.2.1 Avocado analysis

(adapted from Dr Ravi Jayakaran's 'Wholistic Worldview Analysis')

**Vision:** to analyse problems to identify in whose control the solutions lie

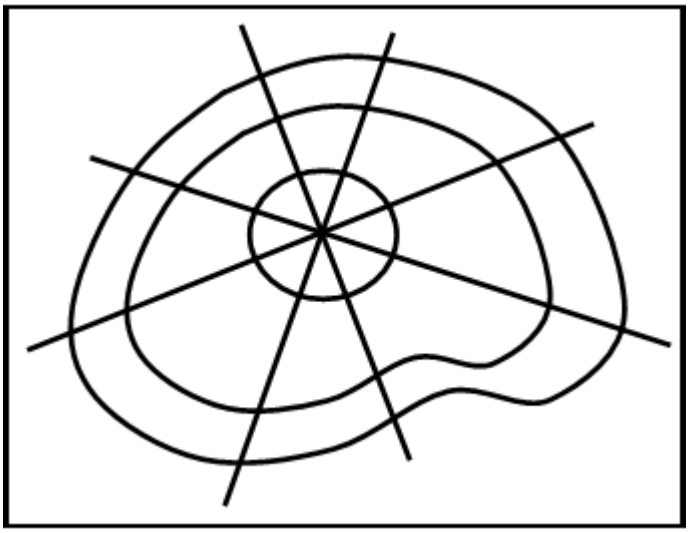
**Steps:**

**Resources:** flipchart; pens; seeds or stones

*This can be done using 8 prioritised problems, but is probably more useful after more analysis - such as doing an entire Avocado Analysis for the two greatest problems and using short-term goals (from 8.5.2 Visioning matrix)/ the roots of the problem tree (from 8.5.3 Problem Tree)/ missing links for each segment (from 8.5.1 Problem and resource bag)*

1. Copy the first drawing of the avocado below onto flipchart. Ask the community what it is, and what the most important part of the avocado is, the source of life.
2. The community lists their prioritised problems/ short-term goals/ bottom layer of problem tree/ missing and divides the avocado into the appropriate number of segments.
3. Participants write each one around the edge, one per segment
4. Explain what each of the segments represent:

- The core: these are the solutions that lie within the community's own control. These solutions are the source of life that enable the rest of the avocado to grow
- The flesh: this is when solutions lie in the control of the community in partnership with others
- The skin: this is when solutions are out of anyone's control/ in divine control



5. For each segment, give the participants 10 seeds to divide between the three segments based on how much of each solution is in their control, solved through partnership with others and what factors are out of control completely.
6. After discussing the questions below, participants create a list of actions for each issue at each level of the avocado, and divide those into activities
7. Create a table as the one below

| Activity | Completed by when? | Who is responsible? | What resources do we have? | What other resources do we need? | How are we going to get them? | Which other stakeholders do we need to involve? | How do we engage them? | How much will it cost? |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | |

**Questions to discuss:**

*Ensure someone is taking notes of the actions for each problem at each level of the avocado.*

1. What factors in the solution to each problem are within our control? How can we take action on each of them?
2. What factors are in the control of others who we could partner with? How can we partner with them? What actions do we need to take to get them involved?
3. What factors do we have no control over? Analyse these carefully: do we really have no control? Are there possible solutions that we have just not yet thought about?

**If literacy is low…**

Draw pictures to represent each of the problems rather than writing them around the edge. Discuss each section of the table, with the SAC secretary noting down the answers

**If you have no flipchart papers & pens…**

Draw the avocado on the ground

## 9.3 CREATING AN ANNUAL PLAN

### 9.3.1 Planning roles and responsibilities: the washing line

**Vision:** to gain clarity about all the different things needed to be done to complete the project and to create an order

**Steps:**

**Resources:** string; pegs; paper; pens

1. For every goal identified, participants list the activities required to achieve it on some cards and put them on a washing line or piece of string.
2. Participants re-arrange the activities on the washing line in the order in which they will be done.

**Variation:**

Can just rearrange cards on the floor if you do not have string and pegs

### 9.3.2 Creating a basic annual plan

**Vision:** to plan when in the year each activity needs to happen

**Steps:**

**Resources:** paper; pens

1. Participants draw out a table with the months of the year along the top (broken into 4), and the key actions/ activities down the side
2. Participants shade in the appropriate squares to show at what time of year the activities need to take place

| Activity | When will the activity take place? | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Jan | Feb | March | April | May | June | July | Aug | Sep | Oct | Nov | Dec | |
| | | | | | | | | | | | | | |

**If literacy is low/ you have no paper and pens…**Draw on the ground/ draw pictures instead of writing

## 9.4 CREATING A 'DOABLE ACTIVITIES' PLAN

### 9.4.1 Mini-bus tool

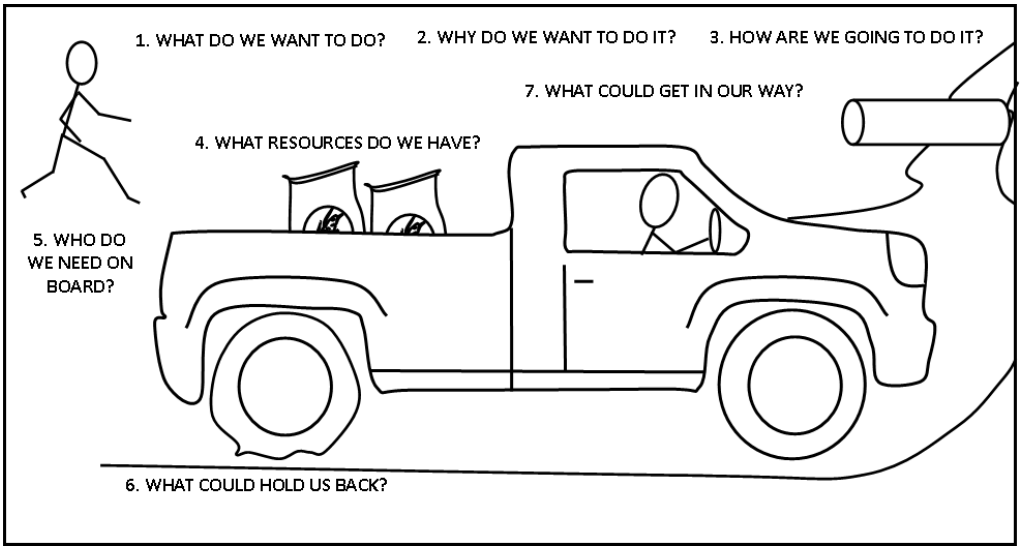
**Vision:** using the image of a minibus journey to plan a successful project

**Steps:**

**Resources:** paper; pens; flipchart with copy of minibus and questions

1. Using the picture of the minibus, participants brainstorm answers to the following questions:
   - What do we want to do?
   - Why do we want to do it?

- How are we going to do it?
- What resources do we have?
- Who do we need on board?
- What could hold us back? (before the project gets underway)




- What could get in our way? (once the project is underway)
- How much will it cost?

2. From these responses, participants create a project planning table (see below), or however else they choose to record their plan.

**If literacy is low/ you have no paper and pens…**Draw on the ground and discuss questions aloud

### 9.4.2 Making a clear table

**Vision:** to create a plan where every activity is accounted for and everyone knows exactly who must do what and when

**Steps:**

**Resources:** paper; pens

1. Participants break down every action/ activity so far identified into 'doable activities' *eg. if the activity is to hold a training, the 'doable activities' would need to include contacting a government extension worker to ask them to do the training, arranging their transport/ accommodation (if required), planning the training, inviting people etc*
2. They create a table as below, detailing:
   - Activity
   - By who
   - By when
   - Resources that we have
   - Resources that we do not have
   - How will we find them?
   - Which stakeholders are responsible for this?
   - How do we engage them?
   - Budget

| Activity | Completed by when? | Who is responsible? | What resources do we have? | What other resources do we need? | How are we going to get them? | Which other stakeholders do we need to involve? | How do we engage them? | How much will it cost? |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | |

**If literacy is low/ you have no paper and pens…**Draw on the ground/ draw pictures instead of writing

# 10. SHARING SUCCESS: MONITORING, EVALUATION AND LEARNING

## ACTIVITIES

**Story**

*Daftor is passionate about monitoring and evaluation. As the Monitoring and Evaluation coordinator for Kasambwe, he has appointed and trained one person from each of their 28 social action committees to be in charge of monitoring and evaluation, and himself oversees and collects the data. After their action plan, they chose indicators that were specific, measurable, achievable, relevant and time-bound to allow for effective monitoring, and conducted a base-line survey of the village so they could see whether changes had occurred. Daftor is able to show proof that 'more people are doing businesses, more people have toilets, more people are making manure', amongst many other achievements. He is so grateful for being empowered to conduct their own monitoring and evaluation, stating that it 'helps the village to make sure that we really achieve what we want to achieve. It's been a motivation and shown us what we need to do next'.*

## 10.1 PARTICIPATORY MONITORING - PROJECTS

### 10.1.1 Chimanga monitoring: how can we tell if a project is alive?

**Vision:** to see whether the project is alive at various stages by listing what we would expect to see

**Steps:**

**Resources:** flipchart; pens

1. The community should make one of these to accompany each project for which they have made an annual plan
2. Draw out 5 stages of chimanga growing (seed; seedling, chimanga beginning to grow, tassling; harvest), from the time of being a seed until it is ready to harvest

3. Ask the community how they know that the chimanga is alive at each of these stages – what signs are they looking for?
4. Explain that they can use the same method to tell whether their community project is alive at each stage, by looking for the signs that they expect to see
5. Ask what their 'harvest' is, their final goal. The community writes this under the fully grown chimanga. How will they know when their project is done? When do they expect this to be? (In one year? In two years?)
6. The community writes a rough time when they think they will reach each stage of the project (do not let them get confused with the time it takes to grow real chimanga – explain that is just an image. It is about how long the project will be. Begin with the halfway one, as that is half the time they wrote for the 'harvest', and then the second and fourth stage come half way between the two on either side)
7. Explain that the soil tilling is the 'mindset' change that has occurred already, away from dependency. Do they feel like the soil of their community is ready to have the crops planted (to begin their project)? If so, how can they tell? If not, what more needs to happen? How can they get people on board who are still hesitant?
8. In order to harvest what they desire, the community should write/ draw under the picture how they will know that their project is alive at each stage (what they should be seeing in the community, both in terms of what people are doing and their attitude). Some of what they are looking for may be the same all the way along (e.g. the whole community coming to meetings); some may change (e.g. different activities along the way). It will help to look back at the 'doable activities plan'.
9. Encourage the community to meet at each of these four times (not including the seed stage as that is now) and to ask themselves 'According to what we said, is our project alive?' 'If not, why not?'
10. At each reviewing meeting, the community should also tick which 'doable activities' have been done and check how they are doing compared to their annual plan.
11. They should use the 'Y' analysis tool to help plan what action to take to get the project back on track, if any of these show that there are problems
12. The community should hang all of these where everyone can see and remember

*Example: if the community's 'harvest' is '250 people plant and are caring for trees', then activities at the seed stage may look like the community meeting to discuss reforestation, creating structures (like committees); the germination stage may be expecting to see 'community learn to plant trees' and 'community collect mango seeds' etc*

| **Stage of project** | **When will this be?** | **What activities do we need to do?** | **How will we know the project is alive? (What should we see?)** |
|---|---|---|---|
| Planting seeds (starting project) | | | |
| Seedling (project beginning to grow) | | | |

| | | | |
|---|---|---|---|
| Chimanga beginning to grow (half way through project) | | | |
| Tassling (project nearer end) | | | |
| Harvest (project completed) | | | |

**If literacy is low…**

The table is only necessary for the committee to be clear, for the rest of the community, they can monitor using their drawn pictures of chimanga and pictures under each one to represent what they expect to see

**If you have no flipchart papers & pens…**

Draw on an indoor wall (school, church or other public building) using chalk or charcoal

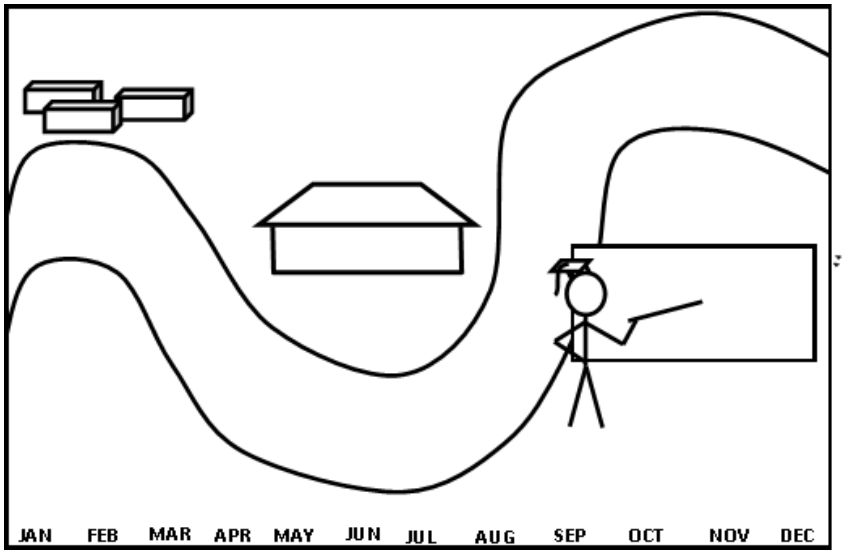
### 10.1.2 Landmarks on a journey

**Vision:** to be able to see as a community whether a project is still 'on the right road' (passing agreed landmarks at the right time)

**Steps:**

**Resources:** flipchart; pens

1. Get the community to draw a winding road on a flipchart with months of the year marked along the bottom
2. Ask them if they were walking to a neighbouring village, how would they know as they were walking that they had not lost the way? What landmarks would they expect to see?
3. Explain that they can mark landmarks on the road that they have drawn to check that they have not 'lost the way' with their project and that they are still going to reach their destination.
4. Communities writes the 'destination' at the end of the road: their goal for the project
5. Roughly along the journey, communities mark what 'landmarks' they will be looking for to check they are on the right route – *e.g. 26 people attend this training; Less community members are cutting down trees; Meeting with chief; Chief makes statement to community about deforestation* etc



6. Encourage the community to meet regularly to mark how far along this journey they have got. If at any stage they have gone a different route and missed a landmark, they should analyse whether this matters and they need to go back, or whether they can continue
7. The bicycle tool can be very useful to plan action responses to this monitoring.

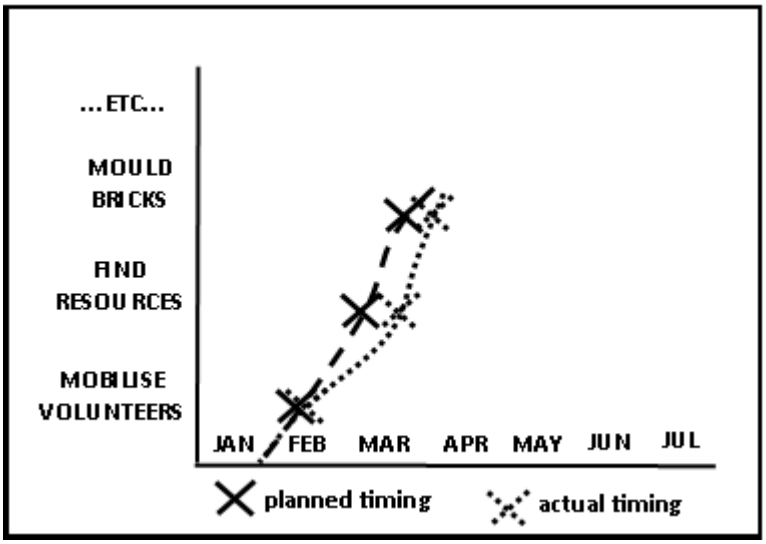
### 10.1.3 Is our project healthy?

**Vision:** to see how the project is progressing against plans and to check that it does not fall behind

**Steps:**

**Resources:** flipchart; pens

1. Ask if anyone has taken their child to the doctor when it was a baby. How do the doctors measure whether that baby is healthy or not? Can they draw a rough idea of what the chart of weight against age looks like and how they know if their baby has fallen under that?
2. Explain they can do the same to check whether a project is healthy or not
3. Along the bottom of the flipchart, participants write the months of the year. Up the side, they write the different activities that they will undertake in order (from the annual plan)




4. The community draws a cross next to each one above the month in which it will happen, then join all the crosses together
5. Explain that each month, the community should meet to test whether their project is healthy or not by seeing whether it has fallen below the line that they agreed. It might be that it has fallen a bit below (for example, they did hold a meeting but not many people attending) in which case they should mark a spot below the original x.
6. Each month the community discusses what the problems are and how they can be solved to make sure the project becomes healthy again (the 'Y' tool can be really useful)

### 10.1.4 'Y' analysis

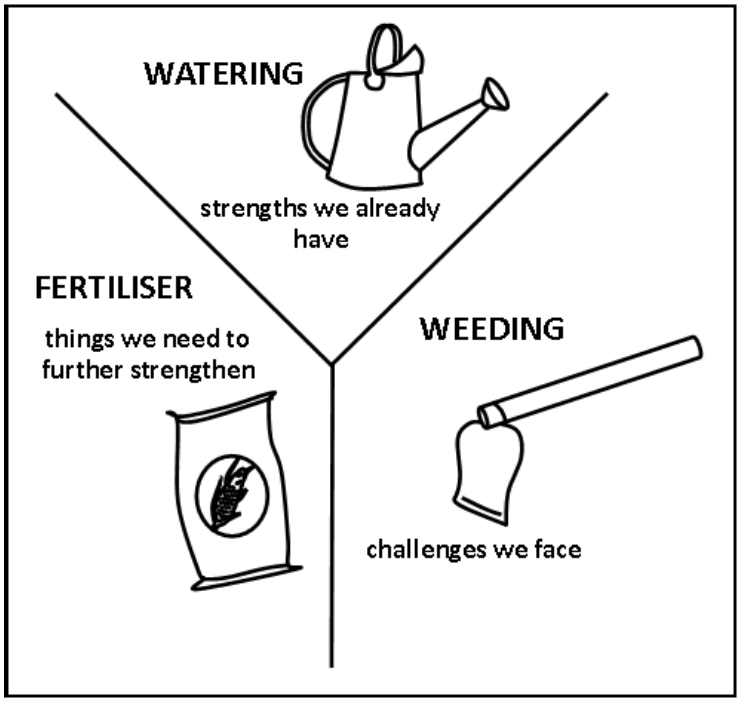
**Vision:** to analyse simply community action in relationship to any particular issue raised

*This works particularly well with the Chimanga monitoring. It can be explained as 'watering' (the strengths we already have and just need to continue); 'weeding' (the challenges we face/ problems we need to deal with); and 'adding fertiliser' (ways in which we could further strengthen).*

**Steps:**

**Resources:** paper; pens

1. Participants copy the diagram below, with the issue/ challenge at the top
2. Then, either individually or as a group, they brainstorm in relation to the issue:
   - 'Strengths we already have' '
   - 'Challenges we Face'
   - 'Ways we could further strengthen'
3. If done individually, the groups then share ideas
4. Individually or as a group, participants come up with actions in response




**If literacy is low/ you have no paper and pens…** Collect an object/ draw to represent each of the sections (e.g. a watering can/ bucket; a hoe; and an empty fertiliser bag). Use these to brainstorm points under each section

### 10.1.5 Bicycle

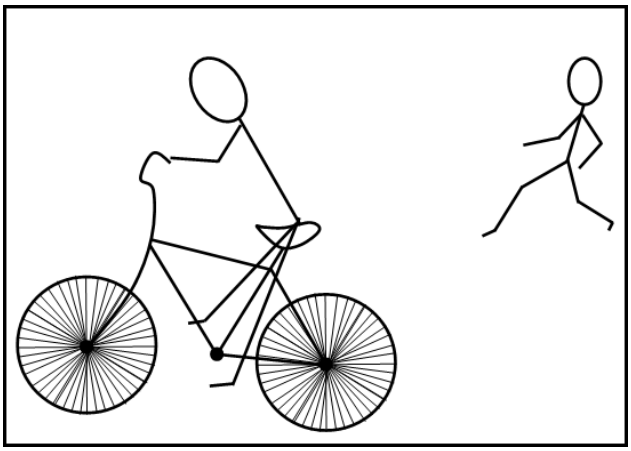
*This works particularly well with the Landmarks monitoring*

**Vision:** to identify what is going well, what can be improved and who is left out

**Questions to discuss:**

**Resources:** paper; pens; bicycle/ drawing of bicycle on flipchart

1. What should we continue doing because it is working well?
2. What do we need to do more/ what else do we need to be doing to make this project as successful as possible?
3. What do we need to stop doing as it is not helping us?
4. Who is being left out?
5. Who have we lost? Who are we in danger of losing?
6. What actions do we need to take and who is in charge of taking them?



**If literacy is low/ you have no paper and pens…**Draw on the ground

### 10.1.6 'S.T.O.P'

**Vision:** to take early action to mitigate potential problems

**Steps:**

1. 'Stop': when the community/ monitoring group notice a potential issue (for example, through the indicators from their 'fears' _____), they take the time to stop activities and meet together to discuss the problem
2. 'Think': community/ monitoring group analyse why the problem is happening (or may happen)
3. 'Observe': community/ monitoring group come up with a theory to explain what is causing the problem
4. 'Plan': based on their theory, the community/ monitoring group re-plan their activities

## 10.2 DETAILED MONITORING

### 10.2.1 Pastor's reflection form

**Vision:** for church leaders to consider where they are in the CCM process, what is going well and where there are areas for improvement

**Steps:**

**Resources:** reflection form; pens

1. Give the following form to each church leader to fill out (or another church member to fill out for them if literacy is an issue)

**Name: _____ Church: _____**
**Date: _____**

*This is a checklist to help you reflect on areas of success/ challenge that you might have encountered. Please think and pray as you are filling in this sheet during the training, ready to share your thoughts with the other pastors.*

| **How many new people have participated in CCM activities in the last 3 months?** | | |
|---|---|---|
| **Male:** | **Female:** | **Total:** |

| **Question** | **Response** |
|---|---|
| **Personal** | |
| What has God taught you that is new through the Bible studies over the last 3 months? | |
| What bible passage has most motivated you to continue with church and | |

| | |
|---|---|
| community action to improve lives in the last 3 months? | |
| **Social Action Committee (SAC)** | |
| What successes/ challenges have you found with SAC meetings? | |
| How many times has your SAC met over the last 3 months? | |
| How many members have (on average) been present? | |
| Have the SAC chairs in your cluster met in the last 3 months? | |
| Did someone from your cluster attend the district SAC meeting in the last 3 months? | |
| **Church** | |
| How have you envisioned your church in the last 3 months about God's passion about caring for people's physical and spiritual needs? | |
| How often does your church hold CCMP bible studies? | |
| **Community** | |
| Have you spoken to community leaders about CCMP? | |
| How have community development meetings been going in the last 3 months, if any have occurred? | |
| How many of these meetings were attended by a government extension worker? | |
| What action, if any, have your church and community taken any action in line with their action plan? | |
| **Government** | |
| Has anyone from your community met with govt stakeholders to discuss your plans? If so, how were they received? | |
| **Vulnerable** | |
| Have your church and community taken any action to support the most vulnerable? | |

| | |
|---|---|
| Have your church and community taken any action to address issues faced by women and girls? | |

### 10.2.2 Monitoring change and mitigating challenges

**Vision:** to create indicators that can hold an initiative accountable for progress and allow a community to respond quickly to mitigate potential challenges

*This tool can be used at various levels, down to the level of each activity*

**Steps:**

**Resources:** flipchart; pens

1. For each issue identified, participants list their expectations *(which could be the short-term goals if that activity has been done)*
2. If there are many, then participants prioritise the most important *(could use bean ranking)*
3. For each expectation, ask 'what information would you need to be convinced that you are making progress towards achieving that?'
4. From their answers, participants develop two or three indicators for each expectation
5. Participants brainstorm fears that may prevent the project being successful
6. Participants prioritise the most significant fears
7. Participants identify early signs of those fears being realised (indicators), so that quick action can be taken to prevent them from happening.
8. Participants choose someone to be responsible for watching each indicator and feeding back to the rest of the community.
9. This person makes a note of the position of the indicator at the start of the project for later comparison
10. Participants can create a table of months/ days (whatever the timespan is) with a box to tick each time to see whether the indicator has occurred

| **Long-term goal: people living with HIV are accepted as part of the community and are living fulfilled lives** | | | |
|---|---|---|---|
| **Short-term goals/ expectations** | **Indicators** | **Who is watching?** | **Position at start:** |
| 1. People understand the causes and impact of HIV | a) 9/10 churches speak out about HIV at least once every two months<br>b) People living with HIV report that people's behaviour towards them has changed<br>c) Half the community has been tested for HIV | | |
| 2. Those living with HIV are supported and cared for | a) Those living with HIV attend a support group<br>b) Youth group cleans and cooks once a week for | | |

| | | | |
|---|---|---|---|
| | each person living with HIV | | |
| 3. Those living with HIV have access to health care | a) Everyone living with HIV regularly receives ARVs | | |
| **Fears** | **Indicators** | | |
| 1. Community continues to discriminate against those living with HIV | a) People living with HIV losing jobs/ positions in church<br>b) People still afraid to get tested | | |
| 2. | | | |
| 3. | | | |

**If literacy is low/ you have no paper and pens…**this could be done through discussion with someone taking notes, or one of the simpler monitoring tools above could be used

### 10.2.3 Monitoring the budget

**Vision:** to ensure the project remains within budget

**Steps:**

**Resources:** paper; pens

1. Community elects someone to be responsible for monitoring the budget
2. They add a column to the Doable Activities Plan that says 'Actual amount spent'
3. After conducting every activity, they fill in this column and feedback to the community, so they can make any changes required

## 10.3 EVALUATING AND SHARING SUCCESS

### 10.3.1 Picture of participation

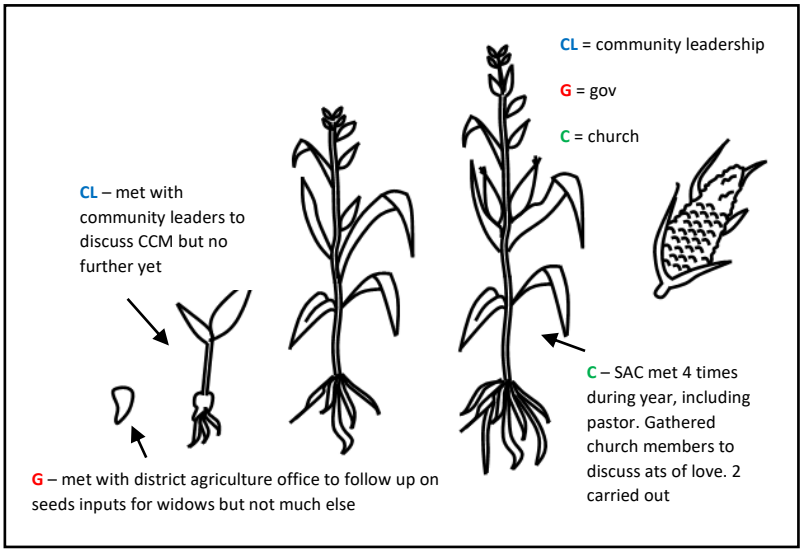
**Vision:** to track change intermediary outcomes that show if structures and systems are in place to enable churches to work sustainably with their communities

*Pastors can complete this annually with the Social Action Committee (SAC), community leaders and a community-selected group of about ten other members that include representation of different groups (e.g. youth/ children; men/ women; old/ you; and vulnerable). This group should be different each year.*

**Resources:** pictures of chimanga; flipchart; pens

**Steps:**

1. Draw a picture showing five stages of chimanga (e.g. picture right) as an example of growth. Explain that they are going to develop a scale together to create a picture of participation by church, community and government in achieving the community vision. This is to ensure that church and community can work together for sustainable change without waiting for external help. Each group can choose to use the 'chimanga' as a picture of growth or any other image that has a number of stages.
2. People split into two or more groups to encourage participation and to triangulate results:
   - community leaders and SAC members
   - community members
3. Each group draws the five stages on a flipchart and discusses each of the following areas of participation, analysing how they are doing and deciding where they think they are on their scale:
   - Church and leadership engaging with integral mission
     - Functioning Social Action Committee acting and monitoring
     - Church leadership creating space and prioritising/ budgeting for integral mission
     - Church leadership and membership prioritising and acting in integral mission
     - Church leadership and membership surfacing/ talking about sensitive issues
   - Government and others playing their part
     - Improved government implementation of relevant schemes and services
     - Government contributing skills and resources
     - Other agencies supporting with skills and resources
     - Church and community taking action together to solve problems
     - Improved relationships with other denominations, faith and wider community
     - Revived/ created community development structures
   - Community leadership engaged in social action/ justice
     - Church and community using participatory tools
     - Community monitoring change and storing data
4. Each group marks which stage they would be at in the three areas, the fifth stage showing they are doing excellently and the first stage that it is an area that is not yet developed. They can choose a colour, symbol or initial to represent each stakeholder, noting down what each means. Where possible, they should jot



down brief notes on the flip chart to explain why they have given themselves that score (see example right).

5. The two groups discuss their flipcharts together, noting any areas of difference and why that might be. Together they create an action plan to improve in each area.
6. The participants feed back the results to the rest of the church and community and store flipcharts somewhere that people can access them.

### 10.3.2 Stories of significant change

**Vision:** to track change in long-term tangible quality of life outcomes and also less tangible but core changes of empowerment and increased, more active faith in a systematic way that builds an evidence base for its impact, rather than merely gathers ad hoc case studies.

**Steps:**

**Resources:** flipchart; pens

*If you are using this to measure CCMP across many communities, identify a number per year to represent the range of your work against criteria linked to range of regions, vulnerabilities, length of time supported by Eagles, leadership support etc.*

1. Identify the areas of change you want to measure. Eagles' Areas of Change include:
   - Increased active faith: increased membership; increased giving; reduced harmful practices; members doing integral mission
   - Improved standard of living: increased food security; improved livelihoods; improved homes; improved infrastructure
   - Improved health: improved hygiene; potable water; prevention of disease; increased access to services; improved nutrition
   - Increased education levels: increased access; increased retention
   - Increased inclusion/ restored relationships: increased acceptance & role for marginalised groups; support systems; reduced violence; gender justice
   - Increased care for environment: sustainable natural resource management; improved protection from disaster risks
2. Ask the community to get into groups, ideally separating into young people, men, women, vulnerable etc (split into smaller groups if necessary)
3. Ask each group to tell stories of the most significant changes that have taken place through church and community action and select the three most significant, ensuring they can say why they selected it
4. Every group tells their stories. Record them and make a brief note of each under the appropriate area of change
5. If any area has no stories, ask if anyone has one
6. Read out the domains of change one by one, summarising the stories that came under it.
7. All together, ask them to select the most significant story for each domain and to say why.
8. For each, ask the community to show you the impact and take a photo (e.g. the water point they are describing)
9. Reflect in plenary what has helped and hindered change that you have done and that others have done. Discuss what we can learn from this. Identify actions that different groups can take to strengthen positive and sustainable change and to mitigate the hindrances, reminding people that it needs to be achievable and lasting.

10. Make sure that you write these up in an agreed format, especially the reasons why the stories were selected

### 10.3.3 Bus-o-meter

**Vision:** to evaluate how far a community has come to achieving its vision

**Steps:**

**Resources:** brick

1. Draw a line on the ground and place the brick at one end
2. Explain that the line represents their community vision, with the end with the brick back when they started, and the other end the achievement of the vision
3. Ask for a volunteer to push the brick along the line to the position where they think they have reached as a community
4. Make a mark in the dirt and then repeat with other volunteers

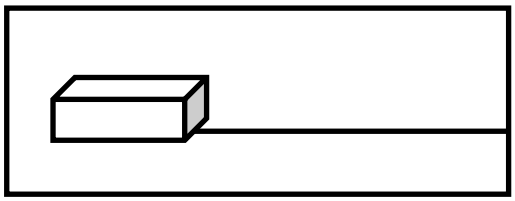
**Questions for discussion:**

Each volunteer:

1. Why have you pushed the brick to there? What do you think we have achieved? What do you think there is still left to do?

Everyone else:

2. Do you agree with where the brick is? Who thinks it should be further? Who thinks it should be less far? Why?
3. What are the biggest changes that we have seen?
4. What have you been doing that has brought you this far?
5. What haven't we yet achieved? How can we do this?
6. Have any changes taken place that we didn't expect?
7. What do we need to change about the way we are working to reach the end of the line?



**Variation:**

It is important to find evidence for the changes mentioned in the discussion. Ask the community to go and find (or make notes of) the evidence for what they are saying.

### 10.3.4 Onion

*Developed by INTRAC and Community Development Resource Association, CDRA*

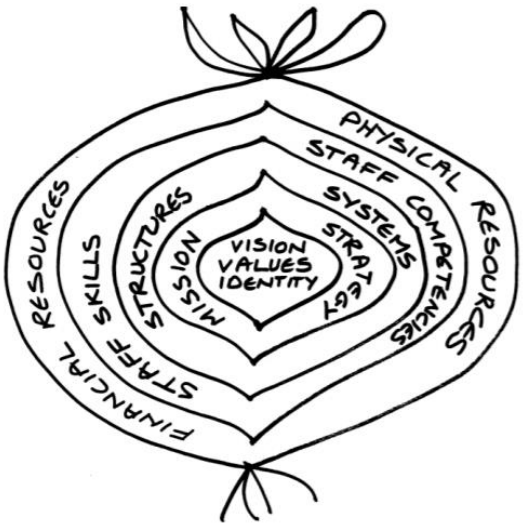
**Vision:** to evaluate what changes have taken place at different levels within our community

**Steps:**

**Resources:** flipchart with diagram of onion drawn (see below); pens

1. Explain what each layer of the onion represents:

- The outside layer represents the community's physical and financial resources *(see Resources Pie-chart)* – what it *has*
- The next layer represents human resources, such as knowledge and skills – what it *knows*
- The next layer in represents the relationships and community social structures that enable it to function – how it *relates*
- The next layer is the community's culture, vision, attitudes – how it *thinks*
- The innermost layer is the community's 'soul' – its identity, values, beliefs, hope, understanding of rights and responsibilities – what it *believes*




**Questions to discuss:**

1. What changes have taken place in each layer since you began working together?
2. What challenges have you encountered?
3. What are our weaknesses at each layer? What can we do about them?
4. How does an onion grow: from the inside out or from the outside in?
5. What does this mean for our community?
6. Where does an onion begin to rot?
7. How can we continue to grow and change in each level?
8. For each level, what changes have also taken place in other stakeholders around? (ie. in their beliefs, their relationships with us, their knowledge, their resources etc)

**If literacy is low/ you have no paper and pens…**draw on ground and explain levels

### 10.3.5 Journey of change (and ranking): who, what, how and hindrances

**Vision:** to analyse the causes for changes that have taken place

**Steps:**

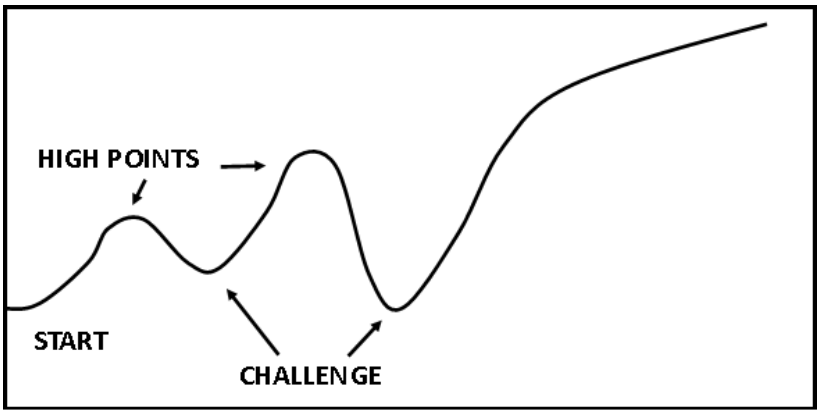
**Resources:** paper; pens

1. If participants have not already thought about a story about a change that took place in their family/ community as a result of CCM
2. Ask participants to 'map' out their story, from the starting point to where they are now and the biggest highs and lows along the way
3. Participants feedback and discuss

**Questions for discussion:**

1. What was the change that took place?
2. Who benefited from that change? Was anyone left out?

3. What caused the biggest highs on your journey? Not just what activities the community was doing, but *how* they were doing them in order to bring this about?
4. What caused the biggest lows?
5. What did the project do that most helped/ hindered change?
6. What external factors most helped/ hindered change?




**Variation:**

To map out in detail the impact of a project, it can be helpful to collate the results from the stories under the following headings: 'Who?' 'What?' and 'How?' – who benefited, what changes took place, and what caused these changes. It is also useful to think about *who* was left out, *what* changes could have happened but did not, and what hindrances there were to change. If these are collected pictorially or in words on a flipchart, bean ranking can be used in any category to analyse the most significant overall changes

Instead of mapping out individually stories of significant change, participants could map together the journey of the project as a whole.

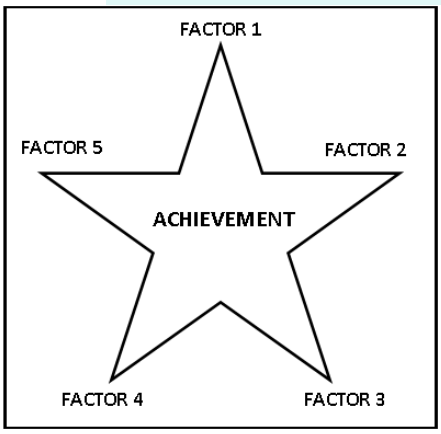
**If literacy is low/ you have no paper and pens…**draw on ground

## 10.3.6 Star achievement

**Vision:** to celebrate the community's greatest achievement and identify the factors that led to it

**Steps:**

1. Either from the Journey of Change activity, or by brainstorming, the community lists their greatest achievements over the course of the project
2. Participants rank these changes using bean ranking (8.1.1)
3. Participants draw a 5-point star and write their greatest achievement in the centre
4. Take time to celebrate this as a community
5. Then write on each of the 5 points what the factors were that made the achievement in the middle happen *e.g. unity; following through agreed activities*




**If literacy is low…**

Draw the achievement and the different factors

**If you have no flipchart papers & pens…**

Draw the star on the ground

### 10.3.7 Re-mapping

**Vision:** to remap the community in order to identify changes that have taken place

**Steps:**

**Resources:** paper; pens (or use the ground)

1. Repeat the Community Mapping activity from 7.2.1, discussing all the same questions

**Questions to discuss:**

1. What are the greatest changes that have taken place physically within our community? What can we see that is different?
2. What caused these changes to take place?
3. What changes have we taken place that we cannot see on a map? *Such as in relationships*
4. Where are the men, women, boys and girls on the map now? What are they doing? Has there been any changes there?

**Variation:** it can be useful to remap a lot of the other earlier exercises as well to analyse changes, depending what area you are interested in (the Onion analysis can help): for example, the Venn Diagram Stakeholder Analysis, or Power and Interest matrix, to see how community relationships, both internally and externally, have changed

### 10.3.8 Collecting data

**Vision:** to identify changes that have taken place quantitatively

**Steps:**

**Resources:** paper; pens

1. Participants use the same questions/ other external sources to recollect the information, and then analyse whether there have been any changes

# 11. ADDITIONAL TRAINING IN PROACTIVE PARTNERSHIP: ADVOCACY

This chapter builds on Chapter 5 on Proactive Partnership and offers additional training if requested by communities, probably best suited for a committee elected to lead on advocacy within the community, whether a specific Advocacy Committee, a community structure such as the VCPC or whatever other committee is leading CCMP. Advocacy or proactive partnership should never become separated from the rest of the work and all the tools to identify issues, plan for action and monitor, evaluate and learn still apply; this chapter just provides some additional information to help in the later stages of planning.

Any training should include everything from chapter 5, beginning with **5.1.1 What is proactive partnership?** and **5.1.2 Why is it important to Eagles?** The biblical basis, tools and information about the Malawi Constitution are also vital. Even if not all the committee members are Christian, the Bible studies are still relevant and should be done before the more detailed tools, to draw out the important principles.

**5.2.1 Speak up: Isaiah 1:13-17; Proverbs 31:8-9** enables the committee to focus on proactive partnership within the community, speaking up for the rights of the most vulnerable.

**5.2.2 Protection by law: a biblical model of justice: Leviticus 25:8-28; Exodus 23:10-11** encourages the committee to think about laws both within the community and more widely to protect those that most need protection.

**5.2.3 Nehemiah: an advocate for God's people** is an excellent way to explore the role of government and the importance of the community doing its part, as well as many other advocacy success factors.

*While the three studies above cannot be missed, the following two may be missed out as they are less relevant in a context where not everyone is Christian. You should use your discretion and knowledge of the community and committee members.*

- **5.2.4 Moses and the Burning Bush: Exodus 3:1-14; 4;1-5**
- **5.2.5 Esther rises to her calling: Esther 4:6-16**

*An issue of proactive partnership is one where someone is being prevented from accessing their rights. The committee should recognise it as their role to speak up for anyone vulnerable who is being exploited/ power being abused.*

## 11.1 WEIGHING UP BENEFITS AND DRAWBACKS

**Vision:** to equip the committee with awareness about the potential drawbacks of proactive partnership so they can take action to mitigate them and enable them to form their own

**Resources:** flipchart with drawing of scales (as below); small pieces of paper, each with one point from the table below written on it; extra small pieces of paper

| Benefits | Drawbacks |
|---|---|
| Community members are agents of change | Can be complicated and difficult |
| Tackles root causes of poverty and injustice | May take a long time to see change |

| | |
|---|---|
| Focuses on long-term solutions | Can divert resources, skills or time from other work |
| Uses money efficiently | Can reinforce stronger position of decision-makers |
| Equips communities to access sustainable resources without creating dependency | Government may see as confrontational |
| Mobilises greater resources for large-scale community projects | May distract communities from mobilising their own resources first |
| Builds good relationships with government | Church leaders at national level may misunderstand and be unhappy about pastors being involved in 'politics' |
| Leverages government influence to bring justice where individuals or groups are being deprived of their rights | |

**Steps:**

1. Participants brainstorm potential benefits and drawbacks of advocacy and write each on a different little piece of paper
2. Lay the flipchart on the ground and hand out the pre-written pieces of paper
3. Participants place all the pieces of paper, including the ones they wrote, on the appropriate side of the scales

**Questions to discuss:**

1. Are there any factors on either side that we have missed so far?
2. Do you think the benefits of proactive partnership outweigh the risks or do the risks outweigh the benefits?
3. What steps can we take to mitigate the impact of each drawback?
4. Who will perform each of these steps and when?

**If literacy is low/ you have no paper and pens…**do verbally

## 11.2 UNDERSTANDING POWER AND GOVERNANCE

### 11.2.1 Understanding our own power and influence

**Vision:** to understand our own sources of power and the opportunities available to us to influence

**Steps:**

1. Draw a line along the ground, one end of which represents 'agree' and the other 'disagree' (or assign one to opposite ends of the room)
2. Read out the statements you have prepared one by one and ask participants to stand along the line between 'agree' and 'disagree', depending on their answer

**Resources:** prepared list of statements about power and influence (eg. 'only politicians have real power', 'voting is a waste of time', 'we have no power to influence government decisions'

3. After each question, ask different participants to explain why they are standing where they are.
4. Encourage discussion and draw out the fact that we all have sources of power and opportunities to influence, but the key is to recognise and use them

### 11.2.2 Understanding power

**Vision:** to understand the different forms of power and potential opportunities for proactive partnership

**Steps:**

**Resources:** copy of role-play scenario below (optional)

1. Ask participants whether they have ever experienced abuse of power, whether while working, dealing with government or any other context. Encourage them to share stories
2. Ask what they think power means *e.g. the ability to influence the behaviour of people and the circumstances they live in; power determines who makes decisions, what decisions are made and how.*
3. Distribute role-play scenarios or ask participants to come up with their own after giving a few examples
4. Paris of participants take it in turns to enact a role play to the rest of the group, showing different sorts of power at work
5. After each role-play, ask participants to identify what types of power have been shown and how it has been used/ abused
6. The following four types of power may help to summarise:
   - 'POWER TO' do something: The ability to make a decision and take action. It involves bringing about changes in people's lives.
   - 'POWER WITHIN' a person: Self-confidence and self-awareness, which are often linked to faith and culture. Individuals who have 'power within' believe they are able to make positive changes in their own lives.
   - 'POWER WITH' others: Collective power, which comes about through acting and speaking out jointly. It involves collaboration, organisation and solidarity.
   - 'POWER OVER' others: The power of the strong over the weak. It is a form of control by one person, or a group of people, over others. It includes the power to exclude others.
7. Ask participants to brainstorm ways to maintain integrity while engaging in proactive partnership. Participants should create a list to guide themselves throughout the process.

| **Examples of role plays:** |
|---|
| **Community leader and community**: A community leader goes to a meeting with an tea company and agrees that they can have the community's best land for farming in exchange for a car from himself. He/she then informs the community of the decision. |
| **Local government and community:** Local government officials decide to allocate money for education and decide to build more classrooms. Later, the mayor consults with the community's students, teachers and parents, and they all say that teachers' housing is the priority. The local government ministers agree. |
| **Church leader and congregation:** A church leader announces that half the collection money will go to a new health clinic in the community. It later turns out that all the collection money has gone to the church leader's mother for the construction of her new home. |

| |
|---|
| **Landlord and tenant:** The landlord writes to inform the tenant that the rent will be increased by 50 per cent with immediate effect. If the tenant doesn't pay, his or her family will have to leave their home but they have nowhere else to live at such short notice. |
| **Teacher and student:** Following an incident in a classroom the teacher punishes one student with a detention (keeping her after school) for a month. The student thinks this is very unfair, especially as it was a group of people causing the trouble in the classroom. |
| **Boss and employee:** Each month the boss has been increasing the workload and responsibilities of one employee with no additional salary. After six months, the employee has had enough and confronts the boss about his/her unfair work burden. The boss doesn't think there is an issue. |
| **Village chief and villagers**: Someone wants to build a new home for his family on a spare bit of land within the village boundaries. When he asks the village chief, he is refused permission but no satisfactory reason is given. |
| **Bus driver and passenger:** The passenger has been using the same route to get to work for more than a year. One day the bus driver says the fares have been doubled with no warning and with no improvements to the service. |
| **Judge and defendant:** The defendant is innocent of charges of theft, but the judge asks for a bribe to let him go. The defendant is willing to pay it! |
| **Doctor and patient:** A patient needs to be referred to a hospital for treatment but the doctor says he/she needs to make a charge for the referral. The patient knows that this isn't the case and doesn't want to pay but has to be referred by this doctor. |
| **Donor representation and NGO worker:** A donor representative makes a visit to a community project funded by the donor. When speaking with the NGO worker, the donor representative says that the donor wants a new village added to the scope of the work. This wasn't agreed at the beginning or in the contract and the budget is not sufficient. The donor says that if the NGO does not comply, it could affect future funding. |

## 11.3 IDENTIFYING ISSUES REQUIRING PROACTIVE PARTNERSHIP

Tools in earlier sections are designed to enable the community to identify issues that require proactive partnership, especially with government – such as **7.4.1 Problem and resource bag** and **8.2.1 Avocado analysis.** While the community's action plan must involve them doing their part to address whatever the identified issue is, it may also involve the need to engage with government, which is where this committee comes in.

**8.5.3 Problem Tree** is very useful to ensure that advocacy is targeted and specific. The committee should make another problem tree for the issue that they are addressing to enable them to discover the specific causes and separate them into those that they can tackle alone and those that need proactive partnership. Creating a solution tree will help identify the actions that need to be taken to address to root causes, enabling their proactive partnership to be targeted and more likely to succeed.

Before moving on (although it will need to be adjusted based on research and analysis), the committee should ensure that they have a few specific requests for the government based on the root causes of the problem tree and that the community are addressing other root causes or are

willing to partner with the government on this (ie. providing the labour and some of the materials to construct a borehole). If there are too many, the committee can use **7.1.1 Bean ranking** to prioritise.

## 11.4 RESEARCH AND ANALYSIS

All advocacy work needs to be based on accurate, reliable and sufficient information. In most instances, this information can only be obtained through research. This research could be:

- **Primary:** first-hand information obtained directly from those involved and affected, such as participatory tools, surveys etc
- **Secondary:** from sources that already exist, such as websites, books, reports, consultations, statistics, government etc It is very important that the sources are trustworthy

**Why do research?**

- To demonstrate that there clearly is a problem
- To learn from what others are doing
- To ensure that the problem is fully understood before finding a solution
- To understand the context and how it might change in future

### 11.4.1 Finding reliable information

For communities, primary research is likely to be far more important and appropriate, and much of this may have already been gathered during Community Description and Analysis. If more detailed specific information is required, the committee may choose to redo one of the participatory tools with the community or use the following tool to collect accurate figures for their specific question: **7.3.1 Triangulating information: quantitative survey and government sources of data.** Clinics, schools, district offices etc are all good sources of information that are realistically available to communities.

### 11.4.2 Mapping decision-making at community-level

**Vision:** to identify decision-making structures within the community and how they can be influenced

**Steps:**

**Resources:** 3 different colours/ shapes of small pieces of paper (or sticky notes); flipchart; glue; pens

1. In relation to the issue identified, participants brainstorm everyone who can make decisions in relation to this issue. They write each name or group of people on a separate little piece of paper/ sticky notes (in one colour/ one shape), with examples of the sorts of decisions they make
2. Ask the participants to arrange these in a structure that makes sense to them in relation to decision-making, with the ones who make the highest impact decisions at the top. Once they are agreed, they can glue these onto the flipchart
3. Participants brainstorm every bylaw, community rule, custom or practice that relates to this issue. They write the ones that they feel have a positive influence on another colour/ shape of paper and those with a negative influence on the third. They also stick these on the flipchart to include in the diagram, with the most influential at the top and the least towards the bottom

4. In one colour, participants draw arrows on the flipchart, showing who/what has influence on who, and labels these arrows (these arrows will not all go downwards, even the people at the very top will be influenced by those at the bottom)
5. In another colour, participants draw an arrow targeting each name on the flipchart and label it with actions that the committee or others could take to influence that person/ groups decisions in relation to this issue
6. Participants discuss how to use each of the positive laws/ customs to influence people, and how the negative ones can be changed.
7. From all of this discussion, participants create a list of action to be integrated into their action plan

**If literacy is low/ you have no paper and pens…**draw on ground

### 11.4.3 Mapping decision-making and policies in the local government

**Vision:** to identify what policies and practices the government have in relation to the chosen issue, what political space is available to communities to influence decision-makers and how to make the most of it

**Steps:**

**Resources:** diagram of Malawi local government framework on flipchart; markers; small pieces of coloured paper (or sticky notes); flipchart; glue; pens

1. Explain that we are looking to see what sorts of spaces are available to us to engage with decision-makers within government and introduce the three different kinds:
   - Closed political space: where decisions are made by exclusive groups of people that are not open to newcomers
   - Invited political space: where ordinary citizens are asked to participate in making decisions, but within set boundaries
   - Created political space: where ordinary citizens are able to claim a space where they can set their own agenda, no matter who is in power
2. Ask participants to assign a different colour pen to each of the three and, using the diagram of Malawi local government, ask them to mark where they think spaces are closed, where there are invited political spaces and where they could create more. Participants may circle parts of the diagram, or write/ draw the means by which this happens (such as communities passing information to the VDC, who then pass it up to the ADC etc)
3. Participants write around the edge any policies and practices that they know the government has in relation to this issue, positive in one colour and negative in another. If they do not know any, then they should identify where they can go to find that information
4. Participants label any people that the know on the diagram who they could contact

**Questions to discuss:**

1. How can we find out what policies and practices relate to the issues that we are tackling?
2. Where can we go for information?
3. What structures enable us to participate in decision making?

4. Where are the spaces in which we could engage with the government and present our requests? *For example, by going to see the District Councillor directly/ going through the ADC*
5. How can we create space to engage with government? *For example, by inviting government officials to community events/ holding a community dialogue with local government to discuss proactive partnership to explain what the community is already doing to address their problems and the specific ways in which the government could support them*
6. Who would we need to partner with for this to happen?
7. What is the best route to take to present our request to the government?

**If literacy is low/ you have no paper and pens…**draw on ground

## 11.5 STAKEHOLDER MAPPING

Stakeholder mapping is about identifying targets of proactive partnership (those who have the power to respond to your request), as well as potential allies and opponents:

**Allies:** people, groups, organisations or institutions that can help us achieve our objects. They support our cause and agree with the issue. These people are important as they may be able to exert influence on decision-makers or create a coalition that can call for change.

**Opponents:** individuals, groups, organisations or institutions who are opposed to what we want to achieve. They may also have considerable influence and pose a significant risk. We need to seek to bring them around.

**Neutral:** these people may become either allies or opponents, depending on our actions

Participants should begin by relooking at the stakeholder mapping they did as a community, and, if necessary, reusing this tool specifically in relation to their identified issue: **8.2.1 Stakeholder analysis: Venn diagrams.** They may also choose to reuse **8.2.2 Power and interest matrix,** but the modified version below is likely to be more useful.

### 11.5.1 Agreement and influence matrix

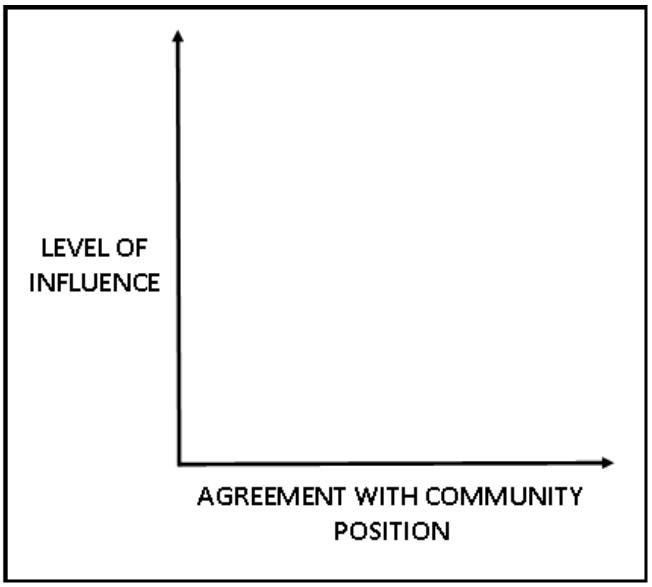
**Vision:** to analyse which stakeholders need to be influenced, how to influence them and to identify the most effective targets

**Steps:**

**Resources:** flipchart; pens

1. Draw the matrix below onto the flipchart: the vertical axis represents the level of influence on the issue in question (increasing upwards), and the other represents their level of agreement with the community's position (increasing from left to right)

2. Mark where each identified stakeholder (from brainstorming or from the Venn diagram exercise) would come on the grid.
    - Top left: high influence on the issue but opposed to our position. These are powerful and risky people that may cause problems for a project and oppose the change we want to see. We need to find ways to reduce their influence, or to move them into the right-hand side of the chart by changing their views
    - Top right: high influence on the issue and agrees with our position. Strong allies. Also potential targets. We must ensure we work with these people so that they do not become opponents. We need to maintain good relationships and work with them to influence change.




    - Bottom left: Low influence on the issue but opposed to our position. We need to keep monitoring this group for change. Sometimes, they are 'noisy nobodies' if their opposition is vocal. We need to be careful to avoid being distracted by them and only respond to them if they start to become more influential.
    - Bottom right: Low influence on the issue and agrees with our position. This might include the community and neighbouring communities. We may need special initiatives to increase the influence of these people, moving them upwards on the matrix
3. For each stakeholder, participants brainstorm a plan of action for how they will (or will not) engage with them, how to get them involved or to keep them informed.
4. Ask:
    - Ideally, every stakeholder would be in the top right grid. Although this is not possible, which stakeholders would be most useful to move from the grid where they are into another one?
    - How could we do it? Draw an arrow in the direct you would like the stakeholder to move and label the arrow with actions you could take to do it.
5. Participants work out which stakeholders have ultimate decision-making ability on their issue.

**If literacy is low/ you have no paper and pens…**draw on ground

### 11.5.2 Routes of influence

**Vision:** to work out ways to influence the target(s), both directly and indirectly.

**Steps:**

1. Participants divide into the number of groups corresponding to the number of key targets and each choose a different one.

**Resources:** flipchart; pens

2. Each group writes the target in the centre of the flipchart and then draw lines from them to all the people (e.g. boss, spouse, relatives, pastor etc) and ideas (e.g. views of economics, media) that influence them.
3. Each group uses this information to create a mini action plan for how to influence that person
4. All the groups feed back, add ideas to one another's work and compile their action plans, ready to integrate them into their overall action plan.

*Remember, proactive partnership is most successful when done from a place of good relationships. Communities need to be prepared to invest time into building these relationships with the key stakeholders, offering friendship and partnership, not a list of demands.*

### 11.5.3 When might joint advocacy be a good idea?

*This is only relevant in very specific circumstances, such as when the community has been invited to join a coalition with other communities/ NGOs, or when the government is not responding, the issue affects more than that community and others want to get involved.*

## 11.6 PLANNING FOR ACTION

*The following two Bible studies contain key questions to consider to be successful in proactive partnership, whether the group is entirely Christian or not.*

### 11.6.1 Building relationships: Esther 4:14-17; 5:1-7; 7:1-4

**Vision:** to understand that taking the time to build relationships is vital to the success of advocacy

**Questions to discuss:**

*Background: the king was tricked by Mordecai into condemning the Jews to death, the people of Queen Esther (although the king does not know this). Esther's uncle Mordecai begs her to go to the king to plead for her people but is terrified as Esther 4:10 explains: "for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that they be put to death unless the king extends the gold sceptre to them and spares their lives."*

1. What did Esther do to prepare before she went to see the king? *Answer ideas*: *Asked everyone to fast and pray; dressed carefully; invited him to a banquet*
2. Why do you think Esther did not make her request to the king immediately? *Answer ideas*: *Important to build a good relationship, pick the right moment to ask*
3. What spaces can we create to build relationships with government informally? *Answer ideas*: *e.g. inviting them to community events*
4. How can we prepare ourselves carefully as Esther did before meeting our target?
5. What gave Esther the motivation to make her request despite the risk to her own life? How can we motivate ourselves to continue engaging with government, despite potential risks?

### 11.6.2 Be persistent: Luke 18:1-8; Luke 11:5-10

**Vision:** to understand that successful advocacy takes persistence and to find strategies to keep motivated

**Questions to discuss:**

1. Why does the judge in Luke 18 grant the widow's request? *Answer ideas*: *Because she is persistent*
2. What hope can we find in Luke 18:7? *Answer ideas*: *That even the most reluctant can be persuaded to grant a request*
3. Why does the man in Luke 11 give his friend bread? *Answer ideas*: *Because of his 'shameless audacity' – this does not mean 'rude or disrespectful behaviour' but 'a willingness to take bold risks'.*
4. Why does the man in Luke 5 need bread? What motivates him to take the risk of angering his friend by waking him and his family? *Answer ideas*: *To be a good host to his friend*
5. How can we apply the principles of audacity (a willingness to take bold risks) and persistence to our plan for proactive partnership?
6. In Peru, one church, after making their initial request for safe water for their community, invested two days every week (divided among different members) to visit the council offices and to see how their request was progressing. Would we be willing to invest that amount of time?
7. How can we use our concern about the needs of others to motivate us to take risks in making requests to government, as the man in Luke 5?
8. How can we keep the rest of the community motivated?

### 11.6.3 Creating a plan

Using the tools so far, the committee should have a clear idea of what their specific requests are, who has the power to change things (targets) and who are potential allies and opponents. Incorporating all the actions already identified through the tools so far, the committee can now use the same tools as for other CCMP work to develop their action and monitoring plan:

- **9.4.2 Making a clear table**
- **10.1.1 Chimanga monitoring: how can we tell if a project is alive?**
- **10.1.2 Landmarks on a journey**
- **10.1.3 Is our project healthy?**
- **10.3.1 Monitoring change and mitigating challenges**

## 11.7 TAKING ACTION: LOBBYING

Lobbying involves direct contact with decision-makers, aiming to influence them to make changes in laws, policies or practices. The decision-maker may be local government officials, civil servants, MPs, traditional leaders or anyone else with the power to bring about the change that we are seeking. We should ensure that the people we are meeting with are those that have decision-making power so we do not waste time, or else that they have influence/ are a necessary person to go through to reach that person.

Lobbying can take place in writing or over the phone, but a face-to-face meeting is normally the most effective.

### 11.7.1 Lobbying skills

**Vision:** to brainstorm what skills are important to have an effective lobbying meeting

**Steps:**

**Resources:** small pieces of paper/ sticky notes (optional); flipchart; pens

1. Ask participants to brainstorm in pairs what is helpful and unhelpful to do/ remember in a lobbying meeting in order to be successful (they can write each response on a different piece of paper, or just remember them)
2. Either feedback in plenary group by group, with each group only adding something if it is new, with a note-taker writing on flipchart or participants can lay their pieces of paper on the ground, clustering them with similar responses from other groups and then come up with a list from that
3. Add any that are missing from the list below:

| Helpful | Unhelpful |
|---|---|
| **Focus:** stick to your main points so that you do not get side-tracked with less important matters. Try to limit the points you want to raise in any particular meeting | **Presenting wish lists:** Avoid a focus on demands or problems that could detract from the most pressing concerns. |
| **Win-win:** seek solutions that will be beneficial to both parties. Be willing to compromise on some areas but be very clear about what you will not negotiate. Try to think of what you can offer so that the other party is satisfied. | **Emotive approach:** Do not use subjective or emotive words that add nothing to your case but simply accuse the other side of being unfair or unreasonable. |
| **Ask questions: T**ry to identify areas where you may both benefit and help clarify positions where there may be misunderstanding or lack of information. This is a way of opening up the conversation. | **Inflexibility:** If you do not listen to the other point of view and simply defend your own position, this may lead to entrenched positions and frustrate the chance of progress. |
| **Step into their shoes:** Think about how your proposals could benefit the decisionmakers and explain this during your conversations. | **Making it personal:** This can lead to people being offended and insulted and does not necessarily address the problem. |
| **Listen and engage:** Listen to concerns and try to respond to them. Let them speak first if necessary | **Caricaturing/ distorting:** This can show a lack of respect for the other person's position and lead to relationship breakdown. |
| **Seek permission:** This puts you in control without having to battle to speak. 'I would like to suggest that….' or 'Could I ask… | **Counter-proposals:** If you counter every suggestion by the other party with one of your own, it will become harder to persuade them. |
| **Test and summarise:** Ensure that everyone has understood and interpreted things in the same way and agrees on action points. This helps build trust and avoids confusion and relationship breakdown later on. | **Anger**: Shouting at someone could discredit your message and suggest that you have weak arguments. |

| | |
|---|---|
| **Explain your reasons:** Ensure the other parties are clear why you are proposing a particular course of action. Show evidence to back up your proposals. Do not leave them guessing about hidden agendas | **Ridicule/ disrespect**: This will cause the other person to close up and they may even close the meeting early. |
| **Be sensitive**: Be aware of a change in mood, caused by eg unexpected revelations or reactions, defensive responses, boredom or lack of interest – and change your approach accordingly. Humour can be appropriate sometimes to get your point across. | **Interruptions:** This can annoy the person speaking and others, who will think you are not listening, and they may do the same to you. |
| **Know when to stop**: Be aware of how far you can push a particular line of questioning and be prepared to meet again later on if necessary. | |

**If literacy is low/ you have no paper and pens…**just discuss

### 11.7.2 Lobby meeting role play

**Vision:** to identify helpful and unhelpful behaviour in a lobby meeting

**Steps:**

**Resources:** flipchart of 'How to make the most of a lobby meeting' tips below

1. In advance, ask for two groups of volunteers, each with 3 or 4 people
2. Give them each a copy of the tips below and the list of helpful and unhelpful behaviours above.
3. Give both groups the following scenario and ask them to develop a role-play, one with a positive meeting that follows these guidelines and the other meeting where everything goes wrong because the people acting as the community members go against all guidelines
   *You are part of a community that is concerned about the operations of a chemical factory 1km upstream. This factory has been operating for four years and during the past three months the community has been experiencing problems. Large areas of land have been fenced off, blocking the main route to take cattle to other pastures further up the valley. When clothes are washed in the river, they get stained and there is more illness in the village, probably due to water pollution. You have discussed the issues as a community and decided that the situation needs to be addressed with the factory owners. This will be your first meeting with the factory owner, although you had minimal contact with factory staff five years previously when two members came to speak briefly to the village committee about the plans to build the factory. How do you approach the meeting? What are you trying to achieve?*
4. The other participants watch the two groups before and identify what was happening in each that caused the meetings to end as differently as they did. Add in any further thoughts about best practice to the flipchart from the previous exercise and share the tips below.

**Tips to make the most of a lobby meeting**

| | |
|---|---|
| BEFORE | Background research<br>• Who will you be meeting with and what is their role? What power do they have to make decisions? Make sure you are meeting with the right person.<br>• What previous contact have you had? Was anything promised and has it been delivered?<br>• What are other groups saying on the same issues, whether different government departments, international organisations or civil society groups?<br>• How do you think the policymakers view you? Why have they agreed to see you? What power, influence or expertise do they recognise that you have?<br>• What arguments do you think they will find persuasive?<br>• What questions do you anticipate might be asked? Make sure you have responses to possible questions.<br>• With whom will you be attending the meeting? Are the correct people going to represent each organisation, business, etc? |

| | |
|---|---|
| | Logistics<br>• Allow plenty of time to get to the meeting so that you will not be late.<br>• Prepare materials to bring to the meeting<br>• Check how much time you are likely to have.<br>• If there is more than one of you, agree who is going to say what (eg who will start, chair, share the main messages) and who will take notes.<br>• If more than one of you is going to be involved in the meeting, arrange for all involved to have a pre-meeting. |
| | Aim of the meeting<br>• What do you hope to achieve from the meeting? What will you ask the policymakers to do (eg review the situation, pass on your proposals to others)?<br>• Consider what they may want to gain from the meeting and how you can provide it, such as information, commitment to work together to solve the problem, etc.<br>• Make sure your proposals are realistic and that you are not asking for something that is not in their power to deliver.<br>• Know which issues you are willing to compromise on and which you are not.<br>• If appropriate, view the meeting as one in a sequence of meetings, which you are undertaking to reach the person with whom you really want to meet. |
| DURING | Introductions<br>• Make sure that everyone in the room is introduced. Summarise what happened in previous meetings if appropriate.<br>• Clarify why you are meeting and agree how to proceed.<br>• Agree for someone to take notes |
| | Keeping on track<br>• Have a clear achievable goal. Know your main points well and state your case precisely. Ask for clarity if necessary.<br>• Focus on your most important concerns first and leave smaller issues until the end.<br>• Summarise progress at various points and clarify what has been agreed at the end.<br>• Use approaches that will build confidence and trust, as opposed to those which accuse and polarise opinion (see TOOL 38: Lobbying skills).<br>• Always be respectful and truthful. |
| AFTER | Follow up<br>• Feedback to community |

| | |
|---|---|
| | • After a while, contact them again to see if they have done what they promised. |

## 11.8 SUCCESS FACTORS ACCORDING TO COMMUNITY MEMBERS

- Continued training and mentoring
- Working hand in hand with other communities
- Exchanging learning
- Community understand role and duties of proactive partnership committee and are mobilised to bring their problems
- Officials understand the committee's role and legitimacy and work together with them
- Large numbers join committee, also from other communities
- Committee have knowledge about the issues they want to advocate on: clear and accurate information about how local government works, what services are available, who to approach etc

### Others

- Persistence and determination
- Having one specific request, not a list
- Partnership – showing that community is already doing its part

# 12. ENGERGISERS

*Note: the difference between an 'energiser' with a useful discussion and a mindset change tool for not clear cut, and there are some 'energisers' distributed between the previous sections of tools where they fit particularly with a topic. Below are a general selection that can be used at any point to get people thinking, to re-energise if enthusiasm is lagging, to get people involved who may be not participating or to end a serious discussion with something light-hearted.*

## ENERGISERS THAT…

## 12.1 REQUIRE WORKING TOGETHER

### 12.1.1 Lowering the stick

**Vision:** to see how important it is to work with the people around us and listen to one another, not try to move on our own

**Steps:**

1. Divide the group into two lines of up to eight people.
2. Place a long stick or bamboo between the two lines and get each person to hold it with one finger.
3. Make sure that the stick is level and everyone is holding it, and then tell the group that they have to lower it together making sure the stick is level, until it reaches the ground.

**Resources:** stick

**Questions to discuss:**

1. What helped the task to be achieved?
2. What were the challenges?
3. How can we apply what we learned from this game to working together as a church/ community?

### 12.1.2 The Big Container

**Vision:** to practice working together creatively to solve a problem with limited resources

**Steps:**

**Resources:** string to mark out an area 3m squared; 3 pieces of 4m length rope; a large container filled with water (3-5 litres); a range of objects to distract the group from the task, such as brooms and dustbins.

1. Mark out a square measuring 3m x 3m and place the container full of water in the middle.
2. Explain to the group that they must remove the container from the square only using the materials provided. They must not reach over into the square. The container must be lifted directly up and away from the square and must not be dragged or pulled across the ground.
3. Divide the group into two teams and give each team two minutes to plan how they might achieve this task.
4. Each group takes it in turns to attempt to achieve the task. The other group can use a range of objects to distract the group from achieving the task.

**Questions to discuss:**

1. Did everyone get involved in decision making and ideas?
2. How did you identify different skills and experience within your group?
3. Who played which role and why?
4. What are the parallels between this exercise and how the church/ community can meet its own needs?

*Notes: The container can be removed by running two parallel ropes either side of the bottle, then gently twisting each end of the parallel ropes together so that they tighten round the body of the bottle. This will take a few minutes until the bottle is caught in a tight grip of the twisted ropes. It can then be lifted easily and smoothly off the ground.*

### 12.1.3 The knotty problem

**Vision:** to see the challenges when someone external tries to solve a problem, and the necessity of instead working as a community to do so

**Steps:**

1. Divide participants into groups of about 10 and ask them to sit in together with their group members but still near you, where they can see and hear.
2. Ask each group then to choose two "managers" who must then leave the room for a short time.
3. Explain to the groups that each group must then stand in its own circle holding hands. Without anyone letting go of anyone else they must then tie themselves in a knot by weaving under arms/ stepping over each other etc.
4. Tell them that their "managers" will try to untangle them by giving them verbal instructions and they must do what they say literally and exactly without helping them at all by doing what they have not been told to do or what they think the managers mean but have not said.
5. Call the "managers' back in and explain to them that they must go back to their group and help them untangle themselves from their knot within three minutes without them letting go hands, without touching them: they must stand with hands behind their backs and speak.
6. Usually they fail to do manage but the knot gets worse. After three minutes, ask the group to untangle themselves, still without letting go of hands.
7. The groups can then repeat this process, but letting the 'managers' join in. Once they have tied themselves up, they can untangle themselves again. (this is usually quicker and successful).

## 12.2 GET PEOPLE ACTIVE

### 12.2.1 Land and Lake

**Vision:** to get people moving

**Steps:**

1. Draw a line down the centre of the room (in chalk)/ ground.
2. Ask the participants to come and line up on one side of the line.
3. Explain that the side they are sitting is 'land'; on the other side is 'lake'.

4. When you call ‘lake’ they must jump across the line into the lake; when you call ‘land’ they must jump across the line onto the land. If they are already in the place you call, they must stay still.
5. If they jump the wrong way or stay when they should have jumped or are slower than anyone else, then they are out and must sit down at the side. The last one in is the winner.
6. You can jump the wrong way from what you are calling to confuse people.

### 12.2.2 Lifeboats

**Vision:** primarily to get people moving but can be a way to randomly sort groups of a certain number

**Steps:**

1. Ask participants to find a space in the room where they are not touching anyone.
2. Explain that they are in a big ferry on lake Malawi but a huge storm has come and is going to sink the boat. If you are going to survive, you have to make it into one of the lifeboats. But in each lifeboat, there is only room for ……5 (choose any number of) people.
3. Everyone must rush to get into groups of 5 to form one lifeboat.
4. If any group has more or less than 5 people, the lifeboat sinks and those in it are all out and must sit down.
5. Continue like this, changing the number until only one group of survivors remains and wins.

### 12.2.3 The sun shines on…

**Vision:** primarily to get people moving but can be a way to get people thinking about different questions in a non-threatening way

**Steps:**

1. Ask participants to sit in a circle. When the person in the centre says anything that applies to them, they must move their seat, running to another part of the circle. The last person to sit down remains in the centre to call.
2. The caller begins with factual statements such as:
   - ‘The sun shines on anyone who is wearing white’
   - ‘The sun shines on anyone who has a sister’
   - ‘The sun shines on anyone who plays football’
3. After they have got the hang of the game, encourage them to move on to statements that cover likes, beliefs, opinions:
   - ‘The sun shines on anyone who thinks this President is doing a good job’
   - ‘The sun shines on anyone who believes that education is important’
   - ‘The sun shines on anyone who thinks it is wrong to steal’
   - ‘The sun shines on anyone who thinks we should care for those with HIV’

*If any particularly challenging/ important questions have been asking, it may be worth beginning a discussion with the question: ‘Which of those questions/ answers most surprised you?’*

### 12.2.4 As and Bs

**Vision:** primarily to get people moving but can be a way to think about working together/ communication

**Steps:**

1. Ask participants to stand in a space, spread around the room/ ground.
2. Tell participants that, without telling anyone what they are thinking, they must choose one person there who they will call 'A' and another person they will call their 'B'.
3. Explain to them that, when you tell them to start, they have to try to get as near as possible to their 'A' and as far away as possible from their 'B'.
4. Tell them to start and chase each other round for a few minutes (they will probably end up in clusters or lines). Then tell them to do the opposite: get close to their 'B' and away from 'A'.

**Questions to discuss:**

1. What can we learn from this activity?

### 12.2.5 Who began the movement?

**Vision:** primarily to get people moving but can be used with the tool 'Behave like…' (p…) to get people thinking about the origins of our cultural beliefs

**Steps:**

1. Participants form a circle and one closes their eyes/ moves away so they cannot see/ hear
2. Explain that there will be a leader whose movements/ actions they have to copy, changing every time s/he changes. The person who does not know the leader will have to guess who it is by watching to see who initiates the movement.
3. Participants choose the first leader (by pointing if the guesser is close enough to hear)
4. The leader begins actions and everyone copies, such as:
   - marching on the spot
   - waving arms in the air
   - nodding
   - pretending to play an instrument
   - jumping
5. The guesser returns and stands in the middle of the circle. S/he is told that s/he must look for the leader: the one who is initiating the movements. S/he can have 3 attempts to guess.
6. The leader must change the movement frequently. Everyone in the circle copies without staring too obviously at the leader.
7. If the guesser fails within 3 attempts or when they guess correctly, someone else goes out of the room and the game can repeat.

### 12.2.6 Corners

**Vision:** to see the importance of a unified vision

**Steps:**

1. Participants stand in a circle holding hands
2. Tell them to choose one corner of the room/ point nearby as their destination without telling anyone.
3. Tell them that when you say 'Go' they must try to reach their destination, but without letting go of each others' hands.
4. Say 'Go' and let them try, but stop the game before it gets too wild!

**Questions for discussion:**

1. How many have reached your destination?
2. Was there any way they could have done things differently in order to reach everyone's?
3. What can we learn from this activity?

## 12.3 GET PEOPLE THINKING

### 12.3.1 Difficulties drawing

**Vision:** to think about the importance of a shared vision, not just following instructions/ the important of really listening and not making assumptions

**Steps:**

**Resources:** flipchart; pens

1. Give one volunteer a piece of flipchart and a pen and ask them to turn their back on the rest of the group and not look round (ask others to ensure that the volunteer does not cheat)
2. Draw a simple picture on another flipchart using easy shapes e.g. a square house with a tree on the left and a bird on top of the tree
3. Ask for another volunteer to describe the picture that you have drawn – the first volunteer must try to replicate it as exactly as possible by following these instructions. However, the describer may not say what the objects are, just what they look like. *e.g. 'draw a square with a triangle on top' instead of 'draw a house'*
4. Ask the others to observe carefully
5. Compare the two drawings
6. You can repeat this with other volunteers, including someone to make the drawing to be copied

**Questions to discuss:**

1. To the drawer: what made this so difficult for you? How did it feel?
2. To the describer: what did you find most challenging? How did you feel?
3. Everyone: what did you observe?
4. What would have made the activity easier for the person drawing?
5. What lessons can we take from this when thinking about our work together?

### 12.3.2 Earth, Sea and Air

**Vision:** to get people moving

**Steps:**

**Resources:** ball

1. Participants sit or stand in a circle
2. Stand in the middle with a ball and explain that when you throw the ball to anyone and calls earth, sea or air, the participant that catches the ball has to name an animal/ fish/ bird that you can find in that environment.
3. If a participant is too slow/ fails to answer/ repeats a name that has already been used, they have to move into the centre, swapping places with the one there and continue throwing the ball and calling earth, sea or air until someone else fails and swaps with them.

### 12.3.3 Giraffes and elephants

**Vision:** to get people moving

**Steps:**

1. Participants stand in a circle with you in the centre
2. When you point at a participant, saying 'giraffe', they must pretend to be a giraffe by reaching both hands up into the air above his/ her head to touch and standing on his/her toes, thus making a tall giraffe shape. The participant on each side of him/her must bend down over hold his/her ankles as if they are the giraffe's body and legs.
3. When the one in the centre points at a participant and says 'elephant', that participant must use his arm(s) to form a trunk shape while the participant on each side of him/her, waves his nearest hand by the 'elephant's' head to signal his ears.
4. The game should move quickly so that the participants don't have time to think and make mistakes with their actions.

# Annex 1: Facilitation skills

## LISTENING

### Listening to the whole person:

- **Head:** to the thinking level: thoughts, facts, concepts, arguments, ideas. Be attentive to people's words and the principles behind the story that they are telling.
- **Heart:** feelings, emotions, mood, experience and the values behind these. This gives us clues about what really matters to the speaker. Strongly expressed or denied feelings can provide fruitful entry points to key issues that lie behind experiences. To listen on this level involves not only hearing the words that are spoken. It will be necessary to observe the speaker's body language, facial expression and tone of voice. Silences are also important – they can express disagreement, inadequacy, boredom, anger, confusion etc
- **Feet:** intensions, energy, direction, motivation, the will. To sense the real intensions of another person – what they want, why they are telling you this or that – can be very hard. Often, speakers are only dimly aware themselves of what they actually want from a situation. Skilful listening can help to discover what is 'behind' the thoughts. Listen very carefully to someone's tone and the particular words that they use to express themselves, and be aware that they may not really mean what their words are saying.

### Why do we sometimes find it hard to listen?

- **We have so many other things on our minds:** we need to make sure we cut everything else out and focus on the person in front of us, including non-verbal signs, such as gestures and hesitations, to pick up on their feelings
- **We have biases and prejudices:** if someone has a different viewpoint, we need to be especially careful. Being honest about your own feelings with humility can lead to greater understanding on both sides and a worthwhile discussion.
- **We are too interested in what we are going to say:** sometimes we are too busy planning our next words and stop listening because we are too impatient to speak ourselves

## DEALING WITH DIFFICULT SITUATIONS

### How to manage conflict:

- Remind people of common goals and purpose of meeting and see if conflict can be resolved later
- Ask each group to take time during the next break to write down all their points, and then present them to the other group, without commenting on the other group's presentation. Each side then summarises the other's position, without criticising, and suggests ways forward

### How to deal with difficult questions/ comments:

- Ask for clarification: "I appreciate you sharing your opinion. Can you tell us why you feel that way?"
- Seek an alternative opinion: "Thank you. So at least one person feels that way, but others do not. What do the rest of you think? Who here has a different opinion?"
- If an alternative opinion is not offered, provide one: "I know that a lot of people completely disagree with that statement…"
- Offer facts that support a different point of view

### How to manage dominant people:

- Give them a practical task – writing on flip-charts, time-managing
- Set them a separate, relevant task (ie. drawing a map) and appreciate their efforts – bring others to see
- Ask them to walk around with you listening to other groups and have the conversation one-on-one
- Create a rule that participants can only talk when holding object/ have a set number of beans and can only make that many comments

## Annex 2: Sources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