

LEARNING TOGETHER

Lessons from *Umoja* and other models of church and community mobilisation



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Front cover photo: Charlotte Flowers/Tearfund

WHAT IS CCM?

Church and community mobilisation (CCM) describes a process whereby local churches are envisioned and empowered to work with their communities. Together the church and community identify key issues facing the community and mobilise their own resources and skills to address them. CCM unlocks the potential of churches, communities and individuals to be agents of change. *Umoja* (Swahili for 'togetherness') is one CCM approach. For more information, please see www.tearfund.org/umoja

INTRODUCTION

Our God, who multiplied the loaves and fishes to feed the 5,000, is a God of multiplication. This has certainly been our experience when it comes to church and community mobilisation or 'CCM'. CCM started with just ten churches in Tanzania in 1997. It was a pilot project for a process known as 'Participatory Evaluation Process' or 'PEP'. The results were promising.

Following some initial revisions, as lessons were learnt, the process was scaled up and piloted in other places. More and more local churches were inspired, mobilised and equipped to work with their communities to identify and respond to needs. Churches and communities discovered their potential, identifying and building on resources and skills they already had. First in East Africa, and then globally, multiplication took place!

An important milestone on the journey happened in 2009, when Tearfund produced the *Umoja* manuals. These remain a core resource for training and equipping CCM facilitators. From then onwards, many other agencies caught the vision for CCM and joined Tearfund on the exciting journey of supporting and promoting it.

Twenty years on from the initial pilot project in those **ten** churches, more than **ten thousand** local churches around the world have carried out CCM, with as many as **ten million** lives impacted. CCM has spread to more than 40 countries across Africa, Asia, Latin America and Europe. CCM has many different names and expressions to suit local language and culture.

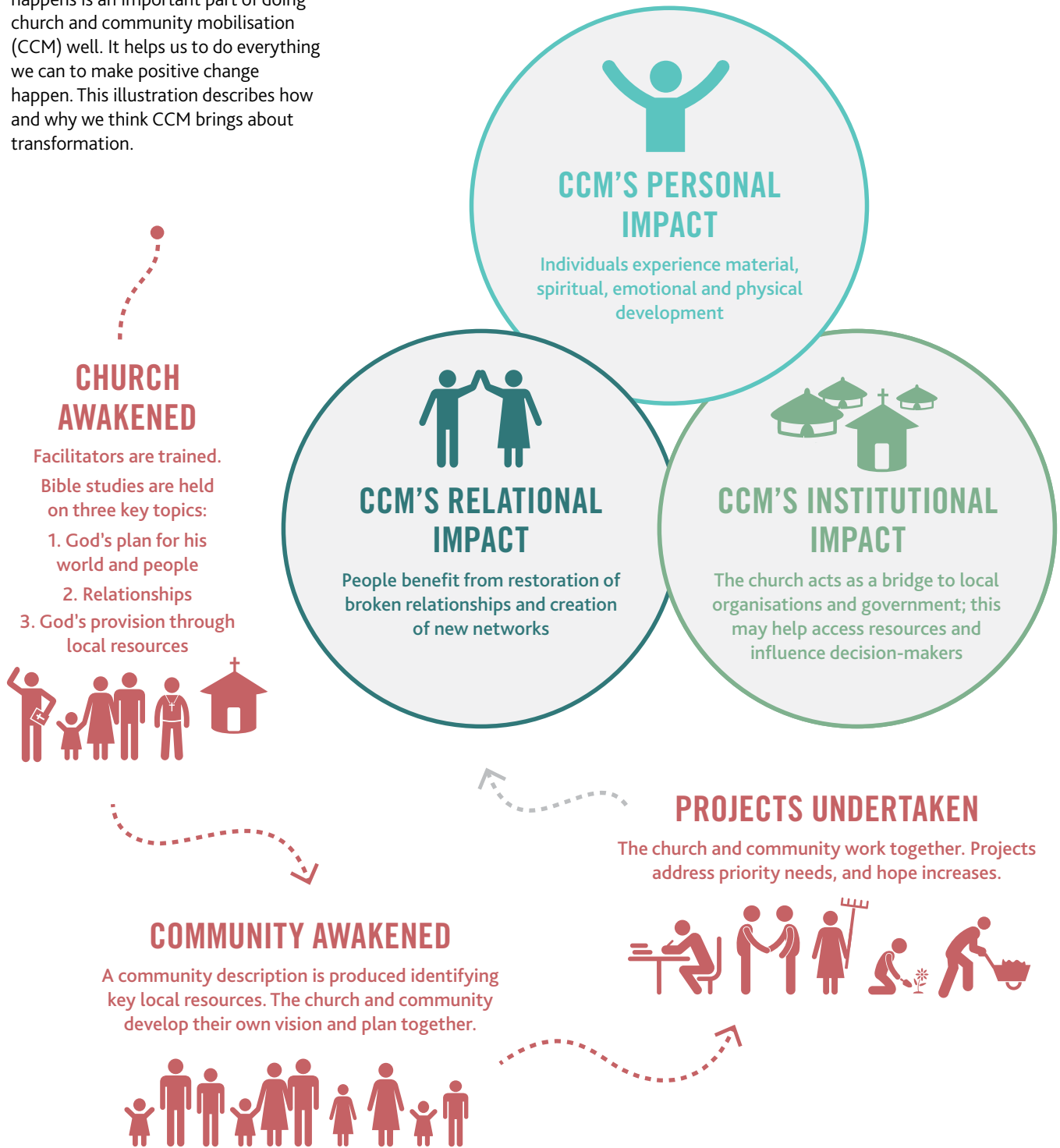
This publication seeks to bring together some of the key lessons learnt as we have journeyed with CCM over the last 20 years. It is written for CCM practitioners – those facilitating, coordinating or promoting CCM. Every page ends with questions for readers to consider and discuss with others. We hope these will help to translate the more general learning to specific contexts. We don't presume to have all of the answers; we are all on a journey, and are continuing to learn as we seek to improve our understanding and practice.

📷 Discussing church and community mobilisation, which in Nepal is referred to as 'Sangsangai'. Photo: Tearfund



UNDERSTANDING HOW CCM WORKS

Understanding how and why change happens is an important part of doing church and community mobilisation (CCM) well. It helps us to do everything we can to make positive change happen. This illustration describes how and why we think CCM brings about transformation.



- How would you draw or explain the way CCM brings about transformation?
- Have you been surprised by anything that has happened as a result of CCM?

ENSURING OUR CHURCH IS IN GOOD HEALTH

Have you ever tried riding a bicycle without an effective cog? If so, you'll know that it's an impossible task.

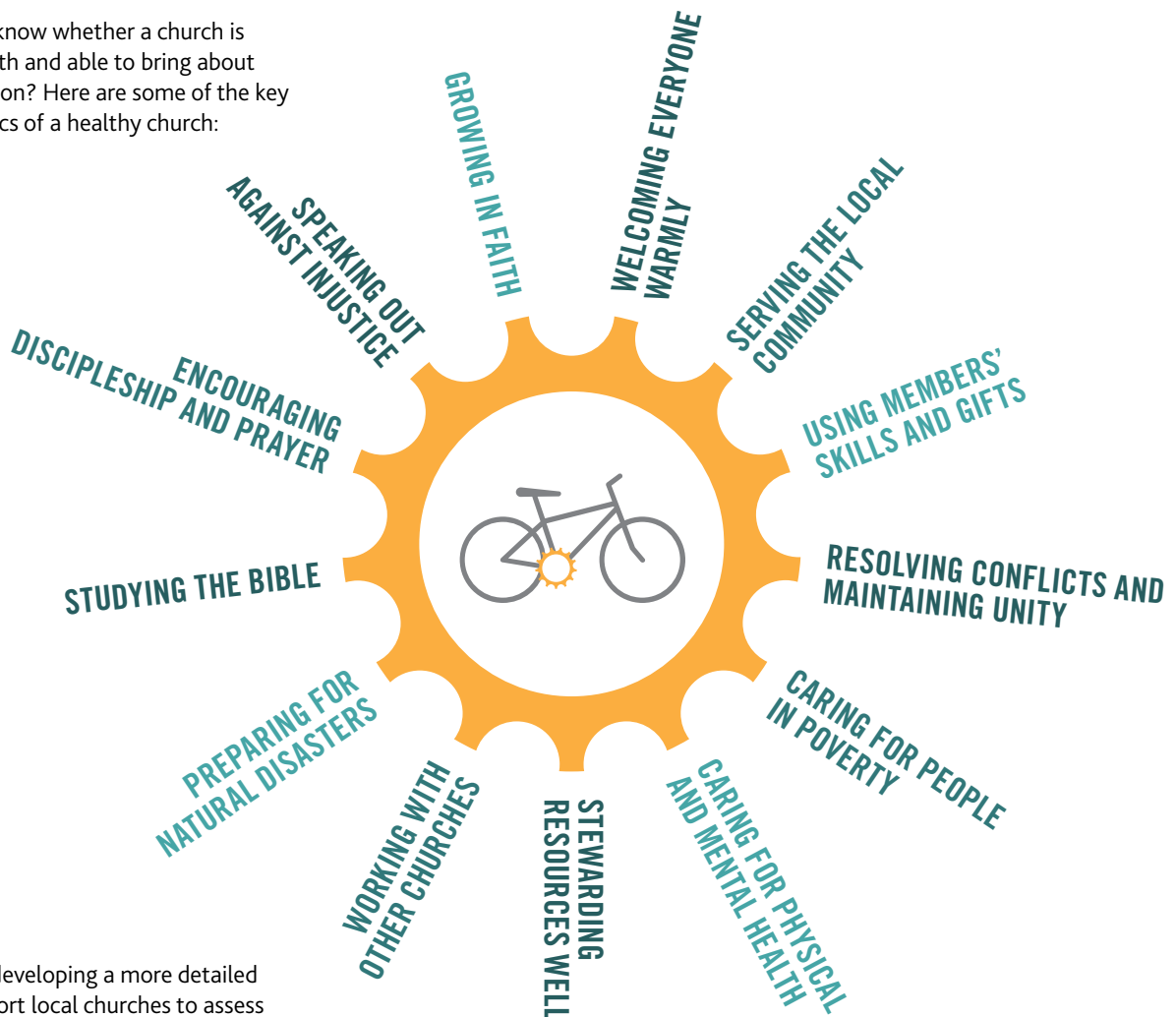
For a bicycle to move forward, it needs a cog (called a chainwheel) to turn and drive the rear wheel. This moves the bicycle forward. If the teeth of the chainwheel are worn, then the chain will slip and the cyclist will pedal but nothing will happen. The bicycle becomes ineffective.

The chainwheel needs to be in good condition to turn the bicycle wheel. In the same way, for the local church to be the major driver of holistic change in the community, it has to be in good health. The church members should be living out the change that they hope to bring to others. A healthy church that understands its calling to whole-life ministry is like a strong cog driving the wheel of holistic development. No

church is completely 'healthy', and being a perfect church is not a precondition for church and community mobilisation (CCM). However, if a church remains in bad health, then it will prove to be a less effective cog and will not turn the wheel. When this happens, CCM will not work, and the church will not be able to bring lasting change to the community.

WHAT IS THE MEASURE OF A HEALTHY CHURCH?

How do we know whether a church is in good health and able to bring about transformation? Here are some of the key characteristics of a healthy church:



Tearfund is developing a more detailed tool to support local churches to assess their health. This is a self-assessment tool for churches to use to identify areas that might need improvement. For more information, please email publications@tearfund.org



- How do you know whether your church is in good health? What signs do you look for?
- What stops churches from being salt and light in their communities?

THE IMPORTANCE OF VISION



ENVISIONING DOES NOT ONLY HELP THE CHURCH SEE THE VISION OF CCM, BUT IT ALSO HELPS THE CHURCH TO HEAR AND SEE WHO THEY ARE, WHAT THEY CAN BECOME AND WHERE GOD WANTS THEM TO BE.

📷 How can we help the whole church to catch the vision of CCM, coming together to share, plan and take action? Photo: Kieran Dodds/Tearfund

Sharing the vision of church and community mobilisation (CCM) is key to its success. Shared vision is vital for the whole church. From members of local churches to denominational leaders, everyone needs to see and catch the vision for CCM.

According to Jane Frances Achaloi, CCM trainer in Uganda: *'The envisioning is very key in CCM, because without the vision, people are lost. Vision is a driving factor and makes people feel they belong. Envisioning does not only help the church see the vision of CCM, but it also helps the church to hear and see who they are, what they can become and where God wants them to be. It ceases to be a CCM vision but God's vision for the church.'*

The vision for CCM changes the way people think. They no longer wait for someone else to help them, but instead they see the resources they already have to tackle their needs. Bishop Jackson of Kericho Diocese in Kenya (now Archbishop of Kenya) describes the contrast in the churches he visits: *'There is definitely a difference between a church that has done CCM and one that has not.'*

When I go visit a parish, normally they have a long list of what they want the bishop to do. In a CCM church they are proud to show me all the things they have been able to do.'

Bishop Jackson draws comparisons between CCM and the Maasai culture in Kenya: *'In Maasai culture we gather round the fire in the evening to share stories from the day. This affects how we plan the next day. And so with the church. Women's groups, men's groups, the youth and children: each group has a place in the church. The church becomes a place where human life is discussed and plans are made as a result. We have a need in terms of our social life. We have a need in terms of our food insecurity. When those needs are articulated, then we can make a plan.'*

Jane Frances Achaloi shares how the process of envisioning churches in Uganda went through a significant

change: *'Originally trainers invited leaders to a one-day presentation on the amazing, holistic, church-changing, community-impacting CCM process. Finding this approach to be ineffective, they amended it to a three-day workshop where church leaders presented their denomination's vision. CCM was then suggested as a means to realising this vision and often found to be a good fit. We realised that this envisioning isn't a one-off event, but that church leaders need ongoing support to keep the CCM vision alive and relevant.'*

Can the whole local church become like the Maasai around their fire, gathering to discuss what they will do tomorrow, making plans, finding solutions? Our vision is that CCM awakens all those in the church, who then awaken the community, so that together the church and community can find solutions to the problems they face.



- How do we ensure that CCM envisioning is aligned to God's vision for his church?
- How can we encourage more church members to be envisioned, not just a few?
- How can we keep the vision for CCM alive in the long term?

ROOTS AND RAIN – DISCIPLESHIP AND PRAYER

A strong tree needs deep roots and a regular source of rainfall. In the same way, church and community mobilisation (CCM) will flourish most when churches teach, study and meditate on the Bible (roots), and when prayer and blessing cover all other activities (rain).

THE ROOTS

'As I listened to people's stories, I felt encouraged and sad at the same time. I was sitting in a rural Kenyan church. On one level, the stories were amazing. This church used to have just ten members, and people struggled to grow enough food with the erratic rainfall. There were many problems related to alcoholism, and hearing screams in the night was common. Now CCM had resulted in the church having grown to 150 people. A major irrigation canal promised reliable crops and all the alcohol brewing stills lay out of action.

This community had experienced great blessing from the Bible studies in the CCM manual, and could clearly quote the Bible verses. But when I asked what other Bible

passages they knew, they couldn't tell me any. They had received such blessing from around 300 verses, but were missing out on the blessing from the remaining 31,000 or so verses in the Bible. How sad that this church and community knew so little of the book of life. They lacked the deep roots that only God's word can bring.'

Richard Lister, Tearfund Global Church and Development Lead

THE RAIN

'Brother Chimbinde has been blessing his land and has received a good crop of maize, beans and popcorn. Friday Singwa had a lot of financial problems but through blessing found employment and can now provide for his family. Two couples were on the point of divorce, but their marriages are now restored and one couple comes for ongoing counselling.'

Pastor J Mwale, CCM and Local House of Prayer Facilitator in Zambia

Pastor Mwale has discovered that praying and speaking blessings has increased the impact of CCM work in Zambia. Speaking blessing means taking the promises of God

that are found in the Bible, and speaking them over people or an area. It is one of the features of 'Local Houses of Prayer' – an exciting prayer movement that is spreading across the world. In the last few years, 170 Local Houses of Prayer have sprung up across Africa and South Asia. A Local House of Prayer involves a group of people coming together to pray for their local area, speak blessing and worship together. According to many people, bringing together CCM and Local Houses of Prayer is 'a marriage made in heaven'. Perhaps this could work for you too?

YIELDING FRUIT IN SEASON

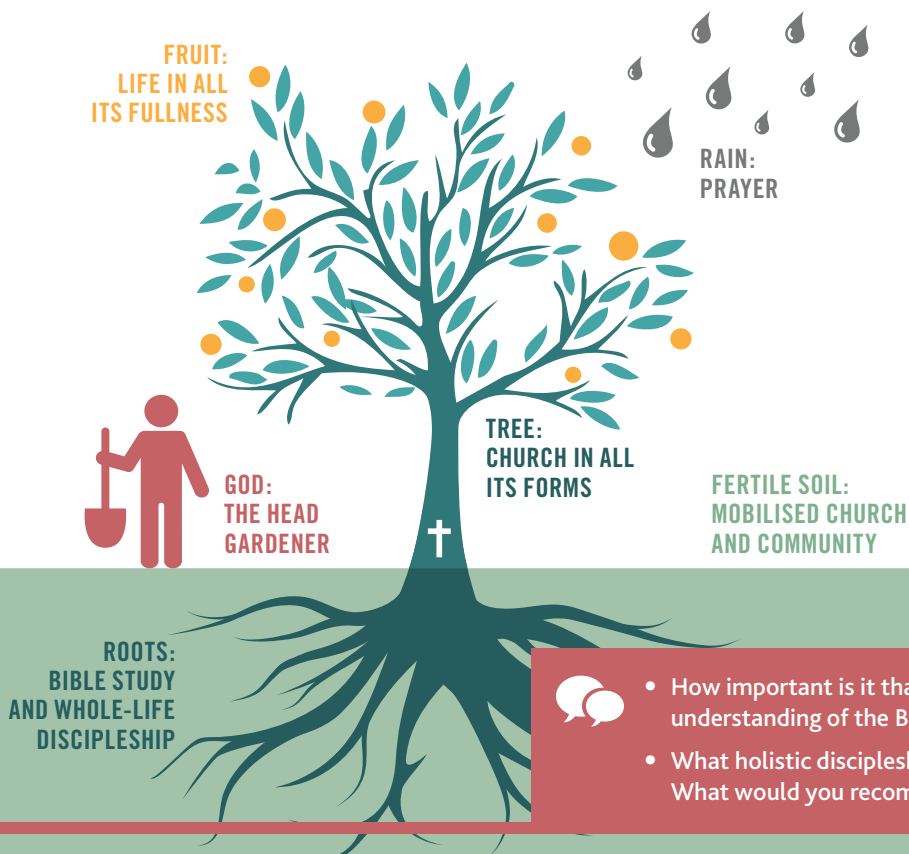
We need to invest in both the roots and the rain, so that the churches and communities we encourage can be like 'a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither' (Psalm 1:3). How might we do this?

Rain: Encourage churches to think about and plan how to increase prayer for transformation. Direct churches to effective grassroots prayer movements and materials such as:

- Local Houses of Prayer (www.localhousesofprayer.org)
- 24/7 prayer (www.24-7prayer.com)

Roots: Encourage churches to think about and plan for how they can 'make disciples' (Matthew 28). Direct churches to grassroots discipleship materials such as:

- Rooted in Jesus (www.rootedinjesus.net)
- Discipling for Development (www.disciplingfordevelopment.org)
- SEAN International's Theological Education by Extension materials (www.seaninternational.com)



- How important is it that CCM facilitators have a broad and deep understanding of the Bible?
- What holistic discipleship and prayer resources are you using? What would you recommend to others?

THE QUALITIES OF A CCM FACILITATOR

Changed people change people! How we select, equip and support facilitators is central to church and community mobilisation (CCM).



Some people talk about the four fingers of CCM – the tallest and most important one being the quality of the facilitator!

SELECTING FACILITATORS

Here are some of the qualities required in facilitators:



DIFFERENT PEOPLE

We know that God wants to use many different people to bring about transformation. The qualities highlighted here for a facilitator can be found in women and men, young people and older people, people with disabilities, people of different ethnicities and people who are marginalised. Most CCM facilitators are educated men, so more needs to be done to encourage, equip and support women, young people and other marginalised groups to become facilitators, despite the challenges in many cultures to encouraging this diversity.

Will you join us on this journey?

SUPPORTING FACILITATORS

Jesus chose his disciples prayerfully and carefully. He chose imperfect people often disregarded by others, but he saw their hearts and potential. Jesus walked with his disciples day by day, always being clear on vision and purpose, setting parameters, challenging, supporting, and identifying progress and blockages. And he released them, step by step, into bigger things.

People are shaped as they walk through the process of becoming a facilitator. The design and support of CCM must be done in a way that creates an environment for the facilitator's own transformation.

As facilitators are sent out, there is a risk of loneliness and isolation, and a need for ongoing support. One response has been the appointment of co-facilitators and facilitator assistants

in West and Central Africa. The assistants remain in the church when the facilitator is absent to ensure the CCM process continues. Co-facilitators, on the other hand, are people capable of becoming facilitators themselves, and are supported to begin the CCM process in another nearby church.

Peer support is critical in supporting facilitators. Elements of this include joint field visits or field reviews, and regular meetings where facilitators share their successes and failures with each other. Facilitators are critiqued

by their peers, which requires a great deal of humility, and they in turn need to learn sensitivity in challenging other facilitators. In many countries this peer support takes place within a national network. Groups on WhatsApp and social media sites such as Facebook have also proved helpful ways for facilitators to feel connected and supported. Tearfund hosts an online community of practice where members share information and discuss ideas and learning around CCM. Please email publications@tearfund.org if you would like to join the network.



- As CCM practitioners, how do we allow God to transform us so that we can transform others?
- How can we provide ongoing support and encouragement to facilitators?
- What is preventing greater diversity of facilitators in our context and are there ways to overcome this?

BREAKING DOWN WALLS BETWEEN THE CHURCH AND COMMUNITY

The vision of church and community mobilisation (CCM) is to see the church and the community working together. *Together*, the church and community explore and assess the needs of the community, and *together*, solutions are found. This is more than the church working 'for' the community, which we call church mobilisation, but is the church truly working together 'with' the community.

Getting the church to step outside of its walls, engage and partner with the community is often the hardest stage of CCM for a number of reasons. Some of these barriers, such as a misunderstanding of God's mission, are from within the church. Some, such as persecution, might be initiated from the community. Others, for example unforgiveness and different ways of thinking, may be shared between the church and the community. More examples are shown in the illustration.

OVERCOMING BARRIERS

These are all barriers that can be overcome. Studying and understanding the Bible can be a key tool in breaking down some of the barriers on the side of the church. For example, the Bible is clear that the mission of the church is to 'Go into all the world' (Mark 16:15) and that Christians are called to be in the world (John 17:15). We are to show love to our neighbours (Mark 12:31) and to speak up for those who cannot speak for themselves, to defend the rights of the poor and needy (Proverbs 31:8-9). A fortress mentality of wanting to be protected from the 'bad influence' of the world isn't biblical. Jesus didn't pray that his people would be taken out of the world but that we would be protected while we are in the world (John 17:15). The Bible is also clear that we are to do all that we can to live in peace with everyone (Hebrews 12:14), to love and pray for those who persecute us (Matthew 5:44) and to forgive those who hurt us (Colossians 3:13). Showing love, seeking reconciliation and forgiving, should be what the church is known for!



Bible studies in *Umoja* and *Reveal* (see page 15) address discrimination, stigma and the need to love our neighbours and community. In addition to studying the Bible and praying, the church can show practical love to the community. In some places, for example, churches have planted trees and cleaned up the streets in their localities in an attempt to break down barriers.

Where lack of technical and development capacity in the church is a barrier, access to resources such as *Reveal* can help, and capacity can be built through small 'low-

risk' projects that seek out skills in the church and community.

Often attitudes and ways of thinking need to change in both the church and the community. Community and church leaders need to listen and communicate well, and areas of shared vision can be sought between the church and the community. Church and community resource people, who are tasked with information-gathering to support CCM, play an important role in helping the church and community to work together.



- How are you breaking down these walls?
- Are you aware of other barriers between churches and communities?

HELPING CCM TO SPREAD

Imagine a garden and a field. The garden is close to the farmer's house, and small enough for him or her to be able to give it a lot of time and attention. The field is further away, and much bigger than the garden. The farmer is unable to tend to the field as closely as the garden.

The garden is like the first church and community mobilisation (CCM) pilot projects in a new country or new denomination. As the garden is close to the house, the plants can be cared for quite intensively. They can be planted by hand, watered and protected from rodents and pests. In the same way, CCM pilot projects often need careful support, greater oversight and adequate resourcing for this more intensive phase.

The field, on the other hand, is like CCM spreading through denominations and church networks. Like the plants in a field, it is not possible to give the churches such intensive support, and the level of control is inevitably less. The field gives the opportunity to grow many more plants but with a higher risk that the quality will not be as good. We need both growing places: gardens to show what is possible, and fields to reach across whole nations.

When vision, the right people and quality are combined, then the small garden can grow to become a field. This requires an environment that transforms people, encourages learning and inspires vision for the church.



INCREASING THE YIELD: THERE ARE MANY WAYS OF MOVING FROM GARDEN TO FIELD...

CCM may grow within a denomination or church network, or spread outside it. However it happens, scaling up often involves the following steps and approaches:

- Identifying and investing in 'champions' – strategic individuals who grasp the vision, can take it forward, and develop others.
- Identifying and investing in strategic partners who have a similar vision for holistic mission worked out through the local church.
- Investing in denominations that want to reach out holistically into communities, and who believe that CCM is the right process with the right principles to bring about lasting transformation. Envisioning must take place at all levels within the church (see page 5).
- Investing in trainers and facilitators. This is a long-term process requiring ongoing mentoring.
- Investing in building networks and movements, through learning visits, joining

'communities of practice' and envisioning workshops where learning from other countries and contexts is shared.

- Ensuring CCM adapts so that it can thrive in new environments. CCM must be flexible and adaptable, while maintaining its core principles (see page 12).
- Connecting with Bible colleges and building on existing partnerships.
- Communicating and celebrating CCM, the impact and the learning.
- Focusing on quality rather than quantity; supporting small, strong examples where people show eagerness. Ants will come to one grain of pure sugar; think small and sweet! This is the best foundation for scaling up.

To learn more about scaling up CCM, please see learn.tearfund.org/toptipsccm



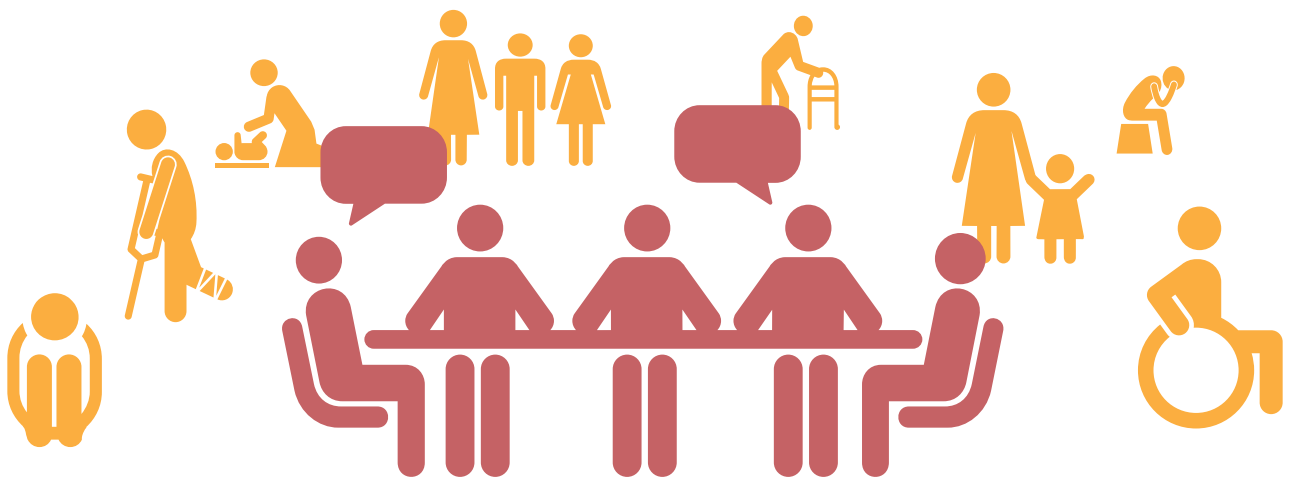
- What other opportunities do you see for scaling up CCM?
- What have you learnt about the support and inputs needed to ensure that CCM doesn't lose its quality as it spreads, but only brings positive results?

CCM FOR EVERYONE

The Bible teaches that all people are made in the image of God (Genesis 1:27), and are of equal value to him (Galatians 3:28). Throughout scripture, we see God's special concern for people who are disadvantaged and excluded. As Christians we are called to recognise the equal value of each individual, to treat everyone with dignity and respect, and to value their contributions.

However, in many places, young people, women, people with disabilities and people of different ethnicities have been excluded from the church and community mobilisation (CCM) process. This isn't a deliberate act; the church often has good intentions and values. However, without specifically seeking to include people who are marginalised, they often remain 'invisible' and

uninvited. Much more can be done to ensure that CCM is inclusive as a matter of course. We need to encourage more community members – particularly women, young people and other marginalised groups – to participate fully, to ensure that they too can reach their God-given potential and be transformed through CCM.



WHAT HAPPENS WHEN SOME PEOPLE ARE EXCLUDED?

When not everyone is included, only parts of the church and community benefit. We will miss out on the huge potential of people who have much to contribute and we will continue to reinforce some of the underlying causes of poverty and injustice.

WHY IS INCLUSION SO IMPORTANT?

It enables everyone to have a voice, and to work and learn together as equals. It enables the most vulnerable and marginalised people to experience transformation. It enables the church to fulfil its biblical mandate to serve those living in poverty.



Photos: (left and middle) Andrew Philip/Tearfund and (right) Tom Price/Tearfund

HOW CAN WE ENSURE THAT CCM IS MORE INCLUSIVE?



STARTING CCM

- When starting discussions about CCM with church and community leaders, we can talk about how to include potentially excluded groups.
- When organising training and community meetings, we can ensure the location, venue and timing is suitable and accessible for everyone involved.
- When selecting participants, we can ensure there is representation of women and men, and different ethnic groups and age groups.
- When inviting people to participate, we can ensure the invitation reaches everyone, and that it is in a form that all will understand.
- When designing training materials, we can ensure they are in a language and format that everyone can understand.



DEFINITION OF INCLUSION

- Inclusion values all individuals, giving equal access and opportunity to all and removing discrimination and other barriers to involvement.



CARRYING OUT AND MONITORING CCM

- We can be welcoming and use energisers that help people to relax and have fun.
- We can be mindful of different learning styles and facilitate in the local language.
- We can find creative ways to communicate key messages that can be understood by all.
- We can affirm and encourage all contributions, as this builds people's confidence and trust in the process.
- We can try to stop the most powerful and influential people dominating the group discussions. This is a common and difficult problem but we can try different approaches to tackle it.
- We can be creative with the group dynamics. We can mix the groups regularly, and encourage shy participants to work in pairs and help them to find ways of expressing themselves.
- We can use simple methods for assessing the progress of the training and the impact it is having at the community level.
- We can adapt our facilitation style to keep the energy levels high and ensure everyone is involved.
- We can commit to building good relationships. This requires taking time to understand and allow for differences in views and traditions.



EVALUATING CCM, AND LEARNING

- The process of monitoring and evaluation should be continuous from the beginning. We can draw on a range of creative and simple methods to ensure everyone is included.
- We can encourage participants to express their learning in whatever way works for them. This could include pictures, poems, video clips on a phone, or digital stories shared through meetings or on social media.
- We can ensure that any externally led evaluations involve all the stakeholders at all stages of the assessment, and that the findings and conclusions are shaped and informed by them.



A MINDSET CHANGE IS NEEDED

- As CCM practitioners, we need to have an inclusive mindset that informs how we plan and work with whole communities.
- Helpful Bible passages: Galatians 3:28, 1 Corinthians 12:12–27 and Romans 12:15–18.

Content adapted from material by Bill Crooks/Mosaic Creative



- Who has been excluded from CCM in your experience?
- How can we ensure more women, young people, people with disabilities and people of different ethnicities are included in CCM?
- How do we include people who are illiterate in the CCM process?

MAKING CCM RELEVANT TO OUR CONTEXT

Ensuring that church and community mobilisation (CCM) is contextualised – made relevant to the context – is a key principle in CCM. CCM needs to be adapted both to the 'external' environment and culture of the location, as well as to the 'internal' reality of the church. It must neither inappropriately increase security risks, nor make unrealistic demands on the church.

Stephanus Herjanto comes from Indonesia. He moved to Cambodia to work as a development worker in 2001, and has been there ever since. He first came across *Umoja* in 2009, and has become a CCM coordinator and trainer, promoting and implementing CCM throughout Cambodia and beyond. We asked him about his experiences of using CCM.

How did you become involved in *Umoja*?

A Tearfund colleague gave me an *Umoja* guidebook when I was struggling. I wanted to learn and apply an approach that would lead communities to be able to help themselves holistically using local resources. I wanted people to love their own villages and not need to migrate to cities and towns.

KEY PRINCIPLES OF CCM

1. CCM supports the establishment of the kingdom of God
2. CCM is inclusive and leads to restored relationships
3. Churches and communities are inspired by a shared vision and facilitative leadership
4. Sustainability and resilience are integrated and prioritised
5. CCM is contextualised to better suit the wider environment and church

Why have you continued to work with *Umoja*?

Because I realise that while the CCM process takes a longer time than 'traditional development', it will lead to more sustainable development for the church and community. It emphasises process rather than result. It is also relatively new in the Asia-Pacific region.

What advice would you give to others who are starting CCM?

I think it is important to learn the original approach first from the guidebooks to understand the concept and philosophy. After that, you could consider trying it out first to get feedback from the local context, or modify part of the approach if you know from the outset it will not be acceptable locally. The best learning comes from doing. And then, after several years, it is important to reflect and consider whether your approach needs to be revised or modified.

Why contextualise?

It is indispensable if we want to see the approach used effectively in the local context. We have to be more church- and community-centred, and not mentor- or facilitator-centred.

What has been the biggest challenge to contextualising?

The committee responsible for contextualisation and modification must be committed and have enough knowledge and experience in the CCM process and the local context. The main roles must be taken by local people, although sometimes even they do not know their own context. Some parts of



Photo: Samuel Hersusianto/Star Music Academy

the material will tend to be out of context and unrecognisable to local people. Creativity is needed in changing it.

What is your hope for CCM?

I hope that by learning and applying CCM, people will be developed and able to help themselves and others. I hope, too, for more opportunities for the good news to be shared as relationships between believers and non-believers improve and people experience the holistic restoration that God has planned for them.

What is the best part of your work?

Self-development through learning together with the people I equip in CCM. Focusing on people (not the project/ programme) and giving the highest value to them, as God himself does.



- Do the five key principles work across all cultures?
- What Bible verses can you think of that support these principles?
- How does CCM need to be adapted to your context without losing core biblical principles?
- Do the stages of CCM need to be contextualised as well? Can some be removed or should others be added?

CCM AND HIDDEN ISSUES

There are many 'hidden issues' in communities. These can be difficult or 'taboo' issues such as female genital mutilation or cutting, child abuse, leprosy, or violence against women and girls.

Sometimes, issues are hidden because they are ignored and not dealt with. In some communities, groups of people – such as people with disabilities, or people of a certain ethnicity – face stigma and discrimination and nothing is done to challenge this. Other issues are hidden because they are not yet understood by most people within the community – for example, the need

for hygiene and sanitation, the risks of human trafficking or the causes and impacts of climate change.

True community transformation cannot take place unless such hidden issues are understood and addressed. A community will not realise life in all its fullness if certain members are discriminated against or abused. Projects also risk failing if environmental degradation and climate change are not thought about and addressed.

These issues can remain hidden unless a community is helped to recognise that they exist, supported in prioritising

which ones to address and equipped to tackle them. Church and community mobilisation (CCM) provides a wonderful opportunity for this recognition and equipping to take place, and the Bible studies often encourage people to start speaking up on different issues.

Tearfund's *Reveal* resource (see page 15) provides background information on many hidden issues. It includes activities and Bible studies for a facilitator to use with a church or community to help uncover hidden issues and enable a church and community to address them.

EXAMPLES OF HIDDEN ISSUES



OPEN DEFECACTION



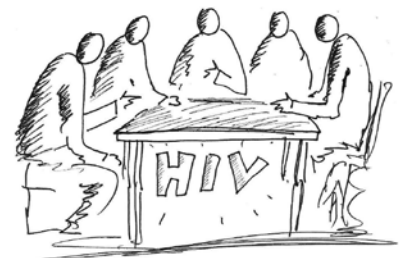
ENVIRONMENTAL DEGRADATION



VIOLENCE AGAINST WOMEN AND GIRLS



STIGMA AGAINST PEOPLE WITH DISABILITIES



HIV



CLIMATE CHANGE



CHILD ABUSE



FEMALE GENITAL MUTILATION OR CUTTING



- What issues are present within your community that no one talks about?
- Do certain groups of people face stigma and discrimination?
- What ways have you found helpful to reveal and address hidden issues?

Illustrations: Bill Crooks/Mosaic Creative

CCM AND THE ENVIRONMENT

God created the world and all that is in it (Psalm 24:1). In his love, God has given us the important role of caring for the earth (Genesis 1:28). Throughout the Bible, we are reminded that God created the world for his purposes. He delights in his creation, and we have a responsibility to care for it.

Around the world, the environment is being harmed in many different ways. This in turn leads to increased poverty, illness and suffering.

Christians are called to love and care for creation, and to love our neighbours and not cause them harm (Romans 13:10). Being made in God's image means that we should rule as he would. This includes using the earth's resources carefully and wisely, caring for wildlife and the natural environment.

📷 CCM in the Diocese of Kagera, Tanzania, has resulted in sustainable agriculture methods being promoted. Photo: Justin Nyamoga/Tearfund



CCM IN TANZANIA

In a recent impact evaluation of CCM in Tanzania, interviewees said that they have been seriously affected by the changes in weather patterns. One man explained: *'Previously we could depend on the rain pattern when planting, but environmental changes have led to a poor rain pattern. It can rain in one place for two days when it remains very dry in the next village.'*

Despite the resulting hardship of poor harvests, many have adapted their farming practices to become more resilient and are thankful that the church has worked with their communities to respond to climate change. *'We are not sat doing nothing, because we have to find other alternatives.'* They also said that their overall well-being had improved in the last year, and referred to the church, improved relationships, CCM and their faith as reasons for this.

When church and community mobilisation (CCM) leads to better care for the environment, it is a cause for celebration. In Tanzania, CCM led to the promotion of sustainable agriculture methods, which not only benefited the environment, but also led to better incomes and nutrition. In Niger, communities were envisioned and mobilised to plant trees, and to collect and recycle plastic waste to make bricks. In Nepal, CCM led to wastewater collection and better water conservation.

However, some CCM processes are not currently considering or addressing the natural environment. And sadly, unless CCM specifically encourages us to protect and 'do no harm' to the environment, we risk becoming part of the problem.

See Tearfund (2011) *Disasters and the local church: Guidelines for church leaders in disaster-prone areas*
www.learn.tearfund.org/disasters-local-church

A PRAYER FOR OUR WORLD

*Almighty God,
you created the heavens and the earth
and all that is in them,
and you created humankind in your own
image,
and it was very good:
grant us the courage to recognise our
failure to maintain your creation
and by your grace do all that we can to halt
the degradation of our environment,
through Jesus Christ our Lord
who came that we might have life in all its
fullness.
Amen*

Taken from *Season of Creation One* – see www.greenanglicans.org/resources/liturgical



- Has the environment been harmed in your community? Could this have been avoided?
- How can we ensure that the outcomes of CCM do not result in harm to the environment?
- What can the church and community do to reduce the risk of drought, flooding or other disasters that communities face?

CCM AND TECHNICAL INPUT

Sometimes, technical guidance and input is needed to complement church and community mobilisation (CCM), to ensure good practice and prevent unintended harm.

CCM without technical support can lead to projects failing. One community dug 36 wells as a result of CCM, but only four of them yielded water. The other 32 were sadly a huge waste of community time, energy and resources. However, a different community-led water project, supported with appropriate technical input, ensured that wells were located in the right places, and that ongoing operation and maintenance work was planned. The wells built in this project are still in use many years later.

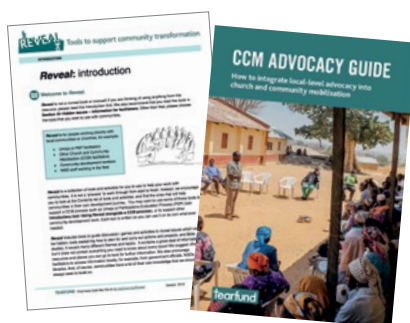
Similarly, strong technical input without community mobilisation can fail. Several years ago, in a small town in western Rwanda, the government wanted to increase banana yields to help people overcome hunger. According to the technical experts, the right solution was to remove the community's old banana trees and plant more productive, younger versions at a greater spacing. However, the community was not consulted. They strongly opposed the move, and would not let the trees be removed, as the bananas were their emergency crop that would still yield some fruit during droughts. They even said: *'If you want to cut down our banana trees, we will hug the trees and you must put your machetes through our bodies first.'*

This 'technically correct' intervention failed. A few years later CCM took place, integrated with technical support on good practice in agriculture. The community made their own decision to plant younger banana trees at greater spacings, which resulted in a dramatic increase in yields of up to 400 per cent! The community had enough for their own needs and also surplus to sell. Where technical input on its own had failed, the combination of community mobilisation and technical input succeeded.



Members of the Tipa Tipa community in Bolivia. Here, CCM advocacy led to a partnership between the municipal authorities and the local church and community. The municipal authorities contributed funds to build a large new water tank and water pipeline network. The church and community also provided funds as well as doing the construction work for free. Photo: Andrew Philip/Tearfund

RESOURCES



Reveal: Tools to support community mobilisation brings these two essential ingredients – community mobilisation and technical support – together. Used alongside CCM, *Reveal* supports the choices and decisions of communities with appropriate technical guidance and good practice learning, so that community-led development has a significantly stronger chance of succeeding. As well as tackling hidden

issues (see page 13), *Reveal* includes information and good practice guides for planning and carrying out projects once a community has decided what action it wants to take.

For more information, please visit www.tearfund.org/Reveal or email reveal@tearfund.org

CCM advocacy guide: How to integrate local-level advocacy into church and community mobilisation. In a number of countries, Tearfund partners have been integrating local-level advocacy into CCM. As a result, they have seen communities access local government funding, which has paid for services such as health clinics and schools, with significant impact.

For more information and resources please visit www.tearfund.org/ccmadvocacy



- How can a church ensure it is carrying out good practice and preventing unintended harm?
- When in CCM is it appropriate to give or receive technical advice on a specific issue?
- Could your community access useful support or resources from the local government?

MEASURING IMPACT

Measuring impact is an important part of church and community mobilisation (CCM). It helps to ensure that we are doing things well, responding effectively to the needs identified, and preventing unintended harm from our actions.

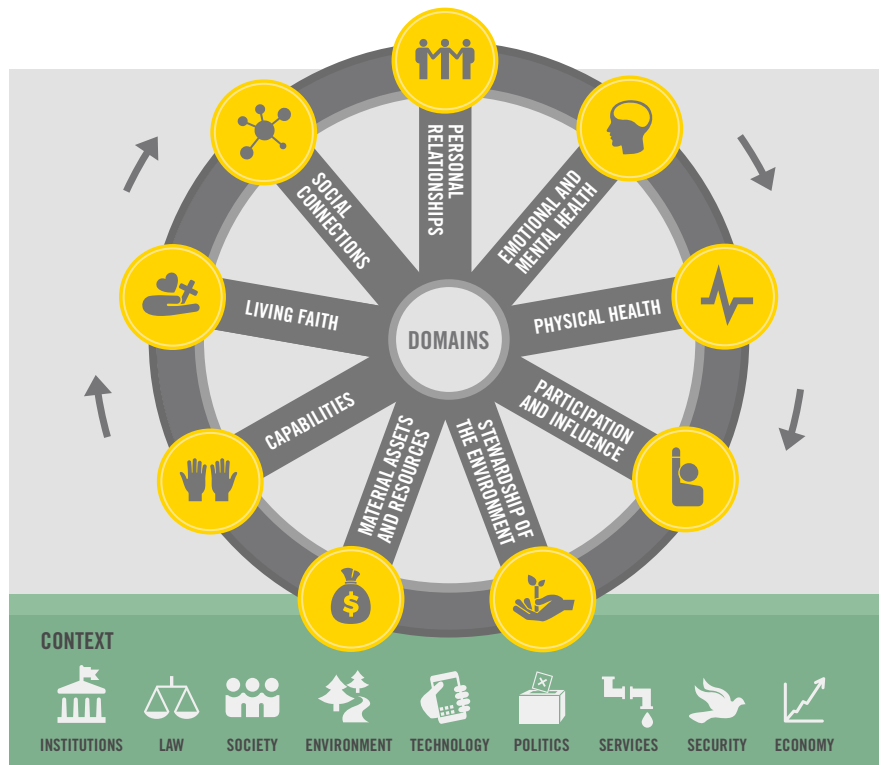
When we share about what has worked well and what hasn't, we can help others to learn from our experience. And we too can learn from hearing about other people's experiences as they measure their impact and effectiveness.

Tearfund's *Learning and Impact Guide to Holistic Transformation* (the Light Wheel) is one resource that can help us measure impact, learn from our mistakes and improve what is being done.

The Light Wheel has nine 'spokes', each of which represents different aspects of what it means to flourish. These include spiritual, social, economic and physical well-being. All of these areas are connected. And each individual and community is affected by the context they live in – the economy, laws, environment etc – as the image shows.

USING THE LIGHT WHEEL

The Light Wheel can be used at different stages of CCM. During the church description stage, it can help a church to identify areas where it is strong and weak in its ability to mobilise its members and the community. It is different from the church holistic health check (page 4), which is only for use inside the church to assess how well the church is fulfilling its specific purpose or mission. The Light Wheel can help the church and community to understand their situation holistically and ensure that important or uncomfortable areas are not overlooked. When gathering information, it can highlight areas that may require deeper analysis or



reflection, and the data gathered can provide a helpful baseline from which progress can be measured. It can also help to establish priorities and set goals. Repeating the Light Wheel assessments at regular intervals allows communities to see and celebrate the impact that has been achieved, and identify areas where more progress is needed.

In Mozambique, the Light Wheel was used to help local churches consider the impact they were having in their communities across the nine Light Wheel spokes. This allowed them to discuss issues that they might otherwise have avoided or missed and helped them identify key areas that they were not yet addressing.

'The Light Wheel allows local churches and the denomination to hold a mirror to themselves through scoring themselves on nine key issues. These areas reflect the total life of an individual, a family, a church or a community. My experience was to see the beauty of seven local churches evaluating themselves and eventually evaluating their denomination.'
Earnest Maswera, Tearfund's Country Representative for Mozambique

For more information on the Light Wheel, and how it can be used alongside CCM, please visit www.learn.tearfund.org/lightwheel or email lightwheel.support@tearfund.org



- What are the risks when we do not measure and evaluate our CCM work?
- How are you measuring the impact of CCM? What could you do differently?

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Tearfund partners with the local church to empower communities to lift themselves out of poverty, live transformed lives and reach their God-given potential.

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