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# **New Zealand Church Initiatives for International Development: A taxonomy and assessment framework**

A thesis presented in partial fulfilment of the requirements for the Degree of  
Master of Philosophy in International Development at Massey University,  
Palmerston North, New Zealand

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This thesis is dedicated to:

**Dad.**

*For coming on the journey with me.*



# Abstract

Individuals, groups and organisations are increasingly feeling compelled to take action and become personally involved in the field of development cooperation in an attempt to alleviate poverty and improve the lives of the poor. One such do-it-yourself phenomenon that has been observed in New Zealand involves the Christian church.

A grey area has emerged where development activities are now carried out by churches which are amateurs in the field. These initiatives are run by pastors and congregation members acting on the teachings of the Christian faith but with little understanding of the complexities of poverty or development. The altruistic and often selfless intentions of those involved in such initiatives are commendable. But are these do-it-yourself solutions to complex issues of poverty and development really achieving what they say they are? If these initiatives were tested to determine their level of effectiveness, what would the results be?

Motivated by these observations and questions, this thesis seeks to explore this emerging phenomenon. It asks, what does it look like? How might it be defined? Is it effective? This thesis calls the phenomenon *Church Initiatives for International Development* ("CIID"). It argues that CIID is conducted by new development actors and situates CIID in relation to current trends within the industry: the emergence of a fourth channel of development cooperation and the role of religion in development. CIID is compared to current actors in international development, specifically citizen-led initiatives and faith-based initiatives to demonstrate its similarities and differences.

A taxonomy outlining the different types of CIID is presented which provides insight into the range of forms that CIID takes. The research also explores how the effectiveness of CIID might be understood. To achieve this, an assessment framework consisting of eight criteria was created drawing upon mainstream and alternative approaches to effectiveness. This framework was then tested through in-depth interviews with six CIID case studies from donor churches in New Zealand.

By analysing information from the in-depth interviews with donor churches, the study concludes that CIID is more effective across the criteria of *local ownership & participation, collaboration, relationship* and *partnership*, and less effective in the areas of *accountability, measuring success, holistic well-being* and *attitudes and knowledge*. The research also reveals that CIID is typically more effective when a development organisation is involved in a partnership with a church that is implementing CIID.

The findings on the emerging field of CIID that this thesis presents contribute further insight into the nature of do-it-yourself development initiatives in the fourth channel and the role that NZ churches are playing in international development.

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# Abbreviations

CI	Citizen Initiative
CIID	Church Initiative for International Development
FBO	Faith-based Organisation
NGO	Non-Governmental Organisation
ODA	Official Development Assistance
OECD	Organisation for Economic Cooperation and Development
PI	Private Initiative
NZ	New Zealand
RNGO	Religious Non-Governmental Organisation
The Paris Declaration	The Paris Declaration of Aid Effectiveness

# Chapter One

## Do-it-yourself development

### Introduction

*“Everybody talks so easily about improving the world [...]. Look, if you want to become a lawyer you have to study law. Pure logic. And those who want to cure people also need a proper education. Naturally. But improving the world? Obviously, anybody can do that. And that is dangerous nonsense: if I have learnt anything then it is that improving the world is a science on its own [...]. Improving the world can sometimes best be left to professionals.” (Van Kleef, quoted in Schulpen, 2007, p4)*

The mentality described by Van Kleef has contributed to a trend whereby individuals, groups and organisations feel compelled to take action and become personally involved in improving the world, or in other words, to participate in the field of international development (Schulpen, 2007). In my lifetime of church attendance, I have observed a similar trend occurring in Christian churches<sup>1</sup> across New Zealand. Evangelical Western churches have a long history of working with the poor in developing countries particularly through the sending of missionaries. However, from my observation, the mission work undertaken by New Zealand Christian churches in the global South has evolved from sending and supporting missionaries who primarily evangelise to also undertaking initiatives that focus on alleviating poverty and improving the lives of the poor. Although the precise timing of this evolution is unclear, through this shift, the work of churches has developed similarities to the field of development cooperation. However, churches are amateurs in the field: these initiatives are run by pastors and congregation members acting on the teachings of the Christian faith but with little understanding of the complexities of poverty and development.

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<sup>1</sup> In this report, “church” refers to the pentecostal and evangelical demoninations of the Christian faith as these are the churches which I have attended and they are the types of church selected as case studies for this research.

Before embarking on this research I had seen churches form partnerships with a local church in a developing country in order to resource the local church to expand its capacity, build facilities and run community programmes. I had seen churches partner with local community organisations in developing countries to build wells, toilets, houses and schools in communities. I had seen New Zealand churches create their own charitable organisations in New Zealand to conduct projects across the developing world, and I had seen development organisations formed in developing countries by New Zealand churches to conduct local programmes.

I had also observed that many of these projects were small-scale, straightforward, focused on achieving concrete outcomes in a set timeframe and usually carried out by New Zealand congregation members on a short-term trip to the project location. Project success seemed to be measured by the achievement of the tangible outcome: houses complete, toilets installed, wells functioning. There did not appear to be a robust project vetting process as projects were committed to on the basis of relationship – someone knew someone in need so assistance was given.

The altruistic and often selfless intentions of those involved in such initiatives are commendable. But, I was concerned about whether these do-it-yourself solutions to complex issues of poverty and development were really achieving what they said they were. If these initiatives were tested to determine their level of effectiveness, what would the results be? Motivated by these questions and as-yet-unsubstantiated observations, this thesis seeks to explore this trend: does this phenomenon I've observed really exist, and if so, what does it look like? How might it be defined? Is it effective?

This thesis calls the phenomenon *Church Initiatives for International Development* ("CIID"). CIID<sup>2</sup> refers to development initiatives based out of Western Christian churches which directly involve congregation members in improving living standards in the global South and which, in doing so, allow members to enact specific teachings of Christianity.

## 1.1 Rationale

CIID appears to be an un-researched phenomenon in New Zealand and internationally. Possessing distinct characteristics, this thesis argues it is not covered by existing classifications of development. Indeed, previously it may not have been considered development; however, changes within the development sector over the past several decades have pathed the way for new development actors

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<sup>2</sup> CIID does not refer to a church, rather CIID is an initiative that takes place under the auspices of a church as a result of certain beliefs and in which a church may or may not be the primary actor. CIID is the development activity; the church is the actor.

and approaches to be considered and researched. I believe CIID and its actors inhabit this new space and what once was considered purely the domain of the church can now be considered development.

Since the turn of the millennium, a new model of development cooperation has been established (Gore, 2013; Mawdsley et al., 2014; Sjostedt, 2013). One factor contributing to the new model was the perceived failure of the previous fifty years of development efforts to alleviate poverty (Sjostedt, 2013). The model of Official Development Assistance and economic reform shifted towards an agenda focused on poverty alleviation and aimed at delivering measurable results (Gore, 2013). New actors are now present in development cooperation, and both new and old actors are adopting new approaches and practices of development (Gore, 2013; Desai & Potter, 2008; Richey & Ponte, 2014; Willis, 2011).

Two trends have collided in this new setting to create an environment in which CIID can be investigated as a new development phenomenon. Firstly, the socialisation of development cooperation<sup>3</sup> has resulted in the emergence of a fourth channel of development cooperation. Unlike the multilateral, bilateral and civilateral channels of development, the fourth channel is made up of non-specialist organisations and individuals undertaking development activities (Develtere & De Bruyn, 2009; Pollet et al., 2014). Secondly, it is now widely accepted that religion and faith can play a constructive role in development initiatives (Clarke, 2008; Deneulin & Radoki, 2011; Jones & Peterson, 2011). This shift legitimizes the role of the church in development: poverty is now viewed as multidimensional and the importance of religion in many people's lives can no longer be ignored (Deneulin & Radoki, 2011).

Schulpen (2007), one of the leading authors on the trend of non-professional actors becoming involved in development cooperation, has grappled with whether or not this phenomenon should be classified as development work and therefore assessed as such. As the researcher, I have wrestled with this question for the duration of my research. Throughout the research process, I have kept returning to a quote by Schulpen (2007) which was a significant instigator for this research. Schulpen (2007) argues that any actor undertaking work which "considers the lives of other people in contributing to a better world" has a "social and human obligation to accountability" (Schulpen, 2007 in Westra, 2008, p18). This argument places the focus on the need for accountability in CIID that results from the fact that CIID engages in the lives of people. The argument provides strong justification for examining the effectiveness of CIID, irrespective of whether it seeks development outcomes. It is an activity intervening in the lives of others; therefore, it has a moral responsibility to ensure at the very least, it is not causing harm.

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<sup>3</sup> According to Schulpen (2007) and Kinsbergen (2014) the socialisation of development cooperation is "understood as the 'process of broadening and deepening the active involvement of people and groups in development issues'" (Schulpen, 2007, p51).

This thesis proposes that CIID is a new phenomenon in the fourth channel of development cooperation. It appears that minimal research has been conducted specifically targeting fourth channel actors in New Zealand, and that significant scope for exploration in this area therefore exists.

## 1.2 Research aim & objectives

This research aims to answer the following questions:

How can CIID be defined, what forms does it take and how can its effectiveness be explored from the New Zealand donor-church perspective?

Under this aim, three objectives were identified:

**Objective 1:** Explore current trends and actors in international development to ascertain whether CIID is a new development phenomenon.

**Objective 2:** Investigate examples of CIID in order to form an initial definition and taxonomy.

**Objective 3:** Create and test a framework through which the effectiveness of CIID can be assessed from the New Zealand donor-church perspective.

It is important to note that, although critical at times and investigative in nature, this research isn't intended to 'name and shame' CIID actors or to condemn the initiatives; rather, it is an attempt to promote best practice within CIID and to provide constructive insight into areas of CIID which may hinder effectiveness. The study seeks to provide insight into an emerging development player. It reveals how much remains unknown about CIID which, when discovered, might lead to a greater understanding of this new phenomenon.

## 1.3 Structure of thesis

This thesis is made up of seven chapters:

**Chapter 1:** introduces the area of research, outlines the rationale for the research, articulates the research aim and objectives and sets out the structure of the thesis.

**Chapter 2:** outlines the philosophical standpoint of this research project and the methodological approach chosen. This methodological discussion is situated at the opening of the thesis due to the interactive process that took place between literature review and analysis and primary data collection. The chapter discusses the ethical considerations of the research including the author's positionality as well as the research process and methods. Finally, it explains the data analysis process.

**Chapter 3:** explores literature and aims to build the case for understanding CIID as a development phenomenon. The first section of the chapter provides an overview of the

changing approaches to development mentioned above and then explores two specific trends which are of particular relevance to CIID. The second section of this chapter examines the claim that CIID is not covered by existing classifications of development. As the chapter concludes, CIID is conceptualised, defined and a preliminary taxonomy is proposed.

**Chapter 4:** turns its attention to the concept of effectiveness within development cooperation. The first section of this chapter explores whether CIID should be assessed as a development or whether a different approach is required. The conclusion reached is that CIID can be assessed as a development. Following this a discussion takes place around mainstream and alternative approaches to assessing development effectiveness which can inform the creation of an effectiveness framework for CIID. The third section of this chapter explores issues of effectiveness in relation to fourth channel actors, and of faith in relation to development, with the assumption that these issues will inform the creation of a framework for assessing the effectiveness of CIID. At the conclusion of this chapter, the effectiveness framework for assessing CIID from the New Zealand church perspective is presented and discussed.

**Chapter 5:** presents the findings of the thesis. The case studies involved in the effectiveness framework test, and the findings from the test, are presented. Findings are presented in abbreviated table format followed by a commentary on each criterion.

**Chapter 6:** discusses the key findings from the thesis in relation to the research objectives. The findings from the effectiveness framework test are discussed in relation to the criteria of the framework and with reference to the literature that informed the effectiveness framework. Preliminary conclusions as to the degree of effectiveness of CIID across the eight criteria in the framework are drawn.

**Chapter 7:** concludes the thesis by reflecting on the research process and articulating the key contributions which have arisen from the study. This chapter also discusses the limitations of this thesis and recommends areas of future research based off the findings of the thesis.



# Chapter Two

## Research methodology

### Introduction

The research process is influenced by different ways of understanding the world and knowledge (O’Leary, 2009). Therefore, it is important to explore the philosophical underpinnings of this thesis. In order to do this, I firstly discuss the social constructivism/interpretivism and qualitative approaches informing this thesis. I then outline the ethical implications of the study and the measures put in place to mitigate any risks. The research process is then discussed in a narrative format outlining the research journey. This section includes a discussion of how the research worked in practice. Following this, I outline the data analysis procedures and discuss limitations.

Due to the degree to which preliminary data collection interacted with the literature review process (Chapters Three and Four), this methodology chapter is being located up front in the thesis.

### 2.1 Theory & approach

The research philosophy informing this study is social constructivism /interpretivism. This is an approach that understands meaning and knowledge as something that is “constructed through interactions with people, rather than having a separate existence” (Robson, 2011, p24; Snape & Spencer, 2003). In other words, knowledge is “constructed by human beings as they interact and engage in interpretation” of their world (O’Leary, 2009, p7). Accordingly, this research focuses on interpreting the perceptions of individual participants from New Zealand churches in order to create an understanding of what CIIS is and the degree to which their CIID is effective (Robson, 2011).

Social constructionism/interpretivism is one of the philosophical viewpoints underpinning the qualitative paradigm – the chosen approach for this research project (O’Leary, 2009). Holloway and Wheeler (1996) suggest that “qualitative research is based on the belief that knowledge is socially

constructed... [B]oth the researchers and the people they research have their own values and realities, therefore multiple realities exist” (p1). Based on social constructivism assumptions, qualitative research appreciates the subjectivity of the researcher and participants, as opposed to seeking objectivity, and investigates multiple perspectives and realities in relation to the research area (O’Leary, 2009). Qualitative research also values deeper understanding over quantity, in order to understand individual perspectives (O’Leary, 2009). This is why in-depth interviews are the method used to gain information from the New Zealand churches and to interpret the likely effectiveness of the CIID. The use of several in-depth interviews for each case study allows for the inclusion of a variety of perspectives from individuals within one church.

The aim of qualitative research is to “create new understandings by exploring and interpreting complex data” (O’Leary, 2009, p299). Qualitative research begins with questions and curiosity. The initial motivation for undertaking this research into CIID lay in a curiosity that had grown from observing the phenomenon. According to Robson (2011) and Rossman and Rallis (2012), theory and ideas emerge and new knowledge is created through qualitative data collection and analysis. A qualitative approach is appropriate where not much information exists about a phenomenon or where it is ill-defined (Snape & Spencer, 2003 in Ritchie & Lewis, eds). It aims to “produce theory rather than test it” (Stewart-Withers et al., 2014, p59). As a result, qualitative research involves deriving a theoretical framework from data rather than starting from a predetermined position (Snape & Spencer, 2003). In line with this, initial investigations of CIID suggested that little or no research had been previously undertaken into this area from an international development perspective. Accordingly, the aim of this research is to create new understandings of CIID and to derive theories about the phenomenon.

## **2.2 Ethical issues**

According to O’Leary (2009), a researcher has an ethical responsibility in the research process with regards to the production of knowledge and also to preserve the rights and well-being of those individuals involved in the research. This thesis aims to produce knowledge which draws from an examination of agencies implementing CIID and researches its effectiveness.

### **Positionality**

Social constructivism research acknowledges the centrality of the researcher in the research process and the fact that the researcher influences and impacts on the research process (Snape & Spencer, 2003).

*“The human element of qualitative inquiry is both its strength and weakness – its strength in allowing human insight and experience to blossom into new understandings and ways of seeing the world, its potential weakness in being so heavily dependent on*

*the inquirers skill, training, intellect, discipline and creativity. Because the researcher is the instrument of qualitative inquiry, the quality of the result depends heavily on the qualities of that human being"*

*(Patton, 2002, p513 as cited by Stewart-Withers et al. 2014)*

This quote from Patton emphasises how central the researcher is to a research process. Consequently, it is important to acknowledge the author's positionality. I have both a personal and an academic motivation for pursuing this area of research. As a Christian, I have attended church throughout my life. It is this lifetime of church attendance that first sparked my interest in learning more about the work that churches do overseas. Upon commencing my study of International Development, I became aware that there may be an area of crossover between international development and the work of New Zealand churches overseas. I also work for Tearfund, a Christian development organisation in New Zealand. During my time with Tearfund I became increasingly aware of the growing trend of churches engaging in development. A desire to explore this crossover and grey area provided the motivation to research this subject.

As a Christian, I understand why many churches engage with poor people in developing countries – it stems from the teachings of Jesus to care for the poor, the widows and the orphans. I believe these teachings have formed the motivation for churches' historical involvement in working with the poor and I think churches will continue seek to engage with the poor in developing countries. If a greater understanding of the crossover between church initiatives and international development can be gained, then the effectiveness of CIID may be increased: if churches are always going to engage in work overseas, then it is desirable that they be as effective as possible. From the perspective of a student of International Development, I can see that there may be areas in which actors doing CIID may not operate effectively.

I am aware of potential conflicts of interest which may occur during the course of this research. Due to previous employment involving contact with many churches, I am well-known to many individual churches and church networks. Consequently, the desire was to select churches for this study with which I had minimal personal connection to reduce any personal bias. Furthermore, I acknowledge and am aware of any subjectivity that may occur as a result of my personal Christian beliefs. However, I am not solely approaching this research through a Christian worldview, I also have a grounding in development studies which provides balance to my approach. I also hope that my Christian beliefs, would work to my advantage in providing a shared understanding with the research participants. In practice, this was true and my Christian beliefs served to build trust and allowed participants to be honest in their communications. I also understood the language and culture of churches in New Zealand, which worked in my favour. The Christian world in New Zealand is small – most interviews

started with questions around what churches I have been to, which immediately allowed the research participant to position me on the denominational scale and establish mutual connections and common ground.

### **Ethical consent process**

The ethics of this research endeavour were guided by the Massey University ethics process. Firstly, guided by the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants, an in-house ethics application was submitted to the International Development Studies department. This application involved analysing and posing solutions to ethical issues related to the proposed research area. The major issues discussed in the application were how to manage potential conflicts of interest, ensure appropriate consent was gained and protect participants and information. Following this, a low risk notification was submitted to Massey University Human Ethics Committee. Finally, a further level of consent was obtained from individual research participants.

According to Banks & Scheyvens (2014), informed consent is critical to ethical research. In the process of this research, participants and potential participants were kept informed throughout. An information sheet (Appendix 3) provided introductory information about the research area. During initial eligibility meetings to ascertain whether a church's activities fitted within the scope of this research, the motivation behind the research was shared and the opportunity was provided to ask questions. Following this, a period of time was allowed for participants to obtain the required permissions to participate in the research from other church members or relevant individuals. During the interview stage, the motivation behind the research was shared with any new participants not involved in the eligibility phase. Written consent was obtained from all participants prior to interviews for audio recording (Appendix 2).

Informed consent also "serves to protect the identities and privacy of participants" (Rossman & Rallis, 2003, p74). During the eligibility stage, churches were given the option to participate anonymously in the study. This meant that names and identifying information were not used in research documentation (Rossman & Rallis, 2003). Due to the sensitivity of the information being disclosed, some churches opted for this from the start whereas other churches preferred to see how their church was represented in the findings prior to making a decision. However, after analysing the data from in-depth interviews, as the researcher I decided not to disclose the names of any of the case studies so as to ensure no participants were negatively affected by their involvement in the research. Similarly, individual participants were assured of the confidentiality of their interviews. Providing confidentiality in this way served two functions: ethical and practical (Olsen, 2003). Firstly, respect was given to the participant by allowing them to have control over personal information and protecting themselves.

Secondly, by assuring confidentiality, I created an environment where private information critical to the research could be shared (Olsen, 2003).

According to Holloway and Wheeler (1996), informed consent can be problematic during qualitative research and needs to be revisited throughout the process: “the nature of qualitative research is its flexibility, the use of unexpected ideas which arise during data collection and the prompts that are allowed during interviews” (p43). Consequently, Holloway and Wheeler suggest that “informed consent is not a once-and-forever permission but an ongoing process of informed participation” (p43). As discussed above, the scope and path of this research shifted after primary research had commenced. To maintain the integrity of the informed consent already gained, the new research scope was explained to participants to clarify the new direction.

### **Empowering participants**

Banks & Scheyvens (2014) discuss the importance of research being an empowering experience for participants. This concept informed both the research process and the presentation of research findings. During the research process, interviews with participants were conducted in a manner whereby the experience was a reflective exercise and a self-evaluation tool which left participants feeling that they had gained new insight or perspective on their church’s work overseas, rather than simply sharing information. This was achieved through the construction of interview questions and also by allowing space in interviews to investigate areas or to pursue questions initiated by the participant. Emphasis was placed on the fact that the researcher and participant were going on a joint journey of discovery and learning with respect to the work of the church.

The findings of the research were also structured to reflect the motivation of the research discussed above: that churches will always engage in work overseas, so the more effective this can be, the better off everyone will be. As well as being made available in thesis form, research findings have been crafted into a report to participants (Appendix 6). Although some research findings were negative, care was taken when communicating these results back to church participants in order both to preserve relationships and to retain the integrity of the results. For example, one case study in particular has mainly negative results therefore the Report to Participants was personally delivered to the church and time taken to explain the outcomes.

## **2.3 Research process & methods**

The research process was an evolving, shifting progression of ideas. As a first-time researcher without any first-hand experience of how the research process moves between “testing emergent theories and collecting data” (Bryman, 2001 p269 as cited by Snape & Spencer, 2003 p49), this experience was unexpected.

The research process took place in three stages (see Fig. 1). Stage 1 involved literature review and preliminary data collection which were required for the completion of objective 1. Stage 2 worked towards objectives 2 and 3 and was comprised of the creation of the CIID definition, taxonomy and effectiveness framework. Finally, stage 3 completed objectives 2 and 3 and involved primary data collection and analysis. Aspects of the research process are discussed under the headings below.

### **Selection of participants**

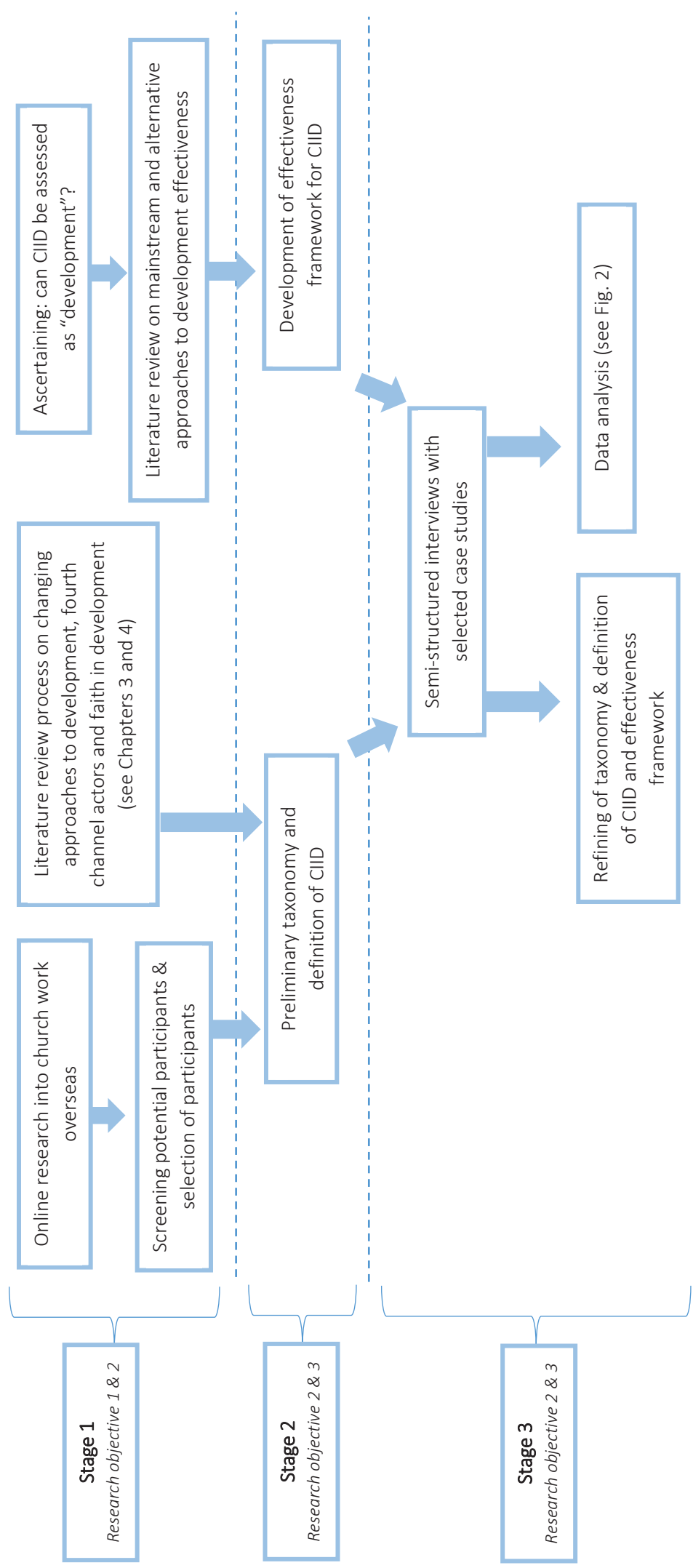
The main denominations investigated for this research were independent pentecostal, Open Brethren, Baptist and non-denominational evangelical churches. Data were collected through exploring approximately 50 church websites, making phone calls to 30 churches and organizing face-to-face meetings with 10 churches. Churches were selected somewhat randomly from the Auckland and Waikato regions through directories and through word-of-mouth recommendations from acquaintances who knew of churches that were undertaking projects that might be of relevance to the research.

### **Semi-structured interviews**

The decision was made to undertake semi-structured interview due to their flexible nature. In practice, this decision was worthwhile, as many interviews required flexibility. I went into each interview with a series of questions; however, despite covering set areas, the questions were open-ended and every effort was made to ensure the interview retained a conversational tone rather than focusing on information extraction as its sole purpose (Legard et al., 2003). According to Snape and Spencer (2003), this type of data collection is “interactive and developmental which allows for issues that emerge along the way to be explored” (p5). This will assist in exploring common themes or unexpected comments.

The priority in all interviews was to put the interviewee at ease and to ensure they had the freedom to share the information they felt was important, whilst ensuring that answers to key questions were obtained. This allowed for a balance between flexibility and consistency (Holloway & Wheeler, 1996). Achieving this balance included adapting the interview style. For example, some interviewees were happy to talk freely; in fact, at times it was difficult to interject with questions or comments to ensure

**Figure 1: Research process**



the discussion remained on track. In these cases, in order to operate within the constraints of the interview time set due to my work commitments, fewer questions from the planned list were asked. However, the required information could still be deduced from the flow of discussion which had taken place. Other interviewees were less forthright with information, which resulted in the prepared questions being used in their entirety in order to maintain a flow of discussion.

Originally, initial data collection planning included document analysis as a measure to complement the in-depth interview and subsequent analysis. However, once data collection commenced, it became clear that the anticipated document analysis would be difficult to achieve due to the scarcity of written records and information available from some case studies. The majority of case studies did not have the anticipated planning and review documentation. Furthermore, a portion of case studies also did not have any formal reporting documentation available. As a result, the decision was made to not undertake document analysis for any of the case studies – even those which did possess documentation – in order to ensure the same research process was applied to all participating churches.

### **Flexible research design**

After analysis and reflection on the initial findings from the literature and preliminary data collection, it was necessary to reshape the research question and objectives guiding the project. This highlighted my initial lack of knowledge about CIID. The words of Robson (2011) reassured me that such changes were natural for a qualitative research investigation: “the design of the research emerges as the research is carried out and is flexible throughout the whole process” (p19). Snape and Spencer (2003) support this process: “without setting up a hypothesis prior to the study, the researchers collect the first data in the field and start to analyse them at the same time. They then develop tentative working propositions which are reformulated and modified in subsequent data collection” (p9). Rossman and Rallis (2012) also describe how “qualitative researchers are central to the process, continually making choices, testing assumptions and reshaping their questions” (p5).

### **Developing the taxonomy**

The formation of the definition of CIID and the taxonomy, which were the first new findings of the project, were the result of interaction between the initial data collection mentioned above and analysis as described above (Robson, 2011; Rossman & Rallis, 2012; Snape & Spencer, 2003). According to Snape & Spencer (2003), “being open to emerging concepts and ideas is where potential exists to produce classifications and typologies” (p5). Accordingly, initial ideas about what constituted CIID and differences in how it took place were tested through further data collection. As a result, modifications



to working propositions of a taxonomy took place. This cycle was repeated until a definition and taxonomy were produced that were an appropriate reflection of what was being observed about CIID.

### **Formation and testing of effectiveness framework**

The creation of the framework to assess the effectiveness of CIID was also created out of interaction between initial data collection and literature review. Chapter Four outlines the process of combining different ideas about development effectiveness during the literature analysis. Interaction with the literature was taking place concurrently with initial data collection. Comments made by participants in this data collection, as well as my own observations and reflections, contributed to the selection of the final criteria for the effectiveness framework.

The final objective of the research was to conduct preliminary testing of the effectiveness framework with one from each of the six different types of CIID identified. Each of the churches selected to participate in this aspect of the research had undergone an eligibility test in advance. In order to gauge eligibility, a conversation took place via phone or in person to ascertain whether or not the church's project conformed to the definition of CIID. These eligibility conversations were part of the data collection process that informed the definition and typology of CIID. Once eligibility criteria had been met, the church representative was provided with time to gain the necessary permissions to participate in the research from the church and potential interviewees.

The effectiveness framework was tested with the six selected CIID case studies by conducting in-depth, semi-structured interviews with specific individuals from each church to gain multiple perspectives on the initiative. The aim was to interview the pastor (or equivalent) and one or two other individuals involved in the CIID (for example, a relationship manager, an individual who had volunteered technical expertise or an individual who had regularly travelled to visit the CIID). The interviews took place in settings that were chosen by the participants and were natural and familiar settings (Robson, 2011). Talking to people in this manner allowed me "to grasp their point of view" (Legard et al., 2003, p138). The interview questions were designed with the effectiveness framework in mind. It was important to ask questions related to each of the eight criteria because, in order to test the framework, I was looking for evidence or absence of each criteria.

## **2.4 Data processing**

Processing of the data from the in-depth interviews happened in two stages. Figure 2 (p26) provides detail of the steps included in each stage. Stage A of data analysis happened concurrently with data collection. As an interview took place, the data analysis process would begin and, as other interviews took place, that data also entered the analysis process. The result was a variety of data in different

steps of Stage A concurrently. Concurrent handling of data allowed for familiarity with data to be achieved, and for later interviews to be informed by earlier data.

Once all interviews had concluded and data had been analysed up to step 5, Stage B commenced, during which the data began to be handled case by case. The aim of Stage B was to achieve total immersion in the data of one case for the final stages of analysis. During Stage B, findings were inserted into Tables 8-15. As well as this, the familiarity with the overall data which was in place from Stage A allowed common findings for discussion in Chapter 7 to be identified. These common findings were noted down in a printed version of a chart included in Appendix 5.

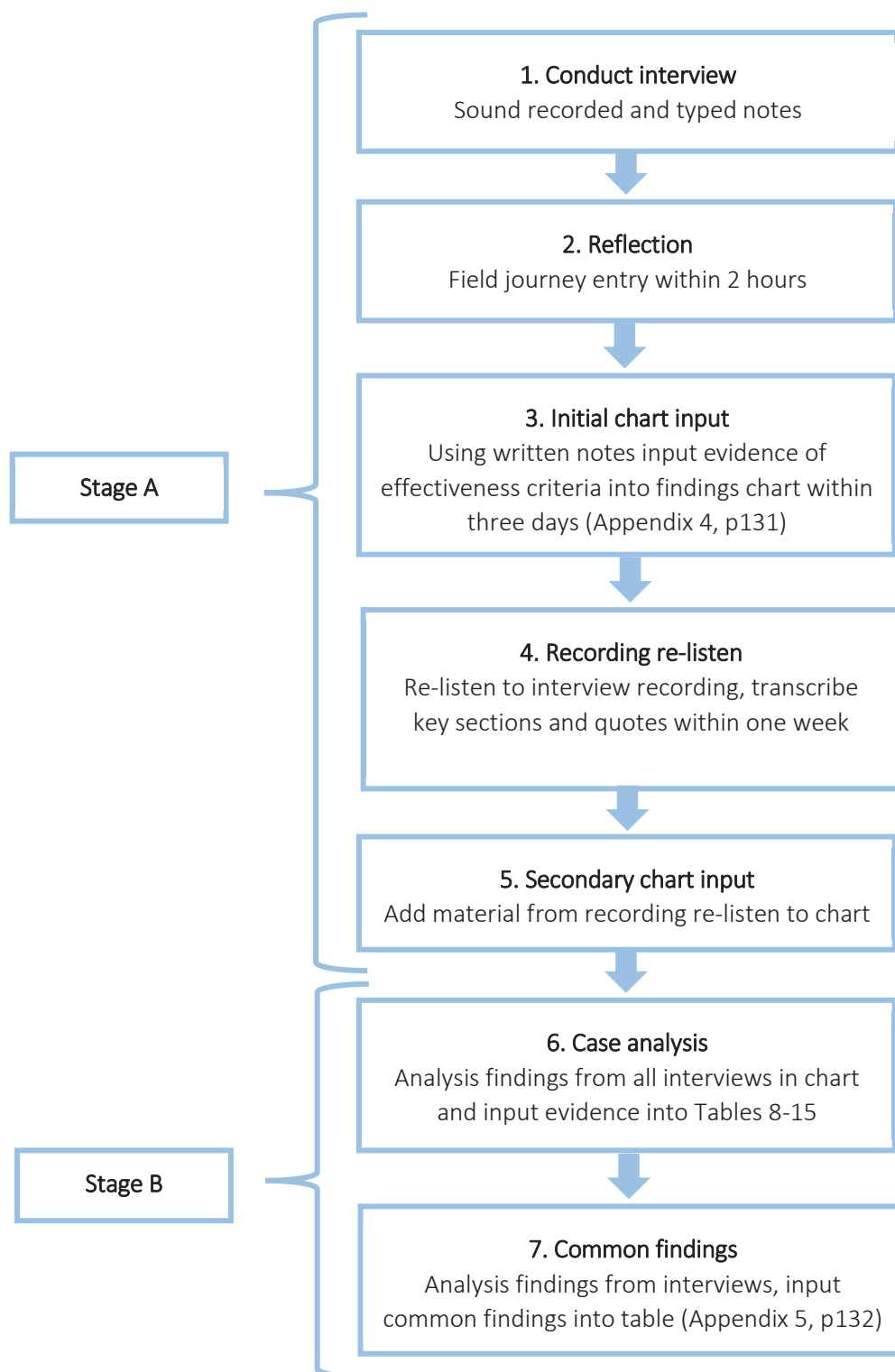
## **2.5 Limitations**

This research is a small study in New Zealand which aims to explore and interpret the donor perspectives on CIID to ascertain its effectiveness. As a consequence, there are a number of limitations to the research (Rossman & Rallis, 2012). The sample size of six case studies is small and is designed to provide an initial insight into the six proposed types of CIID, as opposed to gathering a large range of information which may then be used to make wide-reaching conclusions. It is also limited to evangelical Christian churches. Furthermore, due to lack of availability of documentation for analysis, in-depth interviewing was the only technique used for gathering data. It should also be noted that, in order to achieve a degree of breadth and include six different churches within the limitations of the scope of this thesis, it was decided that only one initiative from each church would be examined. In some cases, the church was involved in numerous CIIDs spanning different types (see Table 4, p48). These limitations suggest that findings from this study are preliminary and its conclusions require further testing. This is valuable in sign-posting areas for future research.

## **Chapter Summary**

This chapter has examined the factors influencing the research process for this thesis. Using a qualitative approach, the thesis hopes to create new understandings of CIID and its effectiveness by interpreting the viewpoints of individuals. The research focuses on understanding how the individual participants from each case study perceive their CIID and analyses the likely effectiveness of each CIID. The multiple perspectives from each case study are compared during data analysis in the belief that this process will create knowledge, in accordance with the social constructionist viewpoint. The chapter acknowledges that the research was an evolving, shifting progression of ideas during which objectives and the research pathway itself were reformed and revisited as the data revealed new, logical courses. Throughout data collection, data were processed and analysed through a structured, time-bound process. The inherent ethical implications of the research are also addressed in the chapter.

**Figure 2: Data analysis procedures**



# Chapter Three

## Where has CIID come from?

### Introduction

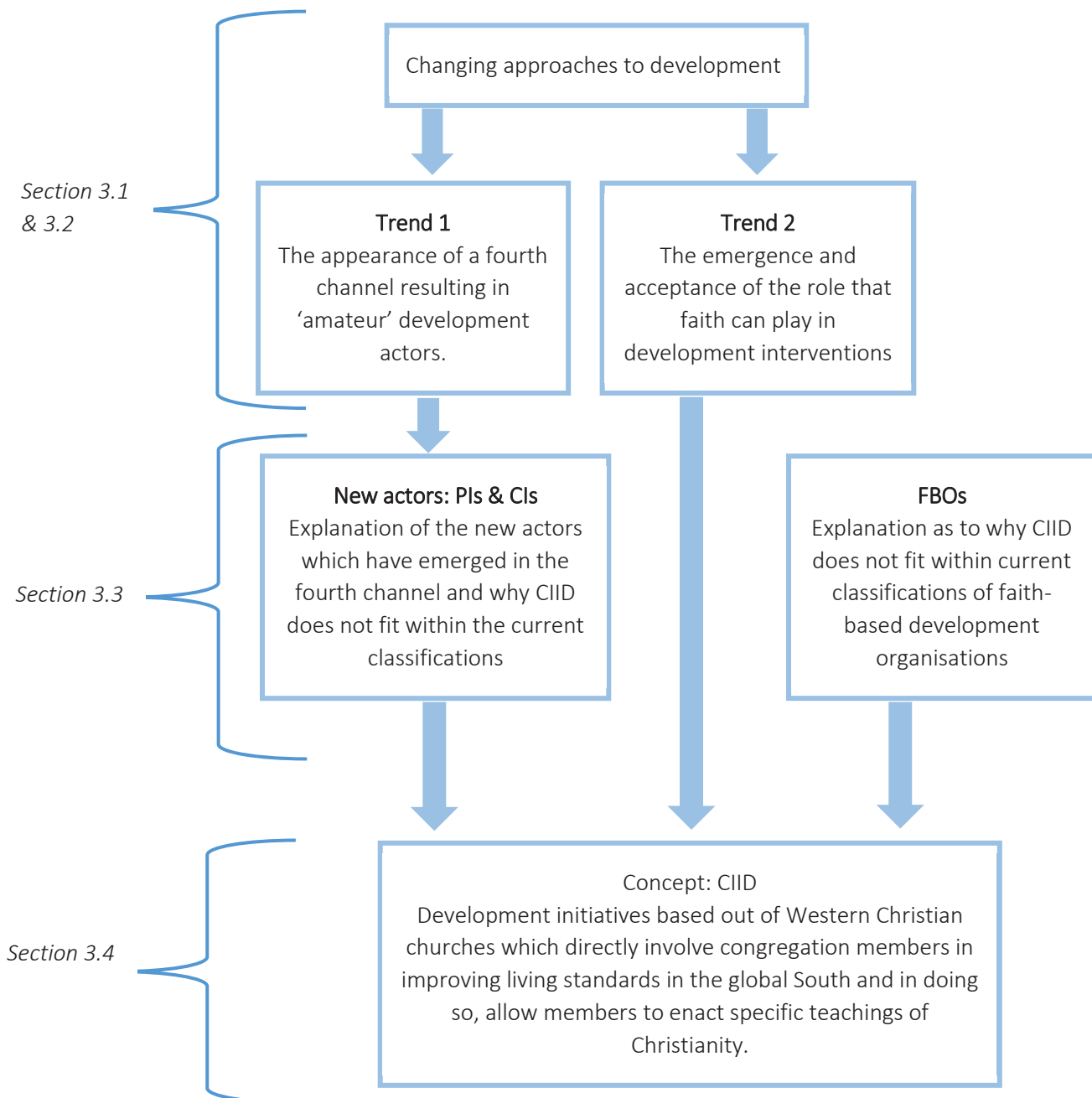
The purpose of this chapter is to understand key trends in international development over the past several decades in order to build context around CIID and explain its emergence as a development actor, rather than simply church mission. The chapter also examines current development actors in order to understand the nature of CIID and to ascertain whether CIID is a new development phenomenon due to its distinct characteristics and sometimes ad hoc nature.

The chapter is in three sections. The first section provides an overview of the changing approaches to development which have taken place over the past two decades and to follow, deeper discussion takes place of two specific trends which are part of the overall changes within the development sector which are particularly relevant to understanding CIID as a development phenomenon.

In the second section of the chapter, I focus on comparing pre-research observations and preliminary data collection observations of CIID with development actors in the fourth channel and with religious development actors. The aim of this discussion is to explain the claim made earlier that CIID is not covered by existing classifications. However, it assumes that, by examining actors which appear to share some characteristics with CIID, valuable insight may be gained into conceptualizing and defining CIID.

In the final section of the chapter, I present a definition and taxonomy for CIID.

**Figure 3: Understanding where CIID has come from**



### 3.1 Changing approaches to development

#### An overview

*“Development cooperation today is set in an increasingly complex and fast-changing global context. International balances of power are shifting, economic prospects are highly uncertain, new development actors are coming to the fore, and the developmental challenges are becoming ever more complex” (Vaes & Huyse, 2014, p9).*

As suggested by Vaes and Huyse (2014), the contemporary global environment in which development cooperation takes place is considerably different to the post-World War Two environment which saw an initial surge in development cooperation (Aid Effectiveness, 2015). The focus of development interventions during this period was on growth and modernisation, with the objective of restoring European economies damaged by the war and halting the spread of communism (Dabelstein & Patton, 2013; Gubser, 2012). This ideology was soon applied to the Third World, offering Western technical solutions to the perceived ‘backwardness’ and poverty observed there (Gubser, 2012). This approach became criticized for being ‘donorship’ where the West offered money and knowledge and established a pattern of donor-country control across the development sphere (Dabelstein & Patton, 2013; Develtere & De Bruyn, 2009).

According to Gubser (2012), the modernisation ideology described above collapsed in the 1960s. Following this, developing countries, many of whom were newly independent, looked to set their own paths for development which did not emulate the West (Gubser, 2012). Despite this, by the 1980s, development cooperation became formalised into ODA, which continued to dictate practices for donors and recipients according to a particular set of norms up until 2000 (Gore, 2013; Vaes & Huyse, 2014). Many ODA policy initiatives aimed to achieve economic growth in developing countries and were strongly influenced by international financial institutions in line with neoliberal economic reforms led by United States President Ronald Reagan and British Prime Minister Margaret Thatcher (Levitt, 2003). As a result of these reforms, development initiatives tended to be designed to facilitate economic growth and alleviate debt by opening Third World countries to global markets (Conway, 2014). The assumption underpinning this ideology was that economic growth would result in poverty alleviation (Levitt, 2003). Multilateral and bilateral aid under this system were usually conditional: aid would be provided to participating governments if neoliberal economic reforms were implemented. This combination of reforms and initiatives often resulted in high social costs, particularly unemployment, and arguably left the development sector in pressing need of change (Sjostedt, 2013).

According to Sjostedt (2013) and Schuurman (2014), the failure of neoliberal economic reforms to enhance development or decrease poverty, the rise of postmodernist critique and discourse on globalisation caused the legitimacy of ODA and traditional approaches to development to be

questioned. It also triggered a move away from a model of development where donors “use money, conditionality and advice to persuade, buy or force developing countries... to implement policies which the donors know the developing countries need” (Gore, 2013, p773). A new model of development cooperation began to be implemented through three processes: the introduction of Poverty Reduction Strategy Papers which were designed to allow for a “country driven approach” to addressing poverty; the formation of the Millennium Development Goals which had a clear focus on poverty alleviation as opposed to economic growth; and the commencement of the OECD High Level Fora on Aid Effectiveness aimed at improving aid effectiveness (Dabelstein & Patton, 2013; Craig & Porter, 2003, p53; Fraser, 2005; Gore, 2013).

As a result of these processes, a new model of development cooperation was articulated. The new approach ensured that donors would “work in partnership with recipients, aligning and harmonizing their financial and technical aid to support the implementation of locally owned country development strategies focused on achieving mutually shared development results” (Gore, 2013, p773). Although many new actors are now active within development cooperation, it should be noted that not all of these actors are completely new: according to Rickey and Ponte (2014), some traditional actors have formed new configurations and are operating in new ways.

Under the new model, development is seen to be wider than achieving economic growth. It “must be regarded as synonymous with enhancing human rights and welfare” (Desai & Potter, 2008, p2). In line with this, development approaches are conscious of inherent power inequalities that occur at local, national and global levels. A wide range of approaches to development have emerged, with emphasis placed on overcoming racial and gender-based inequalities and climate and environmental issues as well as valuing human rights, indigenous knowledge, faith and sustainability (Desai & Potter, 2008; Willis, 2011).

This new approach to development assistance ended the dominance of the traditional approach to ODA, and resulted in continued growth of privately funded development actors (Severino & Ray, 2009). The shift in church mission work overseas, from missionaries to projects observed prior to this research commencing, coupled with the new context of development, marked by new approaches and non-traditional actors, has created the opportunity for CIID to be considered as a new development phenomenon. Therefore, it is important to note that, as this thesis progresses to a point of creating a framework to assess the effectiveness of CIID, it is this context with its new approaches and ideologies that informs the lens through which CIID is assessed.

## 3.2 Two trends influencing CIID

In addition to describing changing approaches to development, it is important to highlight two trends that have taken place within this changing context that are particularly relevant to CIID being considered a new development phenomenon. The two trends are discussed below: firstly, the socialisation of development cooperation resulting in the emergence of a fourth channel of development cooperation, and secondly, a change in the role of religion in development cooperation.

### **The emergence of a fourth channel of development cooperation**

Traditionally, the development cooperation sector has consisted of three main channels. Each channel is inhabited by organisations that exist primarily for the purpose of participating in development cooperation activities (Develtere & De Bruyn, 2009). The first channel is the bilateral aid channel or direct government to government aid. Bilateral aid includes “loans, technical advice and material aid contributed to setting up modern government bodies with efficient departments, national banks, customs services and public utilities” (Develtere & De Bruyn, 2009, p912). Whilst valuable, bilateral aid has also been criticized for being charity-based, paternalistic, influenced by political agendas and prioritizing impressive projects rather than general funding for aid programmes (Balogh, 1967; Davies & Klasen, 2013). However, it should be noted that, in line with the changing approaches to development described earlier in this chapter, bilateral aid is transitioning into forms which place greater emphasis on recipient-country ownership and long-term outcomes, and which include a higher degree of partnership (Koeberle & Stavreski, 2006).

The second channel is the multilateral aid channel of United Nations agencies and other international development institutions such as the International Monetary Fund or the World Bank (Develtere & De Bruyn, 2009). The structure of these complex organisations is “inspired by the joint-stock model of private capitalist corporations, in which member countries are shareholders whose voting powers vary with their relative economic importance” (Boas, 2014). These multilateral organisations have authority and wide experience which can be applied to different contexts. The focus of such organisations is often on the macroeconomic and social policies of recipient countries.

The third channel is the civilateral or NGO channel which “incorporates a very wide range of organisations with diverging ideologies, approaches and areas of intervention” (Develtere & De Bruyn, 2009, p913). Historically, this channel has been a catch-all for any development actor that does not fit within the bilateral or multilateral aid channels (Pollet et al., 2014). Organisations in this channel engage in a variety of activities that include the delivery of aid and relief, community development initiatives, political advocacy and facilitating peoples’ movements (Korten, 1999).



According to Pollet et al. (2014) and Develtere & De Bruyn (2009), over the last decade this third, catch-all classification is “not doing justice to the diversity of the actors concerned” (Pollet et al., 2014, p10). Pollet et al (2014) observe a greater amount of development assistance being provided by non-traditional actors who are still part of the overall aid system. Develtere and De Bruyn (2009) identify a fourth channel that is comprised of non-specialist organisations and individuals which are concerned about development issues in the Third World and which have instigated their own actions (Develtere & Bruyn, 2009). The authors argue that the new, non-specialist, non-traditional actors form a distinct new channel in development cooperation – the fourth channel (Develtere & De Bruyn, 2009). The fourth channel is also identified by Kinsbergen & Schulpen (2011), who refer to it as the philanteral channel.

According to Develtere and De Bruyn (2009), the fourth channel is very heterogeneous – it includes “non-development government departments... trade unions, farmers’ associations, social movements, schools, hospitals, foundations, migrant organisations, companies, sports clubs and groups of friends” (p913). Develtere and De Bruyn (2009) also note that the boundary between the other channels and the fourth channel is flexible – some civilateral channel NGOs start out as fourth channel initiatives – but emphasize that not all fourth channel actors are “embryonic NGOs” (p914).

Kinsbergen and Schulpen (2011) identify a significant distinction between the types of fourth channel actors: those for whom development cooperation is not their core activity and those for whom it is. Therefore, fourth channel organisations do not necessarily come into being solely to participate in development cooperation – they can be organisations which are specialists in another field or profession and which do not rely on development theories to deliver their initiatives (Develtere & De Bruyn, 2009). For example, schools and companies fall into the first category, whilst foundations and private initiatives fall into the second (Kinsbergen & Schulpen, 2011). However, the position of churches is not directly addressed by current literature on fourth channel actors. This absence may be due to the fact that the new phenomenon of CIID has yet to be investigated. This research argues that churches are indeed fourth channel actors, and that they fall into the first category identified by Kinsbergen and Schulpen (2011).

Kinsbergen and Schulpen (Kinsbergen, 2014; Kinsbergen & Schulpen 2011; Schulpen, 2007) attribute the emergence of the fourth channel to the “socialisation of development cooperation... the process whereby private groups or individuals, with widely varying levels of capability, become active within the development field” (Kinsbergen, 2014, p39; Schulpen, 2007, p51). Researchers have identified three factors driving the socialisation of development cooperation and therefore the rise of the fourth sector: the growing individualisation of Western, neoliberal societies; globalisation; and frustration with

traditional development actors (Develtere & Bruyn, 2009; Kinsbergen, 2014; Schulpen, 2007; Valk & Schulpen, 2007; Westra, 2008). Kinsbergen (2014) and Develtere and Bruyn (2009) suggest that the individualisation of Western, neoliberal societies has resulted in societies assuming more responsibilities as governments reform welfare states (Kinsbergen, 2014; Westra, 2008). According to Kinsbergen (2014), this, combined with globalisation, has triggered the fourth channel. Schulpen's (2007) and Westra's (2008) research supports this viewpoint. Additionally, these authors suggest that citizens are personally experiencing a "moral case for aid" through visiting developing countries or being confronted with needs from the developing world through other forms of information which compels them to become personally involved (Schulpen, 2007, p6; Westra, 2008).

Develtere and Bruyn (2009) outline the frustrations associated with the traditional development actors which offer limited forms of engagement – mainly giving or collecting funds – and which are therefore not appealing to activated citizens. This is supported by Kinsbergen (2014), who describes traditional development actors as having "little room for citizens who are motivated to make a more extensive, active contribution to development cooperation." (p42). According to Schulpen (2007), frustration with traditional development actors has resulted in decreases in public trust and confidence. Schulpen (2007) argues that citizens "want to see results, as fast and concrete as possible. And if the established organisations are not capable to answer this call, they will take control themselves" (p6).

The emergence of the fourth channel is relevant to this research it consists of development initiatives not led by traditional development actors, but rather by non-specialist organisations including, according to this thesis, churches such as those involved in CIID. According to Develtere and De Bruyn (2009), Schulpen (2007) and Pollet et al. (2014), these new fourth channel actors are an emerging area of research. It is to this new body of research that this thesis aims to contribute.

## **Faith & Development**

The second trend which has occurred as part of the change and progression in development is the growing interest in the role that faith can play in development. This trend is significant in validating CIID as an area of development research.

Historically, mainstream development thought has given little attention to the interplay between faith and development and the role of religion in the lives of the poor (Bush et al., 2015; Clarke, 2008; Dalton, 2013; Donnelly, 2013; Deneulin & Radoki, 2011; Fountain et al., 2004). The degree to which this is the case is illustrated by Donnelly (2013) whose study finds that no articles were written on religion and development between 1982 and 1998 and by Fountain et al. (2004) who quote a report from the World Faiths Development Dialogue stating "we hope to *start* a debate about the ways in which culture and

spirituality can be taken into account in development process” (p321). However, despite mainstream development shunning the role of faith in development, religion “has had an important and longstanding presence in international development through many different channels, including health care, education, disaster response and peace and reconciliation” (Benham Rennick, 2013). According to Paras (2014) and Fountain et al. (2004), contemporary development cooperation and many current NGOs have their roots in colonial and mission agencies in the nineteenth century. During this time, evangelism and colonial administration activities took place concurrently (Paras, 2014). Subsequently, the post-World War Two period saw the rise of secular development agencies, with secular NGOs replacing church agencies – although Christian NGOs including World Vision and World Relief were also founded during this period. Unlike their predecessors, these Christian NGOs replaced the traditional language of mission with the language of development (Paras, 2014). The presence of religious players in development has continued into the twenty-first century: according to Clarke (2008) in 2000, 50% of education and health services in sub-Saharan Africa were provided by FBOs.

According to Donnelly (2013), one reason why religious actors have been overlooked in the development discourse is “the dominance of modernisation theory and, subsequently, secularisation theories that have permeated Western societies” (p190). The belief associated with this was that “religious institutions, actions and consciousness lose their social significance over time as societies modernize” (Clarke, 2008, p17). Myers (2011) supports this theory, suggesting that the separation between religion and development likely comes from “the belief in the West that the spiritual and material domains of life are separate and unrelated” (p5).

Also contributing to the absence of religion in the mainstream development discourse has been the tendency for the proselytising or missionary activities of religious actors to be indistinguishable from their development activities (Paras, 2014). In addition, religious actors have been criticized for undertaking conservative or exclusionary development interventions (Connor, 2011). Secular development actors and donors view such interventions as problematic and resulting in a number of ethical dilemmas (Jayasinghe, 2006; Jones & Petersen, 2011). This has contributed to the separation of religion and development. As a result, donors have preferred minimal engagement with faith-orientated organisations, and only specialized Christian development agencies, such as Caritas or World Vision, have tended to receive the support of donors (Clarke, 2008).

Since the turn of the millennium, however, there has been “a growing realisation among theorists and development practitioners that ‘religion in whatever form it takes, constitutes a social and political reality’”, with the result that religion has re-emerged in the development discourse (Connor, 2011, p862; Jones & Peterson, 2011; Paras, 2014). Jones and Petersen (2011) attribute this partly to the

fragmentation of development and the opening of the development space to greater participation. Clarke (2008) supports this viewpoint, suggesting that the emergence of a global, transnational society has increased participation in development and led to growth in faith-based activism. These factors are similar to the factors described above which resulted in the emergence of the fourth channel of development cooperation. Donnelly (2013) also identifies the failure of mainstream development to alleviate poverty prior to 2000, together with a move towards using indicators of wellbeing and happiness, as other factors in the increasing relevance of religion in the development sphere.

This increasing acceptance of religion in development is evident in a World Bank study on poverty in the 21<sup>st</sup> century, which revealed that “among economists, cultural anthropologists and sociologists alike there was agreement that any measurement and definition [of poverty] that does not include the religious dimension is inadequate” (Tsele, 2011, p210). According to Tsele (2011) and Deneulin and Radoki (2011), this shift legitimizes the role of the church in development: because poverty is now viewed as complex and multidimensional, the importance of religion in many people’s lives can no longer be ignored. Tsele (2011) then argues against the idea that development should be considered only as a profession, suggesting that when this happens, “development ceases to be about people and becomes a business or targets and measurable outcomes” (Tsele, 2011, p211). Contrary to this, Tsele (2011) believes that the values-based approach the church brings to development retains a people-centred focus that seeks the fulfilment and dignity of people. According to Tsele (2011), that is only path to “real development” (p211).

The degree to which faith is being incorporated into the development discourse is evident in the partnership between the World Bank and the Churches of Africa, and in the World Bank study *Voices of the Poor* (Belshaw et al. (eds), 2011). *Voices of the Poor* outlines a significant reason for development actors to engage with religious organisations and faith communities: “they are among the poor and the poor trust them more than any other organisations except their own social institutions” (Belshaw et al., 2011, p4). In its partnership with the Churches of Africa, the World Bank acknowledges the common ground between faith and development, citing evidence such as the fact that in developing countries religious leaders are closely engaged with the poor, that many of the poor are deeply religious, and that often faith communities are the poor. Furthermore, churches and faith communities are active in the area of aid, providing health, education and shelter in vulnerable communities across Africa. Based on these facts, the World Bank has increased its collaboration with faith actors and groups to tackle development issues (Belshaw et al. (eds), 2011).

It is important to note that the discussion in the preceding paragraph relates to local churches working in their local contexts, as opposed to international churches sending missionaries or volunteers. This

thesis is interested in the latter; therefore, the strengths described above may not be applicable to the types of church work discussed in this research.

Interestingly, the literature above describes the tendency for local churches in developing countries to be viewed as viable development partners by the World Bank. This trend is in line with pre-research observations of CIID and will be discussed further later in this thesis; that is, the move by New Zealand churches away from sending missionaries towards a model that involves working with a local partner—which, in the case of CIID, is often a local church or an individual within a local church.

The catch-all term given to religious development actors is the faith-based organisation (“FBO”). Aside from churches, such as those described in the examples above, FBOs appear to be a vehicle through which the increasing role of faith in development is being outworked. According to Tomalin (2012), since 2000 development donors have been increasingly choosing to fund the work of FBOs. In the USA, funding for FBOs doubled between 2001 and 2005.<sup>4</sup> Following on from this, in 2009, a pledge to increase funding by a similar amount was made by the Department for International Development in the United Kingdom based on FBOs’ “unique contribution...in both delivering development on the ground and connecting with communities here and abroad” (Tomalin, 2012, p691).

The re-emergence of faith in the development discourse is pertinent to this research because CIID actors have their basis and motivations in faith. This research explores these less formal religious development actors, which will contribute to a wider body of research on religion and development.

### **3.3 CIID & other development actors**

The changing approaches to development and the trends discussed in the previous sections have catalysed the formation of new development actors as well as mainstreaming the faith component of other traditional actors. However, as this section outlines, CIID is not covered by the existing classifications of new fourth channel actors or traditional faith-based actors, notwithstanding the fact that understanding new and existing classifications of actors with similarities to CIID can assist in informing the conceptualisation of CIID. The aim of this section, therefore, is to examine two development actors linked to the trends discussed above for the purpose of locating CIID actors within the spectrum of current development actors, as outlined in objective 1. Accordingly, this section describes a new group of actors within the fourth channel, which are referred to as citizen initiatives or private initiatives, and then examines a traditional actor, the faith-based organisation. The discussion then draws out the similarities and differences that exist between each of these actors and CIID.

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<sup>4</sup> This is not entirely attributable to changes in the development sector or the socialisation of development in churches, but also to political changes in the USA.

## Fourth channel actors

Among the new actors appearing in the fourth channel of development cooperation discussed in the previous section are citizen-led development actors (Develtere & De Bruyn, 2009; Pollet et al., 2014; Schulpen, 2007). Citizen-led initiatives form with the sole purpose of engaging in development initiatives (Kinsbergen & Schulpen, 2011). Development cooperation is the *raison d'être* for citizen-led initiatives (Westra, 2008). Develtere & De Bruyn (2009) use the term “do it yourself” activists” (p916). Pollet et al. (2014) refer to the same actor as “citizen initiatives for global solidarity” (p3) and Schulpen (2007) names the actor the “private initiative” (pii).

This report suggests that CIID does not fit within the given definitions of citizen-led initiatives because it comes under the umbrella of a church, which is an organisation whose primary aim is not development cooperation. However, similarities do exist between the aforementioned actors and CIID – as all are non-traditional and have formed as a result of similar trends and possess similar characteristics. Therefore, they may share attributes, strengths and weaknesses.

## Defining citizen-led actors

Pollet et al. (2014) sought to consolidate the current research into citizen-led actors across Europe. As a result, they formulated a catch-all name and definition:

*“Citizen Initiatives for Global Solidarity, defined as small-scale initiatives or projects, set up by persons in the North, aimed at the improvement of living standards of people in the global South, and not sorting under the official development cooperation or cooperation through established NGDOs, corporations, or societal institutions” (Pollet et al., 2014, p3).*

Prior to the introduction of the term ‘Citizen Initiatives for Global Solidarity’, the emergence of citizen-led fourth channel actors had been researched in European countries using a variety of terminology. The work of Pollet et al. (2014) pulls together the different identities given to citizen-led fourth channel actors.

These citizen-led actors are often formed from an individual’s emotional response to an experience. According to Develtere & De Bruyn (2009), CIs begin as “individual, emotionally driven explorers” (p916). Kinsbergen & Schulpen (2011, 2014) describe how the formation process typically unfolds: the founding member/s visits a developing country, returns home and feels compelled to provide assistance to alleviate the suffering witnessed (Kinsbergen & Schulpen, 2011 & 2014); initial approaches to traditional development actors may not result in support, so the individual decides to form his/her own organisation (Schulpen, 2007).

After initial formation, CIs quickly formalize and become structured, often cooperating with established institutions (Develtere & De Bruyn, 2009). Schulpen (2007) agrees that CIs formalise after their initial

formation into “development organisations which have been set up and are managed by a (collective of) private citizens” (pii). These observations are relevant to this report as the author’s pre-research observations of the formation of CIID (see Chapter 1) is similar to what has been observed in the formation of CIs.

## **Private Initiatives**

One of the different identities noted by Pollet et al (2014) is the private initiative. Research into the PI has been led by Schulpen (2007), who was also part of the Pollet et al. (2014) collaboration cited above. This research draws heavily on the work of Schulpen and others on the PI to help build an understanding of citizen-led fourth channel actors.

Schulpen (2007) defines a PI as “citizens who, often but not necessarily organised in (small) groups, are truly active in striving for ‘a better world’” (p8). Westra (2008) had added to Schulpen’s definition through the work of Develtere and Stessens (2006, as cited in Westra, 2008) and included “and/or improving lives of people in developing countries” (p6) to the definition. In the literature from Schulpen and fellow researcher Kinsbergen (Schulpen, 2007; Kinsbergen & Schulpen, 2011; Kinsbergen and Schulpen, 2013; Kinsbergen, 2014), the term ‘private initiative’ is used to describe both the organisations that may form around such groups and the citizen-led actions which may not take organisational form.

According to Kinsbergen & Schulpen (2011), PIs are unique in that they do not channel their development support through other development agencies. Instead, they provide support directly to organisations, communities or groups of people within the target developing country. Kinsbergen and Schulpen (2011 & 2014) also note that PIs are not eligible to receive government funding instead they rely on private citizens funding their work, are small scale and rely on volunteers to operate.

Schulpen (2007) and Westra (2008) both identify six types of private initiatives (Table 1, p38). The six types cover a large range from fundraising and political activities through to extreme terrorist activities. Both authors emphasize that the typology is not mutually exclusive and PIs can move through the types, occupy more than one typology or switch to a different type over time (Schulpen, 2007; Westra, 2008).

## **Types of activities**

In his original study, Schulpen (2007) describes PIs as engaging mostly in “brick and mortar activities” with a few working in more complex interventions. According to Westra (2008), PIs are generally restricted to work in aid and relief activities, a sphere which has limited potential for long-term poverty alleviation as it ignores macro and structural factors contributing to poverty. The bilateral, multilateral

and civilateral development cooperation channels have often moved away from direct poverty alleviation, and PIs see this move as the creation of a gap which their activities can fill (Schulpen, 2007).

In their 2011 study, Kinsbergen and Schulpen describe the majority of PI projects as direct poverty reduction intervention strategies that produce concrete results. Therefore, PIs undertake activities such as improving living conditions, human development, health, water and sanitation initiatives and education and training (Kinsbergen & Schulpen, 2011). Kinsbergen's (2014) study revealed similar results, with the largest group of PIs studied engaging in relief and welfare activities and very few extending activities to community development and sustainable systems.

**Table 1: Typification of Private Initiatives**

Political lobby groups	Private citizens who (in the Netherlands or abroad) try to influence international policy with regard to developing countries and international cooperation
Fundraising activities (in cash and/or materials)	Private citizens who set up fundraising activities for development interventions supported and/or implemented by others (e.g., traditional NGOs or PIs of type 6).
Philanthropists / Charitable foundations	Wealthy citizens active in the charity sector often with their own organization and programme(s).
Volunteers	Private citizens who work as temporary development workers in a developing country (or with a development organization)
Individual sponsoring	Private citizens who (financially) support a specific individual (or family) in a developing country.
Development organizations	Private citizens who are directly linked (for funding, expertise and/or implementation) to concrete development interventions in developing countries which cover more than one individual or family

(Schulpen, 2007 as cited in Westra, 2008, p8)

### **Preliminary comparison of fourth channel actors and CIID observations**

The literature above on CIs and PIs appears to hold significant relevance for a study on CIID. From my observations, CIID is formed from similar motivations to citizen-led fourth channel initiatives: individuals experience a "moral case for aid" (Schulpen, 2007, p6). These individuals are compelled into compassionate action through experiencing or learning about a particular area of need or forming a relationship with an individual or organisation which is in need. In the case of CIID, their compulsion is accelerated by Christian teachings to help the poor and those in need. The project becomes as much a development initiative aimed at alleviating suffering and poverty as it is a practical outworking of faith. Consequently, it could be suggested that CIID has a dual purpose: to help those in need and to help those running the initiative to feel they are fulfilling the teachings of their faith.



Activities undertaken by both CIs and CIID are commonly based around direct poverty reduction interventions. This may be attributed to the fact that more complex, lasting development interventions require a different skill set and knowledge base to that possessed by PI or CIID members. It is generally accepted in the development sector that more complex, holistic interventions are more effective in creating long-term change. However, the change sought by CIID has yet to be identified and may not be long-term; it may, in fact, be limited to the alleviation of immediate need.

CIID appears to be most similar to Schulpen's (2007) Type 6 PI: "development organisations: private citizens who are directly linked to concrete development interventions in developing countries which cover more than one individual or family" (p8). The key difference to note is that CIID doesn't exist independently of a church. Therefore, CIID does not fit under the definition of citizen-led initiatives including PIs, despite the shared similarities.

### **Faith-based organisations & CIID**

In the first section of this chapter, reference was made to how changing approaches to development have led to the emergence of faith in the mainstream development discourse. This shift is evident through the increased prominence of religious development actors or FBOs and growing funding allocation to this actor. A natural question that arises at this point is: isn't CIID just an FBO? This report argues that CIID possesses some unique characteristics that set it aside from formal FBOs and therefore that it should be considered separate from, or at least a subset of, FBOs.

The main differentiating factor between FBOs and CIID actors is the channel of development cooperation they reside in. FBOs, as described in the literature, are situated within the civilateral channel of development cooperation; in other words, in the third channel of development cooperation rather than the fourth (Develtere & De Bruyn, 2009). FBOs are formed by development professionals rather than individuals experiencing a desire to respond to a need. The definitions below, excluding Tomalin's (2012) definition, suggest that FBOs are organisations which form for the purpose of participating in development cooperation. This is in line with FBOs positioning in the civilateral channel. Contrary to this, CIID takes place under the auspices of a church, an organisation which primarily exists for purposes other than development. Therefore, in simple terms, FBOs are professional development organisations whilst CIID is development by amateurs and is situated within the fourth channel.

This difference is highlighted by an examination of Clarke's (2006) typology outlining the five types of FBO he has observed (Table 2, p41). Clarke (2006) appears to be referencing formal organisations undertaking development cooperation in his typology, as opposed to the activities of churches or congregations in the fourth channel. This is illustrated by reference to faith-based representative

bodies which govern particular denominations and faith-based charitable or development organisations which refer to actors such as Caritas and World Vision (Clarke, 2006).

**Table 2: Clarke (2006) Typology of FBOs**

<b>Faith-based representative organisations or apex bodies:</b> which rule on doctrinal matters, govern the faithful and represent them through engagement with the state and other actors
<b>Faith-based charitable or development organisations:</b> which mobilise the faithful in support of the poor and other social groups, and which fund or manage programmes which tackle poverty and social exclusion;
<b>Faith-based socio-political organisations:</b> which interpret and deploy faith as a political construct, organising and mobilising social groups on the basis of faith identities but in pursuit of broader political objectives or, alternatively, promote faith as a socio-cultural construct, as a means of uniting disparate social groups on the basis of faith-based cultural identities;
<b>Faith-based missionary organisations:</b> which spread key faith messages beyond the faithful, by actively promoting the faith and seeking converts to it, or by supporting and engaging with other faith communities on the basis of key faith principles;
<b>Faith-based illegal or terrorist organisations:</b> which engage in illegal practices on the basis of faith beliefs or engage in armed struggle or violent acts justified on the grounds of faith.

(Clarke, 2006, p840)

It is possible that CIID actors could be considered a subset of FBOs. However, it is difficult to be clear about this, as what constitutes a FBO remains contentious, and it is difficult to draw concrete conclusions from the literature as to what should or should not be included within the term FBO (Clarke & Ware, 2015; James, 2009; Kirmani, 2012; Leurs, 2012; Sider & Unruh, 2004). Currently, the classification of FBO covers a wide range, from organisations that operate in development cooperation to social service agencies in Western countries. The term FBO can also be used simply to differentiate between religious and secular organisations (Paras, 2014).

According to James (2009), the label FBO "may conceal more than it reveals" (p115). This argument is supported by Leurs (2012), Bielefeld and Cleveland (2013), Clarke (2006), Paras (2014) and Tomalin (2012), whose research suggests a diverse range of definitions and types of organisations encompassed by the term.

Leurs (2012) refers to a definition from Berger (2003) which defines FBOs as:

*"formal organizations whose identity and mission are self-consciously derived from the teaching of one or more religious or spiritual traditions and which operate on a nonprofit, independent, voluntary basis to promote and realize collectively articulated ideas about the public good at the national or international level" (cited in Leurs, 2012, p706).*

Kirmani (2012) subscribes to a broad definition which classifies FBOs as organisations which “mobilise the faithful in support of the poor and other social groups, and which fund or manage projects which tackle poverty and social exclusion” (p738). Tomalin (2012) prefers a broader definition of FBO: “any organisation that derives inspiration and guidance for its activities from the teaching and principles of the faith or from a particular interpretation or school of thought within the faith” (p693). The definitions from Berger (2003), Kirmani (2012) and Tomalin (2012) are broad and indicate the possibility that CIID could be a subset of FBOs. This will be investigated further in the research.

In summary, whilst providing areas of clarity to the argument that CIID does not fit the classification of FBOs, some questions remain. This report suggests that enough variances do exist to differentiate CIID actors as separate from FBOs: principally, that CIID is under the umbrella of a church, that CIID is run by amateurs, and that CIID actors are not formal development organisations. Yet, in some cases, depending on the definition of FBO in place, CIID could indeed be placed on a spectrum of FBOs. The degree to which this is so will become clearer as CIID is conceptualised in the next section.

Research by Clarke & Ware (2015) provides an analogy that assists in understanding the relationship between FBOs and CIID. Clarke & Ware (2015) undertook a comparison between FBOs and NGOs summarizing the various ways the relationship is viewed. According to Clarke & Ware’s research into existing literature (2015), FBOs are seen variously as being either the intersection of NGOs and Religious Organisations (meaning churches, mosques and the likes), completely distinct from NGOs, a substitute for NGOs, a subset of NGOs, or an organisation that co-exists with NGOs. The authors then suggest a new model for viewing FBOs: distinctive and existing in their own right, but drawing on aspects and parts of other stakeholders (Clarke & Ware, 2015, p46). This report suggests a similar model for viewing CIID actors: a distinctive actor that exists within the fourth channel, and that aligns with aspects of other pre-existing actors, including CIs/Pis and FBOs.

### **Faith: the common ground**

Although difference exist between CIID and FBOs, a strong commonality exists between the two: faith. Substantial research has taken place into the role faith plays in FBOs. Due to the common ground that FBOs and CIID have in this area, it is valuable to explore the findings which have been made in this area (see Table 3).

**Table 3: Typologies explaining faith in FBOs**

Audet et al. (2013)
<p><b>Religious NGOs (RNGOs):</b> Organisations inspired by a religious philosophy, mission, values or vision</p> <p><b>Proselytising RNGOs:</b> A subcategory of RNGO that attempts to change or replace one's belief with another belief or religious norm</p>
Sider & Unruh (2004)
<p><b>Faith-permeated:</b> The connection is evident at all levels of mission, staffing, governance and support. The religious dimension essential to program effectiveness.</p> <p><b>Faith-centred:</b> Founded for religious purpose, remain strongly connected but participants can readily opt out of religious elements</p> <p><b>Faith-affiliated:</b> Retain influence of founders, but do not require staff to affirm religious beliefs or practices (except for some board and leaders). They may incorporate little or no explicitly religious content, may affirm faith in a general way and make spiritual resources available to participants.</p> <p><b>Faith-background:</b> Look and act like secular NGOs. They have a historical tie to faith tradition. Religious beliefs may motivate some staff, but this is not considered in selection.</p> <p><b>Faith-secular partnership:</b> whereby an FBO works together with secular agencies to create a temporary hybrid that resembles faith background.</p>
Clarke (2006)
<p><b>Exclusive:</b> Faith provides the principal or overriding motivation for action and in mobilising staff and supporters. It provides the principal or sole consideration in identifying beneficiaries. Social and political engagement is rooted in the faith and is often militant or violent and directed against one or more rival faiths.</p> <p><b>Persuasive:</b> Faith provides an important and explicit motivation for action and in mobilising staff and supporters. Plays a significant role in identifying, helping or working with beneficiaries and partners and provides the dominant basis for engagement. Aims to bring new converts to the faith or to advance the faith at the expense of others;</p> <p><b>Active:</b> Faith provides an important and explicit motivation for action and in mobilising staff and supporters. It plays a direct role in identifying, helping or working with beneficiaries and partners, although there is no discrimination against non-believers and the organisation supports multi-faith cooperation.</p> <p><b>Passive:</b> Faith is subsidiary to broader humanitarian principles as a motivation for action and in mobilising staff and supporters and plays a secondary role in identifying, helping or working with beneficiaries and partners.</p>

(James, 2009, p13; Paras, 2014, p440).

The typologies featured in Table 3 assist in classifying the role that faith may play in an FBO: Audet et al. (2013 cited in Paras, 2014) Clarke (2006), and Sider and Unruh (2004) (Table 3, p43). The typologies demonstrate that faith has a differing role and influence within FBOs. The suggestion that faith manifests itself in a variety of ways across FBOs is interesting to consider in relation to CIID. Although the main actor in CIID is usually a church or congregation, which may indicate that CIID is likely to be

faith-permeated (Sider & Unruh, 2004) or exclusive (Clarke, 2006), different theologies and approaches of CIID actors may cause faith to be manifested in numerous ways. This observation will be investigated further in Chapter 6.

### 3.4 Conceptualizing & defining CIID

As discussed in Chapter Two, the process of conceptualising and defining CIID grew from an interaction between the examination of the literature presented in this chapter and preliminary data collection. The conceptualisation and definition of CIID in the following section meets the second objective for this thesis.

#### Defining CIID

CIID is a religious development phenomenon situated in the fourth channel of development cooperation. An initial definition for CIID is suggested as:

Small-scale development initiatives based out of Western churches which directly involve congregation members in improving living standards in the global South and in doing so, allow members to enact specific teachings of Christianity.

The definition above contains two desired outcomes for CIID: firstly, to improve living standards in the global South; and secondly, to enact the teachings of Christianity. In CIID, the achievement of both outcomes would ideally be balanced and pursued in tandem. The inclusion of both these outcomes is intended to exclude church activities that are purely mission-focused from the CIID definition. During preliminary data collection, many church activities were observed that only sought to enact the teachings of Christianity and attain conversions. I consider these to be traditional church mission activities. Due to the absence of an emphasis on improving living standards, the development component of the definition, these mission activities were excluded from the definition of CIID.

The CIID definition contains the phrase “enacting specific teachings of Christianity”. This phrase refers to the call for Christians to evangelise, share their faith, treat others well and help those in need. A selection of verses from the New International Version of the Bible (The Holy Bible, 1984) which provide examples of these teachings are listed below:

**Mark 16:15** – *“He [Jesus] said to them, ‘go into the world and preach the gospel to all creation’”* (The Holy Bible, 1984, p721).

**Matthew 28:19** – *“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”* (The Holy Bible, 1984, p705).

**Isaiah 1:17** – *“Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow”* (The Holy Bible, 1984, 481).

**James 2:14-17** – *“What good is it, my brothers and sisters, if someone claims to have faith but has no needs? 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”* (The Holy Bible, 1984, p857).

The CIID definition also states that CIID must ‘directly involve congregation members’ as this indicates that the church is an active actor in the CIID, as opposed to being a passive donor. For example, many churches give financially to mission or development work overseas and that is the extent of their interaction with the project. A church may support numerous projects of this type. However, the interaction of the congregation with the project is limited, thus excluding it from the definition of CIID. A key aspect of CIID is what is commonly called ‘short term mission trips’ by the churches. These trips by congregation members to projects “combine global travel with worship, evangelism and volunteerism... where participants might also run a children’s club, assist in a building project or provide some other form of labour” (Hopkins et al., 2015, p388). Such trips build high levels of ownership of the project within the congregation and allow congregation members to engage with the project in a variety of ways.

### **A taxonomy of CIID**

Building on the initial definition of CIID, a taxonomy of the different types of CIID observed during this research has been created. Table 4 (p48) contains detailed descriptions of the two categories and five types of CIID identified, which are summarised in the following paragraphs. As discussed in Chapter Two, the different categories and types of CIID were identified through analysis of church websites, phone calls and face-to-face meetings to ascertain who the main actors in different examples of CIID were and to examine their main relationships.

It should be noted that, throughout the data collection phase of this research, the taxonomy was progressively developed and modified into the version which is presented in Table 4. Whilst a preliminary taxonomy had to be formed to guide selection of case studies, it was important to refine the taxonomy as new data revealed further information.

This research found there are two categories of CIID and, within each category, more than one different type of CIID. In Category 1, the church is the main actor in the CIID. Within this category, the church can form a variety of partnerships with other organisations whilst remaining the main actor. There are three main types of partnerships observed in this category. Firstly, a church can form a relationship with an organisation or entity from the country it is working in or wants to work in. These relationships can be formed with an organisation such as a local school, church or community organisation, or with

an individual within the recipient country such as a local individual or a missionary. This is called an ‘in-country relationship’ and is represented by Type 1 in Table 4 and by case studies 1 and 2 in the subsequent section of this chapter. Secondly, a church can form a relationship with a New Zealand-based charitable organisation and undertake projects or initiatives under the auspices of this organisation. This is called a ‘New Zealand relationship’ and is represented by Type 2 in Table 4 and Case Study 3. In this case, the primary relationship of the church is with the charitable organisation, rather than an in-country partner. Often, the charitable organisation will act as a broker between the New Zealand church and a local partner, imparting knowledge and facilitating the relationship. Thirdly, a New Zealand church can form an in-country partnership and a New Zealand relationship to form a ‘combination partnership’. This is Type 3 in Table 4 and is represented by Case Study 4. In this case, the New Zealand church has a relationship with both the in-country entity and the New Zealand-based charity, as opposed to both of the preceding types where the New Zealand church holds a relationship with only one of those entities. An example of this type of CIID is a New Zealand church which forms an in-country partnership with a local church in Fiji and then seeks to bring a New Zealand development organisation into that partnership in an advisory role.

In Category 2, the church is not the primary actor in the CIID; rather, an associated entity is created or used as the main actor. There are two types of CIID in this category. The first type is an ‘in-country entity’, which is Type 4 in Table 4 and illustrated by Case Study 5. This is most often seen when church missionaries, sent or endorsed by the New Zealand church, initiate the formation of an in-country entity to meet their development objectives and the supporting New Zealand church shifts its support to encompass the new entity as well as the original missionaries. The second type is a ‘New Zealand entity’, which is Type 5 in Table 4 and illustrated by Case Study 6. This entity often takes the form of a charitable trust, whose formation can be driven by the church itself or by congregation members. In either case, the new organisation becomes the vehicle for the CIID. The key difference between this type of CIID and Type 2 from Category 1 is that the entity is formed either by the church or congregation members as opposed to being a pre-existing entity which the church forges a relationship with.

### **Blurred lines**

A point of note from the CIID taxonomy is a blurring of the boundaries between CIID and FBOs. In CIID Types 4 and 5, in-country and New Zealand-based entities are formed which become the vehicle that carries out the work of the CIID. If examined in isolation, these organisations may be considered to fall within the classification of an FBO or to be a subset of FBOs. As discussed earlier in this chapter, a variety of definitions exist for FBOs, some of which are broader than others. Arguably, the possibility exists that CIID Types 4 and 5 could fall within these definitions. The broader definitions do not

specifically address which channel (third or fourth) FBOs are situated in, leaving the possibility that in-country and New Zealand-based entities formed by churches as part of CIID could be considered to be FBOs. Further research into the entities formed in Types 4 and 5 is required to definitively resolve this matter.

## **Chapter summary**

This chapter has built context around CIID and explained its emergence. The overview of changing approaches to development shows that much change has taken place within the sector. Two areas of change relevant to this study are highlighted through discussion on the emergence of a fourth channel of development cooperation and a growing acceptance of the role of faith in mainstream development. From this discussion, a picture begins to develop as to why CIID has emerged within the current development environment. With this context in place, the chapter begins to locate CIID on the spectrum of current development activities by positioning it as a fourth channel initiative with similarities to CIs and PIs, although falling under a different classification to these actors. Finally, the case is made that CIID should not fall under the FBO classification due to CIID's position in the fourth channel and its actors' status as non-professional organisations. However, the FBO discussion highlights the common ground that FBOs and CIID share through the prominence of faith within their work. With an understanding of the context and emergence of CIID, the phenomenon is thus defined in the final section of the chapter.



**Table 4: Taxonomy of CIID**

TYPE	DESCRIPTION	EXAMPLE
<b>Category 1 – church as main actor in CIID</b>		
<b>1. In-country relationship</b>	<p>CIID is based on strong relational ties with an organisation (local school, church, community organisation) or individual within the recipient country known to church leadership or members. A high level of trust exists between the NZ church and the organisation or individual. Sometimes an organisation and an individual are one in the same as an individual known to the New Zealand church is embedded within an organisation meaning that by default the organisation receives the support of the New Zealand church.</p> <p>The most common arrangement in this type of partnership is for the New Zealand church to provide financial support and people-power – in the form of groups of congregation members visiting for a short period to complete a set project or task. The in-country organisation's or individual's role is to build local connections and carry on the work agreed to. The New Zealand church may be the only supporter/donor of the individual or local church or they may be one of many. In the latter instance, the New Zealand church is likely to fund and participate in one aspect or project run by the local church or individual. This type of CIID is likely to be focused on poverty alleviating projects such as building wells, schools, sanitation projects and healthcare.</p>	Case Study 1 Case Study 2
<b>2. New Zealand relationship</b>	<p>In this type of CIID, the New Zealand church partners with a New Zealand-based charitable organisation (often a development organisation) and undertakes projects or initiatives under the auspices of this organisation. The New Zealand charitable organisation usually acts as a broker between the New Zealand church and an in-country organisation which is already a partner of the New Zealand charitable organisation. In this way, the New Zealand charitable organisation takes care of the relationship and logistics of an in-country partner.</p> <p>Under this arrangement, the New Zealand church's role is similar to the description above – providing financial support and people-power. The New Zealand church is most likely to be one of many New Zealand churches or donors collaborating with the New Zealand charitable organisation. Due to the professional nature of these entities, they may carry out complex development interventions – which the church may contribute towards financially; and, when church congregation members visit they are most likely to be contributing towards direct tangible projects such as building a well or school.</p> <p>A New Zealand charitable organisation chosen by a church as a partner will usually be a Christian organisation.</p>	Case Study 3
<b>3. Combination partnership</b>	In this type of CIID, the New Zealand church forms a (at-least) three-way relationship made up of both the partnerships above. For example, a New Zealand church and in-country church partnership which also includes advice from a New Zealand charitable organisation; or a New Zealand church and local organisation partnership which also includes advice from a New Zealand charitable organisation.	Case Study 4

Category 2 – associated entity created to be main actor in CIID		
<b>4. In-country entity formed</b>	<p>In this type of CIID, an in-country entity is formed as a result of the CIID. This is most often seen when church missionaries, sent or endorsed by the New Zealand church, initiate the formation of an entity in the recipient country to meet their development objectives and the supporting New Zealand church shifts its support to encompass the new entity as well as the original missionaries. Another example of this type of CIID, can be seen where, at the urging of the New Zealand church, the in-country church partner, forms an entity separate from the church itself to become the vehicle for development outcomes. This can assist in creating separation between development outcomes and missionary aims.</p> <p>Within this type of CIID, there is a continuum of entities ranging from amateur to professional. On the latter end of the continuum, an end-point can be reached whereby the CIID-driven entities appear to transform into professional development agencies. At this stage, the organisation is independent from the New Zealand church – although the New Zealand church may still be a member of the donor-base and will also continue to engage congregation members with the project. The entity may evolve from poverty alleviation strategies to complex development interventions addressing underlying causes of poverty and inequality. The entity may also now be eligible for mainstream funding sources – e.g. government funding.</p>	Case Study 5
<b>5. New Zealand entity formed</b>	<p>In this type of CIID, a formal entity, often a charitable trust, separate from a church is formed in New Zealand to carry out work overseas. The key difference between this type of CIID and Type 2 above is that in Type 5, the formal entity is created either by the church itself or is driven by congregation members, as opposed to being an independent, pre-existing charitable organisation such as is described in Type 2.</p> <p>When the formation of a New Zealand-based entity is initiated by congregation members, the church which the congregation members attend will often see this new entity as a trustworthy, straightforward way for the church to engage overseas and therefore commences support of such an initiative. Similar to Type 2 above, the New Zealand-based entity is likely to form partnership with in-country organisations and therefore acts as the link between the New Zealand church and opportunities in the recipient country.</p> <p>The individuals running these organisations are often church members volunteering their time. The rest of the church remains engaged in the initiative through financial support – although visits by other congregation members are now led/organised by the organisation rather than the church. The entity is often still involved in poverty alleviation strategies rather than complex development interventions addressing underlying causes of poverty and inequality – the main reason for this is that the organisation is more like a CI where members have skills in other professions that they are applying to a developing world context, as opposed to being development professionals</p>	Case Study 6

Source: Author

# Chapter Four

## Development Effectiveness

### Introduction

One of the most important dimensions of any development endeavour is effectiveness. While under early modernisation approaches to development it was assumed that development would be effective and benefits would trickle down to the poor and oppressed, since the 1970s development actors have been challenged to prove their effectiveness (Conway, 2014; Gore, 2013; Sidaway, 2014). In particular, effectiveness frameworks were implemented after the 2005 Paris Declaration on Aid Effectiveness came into play (Aid Effectiveness, 2015). As this research is suggesting that CIID involves new development actors, its effectiveness has yet to be examined. Ascertaining how best to do this is a critical part of understanding CIID. In line with the third research objective, this chapter focuses on this task by examining both mainstream and alternative approaches to development effectiveness and how these might be applied to CIID.

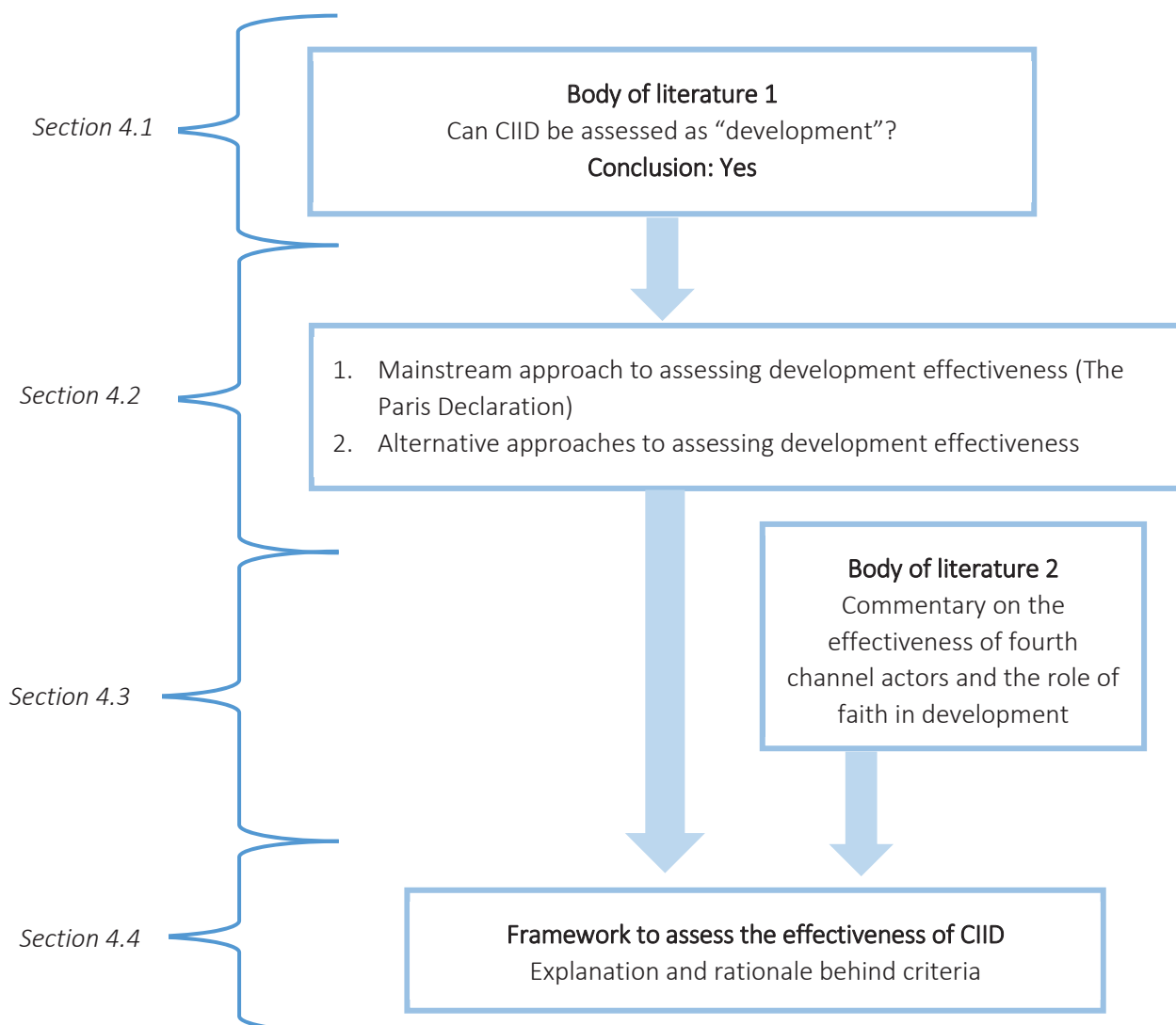
The opening section of the chapter debates whether fourth channel actors, like those implementing CIID, are development actors at all and whether they should therefore be assessed as such. I argue that CIID actors should be regarded as development actors. Having established this argument, in the second section, I go on to consider the matter of assessing development effectiveness, and how this relates to CIID. There are two broad approaches to the area of development effectiveness: mainstream and alternative. I discuss elements of each.

Based on this discussion, I conclude that the best approach for assessing the effectiveness of CIID is to combine both mainstream and alternative approaches to development effectiveness into a new framework for assessment.

The third section of the chapter focuses on another body of literature which has informed the proposed assessment framework for CIID. This literature pertains to the effectiveness of new development actors in the fourth channel and to faith in development. Both of these areas have previously been discussed and have informed the conceptualisation of CIID. In the context of this chapter, they inform the development of a framework by which to assess CIID.

The final section of the chapter presents the proposed assessment framework for CIID and the rationale for each of the criteria it contains.

**Figure 4: Factors informing an assessment framework for CIID**



## **4.1 Can CIID be assessed as “development”?**

In order to create an effectiveness framework for assessing CIID, it is important to understand what it is exactly that is being assessed. The reason this is necessary is that if CIID actors were to be viewed as development organisations, the effectiveness of CIID could be assessed the same way that the effectiveness of other development actors is assessed. However, if CIID actors were to be viewed differently, for example, simply as expression of support for the global South, it would not be appropriate to assess them as one would assess a development organisation.

A similar discussion has taken place with respect to how other new fourth channel actors, specifically CIs and PIs, should be viewed and therefore assessed. This debate has centred on whether it is appropriate to view fourth channel actors as development organisations and therefore to assess them using conventional development approaches, or whether, due to the different foundations and dynamics of such organisations, a different assessment tool might be more appropriate (Westra, 2008). This same discussion needs to take place in relation to CIID. The conclusion of the discussion will inform any decisions that are made about which assessment tools are likely to deliver the best outcomes for the purposes of this study.

The following section explores how the debate has unfolded in relation to other fourth channel actors.

### **Fourth Channel debate**

As noted in the preceding paragraphs, there has been considerable (and ongoing) debate about whether new fourth channel actors should be classified as development organisations and, therefore, whether they should be measured by the same yardstick as other development actors. Earlier discussion in this report pointed out that some fourth channel actors form with the purpose of undertaking development cooperation, while others undertake development activities alongside other pre-existing activities (Develtere & De Bruyn, 2009; Kinsbergen and Schulpen, 2014). This difference forms the basis of the debate.

One side of the argument is that, if organisations haven't been formed by development professionals and/or if development isn't their *raison d'être*, then such organisations should be viewed as expressions of public support for development cooperation rather than as actual development organisations (Develtere & De Bruyn, 2009; Develtere and Stessens, 2006; Westra, 2008). A countervailing argument is that, regardless of how or why these actors came into being, they are undertaking development work as either part or all of their organisational activities, so they are vehicles for development cooperation and should be viewed and assessed as such (Schulpen, 2007; Westra, 2008).

Develtere, De Bruyn and Stessens (Develtere & De Bruyn, 2009; Develtere and Stessens, 2006) hold to the first argument stated above. They argue that fourth channel actors are not first and foremost development organisations and therefore should not be assessed as such. The argument is based on the fact that fourth channel actors do not typically follow traditional methods and approaches, have different foundations and dynamics, and often specialise in fields other than development cooperation (Develtere & De Bruyn, 2009). Develtere and Stessens (2006; as cited in Westra 2008) suggest that fourth channel actors – specifically PIs – aren't built from development sector knowledge and skills, but are based instead on personal experience and other expertise. This point is illustrated by the fact that many such organisations are not familiar with common development tools such as logframes and indicators. Fourth channel actors “have another frame of reference, other values and norms, use another language and apply other methods of cooperation” (Westra, 2008, p16). These organisations “are a laboratory where new forms of development cooperation can be tested and new leverage for development discovered” (Westra, 2008, p18). The authors therefore conclude from these observations that different tools are required to assess the work of these organisations.

Schulpen (2007) takes the other side of the argument. Schulpen (2007; as cited in Westra 2008) claims that fourth channel actors – with particular reference to PIs – are part of the development cooperation sector, as they fill the gap in direct poverty reduction projects that has been left as the bilateral, multilateral and civilateral channels have moved away from one-off projects to a higher-level approach to development which addresses political, economic and/or social structures perpetuating poverty. According to Schulpen (2007), PI activities insinuate that they have ambitions to contribute to the development process. Based on this view, Schulpen's (2007) Type 6 PI is very similar to the conventional development organisation, especially if the PI has moved into providing more complex interventions. Schulpen (2007) believes “the fact that the work of PIs considers the lives of other people in contributing to a better world makes them have a social and human obligation to accountability” (Westra, 2008, p18). Consequently, Schulpen (2007) believes that the failure of PIs to use conventional development tools is flawed and that any organisation operating in the field of helping others should adhere to proven best practice guidelines.

In my view, the deciding factor in the debate is the purpose of the actor or in the case of CIID, the purpose of the initiative. Although churches, the primary actors in CIID, are not formed for the purpose of development, the initiatives churches undertake as CIID actors are. From my observations prior to commencing this research, CIID intervenes in the lives of individuals and communities in the global South with the purpose of meeting their immediate needs and improving their quality of life. Consequently, Schulpen's (2007) comment is true in relation to CIID: it has a “social and human obligation to accountability” and should therefore adhere to best practices guidelines of the industry

whose work it is imitating (Westra, 2008, p18). Therefore, I take the position that it is valid to evaluate the effectiveness of CIID as we would for other development actors.

## **4.2 Approaches to development effectiveness**

Now that a case has been made for regarding CIID as a development actor, I go on to consider the matter of assessing development effectiveness, and how this relates to CIID. There are two broad approaches to the area of development effectiveness: mainstream and alternative. Given the extent of the literature about both of these approaches, I have chosen to limit my consideration of it to a single example in relation to mainstream approaches, and to a selection of relevant concepts in relation to alternative approaches. The purpose of discussing the two approaches is to determine which approach may be suitable for assessing the effectiveness of CIID and what elements can be drawn on to inform a new assessment framework for CIID.

The first section looks first at the mainstream approach which has been selected for this study, the Paris Declaration on Aid Effectiveness. The Paris Declaration was selected as the measure of development effectiveness as it endures as a benchmark and as a valid contributor to the ongoing endeavour to achieve aid effectiveness. The section explores why the Paris Declaration emphasises effectiveness and the degree to which it remains an accepted assessment guide. The second section focuses on alternative approaches to effectiveness that are relevant to CIID. Finally, conclusions are drawn as to how best to assess CIID.

### **The Paris Declaration**

The Paris Declaration is an international agreement aimed at improving the quality and effectiveness of aid delivery (Aid Effectiveness, 2015). It is formulated around five principles, their corresponding targets and indicators, and a monitoring system which assesses implementation progress and ensures accountability (Chandy, 2011; Dabelstein & Patton, 2013; Hayman, 2009; OECD, 2012; Roberts, 2009). The Paris Declaration has become the industry guide and benchmark for assessing development effectiveness.

The core of the Paris Declaration is five principles which, when implemented during aid delivery, increase the likelihood of the aid being effective. The principles are ownership, alignment, harmonisation, managing for results, and mutual accountability (Hayman, 2009; OECD, 2012). Development actors and recipient governments are encouraged to assume mutual accountability for the specific development results they are working towards. In order to achieve this, donors are to respect the recipient countries' ownership over their development policies, while recipient governments are to take the lead in development strategy. Donors are also to align themselves with

recipient governments' strategies, systems and procedures and work towards harmonising their activities with other donors (Hayman, 2009; OECD, 2012).

The Paris Declaration was structured to include 12 specific time-bound indicators and targets to be met by development actors by 2010 (Dabelstein & Patton, 2013; Hayman, 2009). Over the five years during which the Paris Declaration targets were to be reached, monitoring and evaluation revealed that although some progress was being achieved, overall, donors and developing countries were failing to reach the targets set out by the Paris Declaration (OECD, 2012).

Despite slow progress, the consensus from literature about the Paris Declaration suggests that it was a significant milestone for aid and development and that it remains a key document in efforts to improve aid coordination and effectiveness (Chandy, 2011; OECD, 2012; Roberts, 2009; Winckler-Andersen & Therkildsen, 2007; Wood & Betts, 2013). As a result of the Paris Declaration, aid effectiveness has become a central notion within the sector and much has been learned from its implementation (Kaufmann, 2009). As Chandy (2011) states, the "principles are now established as a touchstone for effective recipient-donor relations in any setting. They provide a common agenda for both global and country level dialogue on aid effectiveness and have inspired attempts to localize global commitments through country-based action plans" (p1).

Notwithstanding its slow progress and difficulty reaching set targets, there appear to be no compelling demands to remove or revoke the Paris Declaration, which is evidence of its widespread acceptance throughout the sector. There are, however, suggestions that it should be viewed as one piece of the puzzle of aid effectiveness, not the entire solution.

### **Alternative approaches to development effectiveness**

Whilst the Paris Declaration's principles and approaches to effectiveness are widely accepted, there are other approaches to effectiveness which have emerged from the changing approaches to development outlined in Chapter Three, including approaches which incorporate the concepts of faith and local knowledge.

In a paper presented at the Churches of Africa & World Bank Conference on Alleviating Poverty in Africa, Tsele (2001) outlined his view that the effectiveness of development can be enhanced through the inclusion of a faith dimension. Tsele (2001) argues that "having been commercialized and professionalized, development ceases to be about people and becomes a business or targets and measurable outcomes" (p211). Tsele (2001) suggests that when this happens the result is progress rather than development – increased education, economic growth and technology can all take place whilst poverty remains. In order for true development to occur, a country or society must value its



members and seek their fulfilment and dignity. According to Tsele (2001), it is in this area that faith can increase the effectiveness of development and “save development from its captivity by professionals” (p211). Development initiatives motivated by faith tend to be values-based and focus on people as subjects in their own restoration as opposed to objects of development.

According to Narayan (2001), the recipients of development initiatives also have an opinion as to what constitutes effective development. Narayan (2001) refers to the World Bank’s study *Voices of the Poor* which found that ‘poor people want all institutions that seek to help them to be judged by whether they are “effective, trustworthy, uniting, dependable, respectful, listening, courteous, truthful, friendly, listening, not lying, not corrupt, not corrupting”’ (p46). This suggests that, while development organisations should strive to share ownership and accountability and to collaborate and produce results, there are other factors important in determining their true effectiveness from the perspective of the recipient.

The alternative development literature which emerged in the 1980s also includes ideas on how to achieve effective development outcomes (Briggs, 2014). One element of this which is of relevance to CIID is the shift away from viewing development as a purely technical issue to promoting the importance of local constructs in understanding how development can be achieved (Briggs, 2014). Robert Chambers has been a forerunner in this school of thought and promotes the notions of putting locals and local knowledge at the centre of the development process in order to create satisfactory outcomes at the local level (Parnwell, 2006). Central to such participatory approaches is the notion that indigenous knowledge and ways of operating have value and can contribute to sustainable development (Briggs, 2014). In participatory development, success is often measured through the degree of mutual learning and community transformation and self-determination achieved (Mohan, 2014). As a result of Chambers work, participatory development ideology has become widely used and accepted (Parnwell, 2006).

### **Choosing an approach for CIID**

Mainstream, results-based approaches to effectiveness, like the Paris Declaration, are designed for the traditional development actors in the bilateral, multilateral and civilateral channels of development cooperation. Whilst it is important to evaluate CIID against proven best practice standards, some aspects of CIID’s unique effectiveness and value may remain concealed if this is the only approach taken to assessing effectiveness. As new fourth channel actors, CIID actors are likely to operate differently to traditional development organisations. The alternative approaches described above might therefore capture aspects of CIID’s uniqueness.

Consequently, I arrive at the view that a new framework, combining both mainstream and alternative approaches to assessment, is needed in order to fairly assess the effectiveness of CIID. Elements of the five principles of the Paris Declaration, together with concepts from the discussion on alternative approaches to effectiveness, combine to inform a new effectiveness framework, which is presented at the close of this chapter.

### **4.3 Effectiveness, the fourth channel and faith**

So far, I have argued that CIID should be assessed as development, and I have considered the two main approaches to assessing development effectiveness that might be applied to CIID. Subsequently, I have proposed that elements of both mainstream and alternative approaches be combined into a new assessment framework for CIID. Before presenting the new framework, though, there is one more area to be explored that will inform the creation of the framework: the literature on the effectiveness both of new fourth channel actors and of faith in development. Because these areas share characteristics with CIID, it is likely that an understanding of their strengths and criticisms will inform the final shape of the new framework.

#### **Fourth channel actors and effectiveness**

Develtere & De Bruyn's (2009) research suggests that fourth channel actors are reviving past charity-based approaches to development. Elements of 'donorship' which the development sector has moved away from are reappearing in fourth channel initiatives. Because they are not development professionals, fourth channel actors have not taken the same approach to development as the specialists who have had years to refine their practice, as explained in the first section of this chapter. As a consequence, and exacerbated by inexperience, there has been a tendency for fourth channel actors to 'reinvent the wheel'. The result is that development initiatives in the fourth channel "are often diametrically opposed to the current development paradigm" (Develtere & De Bruyn, 2009, p918). Consequently, fourth channel initiatives are likely to be judged as ineffective by current industry standards and best-practice.

Despite these weaknesses, Develtere & De Bruyn (2009) argue that the fourth channel "functions as a laboratory in which new forms of cooperation are tested" (p919). It is suggested that when collaborations are formed with traditional actors, value can be added by fourth channel actors to the field of development cooperation.

The most comprehensive research regarding the effectiveness of the new fourth channel actors is Schulpen and Kinsbergen's (Kinsbergen, 2014; Kinsbergen & Schulpen, 2011; Kinsbergen and Schulpen, 2013; Schulpen, 2007) research on PIs in the Netherlands. The remainder of this section outlines the

limitations and criticisms of PIs that have arisen from this research, which may prove to hold substantial relevance for CIID.

While PIs and their supporters are confident about the effectiveness of their initiatives, critics raise significant concerns: “They [critics] expect PDI’s [PIs] to support orphanages without orphans, build schools without thinking of teachers’ salaries or construct wells that no local person is able to maintain and that they will do all this in a top-down paternalistic manner” (Kinsbergen, 2014, p128).

**Table 5: Criticisms of Private Initiatives**

CRITICISM of PIs	CRITIC	EXPLANATION
Partnerships	Schulpen (2007) Kinsbergen & Schulpen (2011) Westra (2008)	Partnerships between PIs and local partners tend to be weak as they are generally based on personal relationships, which may compromise accountability.
Alignment	Schulpen (2007) Kinsbergen & Schulpen (2011) Westra (2008)	PIs tend to have low alignment with government policies.
Capacity	Schulpen (2007) Kinsbergen & Schulpen (2011) Kinsbergen (2014)	PIs make a low contribution made to local capacity building thereby creating dependence.
Duplication	Schulpen (2007) Kinsbergen & Schulpen (2011) Kinsbergen (2014) Kinsbergen and Schulpen (2013)	PIs do not undertake context analysis prior to implementing a project; therefore, PIs create parallel structures.
Lack of monitoring & evaluation	Schulpen (2007) Kinsbergen & Schulpen (2011) Kinsbergen and Schulpen (2013)	PIs lack systematic evaluation or learning processes.
Judgmental	Schulpen (2007) Kinsbergen & Schulpen (2011)	PIs are critical of traditional development actors but ironically have poor communication and accountability themselves.
Low cooperation	Schulpen (2007) Kinsbergen & Schulpen (2011)	PIs do not prioritise working or partnering with other development actors.
No targeting	Schulpen (2007)	PIs consider all people in developing countries to be poor and vulnerable; therefore, no targeting of project to specific groups.
Low sustainability	Schulpen (2007) Kinsbergen & Schulpen (2011) Kinsbergen (2014) Kinsbergen and Schulpen (2013)	PIs do not give thought to how projects will continue to operate without external donors.

Source: Author

Table 5 (p58) outlines the main criticisms of PIs in relation to their effectiveness according to Westra, Schulpen and Kinsbergen (Kinsbergen, 2014; Kinsbergen & Schulpen, 2011; Kinsbergen and Schulpen, 2013; Schulpen, 2007; Westra, 2008). According to these findings, PIs tend to enter into partnerships with local organisations that are weakened by close personal relationships, and low focus is placed on building the capacity of the local partner. PIs demonstrate low alignment with government policies and often fail to understand the context in which they operate, leading to duplication. Monitoring and evaluation, cooperation, targeting and sustainability are other common development practices that are minimally present or even absent in PIs. Oblivious to their limitations, PIs are often judgemental of traditional development actors.

Schulpen (2007) notes that not all PIs experience all of the problems outlined in Table 5, but that, for those that do, there is much to be learned from traditional development actors who have experienced similar problems and successfully mitigated many of them.

### **Faith and effectiveness**

The presence of faith as a motivating and guiding factor in CIID makes it appropriate to consider current observations and criticisms about the effectiveness of faith-based development. According to Tomalin (2012), there is much hypothetical discussion as to how the faith-influenced aspects of FBOs may render these organisations more or less effective than other development actors. Much of this discussion centres around the alleged comparative advantage FBOs have over other development actors (Tomalin, 2012; James 2009). According to James (2009) and Pelkmans (2009), FBOs provide efficient development, reach the poor in areas where other actors do not, are sustainable, provide an alternative theory to development, are carried out by motivated volunteers and encourage civil-society advocacy. Pelkmans (2009) gives an example these advantages in the context of the structural adjustment programmes in developing countries:

*“In an environment of disastrous liberalisation with a government failing to provide basic social security, the services of evangelical NGOs addressed a real need. In contrast to many secular International NGOs, which tended to lack direct ties to local communities and frequently ended up channelling their funds to local elites and gate-keepers, the low profile of many faith-based organisation and religious NGOs allowed them to be effective among the marginalised” (p436).*

Faith as a connection between FBOs and the faith-based or spiritual communities they work with has been lauded as unique, promoting increased legitimacy and relevance (Clarke, 2008b; Tomalin, 2012; James 2009). The World Bank report, *Voices of the Poor*, was ground-breaking in acknowledging this claim: “Spirituality, faith in God and connecting to the sacred in nature are an integral part of poor people’s lives in many parts of the world” (as cited in Clarke, 2008b, p270). Wallis (as cited in Jennings & Clarke, 2008) further argues for the relevance of religion in development, suggesting that “it is social

movements... which change history, and the best movements are the ones with spiritual foundations” (p269).

However, despite the apparent advantages outlined above, Tomalin (2012) claims that, in general, little concrete evidence is presented to show how FBOs achieve such advantages whilst other development actors do not. Tomalin (2012) also suggests that such claims in favour of FBOs have been put forward by FBOs themselves as a response to historical marginalisation of their work by mainstream development actors.

However, as discussed in Chapter Three, there are clear disadvantages for religious development actors, for example the interplay between faith activities and development activities (Hovland, 2008; James, 2009; Jayasinghe, 2006). Religious intentions can be problematic when mixed with development as they can result in proselytising or in a bias towards working with members of a particular faith group (Tomalin, 2012). When religious actors enter humanitarian contexts, proselytising can take place alongside aid activities. Due to the inherent power asymmetries in such situations, the vulnerabilities of affected communities can be exploited (Jayasinghe, 2006). If proselytising is the main priority for a religious organisation, ethical issues arise when proselytising opportunities influence which communities assistance is provided to, or when the provision of aid is dependent upon the recipients converting. Critics argue that in cases where open proselytizing does not take place, religious actors often use more subtle methods to achieve evangelistic aims (Jayasinghe, 2006). For example, a religious organisation may have the ultimate aim of obtaining conversions, but instead of openly proselytizing, workers deliver aid and build relationships with recipients under the hope that this will eventually result in a conversion (Jayasinghe, 2006).

Connor (2011) gives an insightful example of the overlap between proselytising and development work. Connor (2011) describes how the child sponsorship programme operated by World Vision International (“WVI”) provides children with schooling and nutrition, but how WVI also encourages its child sponsors to proselytise their children through letters. As well as this, WVI—

*“encourages sponsored children to attend biweekly Bible meetings at local churches. Here children are provided with food and soap, which they are permitted to share with their family...there are striking ethical dilemmas involved in these types of interventions, especially when children are the targets” (Connor, 2011, p867)*

According to Connor (2011), WVI subscribes to a view that—

*“poverty is not simply a material phenomenon; it’s also a form of spiritual deprivation. Development interventions which focus solely on material needs are thus deemed partial and incomplete. As a result, organisations like World Vision do not perceive their outreach programmes to be problematic or unethical. On the contrary, evangelism is seen as central to achieving one’s development objectives.” (p867)*

In contrast to this, Fountain (2015) argues that FBOs “are imagined as having a predilection for illegitimate extensions of religious concerns” (p80). Although the effectiveness and neutrality of some FBOs may be compromised by the degree to which proselytising permeates their development activities, FBOs “are not a homogenous grouping of faith-based agencies with identical structures, goals and operations” and therefore, at least for some FBOs, this issue does not limit their effectiveness (Thaut, 2009, p346).

Religious actors are also critiqued for undertaking conservative or exclusionary development interventions (Connor, 2011). This is particularly the case in countries where democratic institutions are weak (Connor, 2011). According to Connor (2011), “adherence to scriptures and holy books tends to produce development interventions that are ostensibly ‘heteronormative’ and exclusionary – much more so than their secular counterparts” (p867). Conner (2011) makes specific reference to the reluctance of religious development actors to take a stand against homophobia and discrimination. Jones and Petersen (2011) support this view, arguing that although religious traditions have many positive values that can contribute to development, these traditions also have negative values in relation to gender inequalities and social hierarchies.

Although mainstream development literature reveals increasing interest in the role of faith in development (as outlined in Chapter Three), donors are still hesitant to accept the faith elements of FBOs. According to Hovland (2008), donors exert pressure on FBOs to present a clear distinction between faith-related activities and purely development-related activities. This forces FBOs to separate their value-base from their funding sources, which results in tension at both an organisational and staff levels (Hovland, 2008). According to James (2009), a response to this pressure from donors is for FBOs to under-emphasize the role that faith plays in their activities in order to obtain funding and access to sensitive locations. Faith was distilled to become another “wedge in the development pie” separate from other activities (Myers, 1999, p2). The pressure to compartmentalise faith detracts from the complex role that FBOs see their faith playing within the work they do (Myers, 1999).

It is clear that arguments in favour of and against religious actors abound. Bush et al. (2015) provide a more balanced viewpoint in regards to the role of faith:

*they do not “suggest that religious actors are necessarily somehow better, more compassionate or more effective than their secular counterparts, nor the opposite, that religion might someone be inherently more coercive or inspiring of division and violence than non-religious formations...these simplistic tropes...suffer from a chronic lack of explanatory power.” (p2)*

This viewpoint resonates with the approach of this research to move “beyond such unhelpful dichotomies” to investigate objectively the role that faith can play in development initiatives such as CIID (Bush et al., 2015).

## 4.4 Framework to assess the effectiveness of CIID

So far, this chapter has argued that CIID ought to be regarded as a new fourth-channel development phenomenon, and that its effectiveness ought to be assessed by a combination of mainstream and alternative approaches. The chapter has also reviewed the criticisms of the effectiveness of development actors which share characteristics with CIID. Based on all of the foregoing, a new framework has been devised for the purpose of assessing the effectiveness of CIID from the New Zealand church perspective.

It is important to acknowledge the limitations of the proposed assessment framework. The author has devised the concept of CIID, so it follows that no research has yet been done into CIID in New Zealand. This clearly limits the knowledge and information available to construct an assessment framework. Although the present research is an initial attempt at creating a framework, it acknowledges that a deeper understanding of CIID is required before robust and tested assessment criteria can be conceptualised. Furthermore, the framework has primarily been devised for use with New Zealand churches, and does not incorporate the views of the recipients of CIID.

The first four criteria included in the framework (Table 6, p65), *local ownership and participation, collaboration, accountability* and *measuring success*, are derived from the five Paris Declaration principles of ownership, alignment, harmonisation, managing for results and mutual accountability. Additionally, these criteria encapsulate the criticisms of PIs in relation to weak partnership, poor alignment, duplication, lack of monitoring and evaluation, low cooperation and no targeting that were discussed in section 4.3 (see also Table 5, p58). The criterion of *local ownership and participation* also captures the alternative approaches to effectiveness that prioritize local knowledge in the development process (Briggs, 2014; Parnwell, 2006).

According to Schulpen (2007), principles such as those in the Paris Declaration are the result of years of practice and refinement within the development sector and constitute a list of best practice guidelines. Elements of these principles are therefore included within the framework to permit comparisons to be made between CIID and best practice in other parts of the development sector. This thesis argues that CIID falls within the development cooperation sector and that such comparisons are therefore appropriate.

It is worth noting that the principles of ownership, alignment, harmonisation and managing for results are broad and complex. The first four criteria in the framework below are designed to capture the essence of the Paris Declaration principles in a simpler and more focused format which is more appropriate for CIID.

The remaining four principles in the framework are derived from alternative approaches to effectiveness, from commentary on the effectiveness of fourth channel actors, from discussion around how faith interplays with development activities, and from the author's own observations of CIID (Develtere & De Bruyn, 2009; Kinsbergen, 2014; Schulpen, 2007; Westra, 2008; Tomalin, 2012; James 2009; Clarke, 2008b).

As discussed earlier, Tsele (2001) puts forward the argument that development initiatives motivated by faith tend to be values-based and focus on people, resulting in a more holistic approach to development. The criterion of *holistic wellbeing* aims to capture this idea and is included so as to ascertain whether CIID has this attribute which is common to faith-based initiatives.

The criterion of *relationship* is intended to cover two areas. Firstly, much of the literature on faith in development suggests that development activities based on faith assist in forming a connection with recipients as "spirituality, faith in God and connecting to the sacred in nature are an integral part of poor people's lives in many parts of the world" (as cited in Clarke, 2008b, p270; Tomalin, 2012; James 2009). Secondly, literature on PIs indicates that personal relationships are involved in partnerships (Kinsbergen & Schulpen, 2011; Schulpen, 2007; Westra, 2008). Both these areas are explored through this criterion.

The *partnership* criterion examines the nature of the relationship with the local partner and the degree to which sustainability is addressed through capacity building of local partners. Literature on PIs indicates that often a PI partners with a local organisation (Kinsbergen & Schulpen, 2011; Schulpen, 2007; Westra, 2008). Similarly, initial data collected for this research showed that CIID takes place through partnerships. Related to this, literature on fourth channel actors is critical of the fact that these actors are inclined to return to a donorship model of development as opposed to pursuing genuine partnership (Develtere & De Bruyn, 2009). Finally, fourth channel actors have been criticized for not focussing on the sustainability of their initiatives (Schulpen, 2007; Kinsbergen, 2014). These factors have prompted the inclusion of the *partnership* criterion in the CIID effectiveness framework.

The final criterion, *attitudes and knowledge*, encapsulates the idea that CIID actors are not development professionals; rather, they are professionals in other fields who are branching out into development. As a result, individuals involved in CIID may not be aware of their world view bias or of the inherent assumptions that underpin their decisions. They may also lack understanding of the value of other cultures and approaches. This research is interested in ascertaining how much development knowledge is possessed by CIID actors and also whether the attitudes held by individuals within the CIID are conducive to effective development.



## **Chapter summary**

This chapter has argued that CIID ought to be regarded as a fourth-channel development actor, and that its effectiveness ought to be assessed by a combination of mainstream and alternative approaches. The chapter has also reviewed the criticisms of the effectiveness of development actors which share characteristics with CIID. Based on this, a new framework has been devised for the purpose of assessing the effectiveness of CIID from the New Zealand church perspective. The framework and an explanation of its eight criteria were presented at the conclusion of the chapter.

**Table 6: Effectiveness framework for CIID**

Effectiveness criterion	Signs of presence	Signs of absence
Local ownership & participation	<p>The New Zealand church has knowledge about the local problems/issues which need to be addressed</p> <p>CIID project ideas are generated in partnership with or by a local church, organisation or individual</p> <p>The New Zealand church understands what their local partner's difficulties are and solutions or project help mitigate this difficulty</p> <p>Project design is undertaken collaboratively with a local partner</p> <p>Local partner takes the lead in implementing project/programme with the support of the church</p>	<p>Church form project/programme ideas based off their perceptions of the target community's needs</p> <p>Church hears about a need their local partner has and formulate their own solution and project design rather than collaborating for an appropriate local solution. Consequently, solutions or projects implemented by the church are not appropriate for the local context or do not adequately meet the local partner's need.</p> <p>The New Zealand church's solutions or projects do not align with what they identify as their partner's greatest difficulties to be</p> <p>No local partner involved in project/programme delivery</p>
Collaboration	<p>The New Zealand church has knowledge of other local agencies operating in the same area as their project</p> <p>The New Zealand church encourages the local partner to collaborate with other entities</p> <p>The New Zealand church is open to networking and/or knowledge sharing and/or working with other organisations or churches within this partnership/project</p>	<p>The New Zealand church has no knowledge of other entities and no collaboration is in place.</p> <p>The New Zealand church and their local partner prefer to work in isolation or refuse to cooperate with other local organisations or networks</p>
Accountability & reporting	<p>Open communication and information sharing exist between the local partner and church</p> <p>Learning feedback loop of some description is in place as evidenced through open conversations taking place between the New Zealand church and the local partner.</p> <p>Problems/poor performance overcome through collaboration</p> <p>The New Zealand church has mechanisms for 'checking in' with the local partner to ascertain how the relationship is going</p> <p>Strong relational ties are complimented by accountability and reporting mechanisms</p>	<p>Poor communication and/or no accountability mechanisms in place between the New Zealand church and local partner</p> <p>No attempt made to translate lessons learnt into modified behaviour or projects as evidenced by New Zealand church and local partner not having open conversations about lessons learnt.</p> <p>The relationship rides off personal relationships with minimal accountability in place or no checks or balances in place to assess the health of the partnership</p> <p>Strong relational ties resulting in high trust replace formal accountability and reporting mechanisms</p>
Measuring success	<p>Appropriate scoping and targeting occurs prior to project/programme commencing</p> <p>Clear indicators or another method of measuring success is in place measure results</p> <p>Success attributed to partners' strengths and church strengths</p> <p>Regular monitoring &amp; evaluation of project or programme is conducted to ascertain the degree of success</p>	<p>New Zealand church assumes target community has homogenous need</p> <p>No success indicators in place</p> <p>Failures attributed to target community rather than project/programme flaws &amp; success of project or partnership is attributed to the strength of the New Zealand church.</p> <p>No monitoring and evaluation in place or monitoring and evaluation equates to the completion of a project</p>

Holistic well-being	<p>Projects focus on addressing the spiritual, emotional and mental needs of recipients as well as material needs;</p> <p>Or, project moves from meeting the basic needs of recipients to meeting emotional, mental and spiritual needs over time.</p> <p>Holistic wellbeing is reported on in some manner</p>	<p>Projects focus on material needs or tangible projects and no value is given to spiritual, emotional and mental needs;</p> <p>Or projects only focus on converting recipients at the cost of meeting their basic needs.</p>
Relationship	<p>The New Zealand church identifies a strength of their partnership as having strong relational connection with the local partner.</p> <p>When congregation members from New Zealand church visit time is allocated to connect with recipient and individuals from the local partner</p> <p>Faith is mentioned as something that connects New Zealand congregation members to project recipients.</p>	<p>The New Zealand church does not identify strong relationships as a strength in partnership</p> <p>Visits from congregation members are solely focused on delivering tangible project outcomes</p> <p>Congregation members don't think that faith helps connect them with the project recipients</p>
Partnership	<p>The support of the New Zealand church enables and resources the ongoing work of a local entity</p> <p>The projects or programmes supported by the New Zealand church are planned, driven and implemented by the local partner or in partnership with the New Zealand church.</p> <p>Action taken to ensure that projects are still meeting the partner's needs and the need they perceive the recipient community to have</p> <p>The New Zealand church has a set time commitment in place with the local partner</p> <p>The New Zealand church has a plan to build capacity of the local partner until the New Zealand church support is no longer needed</p> <p>The New Zealand church and the local partner have an exit plan and/or contingency plan in place should the New Zealand unexpectedly have to withdraw funding</p>	<p>The New Zealand church uses their resources to deliver projects, often planned by the New Zealand church, for the local partner</p> <p>The purpose of the partnership is for the New Zealand church to 'do' something for the local partner</p> <p>The New Zealand church gifts the local partner items – buildings, vehicles, food etc.</p> <p>Once projects are started they are locked in and continue according to the original plan</p> <p>No timeframe has been put in place for the partnership</p> <p>The New Zealand church is focused on delivering projects and expanding the reach of the local partner as opposed to building the local partner's capacity to undertake such work itself</p> <p>No exit or contingency plan is in place</p>
Attitudes & knowledge	<p>The work of New Zealand church and local partner demonstrate knowledge of good development principles</p> <p>Members of the church actively seek to educate themselves on, development work or the country they are working in</p> <p>Church members demonstrate knowledge about the complexities of the environment they operate in and avoid using generalisations</p> <p>Projects are delivered to a wide range of recipients regardless of their religion or potential to be converted</p> <p>Benefits of the project undertaken are experienced community-wide</p>	<p>The work of New Zealand church and local partner demonstrates a lack of understanding of development principles</p> <p>Members of the church overstate their knowledge and do not prioritize learning more about the developing world</p> <p>Church members use generalisations and express negative stereotypes or attitudes about the developing world</p> <p>The preference is to deliver projects to Christians in the area and/or projects are targeted at groups that may seem more likely to convert</p> <p>Projects are delivered mainly for the benefit of the local partner</p> <p>The New Zealand church will only partner with a local church</p>

Source: Author

# Chapter Five

## Perceptions of Effectiveness

### Introduction

In the previous chapter, I presented a framework to assess the effectiveness of CIID. This achieved the first part of Objective 3 of this research. The second part of Objective 3 is to test the framework, a task I set out to achieve in this chapter.

I tested the framework by conducting in-depth interviews with the six case studies. The case studies are introduced in the first section of the chapter. I then analysed the data from the interviews in relation to the framework. These findings are presented in table and commentary format in the second section of this chapter.

Before presenting the findings, I would like to acknowledge the individuals who participated in this research, all of whom are committed individuals who selflessly give their time, energy, money and resources to support the overseas work of their churches. Comments and criticisms of the case studies in this section and the subsequent chapter are not aimed at any of the individuals who participated; rather, they are intended to facilitate better practice and improved development outcomes in the work of the churches. Hopefully, as a consequence of this research, the goodwill of these individuals will be combined with best practice development practices to produce enhanced outcomes for those whom they serve.

## 5.1 Introducing the Case Studies

For each of the case studies presented in this section, one initiative from the church's portfolio of initiatives was selected. This approach was designed to give the research breadth and to allow examples of each type of CIID to be included. As outlined in Chapter Two, two or three interviews were conducted with each case study. An initial interview took place with the pastor of the New Zealand church. In Case Studies 3 and 6, it was not appropriate to interview the senior pastor because of the nature of the CIID. In those cases, an equivalent church staff or congregation member with integral knowledge of the CIID was interviewed. Subsequent interviews took place with congregation members involved in the CIID and partner organisations where relevant.

In order to provide the participating churches with anonymity, the churches are referred to as Church 1, Church 2 and so on. Other organisations involved in the partnerships are also referred to in a generic manner. The location of the churches' projects will also remain confidential, so the descriptions below refer to project locations by country rather than by specific location details.

### Case Study 1

This Case Study is an example of a Type 1 CIID in which a New Zealand-based church forms a partnership directly with an entity in the recipient country, in this case, a local church. This large, pentecostal, Auckland-based church ("Church 1") with 6,000 regular attendees has formed a partnership with two local churches in Tonga.

Church 1 supports its Tongan partners financially and by sending teams of congregation members to Tonga to complete projects or run programmes. Projects are designed and planned to be achieved during 10-day trips. An example of a project is the construction of a building for each church community which functions as a gathering point, cyclone evacuation centre and focal point for community programmes run by the church. Although the construction of a building and additions to the completed buildings are the main focus of the trips, other activities also take place on the periphery. These include sending medical professionals (doctors, midwives and dentists) to locum at the local hospital and provide training on CPR, health and nutrition; painting the local hospital and school; running sport and motivational programmes in the local schools; sending a mechanic to fix cars; and providing donations of vehicles and goods to the church, local hospital or school.

The two buildings that have been constructed are kit set steel buildings. All materials needed for the kit set buildings are sourced in New Zealand and sent to Tonga in a shipping container ahead of time. The container also holds all food items, kitchen equipment (including gas ovens and pots) and other

catering equipment required to support the team during their 10-day stay. Parties usually include individuals whose specific role is to cater for the workers.

Prior to the arrival of a team in Tonga, a representative from Church 1 is dispatched to Tonga to liaise with local contractors to complete site excavations and foundational work. A catering representative also arrives ahead of time to assist in unpacking the container and preparing for the team's arrival. Once the team of 20-30 has arrived, they work to a tight schedule in order to complete the assembly of the building, as well as other construction work or peripheral activities within the 10-day timeframe available. The team also operates as an independent unit during their time in Tonga in order to not be delayed by local workers or companies. While the team is in Tonga, they stay in a local motel or other rented housing.

Congregation members who participate in the trip personally cover the costs involved. The teams consist of skilled builders and other tradespersons, as well as personnel to contribute in the other areas of the activities such as medical personnel or children's workers.

## **Case Study 2**

This Case Study is another example of a Type 1 CIID in which a New Zealand based church forms a partnership with an individual within the recipient country. Whilst the CIID started in this manner, this case demonstrates how CIID can shift as unexpected events take place. In this case, Church 2, a conservative protestant church in the Waikato supported a missionary couple deployed to the Philippines who had ties to Church 2. The couple moved to a slum in the Philippines for a period of time, founded a local church and a university sponsorship programme, then returned to New Zealand. The couple had noticed that young people who went through the existing primary and high school sponsorship programmes were still unable to gain meaningful employment and break the cycle of poverty. The proposed solution was to provide sponsorship through university to ensure that graduating students were able to obtain jobs with levels of remuneration adequate to allow the graduate and their family to move out of poverty.

Church 2 had involvement with the missionary couple both during their time in the Philippines and upon their return to New Zealand on two levels. Firstly, congregation members who personally knew the couple became sponsors in the programme. Secondly, Church 2 became involved in a project to purchase land and build a community centre which would serve as a church building, preschool and ultimately a primary school. For both these ventures, the missionary couple (including when back in New Zealand) served as the link between Church 2 and the local church and sponsorship programme in the Philippines.

Unfortunately, the couple's marriage unexpectedly broke down, which resulted in them having to step aside from their mission-related work. Without the couple as a link, Church 2 began to partner directly with the local pastors of the Filipino church. At this point, Church 2's involvement in the sponsorship programme and the building project increased. Congregation members formed a transitional leadership team for the sponsorship programme to temporarily replace the leadership of the couple and decide the programme's future. Over a two-year period, the transitional leadership team worked to formalize procedures and accountability for the programme and moved the programme under the leadership of a local New Zealand mission organisation.

The transitional leadership team and Church 2 administration committee also took over the planning and execution of the building project. Unfortunately, the missionary couple had not done due diligence in relation to the cost of the building project and costs increased significantly. The local pastors in the Philippines were not equipped to be project managers, so the project suffered in this area. Cultural differences between New Zealand and the Philippines perpetuated the problems. With the missionary couple no longer involved, other funders pulled out, leaving Church 2 to fundraise further to meet the costs of completing the building to a usable standard.

### **Case Study 3**

This case is an example of a Type 2 CIID where a New Zealand church forms a relationship with a New Zealand-based charitable organisation and undertakes projects or initiatives under the auspices of this organisation. In this case, an Auckland Baptist church ("Church 3") formed a partnership with a New Zealand-based charity ("Organisation 1") which facilitated a partnership between Church 3 and a local entity in Thailand. Three other New Zealand churches collaborated with Church 3 on this partnership.

Organisation 1 has a wide range of partners internationally and acts as a broker for the partnerships, vetting and processing the information from local partners and passing it on to the churches involved. Project ideas are initiated by the local partner in Thailand from their work with marginalized individuals in local villages. Organisation 1 operates a similar model with 100 local partners in 28 countries around the world. Organisation 1 underwrites all financial commitments so if other donors fail to fulfil them, the local partner will still receive the necessary funds.

Church 3 has made a five-year commitment to Organisation 1 to work in a particular area of Thailand. As part of the relationship, Church 3 has a funding commitment to fulfil and also sends individuals from the church to participate in an annual trip to the local partner. Church 3 and the other churches in the partnership work in two specific villages in Thailand. The local partner in Thailand establishes initial contact with a village through water and sanitation projects, then moves into livelihood generation and education projects. Church 3 and Organisation 1 contribute to the ongoing work of the local partner.

As a result, Church 3 has been involved in building a school and water tanks in two villages, constructing bathrooms in homes of village members and other building activities including fencing the schools and extending initial construction to include a cookhouse and toilet. Church 3 has also committed to regular support to pay for a teacher at one of the schools.

During each trip, which is planned and organised by the local partner, Church 3 congregation members are billeted in the homes of villagers and eat traditional food provided by the local partner. Time is made each day to play sport and cards with the villagers as well as to teach a children's programme.

The local partner forges a long-term relationship with the village and follows up with other livelihood generation and education projects after trips by Church 3 and the other churches.

#### **Case Study 4**

This case is an example of a Type 3 CIID combination partnership where a New Zealand church forms a relationship with both an in-country partner and a New Zealand-based charitable organisation. In this case, a charismatic Auckland church ("Church 4") formed a relationship with a local Fijian church of the same denomination. Church 4 has assisted the Fijian church with its outreach work to an informal settlement situated close by. Activities included building houses and organising food and clothing distributions.

Church 4 became aware of the need for expertise to inform the work the two churches were undertaking in the informal settlement. Consequently, Church 4 formed a relationship with a Christian aid and development organisation in New Zealand ("Organisation 2") in order to obtain advice and guidance. A three-way partnership was formed with the Fijian church as the implementing partner, Church 4 providing financial support and human resources, and Organisation 2 providing technical advice and input. Since the formation of this partnership, a community consultation has taken place identifying key issues which need to be addressed in the settlement, with the result that disaster preparedness training including a disaster simulation exercise has been carried out, the Fijian church has been connected to other local partners of Organisation 2, and disaster response work has taken place.

The partnership is a pilot for Organisation 2 and the denomination of Church 4. Currently, the long-term viability of the partnership is being examined by Organisation 2. Whilst Organisation 2 recognizes church-to-church partnerships as an important growing trend, the partnership pushes Organisation 2 beyond its traditional roles. To date, Organisation 2 has committed resources to the partnership with minimal return on investment. Internal conversations are taking place to decide the degree to which this is viable for the organisation. Furthermore, issues related to compliance have arisen with



Organisation 2 releasing funding directly to the local Fijian church, as opposed to a related charitable trust which would be Organisation 2's preferred arrangement. These two factors combine to create a situation where it is difficult for Organisation 2 to justify releasing significant funding to the partnership. Church 4 is also unable to deliver adequate funds to tackle the needs present in the community. This means that whilst significant work has been done identifying community needs, little action has been taken due to funding restrictions.

In the short term, significant donations have been made by Church 4 to the partnership in the aftermath of a recent cyclone. The funds have been channelled through Organisation 2, which allows Organisation 2 to programme the funds. Conversations regarding the optimal structure of the partnership in the medium to longer term are ongoing. The intent of all parties is to continue to develop the partnership.

## **Case Study 5**

This case is an example of a Type 4 CIID where an in-country entity is formed and becomes the main actor in the CIID. In this case, an Auckland Baptist church ("Church 5") of 2,000 people is a major supporter of Organisation 3 in India. Organisation 3 is a development organisation that was formed by missionaries with whom Church 5 had a relationship. As the work of the missionaries formalized, the resulting Organisation 3 came under the auspices of the New Zealand denominational body of Church 5. As a result, a number of churches within the denomination now support Organisation 3.

Organisation 3 describes itself as a freedom business providing an alternate form of employment for women and girls working in the red light district where it is located. Whilst still living in their red light district home or accommodation, women work for Organisation 3 producing jute bags, t-shirts and other products which are then marketed and sold in Western countries. Organisation 3's other activities include focusing on the prevention of trafficking and exploitation at its source, and providing social care, counselling, medical treatment and education for their employees, their children and families as well as women still active in the red light district.

Church 5 is a particularly strong supporter of Organisation 3 because the senior pastor of Church 5 is also the chairman of the board of trustees of Organisation 3. Church 5 provides multifaceted support to Organisation 3 and the relationship is best described as a genuine partnership, with Church 5 supporting Organisation 3 in its entirety rather than providing support on a project by project basis. Specific aspects of Organisation 3 which are funded by Church 5 include the payment of salaries to the two founding individuals and educational sponsorship for the children of employees. A childcare business owned and operated by Church 5 provides financial support and mentorship to the childcare arm of Organisation 3. In addition, Church 5 was the guarantor for a loan taken out by Organisation 3 to purchase a building. Church 5 also sends individual congregation members (regularly) and teams

(annually) to visit Organisation 3. Often the teams or individuals are professionals who can offer their services to Organisation 3 or young individuals who are wanting exposure to the organisation.

## **Case Study 6**

This Case Study is an example of a Type 5 CIID where a New Zealand-based charitable trust is formed to be the vehicle for a church initiative. In this case, congregation members of an Auckland charismatic church (“Church 6”) formed a charitable organisation (“Organisation 4”) aimed at improving education across Africa. Set up as a charitable trust, Organisation 4 focuses on raising funds in New Zealand to resource local partners across Africa to implement education and water projects. Under this model, Organisation 4 does not have any staff located outside New Zealand. Projects are co-managed with a local partner and are carried out by local tradesmen and workers. With direction and input from Organisation 4, projects are delivered to a high standard and quality. Projects have included building schools and classrooms, building housing for teachers, converting disused buildings into conference and training facilities, constructing water stations for a displaced community, and providing oxen and ploughs to communities.

In a measure of support for its congregation members involved in Organisation 4, Church 6 formed a partnership with Organisation 4 to undertake projects in Uganda. According to Organisation 4, Church 6 had expressed an interest in working in the particular area of Uganda that Organisation 4 was operating in, and a partnership enabled Church 6 to do this. In Uganda, Organisation 4 and Church 6 work with a local church of the same denomination to carry out education and livelihood projects in the local community, including building a school, donating oxen and ploughs to the community to assist with agricultural production, and funding a bee project.

With Organisation 4 as the main point of contact for the partnership, Church 6 plays a smaller role in the partnership. Organisation 4 discusses potential projects with the local church, which then puts a project funding request to Organisation 4. Organisation 4 uses a matrix to decide whether or not to take on the project. Funds raised by Church 6 and Organisation 4 are released in stages as the local church manages the implementation of a project. If problems arise, Organisation 4 manages the problem-solving process. Members from Organisation 4 and Church 6 visit the projects to solve problems and assess future needs.

## 5.2 Findings from the effectiveness framework test

The following section presents the findings from the in-depth interviews with representatives of the six case studies outlined above. The aim of the interviews was to test the effectiveness framework (Table 6, p65) and to provide preliminary information about the likely effectiveness of the different types of CIID.

The initial part of this section consists of Table 7 (p74) which presents the findings of how each case study fared in the three-star ranking system used for each criteria. The table gives an overview of which case studies were ranked higher in effectiveness and which received low rankings. The table also gives insight into similarities which exist across the case studies in relation to certain criteria.

In the table, a dash means no evidence of that particular criterion was evident within the case, one star denotes low evidence of the criterion being present, two stars indicate the criterion was present to some degree and three stars indicates high levels of the criterion were evident. It should be noted that the presence of three stars does not indicate that the case study had perfect results in the area.

Following this, the findings from the effectiveness framework are presented for each criterion, firstly in table format with full observations for each criterion, followed by a commentary on the table. The tables (Table 8 – Table 15) should be read in conjunction with Table 6 (p65) which provides details of the indicating statements for each criterion.

**Table 7: Case Studies at a glance – star ranking system**

Criteria	Case Study						Total
	1	2	3	4	5	6	
Local ownership & participation	*	**	***	***	**	*	12
Collaboration	*	**	***	***	***	*	13
Accountability	**	*	*	***	***	*	11
Measuring success	*	*	**	**	**	*	9
Holistic well-being	*	**	**	**	**	-	9
Relationship	*	*	***	***	***	*	12
Partnership	*	**	***	***	***	*	13
Attitudes & knowledge	-	*	**	***	**	-	8
Total out of a possible 24	8	12	19	22	20	6	

## Local ownership & participation

**Table 8: Findings from effectiveness framework – Local ownership & participation**

Case Study	Positive evidence	Negative evidence	Star rank
1	<p>Acknowledgement of “the value of the local person making the local difference long-term” and “the day of the great white missionary is over”</p> <p>Desire to “support locals to do what the locals do best.”</p> <p>Aim to serve the pastors of the local church</p> <p>Ideas generated through conversations, prayer requests and visits</p> <p>Medical professionals work alongside locals</p>	<p>Project ideas come from locals but planning &amp; design done by Church 1</p> <p>Project designed based on what Church 1 can achieve in 10 days and can send as kit set</p> <p>All interviewees identify Church 1 as the lead and implementing partner</p> <p>Poverty identified as major need of community but projects do not address this</p>	*
2	<p>Interviewees had knowledge of the issues that needed to be addressed – particularly that high school education was not adequate to break the poverty cycle</p> <p>Trusted the local pastors highly to be project managers</p> <p>The design of the community centre building was done by locals</p> <p>Local builders employed to construct the building with local church members assisting</p>	<p>Pastor believed that the vision for the community centre and school came from young people who had graduated the sponsorship programme; other interviewees suggested the vision came from the missionary couple</p> <p>Equated advice from the missionary couple with local knowledge</p>	**
3	<p>Organisation 1 have no “off the shelf” way of working with their partners – local partners “tell us what it looks like”</p> <p>Organisation 1 views their role to partner with locals</p> <p>Thailand initiative is driven by local partner</p> <p>Local partner spends time getting to know villages</p> <p>Local villagers decide on projects, host teams and contribute to work</p> <p>Permission gained from village headman and others</p> <p>Local partner develops ongoing strategy for projects and plans</p> <p>Planned projects have changed at the last minute based on the needs of the villages</p>		***
4	<p>The pastor of the local church takes the lead and Church 4 are guided by his advice and local knowledge</p> <p>Community consultations focused on the asset base and strengths</p> <p>Community consultation started by equipping the community to undertake exercises by itself and then moved to facilitation by Organisation 2 and Church 4</p> <p>Land owner was included in consultations</p> <p>Strong belief that the community can become self-sustaining</p> <p>High level of knowledge exists in Church 4 and Organisation 2 about the needs of the local community</p>		***

Case Study	Positive evidence	Negative evidence	Star rank
5	<p>Desire for Organisation 3 to be part of the local community</p> <p>Organisation 3 uses locally available resources and the product manufacture is low-skilled so suitable for ex-prostitutes</p> <p>Initiatives of Organisation 3 aimed at preventing trafficking came from community consultations by locals</p> <p>Older women counsel new younger women rather than expatriate therapists</p> <p>Desire expressed by Church 5 to see more Indian nationals in leadership roles</p>	<p>Much of the leadership and design teams are staffed by expatriates</p>	**
6	<p>Organisation 4 works with a local church and project ideas are generated by the local church and community leadership</p> <p>Projects are instigated, planned and implemented by the local church – with Organisation 5 involved in overseeing planning and implementation</p>	<p>Organisation 4 offers simple solution to complex problem</p> <p>Problems with local planning, implementation and communication result in individuals from Organisation 4 having to travel to Uganda to solve problems</p> <p>Organisation 4 wants an expatriate staff member in Uganda to oversee project implementation</p> <p>Church 6 is not involved in this aspect of the partnership and could not identify the needs Organisation 4 is aiming to meet</p>	*

Source: Author

Local ownership and participation was present to varying degrees within the three interviews conducted for Case Study 1. The initial interview with the pastor suggested a high level of evidence that local knowledge was respected in this partnership. However, further interviews with other congregation members added a different perspective and cast doubt on whether this initiative truly values local participation. Considering all perspectives, it appears that while Church 1 does want to support its local partners' goals and help their ideas be realised, support is given in a way that suits Church 1's timeframes, budget and preferences rather than being a truly collaborative partnership. The result of this is that Church 1 has constructed steel kit set buildings for their local partners which are not insulated or lined and are therefore not suitable for hot, tropical conditions. However, Church 1 views it as the local partners' responsibility to adapt what has been built to make it usable.

In contrast to Case Study 1, Case Study 2 appears to prioritize local ownership and partnership. Interviewees from Church 2 demonstrated a good understanding of the issues their projects were seeking to tackle and the projects seemed aligned with these issues. Church 2 made an effort to ensure that the building project was planned and implemented by locals. However, Church 2 appears to have made the assumption that information and knowledge passed on by the missionary couple equated to

local knowledge. This proved not to be the case and was the downfall of the building project. At the start of the project, the missionary couple were unaware that quotes in the Philippines are equivalent to estimates in New Zealand and are only valid for 24 hours. Therefore, it was difficult to get an accurate understanding of a project's likely cost. The result was that Church 2 had to rescue the project from significant overspending.

Once Church 2 realised that cultural differences were affecting their ability to collaborate on the building project, they employed the services of a local Christian mission organisation in the Philippines to recommend a builder to use. This resulted in the involvement of a long-serving missionary as the construction overseer. Due to the length of time he had been in the Philippines, this individual was able to bridge the cultural divide. Comments made by the interviewees suggested a great respect for the local culture and a strong desire to ensure their actions were not perceived as being untrusting or controlling.

The partnerships in Case Studies 3, 4 and 5 emphasize local ownership and are participation-oriented. In Case Study 3, the project is driven by the local partner in Thailand and is based on meeting the needs identified by that partner in its work with marginalized villagers. Decision-making around what projects are necessary is the responsibility of the local partner. Organisation 1 formed —

*“...as a reaction to having been on short term missions trips and meeting so many really effective local people who has no resources...who would have been very effective if only someone had come along and said ‘hey we’ll partner with you’”.*

Therefore, their desire to be locally-driven is strong. Similarly, in Case Study 4, the project is driven by the work of the local pastor in Fiji. A high respect for local knowledge is evident through the instigation of strength- and asset-based community mapping and consultations which were undertaken to provide future direction, driven by locals, to the partnership. Both Church 4 and Organisation 2 demonstrated a high level of understanding about the needs facing the community as a result of the community mapping and consultation process. In Case Study 5, Organisation 3 was formed after a prolonged period of research in-country by the founders exploring the needs that required addressing. Older local women who have been rescued mentor and counsel younger women and have been instrumental in instigating the founding of the prevention businesses of Organisation 3.

In Case Study 6, whilst Organisation 4 demonstrates good intentions in the area of local ownership and participation by partnering with a local church and by encouraging this partner to communicate project needs, participation seems lacking in several areas. Organisation 4 seek to address the complex problem of poor education in Uganda; however, their solution to this problem — building schools — shows a lack of deep understanding of the causes of poor education in Uganda. Therefore, it could be argued that Organisation 4's solution does not align with the problem that has been identified.

## Collaboration

**Table 9: Findings from effectiveness framework – collaboration**

Case study	Positive evidence	Negative evidence	Star rank
1	Work with local hospital & schools	No evidence of Church 1 actively seeking partners for the local church Team operates as an independent entity and does not use Tongan businesses or labour to avoid delays from 'Tongan time'	*
2	Church 2 happy to see the sponsorship programme continue under a new organisation Church 2 open to this organisation replicating the sponsorship model elsewhere Church 2 collaborated with other churches on transitional leadership team Church 2 encouraged local pastors to work with a local mission organisation for building project and made that connection themselves	Church is Not aware of any other organisations or churches working in the slum Missionary couple were individualistic at the start of the building project and didn't get necessary partners involved	**
3	Organisation 1 has over 100 international partners and a large donor base Local Thailand partner collaborates with the government – e.g. changing planned projects to ensure no competition for the same water source with government-led projects Local Thailand partner is aligned with governments plan to integrate this particular marginalized group Organisation 1 promotes the collaboration of New Zealand churches – Church 3 collaborates with three other New Zealand churches to achieve more in the Thailand project		***
4	Church 4 sought input from Organisation 2 understanding they could "accomplish more together than individually" Belief in Church 4 that collective wisdom and resources will lead to more efficient and expansive work Local partner works with the local government Organisation 2 has linked the local partner with other local agencies	Church 4 not sure of how many other local organisations its partner works with	***
5	Organisation 3 is supported by the whole denomination of Church 5 in New Zealand Church 5 spoke about collaboration positively as it allowed them to be "part of something bigger" Church 5 identified numerous local partners that Organisation 3 works with		***
6	Government has started supporting schools that Organisation 4 has built as they see the communities valuing education	Organisation 4 does not appear to have actively sought any partnerships Church 6 has no knowledge of whether Organisation 4 has any local or international	*

Case study	Positive evidence	Negative evidence	Star rank
		partners as Church 6 is not involved in this aspect of the partnership and could not identify the needs Organisation 4 is aiming to meet	

Source: Author

In Case Study 1 and 6, low levels of collaboration are evident. In Case Study 1, during team visits, some team members work with the hospital and local schools. Other than this, there is no evidence of Church 1 wanting to collaborate with other partners. In Case Study 6, collaboration does not appear to be a priority; although Organisation 4 works with a local church in Uganda, no other collaboration takes place within the projects. Church 6 believes that Organisation 4 collaborates within New Zealand to fundraise but is not aware of the details of these arrangements (which were not mentioned by Organisation 4 in the interview).

In Case Study 2, Church 2 appears open to collaboration with a variety of organisations. The transitional leadership team for the sponsorship programme involved individuals from other churches and this team was happy to see the programme continue under another organisation. The missionary couple appear not to have been as collaborative. Two interviewees commented that the individualism of the couple during the initial stages of the building project may have resulted in the right advice not being sought.

In Case Study 3, 4 and 5, high levels of collaboration exist. In Case Study 3, the three parties to the partnership – local partner, Organisation 1 and Church 3 – all seem open and willing to collaborate with others in order to increase their reach and effectiveness. Church 3 is willing to forego having total ownership over the work in Thailand and has joined with three other churches. The result is increased impact and reach. In Case Study 4, the three-way partnership is highly collaborative. Organisation 2 had previously identified that it needed to operate in the growing trend of church-to-church partnerships and was therefore willing and ready to collaborate when the opportunity arose. Church 4 had realised the limits of their knowledge and were anxious to ensure their work did not cause unintended harm and were therefore seeking out collaboration from a professional entity. The belief underpinning the high levels of collaboration is that better results will take place through collaboration. Finally, in Case Study 5, Church 5 collaborates with their denominational body and up to 239 other churches within their denomination to support Organisation 3. The degree of collaboration is viewed as a strength. This value is clearly shared by Organisation 3 who partner with other local organisations which have a similar goal and other complimentary organisations – e.g. rescue agencies.



## Accountability & reporting

**Table 10: Findings from effectiveness framework – Accountability & reporting**

Case study	Positive evidence	Negative evidence	Star rank
1	<p>Monthly update submitted by local church</p> <p>Regular communication between local church &amp; New Zealand church to ensure relationship stays strong and healthy</p> <p>Relational ties are complimented by a satisfactory degree of accountability and reporting</p>	<p>Open communication does not appear to result in learnings influencing future behaviours</p> <p>Relationship is the basis of accountability and how problems are overcome</p>	**
2	<p>Learnings from the building project and relying on the missionary couple have been captured and Church 2 would do things differently in the future</p> <p>Poor performance of building project overcome by Church 2's commitment and collaboration</p>	<p>Only ad hoc communication with local church</p> <p>Local pastors didn't have skills to project manage or do cost projections – this wasn't identified in time possibly due to poor reporting or communication</p> <p>Church 2 wanted to establish a committee to implement building project with increased accountability but didn't push for it so nothing happened</p> <p>Regular reporting doesn't take place</p> <p>High trust in the missionary couple by Church 2 replaced formal accountability and reporting</p> <p>A lack of accountability mechanisms resulted in a sudden and unexpected exit of the missionary couple</p> <p>Regular communication hasn't been achieved between Church 2 and the replacement local pastor</p>	*
3	<p>Strong relationships allow for constructive conversations to improve partnership (e.g. upcoming meeting between Church 3 and Organisation 1)</p> <p>Informal accountability happens as a conversation between local partner and Organisation 1 – financial accountability is not line by line</p>	<p>Communication between Church 3 and Organisation 1 not strong – sometimes Church 3 only calls when they have a problem</p> <p>Twice yearly meeting between Organisation 1, Church 3 and other churches has not happened for two years – upcoming meeting will address this.</p> <p>Partnership built on personal relationships and high degrees of trust replace formal mechanisms – “relationship can potentially be the harder path to go down when there are issues rather than having a formal legal-type agreement but I think it goes with the territory as a Christian organisation”</p>	*
4	<p>Regular communication takes place between the senior pastor of Church 4 and the pastor of the local church</p> <p>The strength of relationship allows for dialogue to improve the partnership</p>		***

Case study	Positive evidence	Negative evidence	Star rank
	High trust complimented by formal monthly reporting via skype  Reports sent by Church 4 to other supporting pastors and churches via WhatsApp		
5	Weekly communication between Church 5 senior pastor/board chair and Organisation 3 chief executive  Church 5 notes that senior staff & board retreats allow for learning and policy/process review  Six monthly reporting from Organisation 3 to Church 5 in narrative format sharing stories  Mechanisms for checking in and accountability are present despite strong relational ties  Strong relationships and high trust complimented by formal processes overcome problems		***
6	Organisation 4 submits 1-2 reports per year to Church 6	Communication between local church and Organisation 4 is difficult at times and cannot resolve issues  Communication between Church 6 and Organisation 4 is not regular  Planning for next stages of projects happen informally through conversations  Organisation 4 views problems faced as each being unique therefore does not see the need to change approach (individual from Organisation 4 flying to Uganda)  Problems are blamed on the local partner and implementation  High levels of trust between Church 6 and Organisation 4 results in no accountability mechanisms in place	*

Source: Author

Evidence of accountability and reporting varies across all the case studies. In Case Study 1, the personal relationship in the partnership results in regular communication. A monthly update from the Tongan churches aids accountability. However, the pitfalls of basing a partnership heavily on relationship with no formal checks and balances have not been identified by Church 1. No formal accountability mechanisms exist outside the trust of the relationship and no formal monitoring, evaluation or learning feedback happens.

Similarly, in Case Study 2, during the period of time when the missionary couple were facilitating the relationship between Church 2 and the local church, high levels of trust between Church 2 and the

missionary couple appeared to replace the need for formal accountability and reporting mechanisms. However, upon the sudden exit of the missionary couple, Church 2 had to salvage the building project and transition the sponsorship programme unexpectedly. Consequently, they did not have the opportunity to implement good policies, accountability mechanisms, reporting or appropriate personnel from the outset. Throughout the building project, communication with the local church was irregular. Church 2 appears to have taken on board lessons learned and strived to improve the building project's performance through collaboration.

In Case Study 3, communication between Church 3 and Organisation 1 is not strong and meetings which used to take place twice yearly ceased several years ago. This weakness has been acknowledged and an upcoming meeting between Church 3 and Organisation 1 is seeking to address this. Accountability conversations take place between Organisation 1 and the local partner; however, no formal reporting channels exist between Organisation 1 and Church 3. In this case, high levels of trust between the partners replace formal accountability and reporting mechanisms.

Case Study 4 and 5 have higher levels of accountability and reporting than the previous cases described. In Case Study 4, due to the close relationship that exists between the senior pastor of Church 4 and the senior pastor of the local church, constant communication takes place. This informal communication is complemented by a monthly report on the local church's activities via skype. This report includes quantitative data relating to the work that has taken place in the target community. It appears that, despite the existence of high levels of trust, accountability mechanisms are in place. In Case Study 5, the partnership between Organisation 3 and Church 5 includes mechanisms for reporting and regular communication, which creates accountability. Organisation 3 submits a six-monthly report to Church 5 which includes a summary of financial support, general updates and prayer requests. Accountability is facilitated by the fact that the senior pastor of Church 5 serves on the Board of Trustees of Organisation 3. This dual role means that Church 5 is able to maintain high levels of communication with Organisation 3. Regular visits by members of Church 5 to Organisation 3 also contribute towards accountability.

In contrast to this, in Case Study 6, difficulty in communication due to cultural barriers has resulted in poor communication between Organisation 4 and the local church. Consequently, if there is a problem, an individual from Organisation 4 will generally travel to Uganda to solve the problem – which may only take 15 minutes to solve. Poor communication also hinders robust reporting between Organisation 4 and the local partner. Very high levels of trust appear to exist between Church 6 and Organisation 4, which results in low accountability mechanisms. Church 6 know and trust a particular individual from Organisation 4 and therefore feel no need for accountability mechanisms. Church 6 checks in informally with Organisation 4 through regular discussions as individuals from Organisation 4 attend Church 6.

## Measuring success

**Table 11: Findings from effectiveness framework – Measuring success**

Case Study	Positive evidence	Negative evidence	Star rank
1	Shared idea of success is built through conversations with local pastors and strong relationships Results are measured through stories & photos A degree of scoping for projects happens through observation by pastor on visits and advice from local pastors	Project completion equates to success & no evidence of monitoring & evaluation (e.g. use of inappropriate materials continues) Success attributed to Church 1's skills and organisation No scoping or targeting	*
2	Scoping for sponsorship programme took place through missionary couple building relationships & observing needs Sponsorship programme is effectively meeting the need for higher education Success is measured through stories of graduation and transformation, photos of building progress and reports given by visitors Success attributed to sponsorship model	Inadequate scoping and research done for building project Photos or verbal reports from visitors the only monitoring mechanism Photos as measures of might look good but don't give overall picture of progress – money can suddenly run out	*
3	Local partner spends time getting to know a village and does a needs assessment; Organisation 1 and Church 3 trust the local partner's assessment Success is measured through meeting local partner's outcomes for trips, hearing stories of change from local partner and seeing change on successive visits Success of partnership attributed to strength of local partner and strong relationships between Church 3 and Organisation 1 Local partner in charge of monitoring and evaluation (unclear as to the degree to which this is performed)	Organisation 1 understands indicators but chooses not to use them	**
4	Community mapping took place to identify needs and future focus areas Church 4 funded research and scoping for one year Success is measured through observing change and through quantification in monthly reports	Monitoring and evaluation practices are currently being establishing by Church 4 through consultation with Organisation 2 No indicators are in place	**
5	Founders of Organisation 3 did two years of research in India prior to founding Strong shared understanding from Church 5 interviews that women choosing freedom is success Success of partnership attributed to Organisation 3's team and commitment of Church 5 leadership Church 5 reported that Organisation 3 does regular evaluations	Organisation 3 understands indicators but chooses not to use them	**
6	Scoping occurs prior to project being planned through discussions with the local church and community leadership Organisation 4 and Church 6 agree to measure success by photos of work.	The only success indicator is project completion: "for us it is the end product" Church 6 and Organisation 4 attribute success to dedication of individuals in Organisation 4	*

Case Study	Positive evidence	Negative evidence	Star rank
		Monitoring and evaluation occurs when individuals from Organisation 4 visit project and view result	

Source: Author

In Case Study 1, the strong relational ties between Church 1 and their local partner suggests that a shared understanding of the vision and desired change exists, although no formal scoping or targeting takes place prior to project commencement. The measure of success is stories of transformation and photos of tangible outcomes. However, this measure of success appears simplistic and there is no evidence of formal monitoring and evaluation occurring. Project success is attributed to Church 1.

In Case Study 2, the formation of the sponsorship programme took place after the missionary couple had spent a period of time assessing the needs within the slum community and how best these could be addressed. Similar to Case Study 1, in this Case Study photos and stories are used to monitor results in both the sponsorship programme and the building project. However, as Church 2 discovered, photos and verbal reports only tell part of the story – both can show encouraging work taking place but do not show how the budget is faring. No regular monitoring and evaluation takes place in this case study.

In Case Study 3, agreement appears to exist between all partners that success will be measured through tangible outcomes reported by the local partner or witnessed by Church 3 or Organisation 1 during visits and through stories of change supplied by the local partner. The responsibility for scoping, monitoring and evaluation sits with the local partner; Organisation 1 prefers not to micro-manage in this area. Consequently, little information is available about the degree to which these activities happen. Likewise, in Case Study 4, success at this stage in the partnership is measured through observable change on visits and through quantified information communicated through the monthly report. No indicators have been identified to measure success or progress in either case study. However, as a part of the partnership agreement with Organisation 2, this area is being developed.

In Case Study 5, prior to the formation of Organisation 3, a two-year period of research took place to ensure that the structure of Organisation 3 would effectively address the need which had been identified. A strong shared understanding of what success looks like is held by Church 5 members. It is expressed through specific language. In contrast to this, Organisation 4 and Church 6 in Case Study 6 appear to have a narrow view of what success looks like for their project: if a conversation, photos or a trip to Uganda show a project is completed, success is seen as having been attained. Furthermore, success is attributed to the dedication and commitment of members of Organisation 4 rather than to the local partner.

## Holistic well-being

**Table 12: Findings from effectiveness framework – Holistic well-being**

Case Study	Positive evidence	Negative evidence	Star rank
1	Comments about working with body, soul and spirit by senior pastor “Faith packages all physical needs and adds hope”	Contradictory messages about the degree that holistic well-being is a priority – two out of three interviewees did not mention it  Strong emphasis that lives will be changed through conversion  Project focus is to build a church to increase the standing and favour of local church in the community	*
2	Mention of presenting needs (poverty) verses perceived ultimate needs (spiritual needs)  Want to meet physical and spiritual needs which demonstrates a degree of understanding about the various aspects of poverty.		**
3	Local partner moves from meeting immediate health and well-being needs through sanitation projects to addressing causes of marginalization through education and livelihood creation projects  Organisation 1 acknowledges a “broad understanding of the gospel” is needed and their work is not based on achieving conversions  Organisation 1 want to see villages flourishing in areas of health, education, economics and spirituality  Church 3 visits involved addressing physical needs as well as spiritual needs through teaching children bible stories  Church 3 state their work is not evangelistic but aims to model love and care		**
4	Church 4 aim to address the overall physical, spiritual and emotional wellbeing of the community  The needs identified are varied  Understanding that spiritual needs and practical needs must be addressed hand in hand		**
5	Organisation 3 described as addressing economic and social needs of rescued women  “Freedom on a spiritual level” offered to women & “not just employment but dignity”  Physical freedom for women plus freedom from abuse and psychological suffering  Social service arm of Organisation 3 & education sponsorship for employees’ children  Higher pay than brothels & retirement plan for employees		**
6		Organisation 4 appears to have a focus on tangible outcomes (e.g. completing a	-

Case Study	Positive evidence	Negative evidence	Star rank
		school) rather than on holistic well-being of the community Church 6 recognise that Organisation 4 could be strengthened by taking a more holistic education approach	

Source: Author

All the case studies demonstrate evidence of attempting to address holistic well-being; however, the overriding belief in the cases is that presenting Christianity and conversion is the solution to addressing emotional and spiritual needs of recipients. Therefore, while the churches genuinely believe they are taking a holistic approach, it is debatable as to whether this approach would be considered by a non-Christian to be truly addressing holistic well-being.

Case studies 2, 3 and 4 subscribe the most strongly to the above approach. In Case Study 2, Church 2 believes that a unique aspect of their work is that they target both physical and spiritual needs. The reason for this focus is that while they recognise the need to address presenting needs, there are perceived high level needs – which according to the churches’ beliefs include conversion to Christianity – that are also a priority. In Case Study 3, through the work of the local partner, projects work towards addressing physical needs, aim to reduce the factors marginalizing the villagers and address spiritual needs through a Christian component. Organisation 1 and Church 3 both emphasized that, although conversions was the ultimate success they wished to see, evangelism was not a focus of the work. Likewise, whilst the ultimate aim articulated in Case Study 4 is to see the lives of community members transformed through a conversion experience, the interviewees understand the importance of addressing practical needs at the same time as spiritual needs. An interviewee from Church 4 articulated a range of needs that Church 4 aim to meet, including increased community cohesion, increased ability to respond to natural disasters, increased confidence and skills, improved basic amenities and the need for the community to feel unconditionally loved and supported.

Case Study 5 appears to take a more mainstream approach to holistic well-being: Organisation 3’s approach to rehabilitating rescued women includes addressing social, health, psychological, employment and family needs through wrap-around services.

Case Study 1 and 6 demonstrate the least evidence of a desire to address holistic well-being, through either a Christian or mainstream approach. In Case Study 1, different perspectives are apparent in relation to the degree to which holistic well-being is a priority. The pastor used the word ‘holistic’ numerous times; however, the word was not mentioned by the other two interviewees. Rather, the other interviewees emphasized delivering tangible project outcomes, building the profile of the local

church and evangelizing. This suggests the possibility that either the pastor had identified ‘holistic’ as a buzz word related to good practice, or that, as a leader, the pastor holds the vision of the project and does have a more holistic view than other interviewees who are participants.

Case Study 6 shows little interest in addressing any need aside from the basic issue of a lack of classrooms. The aim of Organisation 4 could be described as a narrow focus on providing educational facilities or sanitation services rather than on addressing the overall needs of a community. Church 6 has identified that Organisation 4’s work could be strengthened if they took a broader approach to the work they do; for example, by providing stationery, desks, chairs and a teacher for the schools.

## Relationships commentary

**Table 13: Findings from effectiveness framework – Relationships**

Case Study	Positive evidence	Negative evidence	Star rank
1	<p>Deep and long-term relationships form the basis of this partnership</p> <p>Pastor mentioned that time is allocated during the team trips for person-to-person contact and relationship building with locals</p>	<p>Two out of three interviewees did not mention person-to-person connection as a priority</p> <p>No mention of faith as a factor connecting Church 1 to recipient community</p> <p>One interviewee emphasized that during trips the congregation members are there to work: “they’re there to work and get it done within 10 days”</p>	*
2	<p>Relationships are identified as the reason this partnership formed</p> <p>Visiting the project made an interviewee passionate and want to get further involved</p> <p>The mentorship aspect of the sponsorship programme is identified as a key success factor</p>	<p>Dependency on relationships was the cause of major problems in this initiative – when the missionary couple suddenly exit, Church 2 was thrown in the deep end</p> <p>No mention of faith as a factor connecting Church 4 to recipient community</p>	*
3	<p>Relational connections instigated all aspects of the partnership</p> <p>Strong relationships are attributed to the success of the partnership – “you can have an agreement 100 pages thick but if you don’t like working with each other it’s not going to work”</p> <p>Relationships identified as powerful connecting tool – “if we invest ourselves its more powerful than the money side of things”</p> <p>Visits to the project involve time to connect with locals through being billeted in homes, playing sport together and spending the evenings socializing</p>	<p>No mention of faith as a factor connecting Church 3 to recipient community</p>	***
4	<p>Church 4 identified a heavy relational focus in the partnership</p>	<p>No mention of faith as a factor connecting Church 4 to recipient community</p>	***



Case Study	Positive evidence	Negative evidence	Star rank
	<p>Strong relationships instigated the partnership between Church 4 and the local church</p> <p>Church 4 refers to the relationship as being like a marriage</p> <p>Strong relationships attributed to the success of the partnership between Church 4 and the local church</p> <p>Relationships have formed between Church 4 members who have travelled to Fiji and the local church</p>		
5	<p>Church 5 identifies strong relational ties and leadership commitment as strength</p> <p>Chance for direct involvement for Church 5 members through visits develops personal connection</p> <p>Organisation 3 uses relationship building to rescue women</p>	No mention of faith as a factor connecting Church 5 to recipient community	***
6	<p>Church 6 strongly emphasized the relational ties to Organisation 4 as a strength of their partnership: “less stress on trying to be accountable and formal” and “supporting a person and a team that we know do a job they feel called to do”</p>	<p>Relationships between Organisation 4 and Church 6 do not appear to be as strong as Church 6 thinks and were not mentioned by Organisation 4</p> <p>Church 6 view their role as supporting an individual within Organisation 4 rather than partnering with the whole organisation</p> <p>Church 6 acknowledges that relationships can be used against them but chose not to worry about that possibility</p> <p>Visits by Organisation 4 to the local church appear to be more focused on planning, reviewing and problem solving than building or fostering relationships</p>	*

Source: Author

Strong evidence of the central role that relationships play in CIID is clear in all the Case Studies; however, it is not always manifested positively. In Case Study 1, all interviewees expressed that the partnership was built on deep and long-term relationships between the pastors of Church 1 and the Tongan pastors. The depth and strength of relationship is identified as an asset. Contradictory messages came through in regard to the degree that relationships were prioritized during a team trip to Tonga. While the pastor suggested that time for person-to-person connection happened on the trips, other interviewees said that the priority of a trip is to complete the work in the allotted time. Due to the amount of work and the tight schedule, there is little time for anything except work.

In Case Study 2, a close relationship with the missionary couple was the reason for the initiative forming; hence the removal of this relationship from the initiative was the source of significant issues. The

missionary couple played a pivotal role in connecting Church 2 to the local church; however, no accountability mechanisms existed to ensure the couple's relationship was well-maintained, nor did any contingency mechanisms exist in the event of the couple leaving suddenly. Many of the problems Church 2 faced as a result of the exit of the couple may have been avoided if the appropriate mechanisms had existed to care for the couple and the function they filled.

Relationships appear to be the cornerstone of the partnership in Case Study 3. Connections through relational networks are what instigate the partnerships of Organisation 1 and the strength of those relationships dictates its ongoing success. Although comments from an interviewee from Church 3 acknowledge that the informality of a relationally-driven partnership can make it harder to resolve issues, no parties seem to want to change this. A mutual faith seems to create high levels of trust and the understanding that certain values will dictate the partnership.

Similarly, in Case Study 4, the central role of relationship in the partnership between Church 4 and the local church in Fiji is strongly evident. When asked to identify why the work of Church 4 was successful, one interviewee said: *"Relationships. I think actually even if you have the best models and the best plan and all the assistance from a strategic partner, if you don't have the local relationship and the...right to be in the community [success cannot be achieved],"* According to the senior pastor of Church 4, relationships are also attributed to the formation of the partnership: *"it's because of the relationship... we've known one another for a long time, we understand one another, we trust one another, we share the same heart, goals and commitment."*

In Case Study 5, Church 5 possesses strong relational connections with Organisation 3. The commitment and connection at a leadership level of both organisations is identified as a success factor in the partnership. The ability for Church 5 members to visit Organisation 3 enhances personal relational ties which contributes to the success of the partnership.

Relationships are the reason that Church 6 is supporting Organisation 4 in Case Study 6. Interestingly, Church 6 stated that they do not want to strengthen or support Organisation 4; rather, they want to activate and support a particular individual within the organisation. This appears to have implications for the level of engagement between Church 6 and the work of Organisation 4. Despite strong relationships between the two New Zealand entities, the same strength of relationship does not appear to be the case with the local Ugandan partner. The interviewee from Organisation 4 did not mention relationship in relation to their Ugandan partner.

## Partnership

**Table 14: Findings from effectiveness framework – Partnership**

Case Study	Positive evidence	Negative evidence	Star rank
1	<p>The spoken aim of Church 1's projects are to increase the ability of the local church to carry out their work</p> <p>Pastors of Church 1 discuss leadership contingency plans with local churches</p>	<p>No evidence of the local partner planning or implementing the projects</p> <p>Church 1 has gifted the local churches buildings, vehicles and the leftover food and equipment when a trip ends</p> <p>Suggestions that it is the local churches' responsibility to make the buildings functional</p> <p>One interviewee referred to Church 1 as the "sponsoring church" – implications of this language</p> <p>No evidence of capacity building in local partners</p> <p>Desire for locals to participate – but not own or lead</p> <p>Church 1 does not consider the possibility of being unable to provide financial support</p>	*
2	<p>The construction of the community centre aims to increase the ability of the local church to reach out to the slum community</p> <p>The sponsorship programme is led and implemented in the Philippines by the local church and mission organisation</p> <p>The building project aimed to be a partnership with Church 2 providing finance and leadership and the local church planning and implementing the project</p> <p>Church 2 has made an ongoing commitment to support the pastors of the local church</p>	<p>Cultural differences affected the ability for a strong partnership to be achieved</p> <p>Church 2 stopped supporting the building project before it was completed</p> <p>No contingency plan exists for if Church 2 can no longer financially support the local pastors – "if our church stopped [giving], the world would have stopped"</p>	**
3	<p>The support of Church 3 and Organisation 1 allow the local partner to extend their work – they do not have a "formula" or "agenda" for their work</p> <p>Projects are driven by the local partner</p> <p>Roles and responsibilities of all parties in the partnership have been articulated and are understood (although nothing is formally recorded)</p> <p>Church 3 has made a five-year commitment to the partnership</p> <p>Organisation 1 believes that partnership with their local partners is permanent and that different projects will take place within a lifetime partnership</p>	<p>Church 3 perceives Organisation 1 to be the partnership leader and implementer; Organisation 1 sees the local partner in these roles</p> <p>No exit plans are in place</p>	***

Case Study	Positive evidence	Negative evidence	Star rank
	Church 3's involvement extends the ability of the local partner but its support is not vital to the continuation of the local partner		
4	<p>The local church was working in the target community prior to the partnership to support the work being formed</p> <p>Projects and programmes are driven by community needs with leadership from the local pastor</p> <p>An MOU outlines the terms of the partnerships</p> <p>Church 4 is committed for the duration of the senior pastor's tenure</p> <p>The denominational body could provide funding for the partnership should Church 4 be unable to</p>	<p>There is some difference in perspective at Church 4 in regard to who implements the work of the partnership</p> <p>Ongoing meetings with the land owner and key community members have stopped</p>	***
5	<p>Church 3's support allows founding staff members to not draw a salary from the organisation</p> <p>Funds donated by Church 5 are used at the discretion of Organisation 3 in the areas they've been allocated for</p> <p>Church 5 provides skilled individuals to Organisation 3 but does not gift other items</p> <p>A strong common language is apparent between Church 5 members</p> <p>Church 5 are guarantors on a loan Organisation 3 took out to purchase a building so are committed for the duration of the loan</p> <p>Denominational and relational ties equate to long-term relationship</p> <p>Organisation 3's wide supporter base reduces impact if Church 5 ever withdrew support</p>	No formal agreement exists outlining the partnership	***
6	<p>Organisation 4 enables local partner to do more</p> <p>Organisation 4 commits to local partners on a project by project basis</p> <p>Organisation 4 has a wide supporter base so if Church 6 withdrew support the project would continue</p>	<p>Church 6 appears to hand over money to Organisation 4 and then are hands off, appearing to have minimal vested interest in the work rather than having a partnership with Organisation 4</p> <p>Church 6 believes they had made a permanent, ongoing commitment to Organisation 4; Organisation 4 believes that Church 6 commit on a year-by-year basis</p>	*

Source: Author

In Case Study 1, the relationship between Church 1 and their local church does not demonstrate high levels of partnership. The relationship appears to be based on Church 1 using their financial resources and personnel skills to plan and deliver projects *for* the local church, rather than *with* the church. Furthermore, the building projects delivered do not appear to be appropriate to the climate; however, the responsibility for solving this problem falls to the locals. Church 1 discusses the importance of a leadership contingency plan with the local churches. However, there is no evidence that Church 1 is working towards a point where the local churches could supply all their own needs, including vehicles, buildings and salaries. Control over the project planning and implementation process by Church 1 limits the ability of the local churches to develop capacity. Overall, it seems that Church 1's involvement only increases the capacity of the local partner for the duration of the relationship.

In Case Study 2, Church 2 appears to have had partnership intentions, with the building project aiming to resource the local church to better serve the slum. Initially, the partnership between Church 2 and the missionary couple was based on personal relationships, the informality of which may have contributed to its downfall. The subsequent partnership with the local church was hindered by poor scoping, cultural differences, the wrong people in positions and a lack of communication. Church 2 have made an ongoing commitment to support the local pastors in the Philippines but have no contingency plan should this support have to cease. Church 2 had initially planned to be part of the building project until its completion but, as the only remaining donor and having given a larger financial contribution than planned, are not planning to give financially towards stage 3 (the final stage) of the building project. Advice that Church 2 has sought suggests that buildings in the Philippines are never finished, so the failure to complete stage 3 will not affect the local church's ability to use the facility.

Although the outputs of the partnership in Case Study 3 appear to indicate that Church 3 is gifting buildings and sanitation facilities to communities, deeper investigation suggests that Church 3 is undertaking work at the request of a local partner and pursuing genuine partnership. Church 3's contribution is at the beginning of the local partner's long-term relationship with the village, which goes beyond meeting immediate physical needs. Organisation 1 have a policy against gifting buildings, land and vehicles to local organisations such as churches, and believe the recipients of any buildings must be community-wide. As well as this, Organisation 1 makes a lifetime commitment to partner with the local organisation in Thailand. The understanding is that at different times the organisations will work together on a project but at other times there will be no projects. The lack of project does not have any implications for the partnership. Church 3 has made a five-year commitment to the partnership; however, no information was given as to what will happen when this time is up.

In Case Study 4, the relationship between the target community and the local church pre-dates the involvement of Church 4 and Organisation 2 and a high level of partnership exist at all levels of this Case

Study. Throughout the formalisation of the partnership, the senior pastor of the local church remains the leader of the project work. Some difference of opinion exists within Church 4 as to which member of the partnership is the key implementer of the work in the partnership: the senior pastor identified the local church as the implementer; whilst the other interviewee from Church 4 suggested that all members of the partnership are involved in implementation in different aspects of the work that takes place. The senior pastor of Church 4 has a personal, long-term commitment to Fiji which means that, for the duration of his tenure at Church 4, the church will continue to engage with the local church in Fiji. The partnership has gathered interest from the wider denominational body, which may serve as a contingency for the work of the partnership should Church 4 be unable to continue funding the work.

In Case Study 5, Church 5 views their relationship with Organisation 3 as a partnership with the entire organisation rather than aspects of it or specific projects. Funds from Church 5 are released to Organisation 3 to be used at their discretion to achieve the goals and targets set by Organisation 3. There is no evidence of the gifting of items or suggestion of Church 5 'doing' activities for Organisation 3. As guarantors on a loan that Organisation 3 has taken out to purchase a building, Church 5 have a long-term commitment to Organisation 3. This commitment is solidified by denominational and relational ties.

Organisation 4 from Case Study 6 appears to work through a local church to facilitate the completion of the school building; however, the school does not appear to be for the local church, but is a vehicle for delivering a school for the community. Organisation 4 and Church 6 have differing perspectives on their level of commitment; however, Organisation 4 has a large supporter base which contributes to the future security of its work.

## Attitudes & knowledge commentary

**Table 15: Findings from effectiveness framework – Attitudes & knowledge**

Case Study	Positive evidence	Negative evidence	Star rank
1		<p>None of the interviewees had any knowledge of development or good practice for this work</p> <p>Some comments indicated disrespect for locals' abilities</p> <p>Aspects of Church 1's work that interviewees identified as being unique from other organisations demonstrated a lack of knowledge about other development organisations – e.g. point of difference identified as not just putting in money and then</p>	-

Case Study	Positive evidence	Negative evidence	Star rank
		<p>walking away; and, not imposing a Western way of doing things</p> <p>Questioned the activities of other organisations – “what was the point of building a hospital they couldn’t afford to run” – whilst not reflecting that their work may be similar – constructing a building not suitable to the climate</p> <p>Evidence that may be gifting hospital unsolicited goods (e.g. medicines and equipment)</p> <p>Two other interviewees said that the main recipients of projects are the church and community work happens on the periphery</p> <p>Desire expressed that “our name goes on something...worthwhile”</p> <p>Comments in relation to the locals needing to contribute appear patronizing</p>	
2	<p>Interviewees understand the value of the local church owning and implementing projects</p> <p>The community centre and pre-school benefits the wider community</p>	<p>An inability to bridge cultural differences inhibited the implementation of local ownership</p> <p>Church has been recipient of the majority of benefits</p> <p>Only church youth qualify for the sponsorship programme</p>	*
3	<p>The individual leading the partnership from Church 3 has no personal knowledge of good development practice</p> <p>Organisation 1 demonstrate a good understanding of best practice in development gained through experience and reading – with strong emphasis on locally driven partnerships</p>	<p>Organisation 1’s preferred partner is the local church; however, projects target whole communities</p> <p>School’s built are Christian schools</p>	**
4	<p>Presence of Organisation 2 brings professional knowledge and expertise into the partnership</p> <p>The senior pastor of Church 4 enlisted the services of a congregation member with community development and strategic planning experience</p> <p>Interviewees from Church 4 demonstrated high level of knowledge about good development practice</p>		***
5	<p>Church 5’s senior pastor/Organisation 3’s board chairman reads development literature</p> <p>Church 5 have a realistic perspective on how long change takes to happen when tackling an issue as large as sex-trafficking</p>	<p>Issues of sustainability don’t appear to have been addressed</p>	**

Case Study	Positive evidence	Negative evidence	Star rank
	Church 5 acknowledges that “often mission looks more like colonisation not helping people” and want to be different  Transparency about spiritual aspect but no strings attached for employees: “people have value regardless of what decision they make”		
6	The type of charitable status Organisation 4 has prevents them from proselytising  Schools are not for the local church but for the overall community	Organisation 4 interviewee does not read or know about development practice  Organisation 4 believes they have a point of difference through to be having local implementation  Church 6 does not appear to understand that helping can hurt  Church 6 and Organisation 4 expressed negative generalizations about “Africa”	-

Source: Author

Case Study 1 demonstrates limited knowledge and understanding of development and good development practice. Interestingly, aspects of Church 1’s work that interviewees identified as being unique from other organisations demonstrated a lack of knowledge about other development organisations. For example, a point of difference was identified as Church 1 not just donating money and then walking away; and not imposing a ‘Western’ way of doing things. Being invested for the long-term and not imposing a ‘Western’ way of doing things would be considered standard practice in development. Church 1 also seems critical of the activities of other organisations without drawing parallels that may exist between such work and their own.

It appears that projects designed by Church 1 are intended to mainly bring benefit to the local church, which then has a flow-on effect to the rest of the community through the programmes and services the church is able to provide. Activities that directly benefit the wider community are usually peripheral activities rather than a core focus of a trip. This is unlikely to be intentionally biased; rather, Church 1 sees their church partner as the primary beneficiary of their work.

Although some of the interviewees’ comments indicated that Church 1 had moved beyond the traditional “*great, white missionary*” approach, the reality of the activities described and, at times, the language used, suggest that in reality their ideology and approach have not moved past a donorship model. Even when a concept such as local ownership is mentioned, often the tone seems patronising and the comment is often followed by a patronizing statement. Two interviewees used negative generalisations of Tongan people and the culture. These attitudes raise questions as to underlying attitudes held.



In Case Study 2, the interviewees appeared to understand the value of engaging a local partner to implement projects due to their understanding of the local context and the benefits local implementation will bring to the community. However, a lack of knowledge on behalf of Church 2 and cultural barriers inhibited this well-intentioned idea from being outworked well.

Case Study 2 appears to have a bias towards members of its own faith – only Christians or members of local churches qualify to take part in the sponsorship programme. However, interviewees believe that, although the construction of the community centre was for the church, it will have benefits for the wider community as it allows the church to run programmes. The building also serves as an evacuation centre during floods and a place where the locals can bring the dead.

Organisation 1, from Case study 3, approach their work from a business and development perspective: *“our people don’t come at this from the missions angle [which is] full of grace and love and kindness, easily confused with handouts.”* From experience and reading, they appear to understand aspects of best practice development including valuing local knowledge and partnership. However, they still diverge from best practice in relation to accountability, monitoring and evaluation and reporting. Arguably, the strength of relationship, trust and mutual values within their partnership facilitates this approach not hindering success.

A degree of bias appears to be present within this Case Study. Although water, sanitation and livelihood generation work is targeted at the whole village of marginalized individuals, education projects aim to benefit those locals who are Christian. Schools built by this partnership are Christian schools, staffed by Christian teachers. These schools have been requested by Christians within the villages so that their children do not have to attend a Buddhist school. However, this has created competition with local Buddhists who are now trying to reach out to other villages first in order to ensure that Buddhist education remains strong.

The interviewees from Case Study 4 demonstrated substantial knowledge about good development practice. Church 4 also demonstrated an understanding that helping can hurt: both interviewees articulated that they wished to think through the ramifications of proposed solutions to issues within the target community to ensure no action would be detrimental. The senior pastor also demonstrated high levels of understanding and respect for the Fijian culture and the differences that exist between it and New Zealand culture. It is unclear how much of this understanding is attributed to the involvement of Organization 2; it is interesting to note, however, that Organisation 2 identified one element of success within the partnership as Church 4 understanding what harms and what helps in development work.

In Case Study 5, although spiritual transformation is highly valued by Organisation 3 and Church 5, no pressure is exerted on employees of Organisation 3 to convert: jobs and other services remain available regardless of spiritual decisions. As well as this, Church 5 and Organisation 3 appear to understand some key principles for operating in India. However, issues of sustainability don't appear to have been addressed; if Organisation 3 were to disappear in ten years, no mechanisms appear to be in place to prevent all the rescued women from returning to prostitution.

Like Case Study 1, Case Study 6 demonstrates limited knowledge and understanding of development and good development practice. Neither Church 6 nor Organisation 4 had knowledge of good development practice. This was most evident in the negative generalisations made about Africa and the developing world. Church 6 never referred to the project location as Uganda, instead reference was made to Africa in general. Comments such as *"we see it everywhere within the developing world to get constant communication from their end can be quite hard"*, *"typical Africa"*, *"corruption of banks in Africa"*, *"challenging African way of life and decision making processes"*, *"in an environment like Africa"*, *"the Africa side of things"* and *"\$5000 goes a long way in Africa"* create the impression that there are not high levels of respect for the cultural differences faced.

## Chapter summary

Building upon the literature and research discussed in Chapters Three and Four, this chapter has presented the findings of this thesis derived from the effectiveness framework test with six CIID case studies. Each case was described and comment made in relation to each criteria. Results showed significant variation as to the degree that each criterion was present or absent across the six case studies. Overall, the case studies received lower rankings in the criteria of *measuring success*, *holistic well-being* and *attitudes & knowledge*. Higher rankings were seen across the criteria of *local ownership & participation*, *collaboration*, *accountability*, *relationship* and *partnership*. Some cases ranking poorly across all criteria whilst others had higher rankings across the board signalling significant differences in the effectiveness of the different types of CIID. The possible reasons behind these findings and other trends are discussed at length in the next chapter.

# Chapter Six

## A Deeper Look at CIID

### Introduction

In order to understand, see commonalities in, and derive meaning from, the findings and information presented in the previous chapter, a deep analysis and discussion of the findings is necessary. This chapter aims to undertake this task. In this chapter, I draw on the literature discussed in Chapters Three and Four which informed the framework and the criteria included within it. My discussion of the findings not only indicates that the framework is a useful tool, but also reveals some of the insights into the effectiveness of CIID that have been gained through its use. Whilst, due to the limitations of the scope of this research, concrete conclusions about the effectiveness of CIID cannot necessarily be made, the findings do signpost areas of CIID that increase effectiveness and areas that are likely to inhibit the effectiveness of CIID.

Some of the commentary in this chapter also comes from comments made in the interviews that is not directly related to the framework. These insights are mostly in relation to the role of faith in CIID and provide scope for future development of the framework.

### 6.1 Implications for effectiveness: CIID and the Criticisms of PIs

A logical commencement point for the discussion on the effectiveness of CIID compared to other fourth channel actors is to revisit the criticisms of PIs discussed in Chapter Four. The literature outlining the criticisms of PIs and other fourth channel actors was integral to the formation of the framework for assessing the effectiveness of CIID. This literature provided an indication of which areas CIID was likely to be weak in based on previous studies of similar actors. Table 16 (p99) provides a summary of the findings on the effectiveness of CIID compared to the literature on the effectiveness of PIs. The purpose of this table is to give a snapshot of the degree to

**Table 16: Criticisms of Private Initiatives with CIID**

CRITICISM of PIs	EVIDENCE in PIs	PRESENCE in CIID
<b>Partnerships</b>	Partnerships between PIs and local partners tend to be weak as they are generally based on personal relationships, which may compromise accountability.	All CIID case studies displayed evidence that partnerships were formed from personal relationships; however, this was seen as positive as these relationships played a key role in maintaining the ongoing partnership
<b>Alignment</b>	PIs tend to have low alignment with government policies.	Interviewees across all case studies had minimal ability to describe any government held priorities for the area they worked in; interviewees from four cases studies could make brief comments (1, 3, 4, 5)
<b>Capacity</b>	PIs make a low contribution to local capacity building thereby creating dependence.	All case studies increased the capacity of the local partner for the duration of their involvement; no local partners seemed fully dependent but their capacity would decrease if the partnership ended
<b>Duplication</b>	PIs do not undertake context analysis prior to implementing a project; therefore, PIs create parallel structures.	All case studies undertook some degree of scoping or analysis prior to project formation
<b>Lack of monitoring &amp; evaluation</b>	PIs lack systematic evaluation or learning processes.	In case studies 1, 2, 4 and 6 no formal monitoring and evaluation took place in the partnership.
<b>Judgmental</b>	PIs are critical of traditional development actors but ironically have poor communication and accountability themselves.	Interviewees were not critical of traditional development actors; rather viewed them as taking a different approach
<b>Low cooperation</b>	PIs do not prioritise working or partnering with other development actors.	All case studies worked with a local partner in-country and some worked with New Zealand partners as well; however, few interviewees knew whether other organisations were operating in the same area or whether their local partner collaborated
<b>No targeting</b>	PIs consider all people in developing countries to be poor and vulnerable; therefore, no targeting of project to specific groups.	No strong evidence that case studies viewed all people as poor and vulnerable; projects seemed targeted to some degree
<b>Low sustainability</b>	PIs do not give thought to how projects will continue to operate without external donors.	The majority of CIID case studies did not make contingency plans or give thought to how the project would continue if the support from their church ceased.

Source: Author

which PIs and CIID actors face similar limitations to their effectiveness. Salient points from Table 16 as well as other key observations from the framework test are discussed at length in the ensuing sections.

### **Partnership with development professionals**

The literature discussion in Chapter Three and Four in relation to fourth channel actors identified concerns that these actors are not in the habit of partnering with development organisations (Kinsbergen & Schulpen, 2009). Consequently, fourth channel actors tend to ‘reinvent the wheel’, practice outdated approaches to development and at times are “diametrically opposed to the current development paradigm” (Develtere & De Bruyn, 2009, p918). Of interest to this research is the degree to which CIID actors, possesses similar characteristics. Interestingly, the findings of this research reveal that CIID actors are both the same as, and very different to, other fourth channel actors in this respect.

The degree to which CIID is similar to, or differs from, other fourth channel actors is dependent on the type of CIID. According to the CIID taxonomy (Table 6, p65), CIID Types 1 and 5 do not channel their support or funds through development agencies. This is similar to the observation of PIs by Kinsbergen & Schulpen (2009). By contrast, however, CIID Types 2 and 3 involve partnerships with development agencies and do channel support and funds through these organisations. CIID Type 4 could fall into either category, depending on the degree to which the in-country entity evolves: this entity may evolve into a development organisation, in which case it falls into the latter group, or it may not evolve to that extent, leaving it in the former group. Thus some types of CIID involve partnership with development professionals while in others there is an absence of partnership.

Interestingly, the findings from this research reveal a trend which indicates that the effectiveness of CIID is related to the presence or absence of a partnership with development professionals. CIID Types 1 and 5, which do not involve partnership with a professional development agency (represented by case studies 1, 2 and 6) ranked the lowest in the star ranking system (Table 7, p74) with the least evidence of each effectiveness criterion present. In contrast, CIID Types 2 and 3 which involved a partnership with a New Zealand development organisation (represented by case studies 3 and 4) ranked significantly higher in the star ranking system with higher evidence of the effectiveness criteria. In this research, CIID Type 4 (represented by Case Study 5) also ranked well in the star ranking system, suggesting that the in-country entity in this case has developed significant development expertise.

The conclusion that can be drawn is that when CIID actors partner with a development organisation, it is likely to have increased effectiveness. Develtere and De Bruyn (2009) made a similar suggestion, commenting that when fourth channel actors form collaborations with traditional actors they add value to the field of development cooperation. Evidence of this is apparent under subsequent headings in this section: in many cases, the CIID case studies that partner with a development organisation have more favourable outcomes than those that do not.

However, although working with a development professional has obvious benefits for the CIID, the situation is more complex for the development organisation. As was outlined in Case Study 4, the development organisation partnering with Church 4 and the local Fijian church, Organisation 2, has yet to ascertain the how the partnership can produce a worthwhile return on investment. Although Organisation 2 has identified church-to-church partnerships as a growing trend, engaging with these partnerships is different to the way in which Organisation 2 has traditionally worked with partners and programmed funds. Until recently, Organisation 2 has been investing the time and resources of programmes and engagement staff in the partnership with little return on investment for the organisation. Organisation 2 and Church 4 are invested in creating solutions for this issue. When formed, these solutions may provide insight into how effective partnerships between CIID and development organisations can be maintained.

### **Personal relationships and accountability**

The findings from the framework test indicate how integral personal relationships are to the formation and continuation of CIID partnerships. In fact, the significance of personal relationships was one of the strongest commonalities shared by all case studies investigated in this research. Interestingly, this finding correlates with the research that has been undertaken into PIs in the Netherlands (see Table 16: Partnerships) (Kinsbergen & Schulpen, 2009; Kinsbergen & Schulpen, 2013; Schulpen, 2007; Westra, 2008).

During in-depth interviews, 80% of interviewees referred to personal relationships as being integral to their CIID partnership. Only three interviewees, spread across the six case studies, did not mention the role of personal relationships; however, other interviewees from the same cases studies did mention relationships. Personal relationships were identified by 73% percent of interviewees as a factor that motivated the formation of the particular partnership their church is engaged in. In most cases, the church leadership or senior pastor had a pre-existing relationship with a particular individual engaged in work overseas. For example, in Case Studies 1 and 4, a relationship was in place between the church leadership of the New Zealand church and the pastor of the local church partner. In Case Studies 2 and 5, a relationship was in place with New Zealand individuals based overseas that formed the basis of a

partnership. In Case Studies 3 and 6, a relationship existed between the New Zealand church and a member of the New Zealand based partner charity. In each case, the relationship birthed a desire to support the church, project or initiative.

The presence of personal relationships was viewed as a strength by interviewees from four case studies. These interviewees identified close relationships as ensuring the longevity of the partnership, providing accurate local information, increasing the commitment from the New Zealand church, providing the New Zealand church with legitimacy in the eyes of the local target community and enhancing understanding between the partners. An interviewee from Case Study 3 articulated relationship as being of greater importance than some formal mechanisms through the legitimacy it gives the New Zealand church:

*"I think that even if you have the best models and the best plan and all the assistance from a...strategic partner, if you don't have the local relationship and the right to be in the community [the partnership will not be successful]."*

Whilst the CIID case studies in this research place a high value on the personal relationship in the partnerships and view the presence of such relationships as a strength, the presence of partnerships based on personal relationships in other fourth channel actors has been revealed to be problematic at times (Kinsbergen & Schulpen, 2011; Kinsbergen & Schulpen, 2013; Schulpen, 2007; Westra, 2008). According to Schulpen (2007), like CIID, many PI partnerships are formed as a result of personal relationships. However, "things can become complicated when the collaboration continues without making the step from being 'friends' to being 'partners'" (Kinsbergen & Schulpen, 2013, p58). Personal relationships can inhibit the ability for constructive criticism to be present in a partnership and can prevent clear discussion of expectations, roles, responsibility and capacity (Kinsbergen & Schulpen, 2013). Other important aspects of the partnership can also remain undiscussed, including the time frame of the commitment (Kinsbergen & Schulpen, 2011).

Similar problems to those outlined in the PI literature above have been identified in the CIID case studies in this research (see Tables 10, 11, 14 in Chapter 5). In five of the six case studies, the strength of relationship and subsequent trust was depended on for addressing problems that arose within the partnership or project, replaced the need for formal partnership agreements and targets, or served as the main communication channel. In case studies 1, 2, 4 and 6, no formal monitoring and evaluation of projects and initiatives took place in the partnership. Partnerships in case studies 1, 2, 3, 5 and 6 had no formal obligations under a partnership agreement and no long-term goals or targets. In case studies 1, 2, 3, 5 and 6, discussions had not taken place about the longevity of the partnership or about contingency plans if the partnership ended; instead, the assumption was that the partnership would continue for as long as the relationship was maintained.

An interviewee from Case Study 1 summarized the role of relationships as follows:

*“Everything we do is by relationship, we’ve made sure there is a synergy there, we make sure there is a common vision there of what we’re trying to achieve and that way we can have that level of trust.”*

When asked to articulate what value relationships brought to the partnership, an interviewee from Case Study 6 said:

*“Without a shadow of a doubt, it’s by far for us, in a working relationship, the best. Because it just means there is less stress of trying to be accountable and formal, you just get to let them do what they’re doing.”*

Case Study 2 provides an insightful example of how relationships, whilst facilitative at times, are not necessarily a sustainable alternative to formal partnerships. In this case, when the missionary couple were the connecting point between Church 2 and their local partner, the sudden and unanticipated unavailability of the couple to fill this role gave rise to significant issues.

Based on the evidence above, this research argues that the low levels of formal accountability mechanisms are a function of the presence of personal relationships and the resulting high levels of trust. The prevalence of this may be due to the fact that individuals within the CIID do not want to be perceived as breaking the trust of the relationship by enforcing monitoring and evaluation or other accountability measures.

Similar problems have been identified within the literature on PIs. However, the literature indicates these are separate problems or partially-related aspects of a wider problem rather than directly resulting from the presence of personal relationships (Kinsbergen & Schulpen, 2009; Kinsbergen & Schulpen, 2013; Schulpen, 2007). For example, in the area of partnership, Schulpen (2007) identifies that a PI’s perception of partnership is different to that of Dutch development cooperation in general, that close friendships are often present in partnerships, that many partnerships have issues around reporting, and that high levels of trust with local partners are present. However, no direct correlation is teased out between the relational nature of the partnerships and these other problems. Evidence from this research suggests that the reason for low levels of accountability in many CIID partnerships, and quite possibly in PI partnerships, is the presence of strong personal relationships.

This suggested link has implications for the likely effectiveness of CIID based on relational partnerships. Chapter Two outlined the changing approaches to development which have taken place over the past decades, and particularly the move towards a people-centric focus on poverty alleviation (Gore, 2013; Mawdsley et al., 2014; Sjøstedt, 2013). This process included the High Level Fora on Aid Effectiveness which resulted in the ratification of the Paris Declaration (Mawdsley et al., 2014). The Paris Declaration focused on entrenching aid effectiveness in development practice through its five principles, which included ensuring results were achieved by promoting robust monitoring and evaluation (Hayman,



2009; OECD, 2012). The tendency of relational CIID partnerships to overlook the importance of formal accountability is a move away from current thinking on development effectiveness and indicates a shift back towards the period where development did not produce satisfactory results.

### **Stories and Photos of Success**

The findings from the framework test show that CIID actors typically rely on stories of success and photos of project progress as a key means of ascertaining the success of their work. According to interview data, success was measured visually, through direct observation during visits to the project or through photos sent by the partner, and through stories of transformation heard directly from recipients or relayed by the partner. Interviewees from all the case studies reported that stories were used as a way of ascertaining the success of the project, although, in case studies 1, 3, 4 and 5, stories were complemented by regular updates or reports from the partners or other forms of regular communication. None of the case studies used any form of indicators to report on progress or success.

Excerpts from interviewees from the case studies below demonstrate the degree to which success is measured visually and through stories:

*"I get to see the same faces year in year out, I can see when new faces are coming and I can see the changes on some of those faces. When we go into those communities I can see the people and the practical changes, you know for instance, the junk yard that used to be outside the front of the house is not the junk yard outside the front of the house. I can talk to the person who runs the hospital and he can report to me that, you know, not that he has to, but he can tell me about, you know, some of the stories of what has happened as a result of some of the practical things we've done." (Interviewee, Case Study 1)*

*"Being able to talk to the [local partner's] people over there and understand what is happening in village life...yeah I guess its stories like that...and people come back sharing what they've found" (Interview, Case Study 3)*

*"We'll be able to see it. It should be measurable; it should be observable and measurable...Conversations with [local pastor], visiting and having a look at what has been accomplished" (Interviewee, Case Study 4)*

*"For them having channels of communication to say 'hey this is how it's going this is what we're achieving', with stories about maybe 'we've got a new group of women who have just started on their orientation'...being able to see and understand the depth of transformation that's happening" (Interviewee Case Study 5)*

A similar trend to this was identified in Schulpen's (2007) and Kinsbergen and Schulpen's (2009 & 2013) studies on PIs. Schulpen (2007) identified that reports often contained personal stories of visits to the projects and individual success stories, as opposed to financial reporting or analyses of problems. Similar to CIID, success or effectiveness is often described by PIs in terms of completing a tangible project (Schulpen, 2007).

This thesis argues that, when not complemented by other forms of reporting or monitoring and evaluation, this approach to measuring success puts CIID actors at risk of having a narrow, simplistic and short-term understanding of a project's outcomes. Case studies 2 and 6 may be at risk in this regard, as neither has regular communication or reporting from the partner, and nor is monitoring and evaluation undertaken by the CIID actor or partner. When success is viewed simplistically, the CIID actor and their partner are missing out on opportunities for learning and improvement. For example, it is possible that a project may be completed but not efficiently or to a high standard; in this situation, a narrow view of success might result in potential learnings and areas for improvement being overlooked. In other situations, a project may not be completed as planned but other positive outcomes may occur; however, these outcomes may not be captured.

This form of simplistic success can be seen in Case Study 6 where success is defined as the completion of the building of a school. Factors such as school attendance, role size or pass rates are not considered:

*"Success is obviously getting a school to the standard that it can be used. Obviously if its [project name] its seeing the fields actual fact and seeing the crops. It's seeing the outcome, seeing that its actually working...because we're putting money into buildings or animals or things like that its actually seeing them."*

Although stories and photos are important mechanisms for reporting, they do not tell the whole story. Kinsbergen and Schulpen (2013) suggest this can result in the PIs, or in this case the CIID, being "convinced that all is going well and that there is no reason to make any changes to their procedures, those of its partner or their cooperation" (p58). This downside is illustrated by Case Study 2 in their experience with the building project. Throughout the initial stage of the building project, the local pastor, who was also project manager, sent through regular photos. The interviewee described the experience as follows:

*"Someone was sending through photos...we were kept up to date with how it was going. But it tended to be all looking good, going well and then 'okay well that's as far as we can go because we've run out of money.'"*

The ability to understand the wider effects of a development intervention is critical to ensuring the intervention is both effective and not the cause of unforeseen negative ramifications. Although stories and photos can contribute to understanding a project's progress and can create connections to the project, this research argues that these measures alone are not robust enough to truly provide evidence of the project's effectiveness. Consequently, it would be expected that when these measures are the only tools used to monitor success, the CIID would be less effective.

## **Bricks & mortar**

The findings of the framework demonstrate that CIID typically involves short-term, tangible projects such as building schools, community centres, wells or sanitation facilities. The main funded project in

Case Studies 1 and 2 was a building project for a local church. Case Study 3 was involved in building wells, sanitation facilities and a school, and Case Study 6 also engaged in building schools, water facilities and donating agricultural equipment. This trend is similar to the activities that have been observed among PIs: according to Westra (2008), PIs prefer to engage in “visible projects, like the construction of drinking water facilities and orphanages” (p7). Kinsbergen and Schulpen (2009) classify this as direct poverty alleviation strategies.

This approach by PIs has been criticized (Kinsbergen & Schulpen, 2009; Schulpen, 2007; Westra, 2008). These critiques are relevant for CIID and have implications on its likely effectiveness. “According to Schulpen, the problem with these interventions is that no changes take place in the structure that is responsible for these services and materials not being available” (Westra, 2008, p8). As was discussed in Chapter 2, mainstream development actors have shifted their approach to development interventions since the 1990s, after it was realised that such direct poverty reduction projects were not effective in isolation (Gore, 2013; Sjøstedt, 2013), and an accompanying shift has taken place towards addressing political, economic, social and cultural factors and constraints (Schulpen, 2007). It appears that, like PIs, CIID is filling the gap left by development actors in the bilateral, multilateral and civilateral channels moving away from focusing on the micro level to addressing the need for macro change.

Interestingly, not all of the case studies in this research were involved in direct poverty reduction strategies. Two case studies in particular had moved into more complex interventions: firstly, Case Study 4, where activities undertaken in the CIID included extensive community mapping and consultation, vocational training and disaster risk reduction work, and secondly, Case Study 5, where the New Zealand church partners with a local organisation in India founded by New Zealand missionaries. In the latter case, the CIID supports the whole scope of work undertaken by this organisation to free women from prostitution, rehabilitate them and ensure they have alternative employment options.

Schulpen (2007) identified a dividing line between “brick-and-mortar activities” and “more complex interventions” (piii) and, during the course of his study, observed that some PIs had moved from temporary assistance into longer-term development projects. Interestingly, a similar phenomenon has been observed within one of the CIID case studies. Prior to the involvement of the New Zealand development organisation in the partnership between two churches in Case Study 4, the activities in the CIID were based around building houses and delivering basic health services; however, the involvement of the development organisation catalysed a shift in the focus of the CIID to more complex and long-term interventions which is when the community mapping activities commenced.

Whilst only one such example is evident among the case studies in this research, it may be a significant area of future research, on the premise that more instances are likely due to the trend observed in PIs. If the involvement of a development organisation in Type 3 Combination Partnership (see Table 6) does prove to be a catalyst of a shift from simple to complex interventions, encouraging CIIDs to engage in this type of partnership could be a course of action recommended to achieve increased effectiveness in CIID.

### **Saying it verses doing it**

Evidence from the framework test suggests that church approaches to working in the global south have shifted. All of the pastors or church representatives interviewed were asked whether they thought church approaches had changed: the answer was yes from all interviewees. Changes identified included increased support for local churches as opposed to sending missionaries, the desire to empower local people, and an acknowledgement of the need to be less imperialistic and more culturally aware. However, despite interviewees articulating that church approaches to working in the global south has shifted, evidence from this research suggests that CIID can struggle to translate these espoused values into practical implementation and approaches.

This dissonance was particularly prominent in the area of achieving local ownership and participation. Whilst it was clear from interviews with participants that local individuals involved in the projects were valued, this was not necessarily outworked. Furthermore, in some cases where local involvement and participation was achieved, cultural barriers proved difficult to overcome and were detrimental to the CIID. This problem was not identified by the interviewees themselves; rather, it was identified through analysis of the interview data and does not appear to be an issue the CIID actors are aware of.

The problem of espoused values not translating into approaches was most pronounced in Case Study 1. The pastor of the New Zealand church involved in Case Study 1 was the first to be interviewed for the case study. Throughout the interview, significant emphasis was placed on creating local ownership and supporting the goals of the local church:

*"...all I can say is what we try to do, and it may sound like I'm going around this thing again, but we're just wholeheartedly into this whole...supporting the locals to do what the locals do best. And I know that a lot of organisations, particularly Western organisations, can bring aid and impose their way of doing things. We try not to actually go down that road, unless they ask for that support."*

However, upon conducting the other two interviews for this case study, two differences became clear: firstly, the other interviewees did not appear to view the locals with high respect, and secondly, the project design and implementation did not appear to be conducive to local ownership.

In relation to the first point, interviewees from the second and third interviews made a number of comments regarding the abilities and culture of the locals that were either negative or derogatory in nature:

*"everything in Tonga is broken...well it's just that they don't have the skills...it's a bit like Polynesians, some of them here"*

*"when we get up to Tonga we operate as a unit as independently as possible from the locals because there's a thing called Tongan Time. If you start to draw in local resources you'll be battling with Tongan time and we don't have Tongan Time, we have 10 days"*

*"I know that sometimes, just with the cultural differences, that we want stuff organised and you know...if we've got a whole team going over on a certain date we need quite a few ducks in a row and they have to sometimes get those ducks in a row and I think just with island time sometimes it's a bit tricky...sometimes there's some challenges there as you could imagine, it's the same with any third world country"*

*"[we have] the people and skills available to do the building projects etc. which they don't have there"*

These views seem to have filtered through into the way the building projects were implemented. As indicated above, the New Zealand church operates independently for the duration of their time in Tonga. The church brings a kit set building from New Zealand in a shipping container, as well as all the catering supplies required for the trip. As data for this research was only collected from New Zealand donors, it is difficult to ascertain how the local Tongan church felt about a kit set steel building which is not appropriate for the climate. However, the second interviewee admitted the choice of building was not ideal: *"a steel building up there is not a nice place to be on a hot day."* When probed on this matter, the interviewees (husband and wife) responded:

*"We expect them to...I mean they did, they lined theirs and they've painted it themselves. So we expect them to do something like that"*

*"...because it was the only thing we could kit set...the kit set was all steel which made it very quick to erect; whereas a timber building of that magnitude would take much much longer to build. Twice as long"*

*"...and how would you get it up there? At least they've got a structure that they can work on and develop"*

*"they're gonna be warm without air con...therefore they need to focus their money to fix that themselves. We've given them a structure and now it's up to them isn't it? And they're amazingly resourceful aren't they?"*

Despite these comments, the interviewees seem to genuinely believe that they are conducting their work in a participatory manner which is creating local ownership:

*"The first thing we do is to encourage them to take part in the building works on site but under supervision. Some of these guys have got no idea about building but if you give them a task they can handle, they love it. Painting or perhaps digging drains. They really go for it. That creates a sense of ownership. It's important not to come up here like the great white missionaries, put up*

*the building and go away. If they've contributed towards building it, then they feel a sense of ownership."*

However, like many CIIDs' views of success, their approach to local ownership and participation appears to be narrow or different to that of a mainstream development organisation. The process of creating local ownership is more complex than getting local men to dig a drain. According to Mohan (2014) participatory development is about power and where it lies and a move away from top down approaches to development. The current attempts to achieve participation and ownership without addressing where the power lies within this Case Study demonstrate a lack understanding of the concept.

A similar problem has been identified in the work of PIs, as described in the following excerpt:

*"In 2005, an initial attempt was made to gain an insight into the vision of PIs in relation to poverty and development aid. This led to the conclusion that PIs are aware that development aid can induce dependency and that they attach importance to a participative approach to development aid. However, the study by Juffermans (2008) shows that PIs have difficulties in actually implementing this participative approach." (Kinsbergen & Schulpen, 2009, p167)*

Whilst the problem of translating espoused values into approaches was most pronounced in Case Study 1, it was also evident in Case Studies 2 and 6. These two cases achieved higher levels of local ownership and participation than Case Study 1 but were hindered by an inability to overcome cross-cultural differences to make these approaches successful. In Case Study 2, the community centre building project was designed and overseen by the local church in the Philippines, with the New Zealand church providing finance and local builders carrying out the construction work. An interviewee recognized that this approach *"supports the people in the local community with work"* and noted it was expensive to send an expatriate team over to do the work. However, despite managing to achieve higher levels of local ownership and participation, the project was constrained by an inability to overcome cultural differences which ultimately resulted in the project costing significantly more than projected and remaining unfinished. An interviewee reflects on the learnings below:

*"It was faulted at the beginning. The homework hadn't been done...he [missionary] didn't know, he was trusting [the local pastor] because he had got a quote for the building but it's the Philippines so a quote is only an estimate...You need people on the ground who know what they're doing...maybe [missionary] was a bit too individualistic and didn't want to get other help. So the cultural differences are the frustrations aren't they? How to marry to two cultures together in a way to keep everybody happy and not offending."*

In Case Study 6, an interviewee from Organisation 4 stated their desire to see local involvement:

*"we very much raise the finances for the facilities but we have the local people do the work and it's overseen by local people as well."*

However, similar to Case Study 2, Case Study 6 struggled with the practical outworkings of local ownership and participation:

*"I think we see it everywhere in the developing world to get constant communication from their end can be quite hard. E.g. you can email with half a dozen questions and you'll get one back, one answer back, and it's possibly different to what you were asking as well...that's part of why we'll make a regular trip up there. And that's the downside of not having an expat or somebody on the ground."*

The difficulties the case studies encountered implementing local ownership and participation is likely to limit the effectiveness of the projects. As was discussed in Chapter 3 in relation to the Paris Declaration, the effectiveness and sustainability of development are positively enhanced when recipients can determine their own development pathway (Killen, 2010). Literature on the Paris Declaration refers to ownership on a macro level with specific reference to government policy; however, the principle trickles down to micro level interventions. The presence of this principle in the Paris Declaration sends a strong message that it should be worked into all levels of development interventions. Achieving ownership is complex, as demonstrated by Roberts (2009) and Sjøstedt (2013) in Chapter 3 as well as by the evidence presented from the case studies in this research. This thesis suggests that the enactment of this principle is an area of potential development for CIID and further education on the subject could be beneficial.

It is important to note that the problem of successfully achieving local ownership was not observed in Case Studies 3, 4 and 5. This research emphasizes the previous point that partnering with a development organisation can strengthen CIID, as the choice of partner in these case studies may have been a factor in avoiding this problem. In Case Study 3, the New Zealand church partners with a New Zealand private initiative with several decades of development experience. In Case Study 4, the New Zealand church partners with a New Zealand development agency. In Case Study 5, the New Zealand church partners with a development organisation in India. This is compared to Case Study 1, where the partnership is with a local church, Case Study 2, where the partnership is with missionary individuals, and Case Study 6, where the partnership is with a charity formed by congregation members.

## **6.2 CIID, faith and development**

The literature on faith and development explored in Chapters Three and Four indicates that the faith component of CIID might be problematic but also has the potential to be advantageous. This section undertakes a closer examination of the role that faith plays in CIID and how this may advance or hinder the effectiveness of CIID.

### **Examining the role of faith**

Chapter Three outlined three different typologies which describe the different ways in which faith is active in or influences the work of FBOs. In these typologies, faith ranges from being a subtle influencer and guiding principle to being the dominating mode of operation (James, 2009; Paras, 2014).



Interestingly, the six CIID case studies sit across a range of categories within these typologies, with the majority located in categories where faith is highly active and influential.

The influence of faith is well illustrated by the interview questioning pertaining to the role of conversions in the CIID. During the interview process, interviewees were asked to describe what success looked like in their CIID, whether success was reliant on conversions or evangelism, and what long-term change they were seeking to achieve. Below are interview excerpts in response to one of the most revealing questions: *If the work your church does overseas never results in anyone becoming a Christian, would you still view the work as successful?*

*"No. I don't think so. No, it certainly wouldn't achieve our end goals. It would be successful to an extent but if it was the only success then we would probably choose to put funding in a direction where we could gain both physical wellbeing and spiritual transformation" (Case Study 2)*

*"It would be successful in part but not in its entirety because I think from the spiritual perspective...the eternal consequences is the most important" (Case Study 4)*

*"I think in one sense, as Christians, yeah we do need to act regardless of whether we see any fruit or not. And we're acting in the knowledge that's what God's wants us to do and it is God's will so being open to that or obedient to that...is how we need to act and not be expectant that there will be any fruit from it. But having said that if it's God's will then there must be a purpose to it and so you kind of trust in God that he brings those things to pass" (Case Study 3)*

*"Yes, because James 1:20 says that pure and undefiled religion is helping the widow, the needy, the poor. It's a mandate of what we're supposed to do. I have come to a realisation that my job is not to actually control the end result. I can't control the end result. All I can control is what I've been mandated to do and that is to help in those areas" (Case Study 1)*

*"Yes, as long as you're constantly asking the question how are you seeking to achieve that [conversions]...because freedom is not just about freedom from prostitution; ultimate freedom is a relationship with Christ" (Case Study 5)*

*"The actual project, I don't believe, doesn't have as one of its core values 'we will see people saved'. It is actually we're going to go and do something that God's put on our heart to do that's to build a school. So, the end result is the building of the school. I would like to think that long-term, you build a school, you help with irrigation, you help with cows, you help with processes that they need, eventually they'll go 'we actually want to know the Lord Jesus' at some point as well and come to faith...but no it's doesn't have to have people getting saved to be a success." (Case Study 6)*

As demonstrated by the interview excerpts above, Case Studies 2 and 4 explicitly state that seeing people come to faith is integral to the overall success of the CIID. Case Studies 1 and 3 state the importance of conversions but believe that their job is to introduce recipients to Christianity as opposed to obtaining a conversion. Case Studies 5 and 6 place less emphasis on obtaining conversions.

Although providing valuable insight into the role of conversions, the quotes above are only one aspect of the information gathered regarding the role of faith for each CIID. Interestingly, and in line with Jayasinghe's (2006) observations in Chapter Four, many CIIDs, instead of open proselyting, use more



subtle approaches to obtaining conversions. A number of interviewees stated that they aimed to deliver aid and build relationships with recipients in the hope that this will eventually result in conversions.

The table below summarizes the positions of each case study in relation to the three typologies in Chapter Three and should be read in conjunction with Table 3.

**Table 17: The Role of Faith in CIID**

Typology	Case Study
Audet et al. (2013)	
Religious NGOs (RNGOs)	6
Proselytising RNGOs	1, 2, 3, 4, 5
Sider & Unruh (2004)	
Faith-permeated:	2
Faith-centred:	1, 3, 4, 5
Faith-affiliated:	6
Clarke (2006)	
Exclusive:	1, 2
Persuasive:	3
Active:	4, 5
Passive:	6

Source: Author

Of note is that during interview questioning, none of the case studies mentioned that faith provided a connection point between their visiting congregation members and the CIID recipients. Based on the information above, it could be concluded that faith is an integral aspect of the churches' identities and therefore interviewees did not see the need to elaborate on this point. Rather, it was implied as church to church connections and relationships are based on mutual faith and understanding.

### **Separating mission and development**

When I originally conceptualised this research, my aim was to include case studies in the research that demonstrated a degree of separation between proselytizing mission work and development work. I was aware that many churches were working overseas under the classic mission model involving high levels of proselytizing and in which achieving conversions was the primary goal. I was also aware, though, that other churches were working overseas in a different way that appeared in my pre-research observations to be more oriented towards the achievement of development goals. Accordingly, case

studies were selected for the framework test which appeared to be engaged in this form of work focussing on development outcomes.

As the research unfolded, though, it became apparent that, although some case studies included in this research appeared on the surface to be seeking to achieve development outcomes, in reality these outcomes were not being sought independently of evangelistic or proselytising aims. The discussion in the section above demonstrates this point well.

This discovery about CIID is in line with what the literature on religion and development discusses in relation to the difficulties religious development organisations face separating proselytizing work from development work (Connor, 2011; Paras, 2014). This issue was raised in Chapter Three and expanded on in Chapter Four, especially in relation to its implications for the effectiveness of religious development actors. Paras (2014) concludes that “drawing strict boundaries between “missions” and “development” overlooks the complex – and sometimes contradictory – ways in which Christian organisations understand themselves as engaging in development and missions” (p440). This conclusion appears logical when the history of Christian organisations or churches engaging in development work is examined: as discussed in Chapter Three, development activities have often gone hand-in-hand with mission activities in the pre-World War Two period (Paras, 2014). Although secular development actors view this as problematic, Christians consider the combination of development and evangelism to be natural (Pelkmans, 2009).

Myers’ (2011) work on understanding development practice and principles from a Christian perspective sheds further light on why the Christian churches that were case studies for this thesis view development and evangelism as inextricably linked:

*“My Christian identity and my understanding of my faith shape my view of what development is for and how it should be done. Part of that understanding is my conviction that the best news I have is the knowledge that God has, through his Son, made it possible for every human being to be in a covenant relationship with God. We need only say yes to this offer. To not share this news, to not yearn that everyone might share what was given to me through no merit of my own, would be wrong is the deepest and most profound sense.” (Myers, 2011, p4).*

Myers’ (2011) explanation confirms that Christian evangelistic motivations will inevitably underpin the work of Christians, including CIID. Myers’ (2011) statements suggest that it would be very difficult for many Christians not to include the ultimate aim of sharing their faith in CIID.

Several of the typologies of FBOs make the same assumption that the evangelistic work of religious development actors can be separated from their development activities. Audet et al. (2013, cited in Paras, 2014) attempt to distinguish between RNGOs and proselytizing RNGOs. Likewise, Clarke (2006, cited in James, 2009), makes a distinction between faith-based charitable or development organisations and faith-based missionary organisations. According to Paras (2014), these differentiations assume

that certain organisations “are concerned with tackling poverty and social exclusion” whilst others “are concerned with promoting faith and seeking converts” (p444). Paras’ (2014) conclusion, and a point that is demonstrated by CIID, is that Christian organisations themselves often do not make these distinctions and undertake both activities simultaneously.

Based on this conclusion, it seemed judicious to reflect the dual outcomes being sought by the case studies in the CIID definition.

### **Avoiding ethical dilemmas**

Although I decided to include the dual outcomes of development and evangelism in CIID, I was aware that, within the case studies, the evangelistic aims might be problematic in practice, as suggested in the earlier literature discussion (Jayasinghe, 2006). My assumption was that in order to avoid ethical dilemmas and not compromise on the development outcomes being sought, the case studies would have to carefully balance the dual outcomes and not pursue evangelistic outcomes at the cost of wider development outcomes. Two examples of problematic behaviours identified within the case studies are discussed below.

#### **Development for whom?**

A comparison of Case Study 1 and Case Study 4 illustrates how CIID actors can demonstrate bias and target members of their own faith as opposed to the wider community, as well as how this can be avoided. In Case Study 1, the CIID specifically supports two local churches, aims to serve the senior pastors of those churches, and helps to fulfil the goals the pastors have set for their churches<sup>5</sup>. To achieve this aim, the main activity of the CIID has to been to construct buildings for these churches to meet in and run programmes from, and also to conduct activities that grow the profile and influence of the churches within the communities, such as painting schools and hospitals or running pop-up dental clinics. The main beneficiary of the CIID is the pastor, through the salary he is paid, and the church congregation, through the gift of the building. The goal is to build the influence of the local church and therefore attain conversions. This use of aid and gifts to elevate a particular person and group within the community can be considered problematic. The implication of this use of aid is that, for the wider community, it appears that aid is more readily available if they are part of the local church.

In comparison, Case Study 4 also supports a local church in the Pacific and acknowledges one of their primary objectives is to grow the local church. As in Case Study 1, Case Study 4 has been involved in the construction of a building. However, in Case Study 4 this building is not used for the local church

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<sup>5</sup> It should be noted that the quote from Case Study 1 on p94 does not give an accurate picture of the degree to which Case Study 1 was seeking missional outcomes. See Table and the discussion on Case Study 1 in Chapter 5 for more details which support the argument that this Case Study was primarily seeking missional outcomes

to meet in, as the church already had a meeting place in the town; rather, it is located within the target squatter community and serves as a church, community centre and evacuation shelter for that community. In addition, the CIID involves community consultation and mapping, disaster risk reduction training, food and clothing distributions, disaster relief work and vocational training. It appears, in this case, that growing the local church does not supersede the goal of improving the wellbeing of the target community. The benefits of the project are available to church members and community members without bias.

The star ranking system in Table 7 (p74) saw Case Study 1 rank a total of eight stars out of a possible 24 whilst Case Study 4 was awarded 23 stars. This evidence suggests that, when a case study pursued evangelistic goals at the expense of development outcomes, the overall development effectiveness of their work was compromised.

### **Inter-faith competition**

Jayasinghe (2006) discussed the negative impact that proselytising can have on existing faiths and beliefs. Evidence of this problem was identified in two case studies, where the CIID resulted in competition for converts and influence between Christianity and another religion. In Case Study 1, an interviewee commented that their aim was to assist the profile of the small local church as compared to the Mormon churches it was in competition for members with:

*“increase the exposure of a modern pentecostal church because mainly they are traditional churches there. Very traditional. And which a lot of people go to but don’t necessarily have a personal relationship with the Lord. The other thing is there is a lot of Mormon impact there. And the Mormons are quite efficient at saying ‘if you join our church we’ll give you free dental care’ because they actually set up the dental office in the church I believe and at certain times of the year they’ll have usually American dentists come and serve and treat the Mormons. There are other perks, so I’ve been told, I’ve been told second-hand, or by the locals that they can go there and they’ll even get scholarships for their children and things like that. So they’re very heavily funded of course by the Mormon Church in the States. Whereas the local [church name] church it runs on donations really...so you can see how that would be very appealing for people to join the Mormon church obviously for the wrong reasons...so to be able to increase the persona or the exposure of [church name] or churches like it do have a heart for the community”*

In Case Study 3, an interviewee suggested that the CIID was inciting a competitive response from the Buddhist community:

*“It’s interesting that this time we’re starting to see some kick back from the Buddhist community. So, you know, they’re seeing that Christianity is developing because of their [local partner’s] witness and their work and they’ve kind of seen the model that they go into an area and give them water, sanitation, there’s a school, and it’s a Christian school and we get to pay for the teacher so then they’re kind of doing the same thing so it’s kind of a spiritual battle.”*

The presence of the CIID and the resulting competition between the different religious groups is unlikely to enhance the spiritual wellbeing of either group and is an example of a negative effect of the religious aspect of CIID.

## **Holistic approaches**

During the framework test, the pastor or equivalent from each church was asked to identify the unique contribution they believed their church made to development assistance in their area of operation. Five out of the six case studies identified the presence of faith and its subsequent implications as a unique aspect of the CIID. An interviewee from Case Study 2 believed that most organisations which assist internationally function only at the level of physical need rather than addressing ultimate needs, including spirituality. This sentiment was echoed by other interviewees:

*“I think it’s only unique in the sense that it is addressing people’s spiritual need as well as their practical need. The two are in tandem. It’s not one or the other it’s both. So I think perhaps there may be uniqueness in regard to our approach compared with a lot of others which would be either one or the other.” (Case Study 4)*

*“Faith plays a huge role, that’s why with anything we do it’s a holistic approach. Yes, we are meeting some physical needs, feeding people, providing medicine, providing shelter, providing clothing...but we need to make sure that where faith comes in is that is packages all of those physical things and adds hope to it.” (Case Study 1)<sup>6</sup>*

Case Studies 1, 3, 5 and 6 also referenced faith and its subsequent holistic approach as a factor that makes their work distinctive from that of other organisations.

The answers above were to be expected and are aligned with the literature: addressing poverty is now seen as a complex, multidimensional process which includes the spiritual aspect of recipients’ lives (Deneulin & Radoki, 2011; Tsele, 2001).

However, this thesis argues that this tendency may not be unique to CIID and other faith actors. Tomalin (2012) argues that faith-oriented organisations are not the only organisations to employ broader approaches to wellbeing: “a wide range of secular organisations have challenged the economic focus of mainstream development policy as well as the tendency to ignore broader approaches to wellbeing that are connected to the ‘moral base’ of communities” (p698). Furthermore, Tomalin (2012) argues that no concrete evidence exists in current studies that proves it is the faith element of organisations that produces a tendency to focus holistically. A lack of evidence in this area is not surprising, considering the findings of this study in relation to the poor levels of monitoring and evaluation present in CIID.

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<sup>6</sup> Note, this quote is not reflective of the actual practice of Case Study 1 – see comments under Saying it vs doing it

Therefore, whilst it seems likely, based on the literature on faith in development and the evidence from the CIID case studies in this thesis, that the presence of faith in the work of CIID contributes towards the work being holistic, this remains unsubstantiated. A future opportunity exists in this area for CIID to conduct robust monitoring and evaluation to reveal evidence of the success or the advantages of the inclusion of faith in their work. Until such evidence is forthcoming, concrete conclusions cannot be drawn about whether a faith-based approach increases the effectiveness of CIID.

### **Donor alignment**

The findings of this research show a divergence from the literature in relation to the pressures faced by FBOs from donors to distinguish clearly between faith activities and development activities (Hovland, 2008; James, 2009). Interestingly, CIID appears to have an advantage over FBOs in this area. The donor base for CIID is usually the church congregation. Consequently, the church can be transparent about the ultimate church-mission goals that undergird the work without compromising the likelihood of the donors to give (refer to 6.1). In fact, it could be argued that the more faith activities and outcomes are discussed, the more likely it will be for congregation members to donate to the CIID, due to the fact that they share the same desire for church-mission outcomes. In this situation, the tension faced by FBOs to separate their values base from their funding source is absent from CIID. The outcome implicit in this advantage is that faith, should it be proven to be an advantageous element, can be integrated into all aspects of the CIID, as opposed to being compartmentalised as in FBOs.

## **6.3 Reviewing the framework**

The discussion above demonstrates that the framework developed for assessing CIID has provided valuable insight into the effectiveness of the initiatives.

In Chapter Four, the argument was made that CIID should be assessed as a development actor using a combination of mainstream and alternative approaches to development effectiveness. The first four criteria – *local ownership and participation, collaboration, accountability and reporting* and *measuring success* – were primarily drawn from the Paris Declaration principles and also included ideas from participatory approaches to development and criticisms of PIs. The second four criteria – *holistic well-being, relationship, partnership* and *attitudes and knowledge* – were derived from commentary on the effectiveness of fourth channel actors and discussion around how faith interplays with development.

After using the framework in an initial test on the six CIID case studies in this study, this decision has proven to be insightful. As can be seen in Table 7 (p65), case studies had a range of rankings across both sets of criteria, indicating that both mainstream and alternative approaches to development effectiveness, as well as literature on PIs and faith in development, have relevance to CIID. In general,

the case studies ranked lower in two of the Paris Declaration-derived principles – *accountability* and *measuring success* – and also in two of the principles derived from other literature on effectiveness – *holistic well-being* and *attitudes and knowledge*. The case studies ranked higher in the remaining criteria from each category.

The framework test has also indicated significant differences in effectiveness across the types of CIID in the taxonomy (Table 6). CIID Types 2, 3 and 4, represented by case studies 3, 4 and 5 respectively, ranked significantly higher in the star ranking system, scoring approximately twice as well as Types 1 and 5, which were represented by case studies 1, 2 and 6. The common denominator in Types 2, 3 and 4 was the presence of an organisation with development experience or expertise in the partnership. In contrast, Types 1 and 5 took a more direct church-to-church or church-to-individual approach.

Although primarily derived from literature, adaptations were made to the framework during the initial stages of data collection. These adaptations were mainly in relation to the language and wording of criteria, as well as the addition of evidence indicators to ensure that information evident in the data was reflected clearly in the framework.

This thesis suggests that the framework was successful in this initial test. However, further testing is required to assess whether the criteria and evidence indicators currently included in the framework are adequate and relevant across a wider range of CIIDs. Furthermore, if partner or recipient perspectives were to be explored in order to build a complete understanding of effectiveness, a companion framework would need to be developed for that purpose, as the current framework is designed for the New Zealand donor perspective.

## **Chapter Summary**

The focus of this chapter has been analysing and discussing the findings from this research in relation to the key objectives of the research. The findings were discussed firstly in relation to literature on PIs and secondly in relation to literature on faith in development. Analysis revealed that the findings of the effectiveness of CIID bore many resemblances to the literature on the effectiveness of PIs, as demonstrated in Table 16. Discussion took place on the effectiveness of CIID and found that degree of personal relationships in partnerships can weaken CIID partnerships. It was found that the success measures of photos and stories were favoured above other approaches risking a potentially narrow view of success and that poverty alleviating activities were undertaken rather than complex development interventions. The chapter also revealed the difficulty CIID actors face in implementing espoused values and principles.

In relation to faith in development, this chapter found that faith plays an integral role in CIID and goes hand-in-hand with development activities. The tension of balancing faith and development is managed by some CIID actors whilst others appeared unaware of the ethical dilemmas occurring. Analysis revealed that CIID actors employed what they believed to be holistic approach to activities by offering Christianity as a solution to emotional and spiritual needs.



# Chapter Seven

## A Door to Further Enquiry

### 7.1 Tracing the research journey

At the close of this research, it is important to revisit the original aim and objectives and to trace the research journey, in order to demonstrate the ground that has been covered. The aim of this thesis was to investigate how to define CIID, to explore the forms it takes and to consider how its effectiveness might be understood from the New Zealand donor-church perspective.

The first objective I aimed to meet was to explore current trends and actors in international development, to ascertain whether CIID was a new development phenomenon. To achieve this, I scoured the literature to ascertain whether CIID has been investigated before. No literature referring directly to this phenomenon was located. The literature on changing approaches to development revealed two trends supporting CIID's classification as a development phenomenon. Firstly, the emergence of a fourth channel of development cooperation demonstrated that individuals, groups and amateur organisations are, in fact, becoming increasingly involved in development cooperation. Among these new players are citizen-led initiatives which have much in common with my pre-research observations of CIID. Secondly, the increased attention being given to the role faith can play in development initiatives has resulted in a growing body of literature on religious development players. This emerging literature validated CIID as an area of development research. At the conclusion of this stage in the research, I was able to position CIID as a religious development phenomenon situated in the fourth channel, thus achieving my first research objective.

Whilst working towards objective 1 above, I began initial online research and data collection to investigate examples of CIID, in pursuit of objective 2. This enabled me to work towards conceptualizing and defining which activities fall within the perimeters of CIID. I also discovered that New Zealand

churches are engaging in work overseas in a number of different ways. As this process concluded, I was able to form the CIID definition, articulate the dual outcomes involved in CIID and draft the six-type taxonomy of CIID, thus achieving objective 2.

The final objective was to create and test a framework through which the effectiveness of CIID could be assessed. To do this, I first made my case that it is appropriate to assess CIID actors as development organisations due to the need for accountability. I then investigated mainstream and alternative approaches to development effectiveness and decided to include elements of both approaches in the effectiveness framework for CIID. Literature commenting on the effectiveness of PIs and religious development actors also informed the framework. In order to complete objective three, I then tested the effectiveness framework on six CIID cases studies through in-depth interviews and subsequent analysis. This test provided insights into the relative effectiveness of the various types of CIID, the effectiveness criteria against which CIID typically ranked higher or lower, and the extent to which faith was woven into CIID. I concluded from the test that the framework had been successful in assessing the effectiveness of CIID from the New Zealand donor-church perspective.

## **7.2 Significant outcomes**

This research has contributed three significant outcomes.

The first outcome is the formulation of a definition of CIID and the development of a related taxonomy. The research defined and conceptualized the work that New Zealand churches do in the global South through an international development lens. Through this conceptualisation process, the research developed the idea of CIID and the kinds of activities that can be included in this definition. Exploration of the types of CIID existing in New Zealand resulted in the creation of the CIID taxonomy which aids the understanding of CIID. It is now known that there are two main categories of CIID: one where the church is the main actor, and a second where an associated entity is created to be the main actor. Within these two categories, five different types of CIID can be observed.

The second significant outcome of the research is a framework for assessing the effectiveness of CIID. As no previous research had been undertaken into CIID, a framework needed to be developed by which the newly-conceptualised and defined CIID could be assessed. This thesis presents such a framework, comprising eight criteria and associated indicator statements: *local ownership and participation, collaboration, accountability, measuring success, holistic well-being, relationship, partnership and attitudes and knowledge*.

The third outcome is the testing of the viability of the framework. Based on the test findings, this thesis argues that the framework has been well designed and has provided insights into the effectiveness of

the CIID case studies tested. By applying this test, information was obtained, analysed and discussed in relation to the effectiveness of six CIID case studies. Therefore, not only does the test prove the viability of the framework, it also provides information from which initial conclusions about the effectiveness of CIID can be drawn.

Results from the framework test have identified those types of CIID which appear to be more effective, together with the areas of effectiveness in which CIID is both strong and weak. Findings from the research strongly suggest that, when CIID happens in partnership with an organisation that has development experience or expertise, it is likely to be significantly more effective than when this is not the case. Overall, CIID proves to be more effective in areas of *local ownership and participation, collaboration, relationship and partnership*, and less effective in areas of *accountability, measuring success, holistic well-being and attitudes and knowledge*.

The cumulative result of all of the findings described above amounts to the achievement of the aim of the research. At the conclusion of the research, a greater understanding has been gained into the different forms that CIID takes, and considerable insight has been achieved into what type of framework is most useful for assessing the effectiveness of CIID. In addition, the findings provide insight and commentary on the effectiveness of the specific examples of CIID described in the case studies.

### **7.3 Contribution to development**

This research drew on three main bodies of literature relating respectively to new fourth channel development actors, the role of faith in development, and development effectiveness. At the conclusion of the research, it can be seen that this thesis has in turn contributed to each of these bodies of literature.

This research has investigated CIID, a new fourth channel actor. In doing so, it has added to the wider understanding of this emerging channel of development cooperation. Results from the research have solidified some of the pre-existing criticisms about fourth channel actors related to poor alignment, capacity, lack of monitoring and evaluation and low sustainability (see Table 16, p99) (Kinsbergen, 2014; Kinsbergen & Schulpen, 2011; 2013; Schulpen, 2007; Westra, 2008). Further insight has been gained into some criticisms which may hold relevance for other fourth channel actors. For example, the research argued that the lack of monitoring and evaluation resulted from the high trust of personal relationships in CIID partnerships. As well as this, new areas of weakness have been identified in relation to CIID's struggle to successfully implement espoused values such as local ownership and participatory approaches which further research may reveal is similar across other fourth channel actors.

The high rankings of CIID types which involved partnerships with development organisations supports the suggestion by Develtere & De Bruyn (2009) that fourth channel actors can best add value to development cooperation when in collaboration with traditional actors.

The research into CIID has provided insight into a less formal religious development actor than the FBOs that have thus far been subject to investigation (Clarke, 2006). The research has therefore endeavoured to widen the body of knowledge on religious actors. Although different to FBOs, the research positioned CIID within pre-existing typologies explaining the role of faith in religious actors in order to link CIID to current research (see Table 17, p112). This research revealed that faith is integral to the identity of CIID actors, which means obtaining a separation of proselytizing mission work and development work is difficult. This reinforces concern and criticism of religious actors in this area and increases the risk of ethical dilemmas taking place (Hovland, 2008; James, 2009; Jayasinghe, 2006). However, the research also demonstrates, through case studies, that it is possible that development outcomes do not need to be compromised by the presence of faith in the actor.

Finally, in relation to development effectiveness, the research has presented a framework by which the effectiveness of religious actors in the fourth channel can be investigated. The framework adds to the wider understanding of development effectiveness through its use of both mainstream and alternative approaches to assess a new development phenomenon. This approach may be useful in future investigations into the effectiveness of new development actors.

## **7.4 Recommendations**

### **Future research**

This research has opened the door to future explorations of CIID. Arguably, the thesis provides groundwork which can now be built upon to create a robust and nuanced understanding of CIID and its effectiveness. However, as is evident from the results of the case studies, there is much potential for future research to strengthen understandings of CIID. There are three main areas of research which this thesis recommends as important to validate and expand on its findings.

Firstly, the framework should be tested more widely on a greater number of case studies to verify its form and utility. Wider testing would also provide further information on other case studies, which is likely to lead to an ability to make more definitive conclusions about the effectiveness of CIID from the donor perspective. A companion framework might also be designed to accompany further testing that could include exploration of the partner or recipient perspectives on effectiveness.

Secondly, an opportunity exists for the CIID taxonomy to be tested and developed through the undertaking of a full census of New Zealand CIID activity in evangelical and other Christian churches. In addition, investigations of CIID in other Western countries would further inform the taxonomy.

Finally, this research chose to look at only one project or initiative from each church, to enable a range of churches to be included in the research. Future research might benefit from analysing the entire portfolio of CIID within one church to gain insight into variations and trends within and between churches.

## **Participants**

Although, from an academic perspective, the limitations of this research make it difficult to give substantial recommendations, the majority of participating churches expressed a desire to learn about the results of the research and were also open to receiving recommendations based on the findings. In response to this, a report summarizing the key findings of the research and outlining general areas for improvement among case studies has been created and offered to each participant. Due to the desire to see this research result in improved practice among churches, time was taken to explain the contents of the report through a face-to-face meeting with the churches that were interested. This resulted in the opportunity for me to make practical suggestions and changes to churches' practice which were well received. The report is included in Appendix 6.

## **7.5 Final remarks**

This thesis grew from personal curiosity about the crossover between the work of New Zealand churches in the global south and the field of international development. Central to this curiosity was a desire to explore whether or not what I had observed could be proved to be a new development phenomenon and, if so, whether it would be considered effective if viewed through a development lens. The thesis shows that CIID does indeed exist as a new form of development, and the research journey described herein has uncovered much about CIID. The thesis concludes that some types of CIID display characteristics likely to promote effectiveness whilst other types have greater weaknesses and significant improvements to make if they truly wish to contribute to long-term sustainable development. The research is not meant to be a final word on CIID; rather, as Schulpen (2007) said in his original work on PIs, let this be the first word that catalyses an informed debate and discussion about CIID with the aim of improving our understanding and ultimately increasing our ability to pursue justice fairly.

# Appendices

# Appendix 1

## Cover letter for interested churches

Dear [insert name],

Thank you for agreeing to investigate whether the overseas work your church conducts may be suitable to form part of the research for my Master's degree. I appreciate your time and interest.

In order to decide whether your church can be included in my research, two questions need to be addressed:

1. From my perspective, does the project or programme from your church fit the eligibility criteria for my research?
2. From your perspective, is my research something that you are interested in and open to taking part in?

In order to answer the first question, a discussion needs to take place to provide me with initial information which allows me to decide whether your church's project fits with my research.

The purpose of the document accompanying this letter is to help answer the second question. It describes the aim of my research, what will be involved and what the outcomes will look like. I hope that this information will help clarify what role you and your church may play in my research, should you choose to go ahead. If you have any further questions that aren't answered by this information, please don't hesitate to get in touch with me. My supervisor, Regina Scheyvens of Massey University, is also available for contact if that is preferable.

Once you've read this information, discussed it with the appropriate people and made a decision, please let me know. At that point, we will discuss the next steps.

Thank you very much for your time and effort.

Cheers,

Claire Hart

*Student – Master of International Development*  
**Massey University.**

# Appendix 2

## Informed consent

### New Zealand church initiatives for international development

#### PARTICIPANT CONSENT FORM - INDIVIDUAL

I have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree / do not agree to the interview being sound recorded. [circle as appropriate]

I would like to be referred to in this study in the following way (fill in your preference):

- My name and title i.e. ....
  - (e.g. John Smith, Senior Pastor at Sunny Road Church)
- My title or a descriptor i.e. ....
  - (e.g. Senior Pastor)

I agree to participate in this study under the conditions set out in the Information Sheet.

I would / would not like a summary report of the findings sent to me on completion of this research [circle as appropriate].

**Signature:**

**Date:**

.....

**Full Name - printed**

.....

**Email address:**

.....



# Appendix 3

## Information sheet

### *Contact details*

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**Researcher:**

Claire Hart

021 706 330

claire.anita.hart@gmail.com

**Supervisor:**

Regina Scheyvens

(06) 356 9099 ext. 83654

R.A.Scheyvens@massey.ac.nz

### *About the researcher*

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I'm studying towards a Master's degree in International Development full time whilst working part time at Tearfund in Auckland. Tearfund is a Christian development organisation. My role at Tearfund is in the Education and Advocacy team. Our job is to help our supporters gain a better understanding of the work of Tearfund through providing educational resources and advocacy opportunities. I live in south Auckland with my husband. We both go to church at St Paul's on Symonds St in the city. I've been in Auckland for three years. Prior to that, I lived in Hamilton. During my time in Hamilton, I did my undergraduate degree and worked for a local community organisation that I founded with some friends – Streetworks. I'm very passionate about addressing injustice in the world. The purpose of my Master's degree is to equip me to be able to do that in the global sphere.

### *About this research*

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Having attended various different churches over the years, I have noticed a strong engagement between churches and developing countries which appears to stem from a desire on the part of the churches to improve the world. This engagement might be reflected in (for example) information on the church notice board about a couple who previously attended the church and who are now heading up the church's well-building initiative in Cambodia; or it might be reflected in photos shown during the church meeting of young adults from the church on a recent short term trip to Fiji where they built another classroom at the school founded and financially supported by the church. I was always interested in this type of engagement and wanted to know more about it.

When I started studying international development, I realised that the engagement between churches and developing countries that I had observed was a form of development. I've called this Church Initiatives for International Development ("CIID"). This realisation sparked an idea in me. I became interested in assessing church projects using mainstream development industry criteria.

**This research aims to gain an understanding of the forms that New Zealand church initiatives for international development take and what type of framework would be useful for assessing the effectiveness of these initiatives.**

I hope this study can highlight and praise the strengths of church projects whilst also provide constructive feedback about areas which could be improved.

### *Your role in the research*

---

If you choose to take part in this research, there will be three main aspects to the process:

**1. Final eligibility check**

This involves a final conversation, if necessary, to ensure that your church's project or programme is suitable for my research purposes.

**2. Interviews**

In order to gain the information necessary to answer my research question, I will conduct one-on-one interviews with relevant church staff and congregation members. Interview questions will be sent through ahead of time. Interview times and locations will be negotiated with each interviewee.

**3. Documentation**

I will also look to gain information to answer my research question from documentation which has been produced in relation to the project or programme, so I will be asking participants to please provide such information. This may include planning documents, meeting minutes, strategy documents, trip reports, monitoring and evaluation reports, annual reports etc. In order to ensure my research is as thorough as possible, it would be preferable if access to all documentation of a project or programme was made available to me.

### *Your rights as a participant*

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You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study prior to the interview phase;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to me;
- be given access to a summary of the project findings when it is concluded;
- ask for the recorder to be turned off at any time during the interview.

### *Ethics*

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This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director, Research Ethics, telephone 06 356 9099 x 86015, email [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz).

### *After the interview phase*

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Once I've collected all the information I need from your church, I will analyse the findings, along with those from other church projects. The information I collect from interviews and documentation will then, and only, be used in the production of my thesis and associated research outputs (e.g. conference presentations)

I hope to submit my thesis for marking by September 2016. At that stage, the results will be made available to you as an individual and to your church – via my report itself or via a different format if that is appropriate.

### *Confidentiality*

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I will strive to maintain confidentiality and anonymity to the best of my abilities. If your church wishes to remain anonymous, then the name will not be included in my thesis. My thesis itself will only be seen by a proof-reader, supervisor and secondary marker.

If any opportunities to publish an article on my findings arise, your church will be notified. If your church wishes to remain anonymous in any publication, that will be fine.

*If you have any further questions that have not been addressed in this information, please don't hesitate to contact Claire or Regina.*

# Appendix 4

## Interview analysis template: evidence of effectiveness criteria

Effectiveness criterion	Interviewee name	Signs of presence	Signs of absence	Grade
Participation				
Collaboration				
Accountability				
Measuring success				
Holistic well-being				
Relationship				
Partnership				
Attitudes and Knowledge				

# Appendix 5

## Interview analysis template: common findings

Finding	Description & Churches involved

# Appendix 6

## Report to participants

### Introduction

This aim of this report is to provide a summary of the findings of the Master's thesis *New Zealand Church Initiatives for International Development: A taxonomy and assessment framework* to participants and also to provide recommendations in regards to how the participants in this research may be able to increase the effectiveness of their work overseas.

This report will provide a recap of the background to the research, outline the research process that took place, summarize the key findings of the research and then provide a series of recommendations.

### Research background & rationale

Individuals, groups and non-development organisations are increasingly feeling compelled to take action and become personally involved in the field of development cooperation. As the researcher, a person who works for a non-governmental aid agency and who is also a church-goer, I noticed this happening with church mission work. The altruistic and often selfless intentions of those involved in such initiatives are commendable. However, I have always wondered whether these do-it-yourself solutions to complex issues of poverty and development are achieving what they say they are. If these initiatives were tested to determine their level of effectiveness, what would the results be?

This research has explored one such do-it-yourself phenomenon in New Zealand: Church Initiatives for International Development ("CIID"). As the mission work undertaken by New Zealand churches has evolved, it has begun to develop similarities to the field of development cooperation. A grey area has emerged where development-type activities in the Pacific, Asia and Africa are now run by pastors and congregation members in New Zealand acting on the teachings of the Christian faith but with no formal training in international development work.

Schulpen (2007), one of the leading authors on the trend of non-professional actors becoming involved in development cooperation has grappled with whether or not this phenomenon should be classified as development work and therefore assessed as such. As the researcher, I have wrestled with this question for the duration of my research. Throughout the research process I have kept returning to a quote by Schulpen (2007) which was a significant instigator for this research. Schulpen (2007) argues that any actor undertaking work which "considers the lives of other people in contributing to a better world" has a "social and human obligation to accountability" (Schulpen, 2007 in Westra, 2008, p18). This argument places the focus on the need for accountability in CIID that results from its nature of engaging in the lives of people. This argument provides strong justification for examining the effectiveness of CIID – irrespective of whether it seeks development outcomes: it is an activity intervening in the lives of others therefore it has a moral responsibility to ensure it is not causing harm.

This study hopes to provide ground-breaking insights into an emerging development player, New Zealand churches and their congregations. It reveals how much remains unknown about CIID which, when discovered, can lead to a greater understanding of this new phenomenon.

## **The research process**

This research aims to answer the following questions:

*How can CIID be defined, what forms does it take and how can its effectiveness be explored from the New Zealand donor-church perspective?*

Under this aim, three objectives were identified:

**Objective 1:** Explore current trends and actors in international development to ascertain whether CIID is a new development phenomenon.

**Objective 2:** Investigate examples of CIID in order to form an initial definition and taxonomy.

**Objective 3:** Create and test a framework through which the effectiveness of CIID can be assessed from the New Zealand donor-church perspective.

In other words, I wanted to figure out what church work overseas really was, draw some perimeters around it and then investigate whether this type of work would be considered effective from an international development point of view. To do this, I looked at lots of development literature to argue the case for my investigation of CIID (NB my full thesis, which references this literature, will be available electronically via the Massey library once it has been examined). Then, I did research into different church's work overseas by looking at websites, calling churches or having meetings with pastors. This helped me to define what I thought CIID was and create a list of the different ways in which churches were working overseas.

The definition of CIID:

**Small-scale development initiatives based out of Western churches which directly involve congregation members in improving living standards in the global south and in doing so, allow members to fulfil specific teachings of Christianity.**

The next stage was to develop a tool – an assessment framework – that would help me ascertain whether CIID was effective. I used some mainstream development approaches to effectiveness as well as some alternative ideas on effectiveness to create the criteria in this framework. I developed eight criteria as well as specifying what signs of its presence or absence looked like.

The eight criteria from the framework are:

**Local Ownership & Participation, Collaboration, Accountability, Measuring Success, Holistic wellbeing, Relationship, Partnership, Attitudes & knowledge**

Then, I tested the framework on six CIID case studies – this is where you entered the process. I chose six churches within Auckland and the Waikato who wanted to participant in this research. For each case study I conducted an interview with two or three individuals from the church that were involved in different capacities in the work overseas. If a New Zealand-based partner organisation was involved, I interviewed someone from there as well.

After the interviews, I spent time analysing the information from each interview and looking for evidence of the criteria from my framework in what interviewees had said. Seeing lots of evidence of a particular criterion from the framework indicated the initiative or project was likely to be more effective. Finding no evidence of a criterion suggested the initiative or project was likely to be less effective. I analysed each interview, compared all the interviews from one case study and compared the different case studies to each other to elicit the common themes and findings below.

### Case Studies at a glance – star ranking system

Overall, CIID received more favourable rankings in the criteria of *local ownership and participation*, *collaboration*, *accountability*, *relationship* and *partnership*; low rankings were present in the criteria of *measuring success*, *holistic well-being* and *attitudes and knowledge*, as shown in Table 1. The identity of the churches in each of the case studies is not disclosed in order to provide the churches with a degree of anonymity. The decision was due to the research findings revealing low levels of effectiveness in some case studies.

**Table 1: Case Studies at a glance – star ranking system**

Criteria	Case Study						Total
	1	2	3	4	5	6	
Local ownership & participation	*	**	***	***	**	*	12
Collaboration	*	**	***	***	***	*	13
Accountability	**	*	*	***	***	*	11
Measuring success	*	*	**	**	**	*	9
Holistic well-being	*	**	**	**	**	-	9
Relationship	*	*	***	***	***	*	12
Partnership	*	**	***	***	***	*	13
Attitudes & knowledge	-	*	**	***	**	-	8
Total out of a possible 24	8	12	19	22	20	6	

### Key findings

#### 1. Getting the right advice

Findings from this research strongly suggest that when CIID happens in partnership with an organisation that has development experience or expertise, the CIID is likely to be significantly more effective than those which do not. Three of the case studies in this research, case studies 3, 4 and 5, have formed a partnership with an organisation with development experience and expertise. For example, Case Study 3 partners with a New Zealand development organisation that brokers a relationship with a local partner in Thailand; and, the church in Case Study 4 has invited a New Zealand development



organisation to join the pre-existing church-to-church partnership in place. As can be seen from the chart on the previous page, these three case studies ranked significantly higher across all the effectiveness criteria than those case studies that did not seek advice or expertise.

## **2. Personal relationships & accountability**

This research has discovered that personal relationships are integral in the formation and continuation of CIID partnerships. In fact, the significance of personal relationships was one of the strongest commonalities shared by all case studies investigated in this research. Whilst personal relationships can serve to create high connections and commitment to the partnership, this research has revealed a downside to them: in many cases the strength of personal relationship and subsequent trust was depended on for addressing problems that arose within the partnership or project, and it replaced the need for formal partnership agreements, targets, monitoring and evaluation. The absence of these formal mechanisms is concerning and is likely to hinder the effectiveness of the CIID as it goes against best practice in development work. There may be a concern among CIID that enforcing good practices such as monitoring and evaluation or other accountability measures may be perceived as breaching the trust of the relationships. However, these formal mechanisms are essential to ensuring that projects are effective.

## **3. Stories and photos of success**

This research has found that CIID actors typically rely on stories of success and photos of project progress as a key means of ascertaining the success of their work. However, although stories and photos are important mechanisms of reporting, they do not tell the whole story. This thesis argues that when not complimented by other forms of reporting or monitoring and evaluation, this approach to measuring success puts CIID actors at risk of having a narrow and simplistic understanding of the project's outcomes. For example, it is possible that a project (e.g. a new classroom) may be completed but was not done efficiently or to a high standard; in this situation a narrow view of success results in potential learnings and areas for improvement being overlooked. In other situations, a project may not be completed as planned but other positive outcomes take place; however, these outcomes not captured.

## **4. Saying it vs doing it**

This research revealed that CIID can struggle to translate espoused values into practical implementation and approaches. The area that this was particularly prominent in was the area of achieving local ownership and participation. In some case studies, although it was clear from interviews with participants that local individuals involved in the projects were valued, this was not necessarily outworked. Furthermore, in some cases where local involvement and participation was achieved, cultural barriers proved difficult to overcome. The difficulties the case studies encountered implementing local ownership and participation is likely to limit the effectiveness of the projects. Interestingly, the case studies which were in partnership with an organisation with development expertise or experience did not struggle in this area.

## **5. Avoiding ethical dilemmas**

This research has revealed that CIID must be careful to avoid the potential ethical dilemmas associated with combining evangelistic intentions with development activities. Faith is integral to the identity of

CIID and plays a role in shaping the partnerships and activities CIID undertake. A result of this, it can be difficult to separate 'mission' from 'development' in CIID. For this reason, the definition of CIID presented above reflects both these aspirations. Whilst not problematic in theory, in practice, ethical dilemmas can result especially if evangelistic goals are pursued at the cost of wider development outcomes. CIID actors would benefit from being aware of potential ethical dilemmas such as favouring one faith group over others, choosing a project location based on its perceived conversion potential and imposing conservative Christian beliefs on recipients especially in relation to gender equality and sexual orientation.

## **6. Holistic approaches**

During this research, the pastor or equivalent from each church was asked to identify the unique contribution they believed their church made to development assistance in their area of operation. The majority of case studies identified that the presence of faith made them take a holistic approach to their work. This is a strength of CIID as it is widely recognised that addressing poverty is now seen as a complex, multidimensional process which includes the spiritual aspect of recipients lives.

## **7. Donor alignment**

The majority of the donor base for CIID is the church congregation. Consequently, the church can be transparent about the ultimate evangelistic goals that undergird the work without compromising the likelihood of the donors to give. In fact, it could be argued that the more faith activities and outcomes are discussed, the more likely it would be for congregation members to donate to the CIID due to the fact that they share the same desire for evangelism. In this situation, the tension faced by other Christian development organisations to separate their values base from their funding source is completely absent from CIID. The outcome implicit in this advantage is that faith, should it be an advantageous element, can be integrated into all aspects of the CIID, as opposed to being compartmentalised as it is in FBOs.

## Recommendations

1. Get some advice. There is no need to reinvent the wheel with the four points above – start having conversations with Christian development organisations that understand your values and aims but who can also bring experience and expertise to the project.
2. Tackle the issue of informality in your partnership. Get some basic points of the partnership on paper – roles, responsibilities and accountability mechanisms. Personal relationships are not infallible, it's wise to have some checks and balances in place.
3. Implement some basic monitoring and evaluation systems as this will help you to understand the wider outcomes of your work: wanted and unwanted, positive and negative. If you and your partner work on this together, it can grow trust rather than undermining it.
4. Get regular reporting systems in place: this should go deeper than stories and photos. Ask your partner what will suit them best to get this happening to make sure it's not burdening them and can be sustainable.
5. Learn about the cultural context you're working in and see the differences as opportunities not barriers. Educate yourself on how to work cross culturally to equip yourself with basic principles to bridge the gap.
6. Learn about the concept of local ownership and how to empower locals to participate as equals in all aspects of scoping, project planning and implementation. Achieving this can increase the sustainability of your work.
7. Take time to think through and research potential ethical dilemmas that may occur as a result of bringing faith into a different context. Plan your project structure and implementation to minimize the risk of any ethical dilemmas.
8. Stay focussed on holistic approaches. Paying attention to spiritual needs as well as physical and emotional needs is an area where you can offer recipients something more than secular development organisations.
9. Remember that your congregation are the best donor base. Keep them informed, inspired and educated about your work to ensure they remain a generous donor base. Without them, you can face a minefield of your donor base and value base being misaligned.

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