# Theory of Change



**Internal document**



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# Content

# Introduction

In this organisational Theory of Change of Tear we describe how we understand change to happen. The Theory of Change explains how we define poverty, with whom we work, and in what way. It also describes how we understand this work to lead to the change we envision and it articulates the assumptions we make about enabling this change.

The goal of the Theory of Change is to guide strategic thinking, sense-making and action, by explaining the what, how and why of the intended social change processes of the work of Tear.

The Theory of Change provides a guiding framework for:

- More detailed analysis, strategy and planning.
- Measuring our impact and building our understanding and evidence of social change.
- Communication of our work to the public.

The assumptions that we make in the Theory of Change for which little evidence exists will be a priority for the strategic evidence plan of Tear, which is also included in the annex of this document.

In the past years Tear has developed several programme strategy and identity documents which have formed the starting point to describe Tear's purpose, how Tear understands change to happen and how it's national and international work is interrelated. These existing documents of Tear have been consulted for the Theory of Change.

Furthermore the cooperation between Tear and Tearfund UK continues to grow closer and the mission, vision and approaches of Tearfund UK are closely related to those of Tear. Therefor parts of the Theory of Poverty, the Theology of Mission, the Business plan, the LIGHT Wheel and research reports of Tearfund UK are used in the Theory of Change of Tear.

This Theory of Change is like any theory in the sense that it needs to be tested. It is important to review the assumptions in the Theory of Change continuously and to adapt them when needed. The first version was finished in September 2017. On the basis of discussions and feedback the Theory of Change was reviewed for the first time in June 2018, this rewrite has been finalised in March 2019.

# 1. Impact: the change we want to see

Tear has a holistic understanding of poverty as being caused by broken relationships. We believe these relationships need to be restored to bring about our desired change of holistic transformation.

## Definition of Poverty: Broken Relationships

Poverty is holistic: it is not just about economic or material need but it is also about social, environmental and spiritual needs. The root cause of poverty is broken relationships which entered the world as a result of humanity's rebellion against God. At this time, we moved from a life of wholeness into a life of broken relationships: broken relationship with God, a damaged understanding of self, unjust relationships between people, and an exploitive relationship with the environment. These broken relationships feed into broken systems too, creating problems such as power imbalances and corrupt governments.
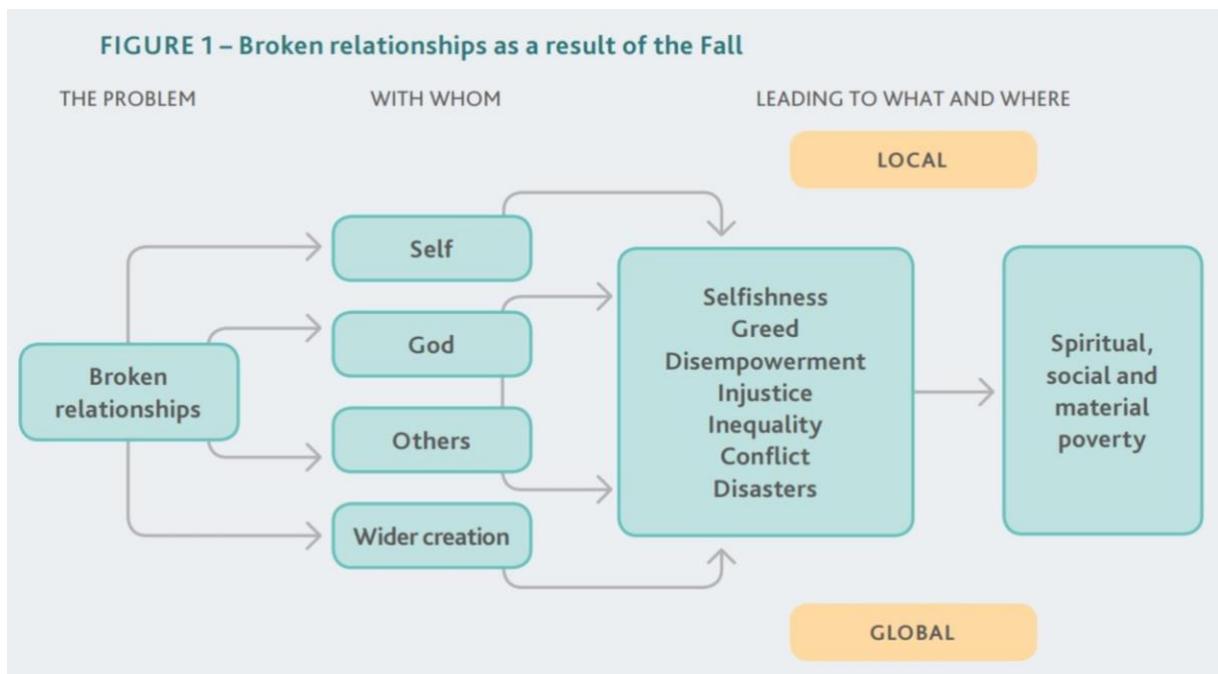


*Figure 1: Broken relationships as a result of the fall*

Broken relationships with our self, God, others and the environment lead to selfishness, greed, disempowerment, injustice, inequality, conflict and disasters. This creates different forms of social, spiritual and material poverty both in the Global North and the Global South. This becomes evident when we see people that are:

- in need, suffering from hunger, lack of shelter, violence, illness, abuse or discrimination;
- not able to see a doctor, go to school or have a job, that lack power, representation and freedom;
- indifferent to the suffering in the world;
- unaware of the effects of their own choices and consumption on other people and the environment;
- overwhelmed, have become passive or reside in the status quo, they feel they are unable to take action and to bring about change.

Lastly, broken relationships become evident when we see Christians and churches that have an inward focus and are unconnected to the community around them, that do not bring practical and spiritual support to people in need.

## Impact: Holistic Transformation

The change we want to see is that individuals and communities experience and demonstrate transformation in all areas of life (therefore holistic). Holistic transformation means that individuals and communities flourish: they are resilient to shocks and stresses and are able to plan and implement solutions to address their needs and those of people around them[1]. Bringing about holistic transformation goes beyond meeting basic needs to enable and empower people to flourish and reach their God given potential.

The following dimensions reflect how we see holistic transformation:

- Personal relationships: People demonstrate a commitment to building and sustaining loving, equitable and affirming relationships and can manage conflict constructively.
- Social connections: Cross-community dialogue and community action for the common good are the norm. Differences are valued and respected and everyone is included in community activities.
- Living faith: Christians from different denominations work together as salt and light to achieve positive change in their own communities and beyond. They work with other Christians and faith groups to influence and impact society at the local and national levels.
- Emotional and mental well-being: People are supportive of one another and are at peace with the past, with hope for the future. They are able to share concerns and have the emotional resilience to withstand and adapt to shocks, stresses and uncertainty.
- Physical health: Indicators for physical health are continually improving for all groups, particularly the most vulnerable, and everyone has equal access to resources to keep them healthy.
- Material assets: People can access and use the material resources they need to sustain their livelihoods in an environmentally responsible way. They collaborate with others, both to understand how natural systems operate and to ensure sustainable use of resources, for the common good.
- Taking care of the environment: Ultimately, everyone can thrive within a flourishing natural environment, both as individuals and as a community.
- Capabilities: Individuals and groups recognise and realise their own potential, and also help realise the potential of others, sharing their expertise. Peoples plan creatively, learn and adapt in response to changing needs and contexts to bring change collaboratively and achieve a shared vision.
- Participation and influence: The views of all groups are represented and considered so that their views influence decision-making about their future. [2]

### Holistic Transformation through restored relationships

To have impact on human flourishing and create holistic transformation in all areas of life, we believe all four types of relationships need to be restored:

### Restored relationship with God

Human flourishing and transformation firstly depends on a restored and living relationship with God

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[1] This desired change of holistic transformation through restored relationships forms the basis for the current and future vision and mission statements and corporate story of Tear. See annex 2 for the vision and mission statements.
[2] See annex 3 for a summary of the LIGHT Wheel of Tearfund.

through Jesus in the power of the Holy Spirit. This relationship is a gift through God's grace and not a human achievement. We can love ourselves and others because God first loved us.

### Restored relations with self

A restored relationship with yourself involves growing in restoration with your body, mind, soul and feelings. It requires a changed mind-set; for you to be aware of your own identity in the eyes of God, trusting that God loves you, that you may live and work to His glory. You need to be able to recognise your gifts and talents and to realise your God given potential, and that of others, in order to be able to bring about change.

### Restored relationships with others

Having peaceful and joyful relationships with others - either close to you or with whom you do not have an immediate affinity - is essential for holistic transformation. When relationships with others are restored, people have loving and equal relationships. People take care of each other in the community and cooperate to improve their situation. Restored relationships with others also involves inclusion, by bridging the divides between people that existed because of differences in ethnicity, politics, religion, gender, sexual orientation, health and/or ability. Restored relationships with others also include relationships with the local government, national and international authorities and with businesses[3].

### Restored relationships with our environment

A last relationship that needs restoring, is the relationship with our environment. This requires good stewardship of our physical environment and living creatures. Good stewardship in the way we use and maintain our local environmental resources such as ecosystems and biodiversity, but also good stewardship in how we manage and distribute our natural resources such as water, land, seeds and the air (including limiting emissions of harmful gases that lead to climate change).

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[3] This will be elaborated on in the next chapter on Partners .

## 2. Partners

Tear believes that the church has a unique and essential role within the civil society at both the local and global level. Therefore churches[4] are the main partners of Tear in working to restore relationships and bring about holistic transformation.

### The church as our main partner

Churches are at the centre of God's vision for the world. Jesus' disciples were commissioned to bear witness to Christ and they received the gift of the Holy Spirit. What Acts 2 calls 'the fellowship of believers' became the church, the body of Christ on earth, continuing His mission until He comes again. The gospels show us that serving the poor and the marginalised and offering restoration in all areas of life, is an integral part of Jesus' mission. It is therefore an integral part of the wider mandate of the church (the wider mandate being: reconciliation, evangelisation and community[5]). In the New Testament we see the church presented as, and encouraged to be a caring, inclusive and distinctive community who is reconciled with each other and with God, and who reaches out into the world to share that restoration[6]. Tear's approach is to work wherever possible with and through churches. We often work with local churches in cooperation with Christian partner organisations[7] that are based in the community or region. This approach brings multiple advantages to our work, because local churches are part of a community, have a biblical mandate to help those in need, and have the influence in society (see box 1)[8].

> **Box 1: Why we work with the church**
>
> **Integral** the situation of the church in local communities gives it:
> - Access to communities
> - Immediacy as first responders in crises
> - Sustainability because of their long term presence
>
> **Inspirational** the Christian identity of the church acts as an asset in:
> - A whole-person approach
> - A biblical mandate to help those in need
> - The influence of church leaders
>
> **Influential** the reach of the church at all levels, from local communities to international organisations, gives it:
> - The influence to shape attitudes and the ability to speak up on behalf of the poor and oppressed.

### Limitations of working with the church

Churches have many distinctive strengths but the full potential of the church cannot be tapped until its weaknesses are addressed. A limitation can be poor vision and theology, many churches are still unaware of the biblical mandate to bring both practical and spiritual support to people in need. Churches can also have a negative role when it comes to issues of discrimination, corruption, taboos, gender and violence. It is important to consider that a church is not an development organisation and it is not intended and organised to function like one. We believe that these weaknesses can be addressed by encouraging churches to reflect on their role in the community and by strengthening the links between local churches and Christian partner organisations.

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[4] With the term 'church' we intend to signify a broad range of forms of communities of faith. We work with small local churches and large church denominations, as well as with small faith communities or other local manifestation of the body of Christ where there are few or no churches present.

[5] Source

[6] Tearfund: Theology of Mission https://learn.tearfund.org/en/themes/church/tearfunds_faith-based_approach/

[7] Or church departments or organisations that are linked to a church denomination.

[8] See annex 4 for a summary of a report of Tearfund: *Integral, Inspirational and Influential: The role of churches in humanitarian and development responses.*

## Cooperation with other partners

Tear believes that it is important for churches to work in cooperation with governments, businesses and the wider civil society, because they all play important roles in the transformation of communities and societies.

- Tear works with local churches as well as national and international church denominations and organisations to increase cooperation with *local, regional and national governments*. When churches take their role in advocating and influencing and hold governments to account, it will contribute to governments functioning properly. The goal is that governments function is such a way that they provide an enabling environment to transformation by: establishing the rule of law; ensuring political representation; providing social services; and protecting public goods as well as the environment.

- Furthermore it is important for churches to work in partnership with *businesses*. Businesses contribute to the transformation of communities and societies by providing the economic engine that generates the resources to lift whole countries out of poverty. They also do this by creating, producing and distributing the products and services that people need to live full lives. When churches support entrepreneurship and work on initiatives to increase access to employment opportunities, resources and markets, people are able to lift themselves out of material poverty.

- Tear stimulates churches to cooperate with other *civil society organisations*. By partnering with other civil society organisations churches can strengthen their ability to bring about change. Civil society groups and organisations (such as religious groups, trade unions, community based organisations, philanthropic organisations and expert groups) advocate the opinion and interests of citizens through collective action and voluntary association. Next to being whistle blowers and providing a voice for communities, civil society groups are often active in providing services to those in need.

# 3. How we work towards holistic transformation

To work towards holistic transformation, Tear cooperates with churches and partner organisations in projects in the Netherlands and in various countries in Asia, Africa, Latin America and the Middle East. Tear works on three types of interventions because we believe they contribute to bringing about holistic transformation: community development, humanitarian response and advocacy and influencing. In each of these intervention types we always aim to work through Church and Community Transformation approaches and in all our work we focus on building and strengthening the four drivers of change.

## Cross-cutting approach: Church and Community Transformation

Tear uses various approaches which differ in the planning of the process or in the levels of involvement of churches and communities in the change process. We use Church and Community Transformation (CCT) as an umbrella term for these different approaches. CCT can be seen as a form of Integral Mission, which is the church speaking of and living out its faith in Jesus Christ in every aspect of life. CCT helps to unlock peoples God-given potential to transform poor communities into flourishing communities. Local churches address the needs of their community by using local resources, often together with the community. CCT inspires and equips people to realise their vision for the future.

Of the different approaches that fit under the CCT umbrella, Church and Community Mobilisation (CCM) is the most far reaching approach, with a phased change process in which churches and communities work closely together. The approach was first used in 1998 in Kenya and Tanzania and is described in different guide books[9]. The Church Involvement and Church Mobilisation approaches are specific to contexts where communities are involved to a lesser degree in the activities and these approaches are less process oriented (see box 2 for more information on the approaches that CCT encompasses).

> *Box 2: CCT approaches*
>
> **CCM - Church & Community Mobilisation**
> When the local church works with its local community to identify and respond to needs together. The local church acts as a facilitator in mobilising the community to work together. There are many different names for CCM approaches, such as CCMP, PEP and Umoja.
> **CM - Church Mobilisation** When the local church identifies and responds to needs around it, showing God's love in practical ways, through service provision or empowerment. What distinguishes CM from CCM is that the community is less involved and the leadership sits with the church and is not shared between the church and the community.
> **CI - Church Involvement** Where a Christian group organisation involves the local church in its work and activity, but it is the Christian agent that leads the activity, identifies the need, and jointly interacts with the participants. CI is primarily an introduction for the church towards the other approaches, or is sometimes (e.g. disaster contexts) a single intervention by the church.

## Cross-cutting focus: Four Drivers of Change

Within our CCT work we focus on building and strengthening the following four aspects because we believe they are essential drivers of change towards holistic transformation.

### 1. Changed Mind-set

A first driver of change is for people to change their mind-set, to have a deeper understanding of their calling, own role, abilities and possibilities. People everywhere in the world are to a greater or lesser degree confronted with broken relationship. They experience selfishness, greed, disempowerment,

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[9] For more background information on the development of the CCM approach please see: Tearfund - Church and Community Mobilisation in Africa p. 4 https://learn.tearfund.org/~/media/files/tilz/churches/ccm/2017-tearfund-ccm-in-africa-en.pdf and Tearfund – Learning Together p. 2 https://learn.tearfund.org/~/media/files/tilz/churches/ccm/2018-tearfund-learning-together-en.pdf?la=en

injustice, inequality, conflict and disasters. When people become aware of the biblical calling and their own role and responsibility in restoring these broken relations, it can make people dissatisfied with or feel uneasy about the status quo. It is then important that people recognize their own abilities and possibilities - and those of their environment - to take action. When people have this changed mind-set they will feel able to take action and improve their situation or help others doing so.

To change people's mind-set Tear makes people aware of their own role in and impact on the solutions *and* causes of broken relationships. Tear wants to activate and inspire people to take action. Practically, this means that:

□ Tear organises campaigns, events and offers a stage to inspiring change agents that move people and churches to take responsibility.
□ Tear trains and supports churches in the Netherlands and churches across the world to live out the biblical calling to serve their community.

## 2. Ownership

A second driver is ownership. Ownership is about the responsibility for an initiative being with the people involved and not with an external party. Ownership contributes to successful and sustainable change because it increases independency and self-reliance. When people have ownership over a project and make the decisions themselves it will better fit their needs, possibilities and their context. Ownership also increases the sense of pride, dignity and freedom.

An important aspect of ownership is the correct management and use of local resources. Local resources can be natural resources, knowledge, skills, capital or relationships. When a community becomes aware of the available resources around them and know how they can be used, a community will be able to bring about change without needing resources of external parties. This increases the sustainability of the projects in the community, since the continuation of the projects is not depended on support of external parties.

Correct management and usage of local resources will also increase the resilience of communities to future shocks and stresses. As correct management of natural resources decreases the occurrence of man-made disasters and the severity of natural disasters. Furthermore awareness and use of other local resources such as knowledge, relationships or skills increases a communities' ability to build a sustainable livelihood, through of which a community can withstand or recover quickly from possible shocks and stresses.

This awareness, management and use of local resources also includes the awareness of one's responsibility as stewards of the environment.

To ensure that a project is locally owned, Tear works to increase capacity and independence:

□ Tear facilitates trainings to increase capacity and quality of the work of individuals, churches and partner organisations;
□ Tear facilitates input on technical knowledge, project management, monitoring, evaluation and learning methods;
□ Tear stimulates churches and partner organisations to mobilise the resources around them and to be stewards of the environment.
□ Tear encourages churches and partner organisations to seek cooperation with other organisations and churches as well as with local structures, governments and businesses (see also paragraph below on Cooperation);

- Tear advises partner organisation to have multiple sources of funding for their projects in order for them to be less dependent on one funding source.

### 3. Inclusion

A next driver of change is inclusion. Tear believes that inclusion is necessary for holistic transformation to materialize. Tear works on inclusive change processes in which marginalised groups are valued and no distinction is made between people on basis of ethnicity, status, wealth, political affiliation, religion, age, sex, sexual orientation and health. Because only when people have restored and meaningful relationships with the people around them and overcome the divides, people and communities can realise their full potential.

Tear focuses on strengthening inclusion in its projects because inclusion is not self-evident, it has to be actively sought. We recognise we still have a long way to go towards becoming an inclusive organisation that works on truly inclusive projects. To work towards this:

- Tear supports partner organisations to organise their projects in such a way that all marginalised groups are identified and participate in the project. People from marginalised groups should be involved in such a manner that they experience a same level or higher level of change then all involved.
- Tear has specific projects that focus the inclusion of marginalised groups such as projects on sexual and gender based violence, inclusion of people with disabilities and income generating activities for women.
- Tear restructured its country focus to ensure we work in the countries where we can reach the most poor communities.

### 4. Cooperation

The last driver of change is cooperation. Cooperation of individuals or communities with organised groups, governments, businesses and other faith groups on different levels leads to sustainable change. When different groups cooperate, knowledge, skills, experiences and opinions are exchanged. This stimulates equal relationships, mutual understanding and learning among the different stakeholders. Cooperation furthermore increases the ability of people to have influence and to shift political, legal and economic systems in ways that enable holistic transformation. To strengthen cooperation:

- Tear creates connections and partnerships between individuals, groups, churches, faith communities and organisations. Tear supports them to cooperate together and with other stakeholders.
- Tear links Christians and churches in the Netherlands and abroad to the global network of churches and organisations that work on Integral Mission. Tear itself is connected in international networks and movements that work on development and Integral Mission to increase its expertise, influence and reach.

## Three types of intervention:

Tear works on three types of interventions of which we believe they contribute to bringing about holistic transformation: community development, humanitarian response and advocacy and influencing. In these three types of interventions we always aim to work through CCT approaches and focus on building and strengthening the four drivers of change as described in the previous paragraphs.

## 1. To respond to different forms of poverty: Community Development

In community development, we enable individuals, churches and communities both in the Global North and the Global South to respond to the consequences of broken relationships (problems of selfishness, greed, disempowerment, injustice, inequality, conflict and disasters), in order for them to be able to raise themselves out of poverty. We aim to build resilient communities that are able to bring change in their community with their own resources and relationships. We are committed to support communities in becoming resilient and understanding and addressing risks of all types. In community development Tear works via its main partners: churches and local Christian partner organisations. These main partners of Tear are familiar with the context and situation and have good connections with the churches and community groups in the area in which they work.

### CCM and Thematic approaches

Church and Community Mobilisation (CCM) is the main CCT approach we use to work on the development of communities. Next to this open approach (as the church and community identify their needs and decide together how they will take action to address these) we also work on projects with a more thematic focus. We focus on thematic areas which contribute to strengthening the four drivers of change. The thematic areas we focus on are: food security, livelihood and economic empowerment via self-help groups (changed mind-set, ownership, cooperation), local value chain development and conservation farming (ownership and stewardship of the environment, cooperation), and sexual and gender based violence and sexual and reproductive health and rights (inclusion). In these projects with a more thematic focus we always seek to work via one of the CCT approaches and to involve or cooperate with churches in our projects as much as possible.

### Country Context

We adjust the way we work to the level of need and the capacity of partner and civil society organisations in the country we work in. We do this because we strive to effectively and efficiently support partner organisations and encourage and support the ownership, capacity and independence of our partner organisations. In our international community development work Tear currently works in three categories of countries: Focus countries, Catalytic countries and Exception countries.

- Focus countries: In countries where the population experiences a high level of need, but civil society organisations are of low or average capacity, Tear works to support Christian partner organisations to implement projects directly. These countries are a focus of our funding volume, capacity and communication. Currently these countries are: Haiti, DRC, Ethiopia, Uganda, Bangladesh, Nepal, Syria, South Sudan and Zimbabwe.
- Catalytic countries: In countries where the population experiences an average or high level of need and civil society organisations are of average or high capacity, Tear seeks to move away from funding partners to implement projects directly. Instead Tear encourages its partners to increasingly cooperate with different change agents, organisations, institutions, government and businesses in order to increase their ability to bring about change. Furthermore Tear encourages its partners to mobilise their own resources to become more independent and self-sustainable. We allocate a smaller funding volume, and less capacity and communication to these countries. Currently these countries are: Kenya, India, Cambodia, Philippines, Indonesia.
- Exception countries: We support these countries because of specific donors opportunities. All funding, and capacity and communication expenses need to be covered by the donors.

In the Netherlands we see that churches have outsourced their social task to the government and social organisations since the 1960s. This has led to a diminishing impact of churches in society and little awareness of the biblical mandate to bring both practical and spiritual support to people in need.

We therefore feel a great need to work on community development in the Netherlands through the following projects:

- Tear supports churches in the Netherlands to start CCM processes (called Umoja NL) to become fully present in their neighbourhood.
- Tear organises the Integral Mission (IM) learning community. In this learning and blessing community, thinkers, doers and pushers meet nationally and internationally. Tear wants to create opportunities for churches in the Netherlands to learn from the challenging practice of IM in Latin America, Africa, Asia, and Europe.
- Tear sees its added value in short-term, limited funding of initiatives in the Netherlands in which the church is a catalyst in building communities and restoring relationships. We believe this is important as it leads to flourishing communities, and because it contributes to creating examples to show that it is possible for churches in the Netherlands to address the needs in their community.
- Tear facilitates the connection between local churches abroad and local churches in the Netherlands (called *deelgemeente* programme). We do this to facilitate a relationship of mutual understanding, inspiration, encouragement and learning.

## 2. In case of shocks and stresses: Humanitarian Response

In case of occurring disruptions or growing uncertainties, Tear will work on humanitarian response. We respond to rapid-onset disasters and protracted crises, to man-made and natural disasters, targeting those most in need. In our humanitarian responses we always seek to use a CCT approach and work with local churches and/or local Christian partner organisations in the planning and implementation of emergency response projects when the context and situation allow for it.

Next to this focus on working with local churches and organisations in humanitarian response we seek to work on resilience building as soon as possible.

When communities in which Tear already works on community development are struck by disasters and crises we will respond to their emergency needs. We will also start working in new communities and countries when they are in great need. If Tear has no presence or is unable to work via partner organisations in countries or regions that are in great need, we will work via international Christian operational partners that do have a presence in the region.

## 3. To scale up change: Influencing and Advocacy

Lastly, in order for the change we enable at individual and community level to bring about structural changes on society level, we work on influencing and advocacy. We seek to influence the global church and governments with and on behalf of those in need to bring about large scale change. We believe that change must happen on multiple levels - local, national and global - for there to be meaningful holistic transformation.

To bring about structural changes on society level:
- Tear influences the general public in the Netherlands towards a more just and fair lifestyle. The publication of the Lent Calendar, the organisation of the Justice Conference and co-organisation of the New Wine conference are the main projects of Tear to realize this.
- Tear provides space for individuals (called Inspired Individuals) from different countries, such as social entrepreneurs and inspiring community leaders to develop their innovative and pioneering ideas to transform their own community.
- Tear initiates and implements campaigns on several topics such as the Green Church campaign on environmental sustainability.

– Tear assists churches and partners organisations in their advocacy and lobby plans by making their results visible and making resources available for capacity building.
– Tear lobbies among policy makers in the Netherlands on various topics to push for policy change and create a stronger funding position.

# 4. Pathways of Change

Tear believes that the transformational processes that churches and communities instigate provide people with steps out of brokenness. This way, Tear contributes to creating pathways of change towards holistic transformation. This chapter intends to describe more concretely what these pathways can look like.
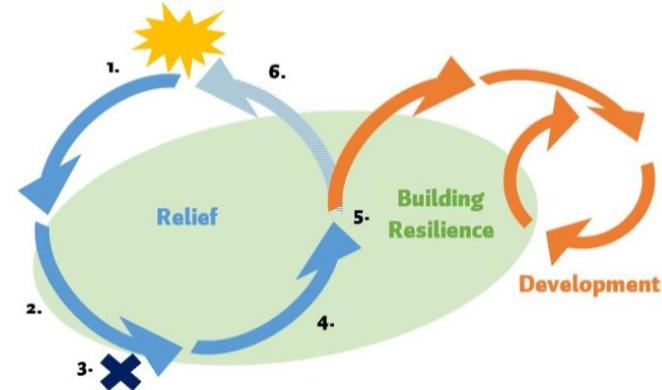
Since individuals, local churches and communities own their change processes we do not and cannot attribute the entire pathways of change to the work of Tear.



Figure 2: Tear Humanitarian Response Strategy 2017-2018

At any of the points in the diagram we may choose to engage in a context or with a particular partner.
**1.** Emergency response: saving lives, immediate assistance for basic needs after a disaster or in a chronic crisis situation
**2.** Early recovery: even at this stage and depending on the context, it may be possible to consider activities which build resilience, at church, community, household or personal level.
**3.** In a situation of displacement, chronic crisis or conflict, it may not be possible to move into longer term recovery, and the need for short term relief assistance continues – sometimes for an indefinite period. The 'X' in the diagram indicates that sometimes the situation will stay at this stage.
**4.** Reconstruction and rehabilitation: We consider activities which build resilience at church, community, household or personal level. This is a critical time to ensure capacity building of local partners.
**5.** Moving into longer term programming for community development, with resilience building continuing.
**6.** Disruption of a perpetuated relief cycle, if the community is able to remain resilient through an emergency and is not significantly affected by the shocks and stresses.

↓ In case of disasters or crises humanitarian response is our first approach to meet the basic needs of the affected communities. During early recovery we already seek to work on resilience building and work with local churches whenever possible. We then move to the reconstruction and rehabilitation of communities. Once this phase is finalised we aim to work on longer term community development through CCT processes. (see figure 2 for the Humanitarian Response Strategy of Tear).[10]

↓ These CCT processes ideally start with training facilitators and envisioning and equipping churches with the use of exercises and training on the biblical mandate of Integral Mission, the use of local resources and relationships in the community.

↓ This leads to dissatisfaction with the status quo and increased awareness. This will lead to gradual and continuing minds-set change in the areas of the four drivers of change: your calling to serve the community, your abilities and possibilities, taking ownership and using local available

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[10] Humanitarian response can be a first step towards community development, but a disaster or crises can also struck a community in which Tear already works on community development through CCM. In this case we follow the same approach of working from responding to basic needs back towards community development through CCT.

resources; taking care for the environment; valuing relationships and cooperation with everyone, including the most marginalised.

↓ With this renewing and transforming mind-set churches start building relationships with the wider community and together form a vision for the community. The level of community involvement and organisation in the process can differ per CCT approach (see chapter 3: CCT).

↓ To reach this vision for the community, problems, needs, solutions and local resources are identified. Plans are made by the church and the community.

↓ Skills and knowledge are developed on specific themes, and certain forms of community organisation are introduced when this is necessary for a community to form plans and start projects (see chapter 3: Community development).

↓ Following from these plans, the community works together to start projects in cooperation with different actors and structures in the community. In this projects they make use of local available resources or resources accessed in cooperating with civil society organisations, businesses and governments.

↓ Successful initiatives will convince members of the community that were not yet involved to participate or also make plans to take action and start projects. Other churches can become inspired by these initiatives to start CCT in their churches.

↓ This accumulation of community action will contribute to problems being solved and needs of the community being met.

↓ In order for the action and changes that have taken place at individual and community level to bring about structural changes on society level, we work on and stimulate churches and partner organisations to work on influencing and advocacy. This will bring about change beyond our sphere of influence: Through projects (sphere of control) we seek to influence the mind-sets, behaviours, practices and relationships of individuals, churches and communities (sphere of influence). By working on influencing and advocacy we seek to expand our sphere of influence and to indirectly influence structural changes in societies (sphere of interest).

**Sphere of Interest**
Further take up and influence lead to structural changes in the lives of people and conditions in the society.

**Sphere of Influence**
Take up by individuals, churches and communities influences mindsets, behaviour, practices and relationships.

**Sphere of Control**
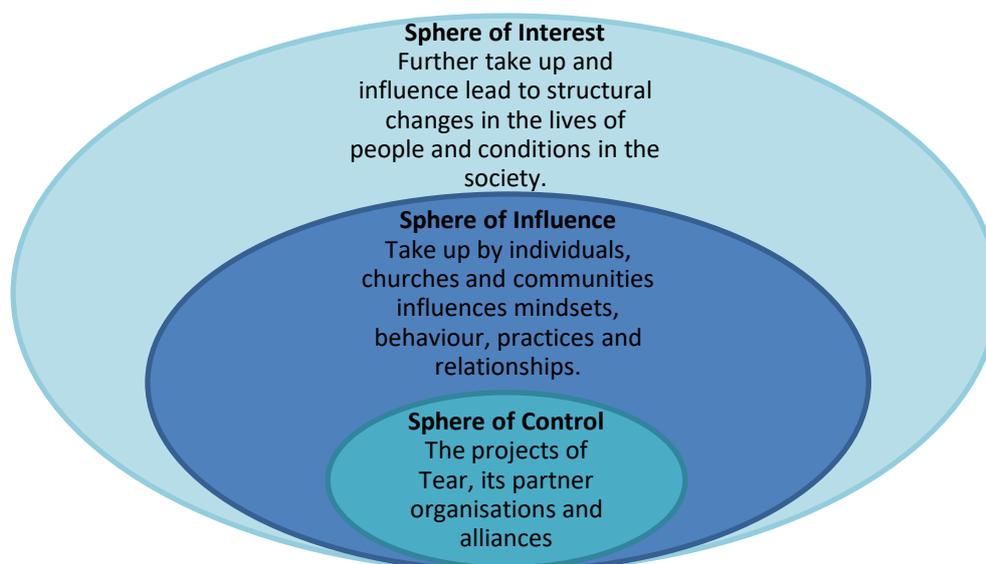The projects of Tear, its partner organisations and alliances

*Figure 3: Three Spheres: control, influence, interest*

↓ This change on multiple levels will enable the realisation of our four corporate outcomes that we pursue:

- Churches mobilised: The church is envisioned, empowered and equipped to play its part in the transformation of communities and changing society.
- Communities transformed: Communities are resilient to shocks and stresses, working for peace and unity, and contributing to better futures for themselves and others.
- Emergency needs met: Immediate needs are met when crises and natural disasters hit and community structures and mechanisms are affected.
- Society changed: Social, political, economic and environmental systems and policies work for communities, ensuring access to basic needs, equality and sustainable growth.

↓ In mobilised churches, changed societies, transformed communities where emergency needs are met the four drivers of change are manifest: people live out their calling to serve their community, realise their full potential, take ownership and use local available resources; take care for the environment; and value cooperation and include the most marginalised.

↓ Achieving these four corporte outcomes will lead to restored relationship with God, Self, Others and the Environment and therefore to holistic transformation.

# 5. Assumptions

Our thinking about how change happens is based on multiple assumptions about how change processes work, about the context in which it takes place and the cause-effect relationships between interventions and outcomes. Assumptions tap into deeper beliefs, values, worldviews and perceptions. It is important to articulate our assumptions, for them to be debated and validated. This will contribute to strategic thinking and discussion and will increase the credibility of the intervention.

It is important to map out for which assumptions we have sufficient evidence and for which assumptions we have none or only little evidence. Assumptions for which we have no sufficient evidence will be a priority for learning and knowledge generation. Certain assumptions have already been identified as important learning topics as they are central to the strategy and approach of Tear but have not yet been sufficiently proven. The learning questions are formed into a strategic evidence plan (see annex 1). The assumptions are ordered per impact statement, approach, Drivers of Change or type of intervention.

### Holistic transformation
- Sustainable change requires transformation in all areas of a person's life, on different levels, engaging with different actors.
- The greater relationships of people with themselves, each other, with God and the environment grow, the greater the transformation will be.

### Church and CCT
- The Bible and the Christian faith are drivers for action and transformation, they give a shared perspective, challenges deep-rooted values and mind-sets and a new biblical understanding informs us of the biblical mandate of Integral Mission to work with the community towards restoration in all areas of life.
- The church is central to God's vision for the world, churches and faith communities are the central actor in Integral Mission.
- Churches and Christian organisations as well as other communities of faith are key agents of change in the transformation of communities and societies.
- CCT helps to unlock peoples God-given potential to transform poor communities into flourishing communities. Local churches address their needs with the use of local resources, often together with the community. CCT inspires and equips people to realise their vision for their future.

### Changed mind-set
- Every individual (regardless of any markers of identity such as gender, ethnicity or ability) has been made in the image of God. Which means that he or she is worthy and can have a unique and important role in outworking the mission of God. It means that every person possesses talents and abilities and is called to transform their community. To do so they need to have and be aware of their possibilities and resources around them.
- Envisioning will lead to awareness raising and mind-set change about being made in the image of God and therefore one's calling, role, abilities and possibilities.
- People having the responsibility, abilities and possibilities will lead to them taking action and starting projects to transform their community.

## Ownership
- Having responsibility over and participating in an initiative, will lead to a sense of ownership of that initiative.
- A high degree of ownership will lead to projects that fit the needs, possibilities and context of the community.
- Ownership increases independence, self-reliance and resilience as well as the sense of pride, dignity and freedom of a community and therefore leads to successful and sustainable change.
- Working with local partner organisations, facilitators and existing structures will lead to projects that meet the needs of the communities and fit well in the cultural context
- Successful initiatives will serve as an example and driver for new projects or the expansion of existing projects.
- God calls us to be stewards of the environment.
- Every community has resources that can be used for the transformation of the community.
- Awareness of the availability and use of its resources will decrease the dependency on external resources. This decreased dependency will increase the sustainability of projects.
- Correct management and use of local resources will increase the resilience of communities to future shocks and stresses.

## Inclusion
- Everybody is equally loved and worthy in the eyes of God.
- All people are equal and have the same rights and should be treated equally.
- Only when people have restored and meaningful relationships with the people around them and overcome the divides, people and communities can realise their full potential.
- To be inclusive projects should be organised in such a way that all marginalised groups are identified and participate in the project. Furthermore people from marginalised groups should be involved in such a manner that they experience a same level or higher level of change then all involved.
- Inclusion of marginalised groups in projects is not self-evident. If it is not actively sought a project to increase the exclusion of marginalised groups.

## Cooperation
- Participation and cooperation stimulate mutual understanding and learning among the stakeholders through exchange of knowledge, skills, experiences, opinions and perspectives.
- Cooperation and shared learning will make a project or programme more sustainable and successful.
- Cooperation increases the ability of people to have influence and to shift social, legal, political and economic structures.
- Social, legal, political and economic structures must shift is such a way that people are able to flourish.

## Community Development
- Community development leads to resilient communities that are able to bring change in their community with their own resources and relationships and understand and address risk of all types.
- Partners of Tear such as churches and local Christian development organisations or church departments are familiar with the context and situation and have good connections with the churches and community groups in the area in which they work.
- The thematic areas we work on contribute to strengthening the four drivers of change
- The most effective and efficient way to work will differ in each context.

## Humanitarian Response

- Humanitarian response meet the basic needs of affected communities.
- Early recovery, resilience building and working with local churches leads to reconstruction and rehabilitation of communities. A community that is rehabilitated can be further development through CCT processes.

## Advocacy and Influencing

- Change must happen on multiple levels - local, national and global - for there to be meaningful transformation.
- Through projects (sphere of control) we influence the mind-sets, behaviours, practices and relationships of individuals, churches and communities (sphere of influence). By working on influencing and advocacy we expand our sphere of influence and to indirectly influence structural changes in societies (sphere of interest).

# Annex 1: Strategic Evidence plan

| Strategic evidence plan | | | | | |
|---|---|---|---|---|---|
| Research or impact assessment | Priority focus/ Driver of Change/ Intervention strategy | Type | Timing | Funding Source | External research body/ institute / consultant where relevant |
| Ongoing and upcoming 2019-2020 | | | | | |
| CCT & Inclusion India research TF India | CCT/Inclusion | Formative research | 2019-2020 | Tear CCT fund €20.000 | Coordinated in-house with TF India |
| Nacht Zonder Dak impact research | Changed mind-set/ Advocacy and Influencing | Impact Research | 2019 | Internal funding | Coordinated in-house |
| DRR research: How does DRR relate to the approach and work of Tear? | CCT | Research | 2019 | Internal funding | Coordinated in-house: student van Hall Larenstijn |
| IA Localisation - Partner Consultation Listening forum research | Ownership / Humanitarian response | Consultation research | 10/2018 – 10/2019 | Tear research fund €4.361 | IA alliance |
| Is CCM leading to whole life transformation? Impact studies from 3 countries using the QUIP methodology (Sierra Leone, Bolivia, Cambodia ) | CCT | Retrospective Impact assessment of CCM | 2018-2019 | Cornerstone Trust | Bath Social Development Research at the University of Bath and Local universities in the respective countries. |
| What role is the church playing in protracted crises to improve the holistic well-being of the poorest? Case in Syria | CCT and FS | Formative research | 2019 | 35k from I&E, incl. 9k from Tear NL, contribution TF Ireland TBC | Dr Muthuraj Swamy, Cambridge Centre for Christianity Worldwide |
| What impact have current and historic CCT approaches achieved - review and synthesis of current evidence to document impact and identify research gaps | CCT | Meta-analysis of evaluations and impact assessments | 03/2019 - 06/2019 | TF CCT scale up | Tim Raby |
| What roles does the church best play in building resilient communities? | CCT | Formative research | 04/2019 – 09/2019 | TF CCT scale up (resilience work package) | TBC |

| | | | | | |
|---|---|---|---|---|---|
| How do the friendship model and other catalytic CCT models work and what impact do they achieve? | CCT/Ownership | Impact assessment / Formative research | 04/2019 – 03/2020 | TF CCT scale up (contextualisation work package) | TBC |
| Participatory photography study on how does hope build resilience in Nepal after the earthquake 2015 | CCT/Humanitarian response | Formative research | 2019 | TF CCT steering group funds | Internal research |
| New tentative ideas for 2019-2020 and beyond | | | | | |
| LIGHT wheel community impact tracking in up to 4 countries over 3 years | CCT | Community led longitudinal impact tracking | TBC | Trust funding being sought | Coordinated in-house |
| How could a CCT approach best contribute to or address a specific pre-determined need such as: disaster risk reduction and resilience building, Self-Help groups, sexual and gender based violence (SGBV) , inclusion of marginalised groups? | CCT | Formative research | 2019-2021 | TBC | TBC |
| How can churches and local Christian organisations best be involved and mobilised in humanitarian response? | CCT/Humanitarian response/Ownership | Formative research | 2019/202020 | TBC | TBC |
| How does the degree of ownership that communities have over projects and/or the degree in which local resources are used, influence the impact of projects? | CCT/Ownership | Formative research | 2020 | TBC | TBC |
| Following the Nacht Zonder Dak research we want to research more projects to analyse: What is the effect of projects, events or campaigns that provide knowledge and experience, on the attitude and behaviour of the participants? How can the attitude and behaviour of participants of a project, event or campaign effectively be influenced? | Changed mind-set/ Advocacy and Influencing | Evaluation /Impact research | 2020/2021 | TBC | Coordinated in-house |

| | | | | | |
|---|---|---|---|---|---|
| How does participation and cooperation of people or communities in or with organised groups, local structures, governments and businesses increase the impact of projects? | CCT/Cooperation | Formative research | 2021 | TBC | TBC |

# Annex 2: Current Vision and Mission of Tear and corporate story

Tear has adopted the following vision and mission statement and corporate story in the current strategic plan. The impact of holistic transformation through restored relationships forms the basis for the current and future vision and mission statements of Tear[11].

## Mission
*We make Gods life-changing Kingdom visible by eradicating injustice and poverty.*

We want to enable and encourage people to fight injustice and poverty on all levels of society to make His Kingdom visible. To do this we want to cooperate and work together with all people of good will. God works through Christians and local communities of faith everywhere, therefore we connect Christians worldwide in the fight against injustice and poverty. Because only in connection and solidarity with each other we can truly have impact in the world. We equip each other in the desire to make the Kingdom of God visible and to let this desire shape our daily lives as much as possible.

## Vision
*- Justice prevails in the world and everybody has enough and shares.*

Tear wants to see a just world in which people are seen and acknowledged by God and the people around them, in which they live in communities in which they can flourish. A world in which broken relationships are restored in the image of Gods Kingdom.

*- Churches are a blessing to the society and all creation.*

Tear wants to see churches as flourishing faith communities of Christians that want to serve God and make his Kingdom visible in everything they do, that work together with people of good will in their surroundings, with other communities of faith and with the government.

*- A movement of Christians with royal authority gives hope, changes communities and breaks through systems.*

Tear wants to see that people are moved deeper and more often by injustice and poverty. We want people not to become paralyzed by this but to feel privileged because they are called to make God's Kingdom visible by bringing justice. To do this people have gotten the greatest authority imaginable namely the authority of Jesus Christ.

## Corporate story strapline
*Tear helps people to lift themselves out of poverty and injustice.*

We help, train and empower people to find their strength. We always tap into the plans and dreams of people and encourage them to realize them by using their own resources and creativity. In this way we help building resilient communities. Giving people responsibility themselves and helping them grow in self-confidence: it works, and it is Tear in a nutshell.

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[11] See Tear's annual report 2017 for more information on our mission and vision. https://www.tear.nl/sites/default/files/fields/field_download_file_new/Tear_Jaarverslag2017_webversie_DEF.pdf

## Annex 3: The LIGHT Wheel

The LIGHT Wheel[12] sets out nine domains which have an influence over an individual or community's ability to live well, flourish and be resilient.



- Personal Relationships: People who demonstrate a commitment to building and sustaining loving, equitable and affirming relationships, and who are capable of managing conflict constructively to ensure and enable the common good.

- Social Connections: Cross-community dialogue and community action are the norm, with different elements of society working together for communal benefit. Differences are valued and respected and all elements of society are included in community activities.

- Living Faith: Christians from across denominations continue to work together as salt and light to achieve positive change not only in their own communities but also more widely. They work with other Christians and faith groups to influence and impact society at the national as well as local levels.

- Emotional and Mental Wellbeing: People are supportive of one another and at peace with the past and with hope for the future. They are able to share concerns and have the emotional resilience to withstand and adapt to shocks, stresses and uncertainty.

- Physical Health: There are continually improving physical health indicators for all groups, particularly the most vulnerable, with equal access to resources for physical health.

- Material Assets: People can responsibly access and utilise the material resources they need to sustain their livelihoods; where all can be resilient to shocks and, ultimately, where all are able to flourish both as individuals and together.

- Capabilities: Individuals and groups recognise and realise their own potential and the potential of others, sharing their expertise and becoming the teacher rather than the pupil. Individuals plan creatively, learn and adapt in response to changing needs and contexts to effect change collaboratively and achieve a shared vision.

- Taking care of the Environment: People actively engage with others who access natural resources to both understand how natural resource systems operate and to ensure their sustainable use for the common good.

- Participation and Influence: The views of all groups can be represented and considered in a way which means that their views influence decision-making about their future.

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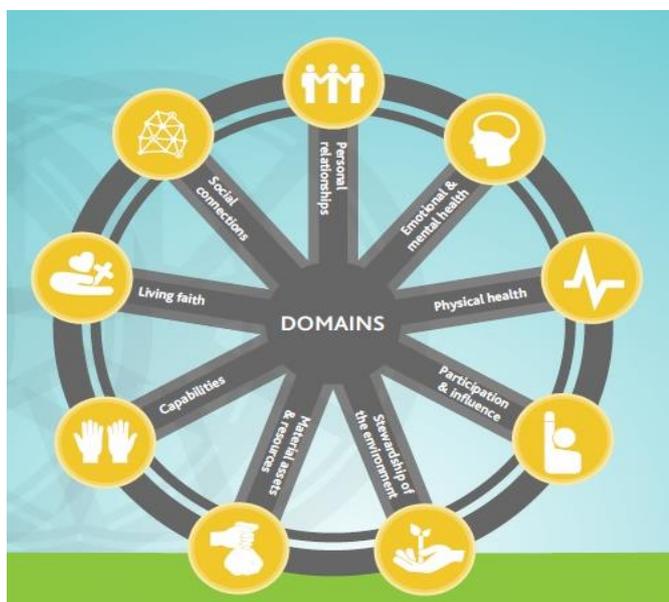
[12] Tearfund: Introductory guide to the LIGHT Wheel & LIGHT Wheel Toolkit
https://learn.tearfund.org/en/resources/impact_and_effectiveness/the_light_wheel/

# Annex 4: Why we work with the church

Working with churches brings three key advantages to our development and humanitarian response work, in that local churches are[13]:

Integral – the situation of the church in local communities affords the benefits of:

*Access:*
- When international organisations have trouble accessing areas, due to its remoteness or security restrictions, the church can be found 'filling the gaps'.
- Placement within communities enables churches and church leaders to engage local people in discussions about their own needs. This ensures that in a need assessments the communities' concerns and issues that matter to them are voiced.
- Church leaders are best placed to see who is being left out of relief responses and development initiatives, and vulnerable people in need of assistance will turn to them when they have been missed by others.

*Immediacy:*
- When a disaster strikes, response times can make all the difference in saving people's lives, and churches are often there as some of the first responders in a crisis.

*Sustainability:*
- The long term presence of local churches and their embeddedness in the community means churches hold relationships and credibility among the communities they are part of.
- Local churches provide ready volunteers that are part of the community and who are motivated to help those in need.
- Local churches have local knowledge and access and influence to mobilise local resources .

Inspirational – the Christian identity of the church acts as an asset in:

*A whole-person approach:*
- This means addressing the mental and spiritual needs of those living in poverty or caught up in disasters, alongside their immediate physical problems. The worldview of Christians means that they understand their lives and problems in terms of their faith, and can more easily receive help from those who share this perspective. This whole-person approach also has benefits in working alongside non-Christians, because it recognises that the problems those living in poverty face are not limited to the practical, immediate issues they are dealing with, and that many of the situations people experience also have implications for their mental and emotional wellbeing.
- Moreover, it has been shown that contextualisation of messages for a Christian audience has proved a highly successful method for changing attitudes. For instance addressing Ebola through the lens of faith proved to be very successful.

*A biblical mandate to help those in need:*
- Christians see looking after the vulnerable as part of their faith, so are often inspired to offer help, frequently without payment or recognition. This means that the church supplies

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[13] Tearfund: Integral, Inspirational and Influential: The role of churches in humanitarian and development responses. https://learn.tearfund.org/en/themes/church/tearfunds_faith-based_approach/integral_inspirational_and_influential/

services and social infrastructure in much of the developing world - the weaker the government structures are, the stronger the church's involvement tends to be

- Moreover, the Bible not only encourages serving those in need, but also more generally building good relationships and flourishing communities through loving your neighbour, regardless of cultural, racial or religious differences. This has significant benefits for development work, as it creates a shared sense of belonging and togetherness, allowing for community-level, rather than individual, responses to issues. .

*The influence of church leaders:*
- Because the church is deeply embedded in society, with roots in the histories of communities, it holds the trust and respect of the people. This allows church leaders to speak into traditions, values and underlying causes of risk by contextualising the messages, with the potential to bring change attitudes and behaviours.

Influential – the reach of the church at all levels, from local communities to international organisations, gives it:

*The influence to shape attitudes and the ability to speak up on behalf of the poor and oppressed*

- The church is one of the largest civil society networks in the world, and one of the few movements that has both a local and global presence.
- The relationships held by the church at national and international level, as well as its knowledge of the community context at local level, means it occupies a rare position of reach, influence and trust.