PROMOTING COMMUNITY ENGAGEMENT THROUGH FACILITATION OF LOCAL RESPONSES

Project Ref: 10724, CP 0444

END-OF-TERM EVALUATION FOR THE SALVATION ARMY, SOUTHERN AFRICA

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I. EXECUTIVE SUMMARY

The purpose of this report is to describe the findings and recommendations of an end-term evaluation study of The Salvation Army's three-year project to "Promote Community Engagement through Facilitation of Local Responses".

The study was informed by a review of existing project documentation, a survey of trained facilitators, and site visits to observe, and interview The Salvation Army (TSA) leaders, community facilitators and community members.

The project's goal, objectives and expected results were specified in a programme Log Frame which provided the framework for evaluating the achievement of results. An analysis of the findings is presented in this report, principal learnings are extracted and accompanied by recommendations, and details are provided in the extensive Annexures to the report.

The achievement of results can be summarised in the table below (where Objectives 2-4 are detailed in the Log Frame):

KEY:

🟢 Mostly or Fully Achieved

🟠 Partially Achieved

🔴 Very little or Not Achieved

🔵 Insufficient information to assess

Table 1: Summary of Assessment by Result Area

REF	RESULT AREA	ASSESSMENT
1	Project relevance & appropriateness of approach	🟢
2	Programme Implementation – Capacity Building	🟠
2.1	Training Material Developed (Log 1.1)	🟢
2.2	Facilitators Trained (Log 1.2)	🟢
2.3	Leaders Trained (Log 1.3)	🟢
2.4	Facilitation Teams Established (Log 1.4)	🔴
3	Programme Implementation – Promoting Positive Change in Communities	🟠
3.1	Community engagement (Log 2.1)	🟠
3.2	Projects Funded (Log 2.2)	🟢
3.3	Community Contact Conferences (Log 2.3)	🔴
3.4	Partnering with other Organisations (Log 2.4)	🔴
4	Programme Implementation – Institutional Learning	🔴

REF	RESULT AREA	ASSESSMENT
4.1	Database (Log 3.1)	🔴
4.2	Support Visits by TFT (Log 3.2)	🟠
4.3	SALT visits (Log 3.3)	🟠
4.4	Implementers Conferences (Log 3.4)	🟠
4.5	Publications – Guidelines, Case Studies, Models (Log 3.5, 3.6, 3.7)	🔴
5	Programme Management, M&E	🔴
5.1	Reporting	🔴
5.2	Financial Accountability	🟢
5.3	Performance Measurement (M&E)	🔴
5.4	Leadership	🔴

The principal learnings for TSASA have been that:

* The community engagement approach required a fundamental shift in mind-set for both Salvationists, and the communities they work in;
* Community development is a slow, lengthy process;
* Changes in leadership matter when the community engagement approach is not universally understood across the territory.

The main recommendations concern capacity building of the community engagement approach:

* The community engagement approach needs to be 'universally' understood, so training needs to be rolled out across the territory;
* Training and implementation will be enriched by including some core principles of community development – focusing on the long-term, on the desired outcomes for beneficiaries, on the importance of tracking project performance and on creating an organisational environment conducive to regular reflection on community development work.

II. LIST OF ACRONYMS AND ABBREVIATIONS

ADO	Africa Development Office
A-IM	Accountability Impact Measurement
BDR	Building Deeper Relationships
CCC	Community Contact Conference
CCM	Community Care Ministries
CEAT	Community Engagement Action Team
CO	Corps Officer
CPMS	Community Project Management System (tool for managing and supporting community projects which receive international support)
CPOT	College for Officer Training
DC	Divisional Commander
DFB	Divisional Finance Board
DFT	Divisional Facilitation Team
DYL / DYO / DYS	Divisional Youth Leader / Officer / Secretary
FBF	Faith Based Facilitation
GEB	General Expenditure Board
HIV/AIDS	Human Immunodeficiency Virus / Acquired Immune Deficiency Syndrome
IHQ	International Headquarters
LFT	Local Facilitation Team
MASIC	Moral and Social Issues Council
SALT	Stimulate/Strengthen, Appreciate, Learn and Transfer (SALT visit)
SALT	Salvation Army Leadership Training (College in Nairobi)
SAMET	Salvation Army Ministry Enhancement Training
SATS	Southern African Theological Seminary
SOS	Save Other Souls
SYL / SYO / SYS	Sectional Leader / Officer / Secretary
TFT	Territorial Facilitation Team
THQ	Territorial Headquarters
TSA	The Salvation Army
TSASA	The Salvation Army in Southern Africa
TSP	Territorial Strategic Planning

III. ACKNOWLEDGEMENTS

1 INTRODUCTION

The project 'Promoting Community Engagement through Facilitation of Local Responses' has been implemented by The Salvation Army (TSA) Southern Africa in the three-year period January 2012 to December 2014. This was a pilot project with the aim of "contributing towards the empowerment of vulnerable and/marginalised communities in South Africa so that they can effectively respond to their needs, especially in the areas of community health and social justice issues, through close accompaniment, the transfer of vision, inspiration and response by a vibrant and well-equipped TSA."[1]

In September 2014, the Salvation Army issued a Terms of Reference (TOR) for the evaluation of this project (see Annexure 1). On 21st October 2014, the consultant, Susan Farrell, was invited to submit a proposal. The Evaluation contract was awarded to Susan, supported by M&ESURE Research and Evaluation, on17th November 2014. The proposed schedule for the project was amended and agreed on 2nd December 2014. The Evaluation Proposal, with amendments, are attached as Annexures 2 and 3.

This Evaluation is intended to assess[2]:

- the relevance, performance and success of the project,
- the appropriateness of strategy and approach,
- the process of implementation,
- the quality and efficiency of management structures,
- signs of impact of project activities in the implementing communities,
- sustainability of results,
- the contribution to capacity development within the Salvation Army Southern Africa.

The Evaluation will also identify and document lessons learned and make recommendations that the organisation might use to improve the design and implementation of future community development projects and programmes.

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[1] TSA ToR CP0444.docx, p1.

[2] TSA ToR CP0444.docx, p1.

2 PROJECT OVERVIEW

2.1 Challenges facing TSASA

The Salvation Army in Southern Africa (TSASA) has felt that it has entered a crisis phase in recent times[3]: One of the main areas where the crisis has been evident is in the disengagement between the people that TSA serves and the organisation itself. This was summed up in the Strategic Planning document as TSASA's Overarching Concern[4]: "We are concerned that TSA in Southern Africa is vulnerable; having lost our sense of Mission, becoming irrelevant and ineffective, we have lost our impact in our communities." It is felt that local corps are currently not able to engage effectively with their communities in order to promote TSA's holistic mission, which goes beyond just offering spiritual care and counselling.

The following points in The Strategic Plan for 2011–2016[5], highlight the main problems faced by TSASA:

- Community engagement is still popularly considered to be social services, and then largely offered by social institutions. The majority of Salvation Army soldiers are not enthusiastic (often unwilling) about being engaged in community-level efforts linked to their local corps and mission.
- Where social services exist, The Salvation Army is still primarily focused on service-delivery ("social work") – the programmes and activities run by the organisation – and not sufficiently focused on social action (linked to justice and advocacy) or social change (linked to influence and impact).
- The Salvation Army as an organisation is still operating under the assumption that it can provide solutions to particular circumstances and needs within a social context, without taking the time to gather evidence and ask questions. Organisational ways of working are not yet sufficiently inclusive of local community participation, and there is no strategic focus on accompanying local community responses. The Salvation Army continues to behave as a welfare organisation (a historic role), and has struggled to shift into a more developmental approach.

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[3] TSASA FBF Programme Desc FINAL.doc, p3.
[4] Strategic Plan (Volume 1).pdf, p63.
[5] Strategic Plan (Volume 1).pdf, p41.

2.2 Strategic Plans for Community Engagement

In an attempt to address some of the issues highlighted in the previous paragraphs, an Overarching Vision and Goals were developed for TSASA for the period 2011-2016[6]:

Overarching Vision:

> The Salvation Army is a vibrant movement with people of integrity, coming alongside communities, together enabling growth and transformation of the whole person through the full expression of the Gospel of Jesus Christ.

Overarching Goals:

- All Salvation Army units are active in their communities, facilitating transformation.
- All Salvationists are equipped (confident, competent and inspired) to facilitate transformation.
- The Salvation Army is growing in quality and quantity.

In the finalised Strategic Plan, Community Engagement was identified as one of five key strategic priority areas[7]. TSA in Southern Africa aims to become a vibrant movement with people of integrity, coming alongside communities, together enabling growth and transformation of the whole person by adopting an integrated, holistic approach which aims to meet their physical, psychological, emotional and spiritual needs. This new approach of coming alongside communities is also based on current development theories which acknowledge the assets or resources that are to be found within communities. This is summed up by the following paragraph from the Programme Description document[8]:

> "While respectful participation by organisations always adds value, local communities have the capacity for care and change, for hope and vision, for leadership and inspiration, to enable them to find effective and sustainable responses to many issues and, by so doing, grow in competence and confidence to address more ambitious challenges. This is done by means of education and training. People need to be made aware of the power that they themselves have, as well as identifying their resources and strengths. At local level, in the communities around corps, people will respond to different issues as they are stimulated through the facilitation action of Salvationists… So rather than providing only for peoples' material needs TSA will become the provisioner of more abstract resources such as self-empowerment, moral fibre, motivation, knowledge etcetera. Thus TSA will become a facilitator of responses, teaching people to find solutions for themselves, by accompanying them so that latent strength is unveiled, expressed and applied."

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[6] Strategic Plan (Volume 1).pdf, p41.
[7] Strategic Plan (Volume 1).pdf, p9.
[8] TSASA FBF Programme Desc FINAL.doc, p17.

2.3 Programme Goals & Objectives

The goal of the programme is[9]:   To contribute towards the empowerment of vulnerable and/marginalised communities in South Africa so that they can effectively respond to their needs, especially in the areas of community health and social justice issues, through close accompaniment, the transfer of vision, inspiration and response by a vibrant and well-equipped TSA.

The goal of the programme was to be achieved through the following main programme objectives[10]:

1. Capacity Building: To increase the capacity of TSA to use facilitation as a means of engaging with communities through the training of at least 36 facilitators at Corps level and 6 men and women in leadership positions (special themes HIV/Aids and anti-human trafficking).
2. Promoting positive change within communities: To stimulate positive change in at least 12 communities with regard to how they respond to their community health and social justice issues through the set-up of 12 Salvation Army units that are actively engaging and interacting in their communities.
3. Institutional Learning: To enhance the institutional learning capacity of TSA in regards to integrated community development work and interaction through the facilitation of on-going exchange, cross-learning and the publication of experiences and lessons learnt.

Once the capacity has been increased and the notion of on-going learning has been institutionalized, TSA SA will be in a stronger position to engage more effectively in the communities, help them identify their existing resources and strengths and, therefore, stimulate local responses[11].

The programme objectives, purpose, outputs and activities are documented in detail in the Log Frame matrix in Annexure 4.

The full title of the programme is, "Promoting Community Engagement through Facilitation of Local Responses", however, the programme became colloquially referred to as the "FBF Programme", named after the facilitation approach (Faith Based Facilitation) that was used in the capacity building training.

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[9] TSASA FBF Programme Desc FINAL.doc, p10.
[10] TSASA FBF Programme Desc FINAL.doc, p10.
[11] TSASA FBF Programme Desc FINAL.doc, p3.

3 EVALUATION DESIGN AND METHODOLOGY

The question areas to be addressed by the evaluation were detailed on the third page of the Terms of Reference (see Annexure 1). In summary, these areas are:

- Project Design & Strategy;
- Project Management;
- Implementation;
- Impact & Results – across each of the 3 programme goals

In the Evaluation Proposal, an Evaluation Framework was proposed, which showed how the Evaluation was designed to address each of these question areas (see 8th page of Annexure 2). In brief, the evaluation design used a mixed methods approach, and consisted of the following main activities:

1. A desk analysis of existing documentation.
2. Collection of new information through surveys, administered questionnaires and interviews.
3. Visits to up to 8 Corps across the 4 provinces implementing the project to see and evaluate activities taking place.

These activities are described below.

3.1 Documentation Review

A list of the minimum set of documentation required from TSA for the document review exercise was prepared and delivered to TSA. This list was based on the programme documentation which was expected to be produced as per the Log frame ("Means of Verification" column), as well as some additional information required by the Evaluator. The full list of documentation requested, together with the file names of the documentation actually submitted is contained in Annexure 5.

The list of documentation required was delivered to TSA with the hopes that the documentation could be submitted to the evaluator within one week, and in advance of the site visits, in order to prepare for the site visits. As can be seen from this table, many of the documents which were expected to be created during the project did not actually materialise. The reasons for this are explored in the Findings section of the report.

3.2 Survey[12]

As specified in the log frame, a survey was to be conducted amongst all those who had received Faith Based Facilitation (FBF) training. There was only one such training conducted – from 8th to 11th March 2012 in Gauteng with 38 participants. At the end of March 2012, a shortened course was conducted for 13 leaders,

The survey can be viewed as Annexure 6. By the due date only 7 completed surveys had been received. After some follow-up by THQ staff and the evaluator herself when meeting with leaders, an additional 6 completed surveys were collected, bringing the total received to 13 (6 females and 7 males). The table below shows the number of surveys received per Corps:

Table 2: Completed Surveys per Corps

Name of Corps	Number of Surveys Completed
Athlone	2
Barberton	2
Emangweni	2
Mamelodi	1
Matroosfontein	3
Msunduza	2
Tshikonelo	1
Total	**13**

10 of the 13 surveys were from those who had attended the original 4-day training near Johannesburg in 2012 (unfortunately one of these responses had to be disregarded as the answers were an exact copy of the survey completed by another respondent in the same corps), 2 had received training at other Corps (Barberton & Peart Memorial) and 1 had just attended a FBF implementers conference in September 2014.

Some possible reasons for the low rate of return are:
- Timing: the survey was issued on 3rd December with a due date of 15th December 2014. This is a very busy period, just prior to the Christmas holiday period, so some respondents may have felt that they didn't have sufficient time.
- Reluctance to have answers seen by superiors: Although the instruction on page one of the survey advised participants to send the survey directly to the evaluator, THQ instructions requested that the survey responses be sent via THQ. It might be that some respondents

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[12] The 'survey' as used here should more correctly be called a 'questionnaire', but to avoid confusion, the word 'survey' is used consistently throughout this report as this is the term that was used in the Log Frame and by TSA staff. *"Surveys can be divided into two broad categories: the questionnaire and the interview. Questionnaires are usually paper-and-pencil instruments that the respondent completes. Interviews are completed by the interviewer based on what the respondent says"* http://www.socialresearchmethods.net/kb/survtype.php, accessed 19/03/2015.

were reluctant to participate, knowing that their responses might be scrutinised by superiors at THQ.

- Lack of access to fax or e-mail: some remote Corps have difficulty accessing communications networks (The surveys were produced in MS-Word, and distributed by e-mail. They could be filled in electronically and returned by e-mail, or alternatively, printed, filled in manually and returned by fax or scanned and e-mailed).
- No longer involved: Some trainees may have moved to provinces/corps where the FBF project was not being piloted, so may have felt that they didn't have any useful input to contribute.

3.3 Site Visits & Interviews

The project was piloted with Corps in four provinces and THQ staff chose two Corps in each province for the evaluation site visits – these sites were a mixture of rural and urban / peri-urban corps, and corps with projects at varying levels of 'success'. This was done to maximise the learnings from the site visits. The site visits were initially scheduled for December, but this timing proved to be unfeasible, so a decision was taken in consultation with the donors, to schedule the site visits for the last two weeks of January.   The itinerary for the site visits is included in Annexure 7.

The evaluation team in each province consisted of the evaluator (Susan Farrell), plus a local field worker proficient in English and the local languages. The following schedule is an example of a typical day in the field[13]:

09h00-10h00:   Susan and fieldworker to meet with Corps Officer or senior member of Corps (if Corps Officer is new) to get background on particular community served and history of project.

10h00-12h00:   Susan to meet with 2 Salvationists (1 hr each) who have received FBF training to discuss how they've used the training. Fieldworker to meet with 3 members of the community (approx. 40 min each).   The members of the community that would be most helpful are those that have been 'activated' / inspired / supported by TSA to get involved in a community project, especially those that help to deliver the service or even manage the project. It will also be helpful to meet a beneficiary whose life has been transformed in some way by the project (if the beneficiary is a child, then the child will need to be accompanied by a parent/guardian).

12h00-13h00:   Lunch break and travel from Corps to community project site (if needed)

13h00-14h00:   Observe project 'in action'

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[13] This schedule extracted from e-mail correspondence with divisional staff, responsible for liaising with Corps staff to arrange the site visits.

14h00-15h30:   Susan to meet with Local Facilitation Team / Community Engagement team to discuss project (1 ½ hrs). Fieldworker to meet with another 2 members of the community (approx. 40 min each)

Interview guides were designed for the interviews with Divisional Commanders, Corps Officers, Corps members who had received FBF training, and local community members who had been involved in community projects. Susan had also planned to conduct a focus group with the LFT at each Corps, but at no site was such a team available (see comments on facilitation teams in the Findings section). The Interview Guides can be found in Annexure 8.

The interviews with Salvationists (at divisional and corps level) were conducted by Susan in English. The interviews with community members were conducted by the local field worker in the local language (each fieldworker translated the set interview questions into the local language, administered those interviews in the local language, and then wrote up the interview notes in English). At some sites, there were Corps members who felt more comfortable speaking in their home language and this was accommodated by having the fieldworker available to translate for them. The list of people interviewed is contained in Annexure 9. The total number of interviewees (60) can be disaggregated by role, gender and age as follows:

Table 3: Interviewees per Role within TSA

TSA Role	Females	Avg Age in yrs (F)	Males	Avg Age in yrs (M)
THQ Staff	2	45.5	2	32.5
Divisional Leadership	3	45.0	3	51.0
Corps Leadership	6	54.0	6	42.2
Local Leaders – FBF Facilitators	6	47.8	3	55.7
Community Members	21	43.9	8	42.0
TOTALS	**38**		**22**	

It is worth noting that relatively few young people participated in the interviews – across all TSA staff and local leaders (31 people), there were 6 people under the age of 36 yrs, and of the community members (29 people), there were 5 people under the age of 36yrs. Every effort should be made to increase the participation of young people in community engagement activities.

4   EVALUATION FINDINGS

4.1 Project relevance & appropriateness of approach

Given where TSASA finds itself (see section 5.1, Challenges facing TSASA above), it is crucial that TSA finds a new way to engage meaningfully and impactfully with its communities, and so the goals of the project are highly relevant.

The developmental principles on which this programme is based (as detailed in the Strategic Plan Document as well as the Programme Description) are aligned with the following developmental theories and practices, all of which are well-established and credible, and therefore entirely appropriate:

- The move from a charity based approach to a more **developmental** approach: This movement can be illustrated by the oft-quoted parable, attributed to Lao Tseu[14], "If you give a man a fish, you feed him for a day. If you teach him how to fish, you feed him for a lifetime". The "aid" or "charity" approach aimed at delivering a service (fish distribution). Then a "livelihood" approach emerged in developmental thinking – this approach focused on teaching people how to catch fish so as to feed themselves or generate income from selling their catch. In recent times, this has now shifted further towards a "right-based" approach to development – ensuring that the conditions are in place for the person to secure their livelihood i.e. ensuring that the person has access to the pond or river etc.
- The move from needs-based thinking to **assets-based** thinking about communities: Asset Based Community Development (ABCD) builds on the assets that are already found in the community and mobilizes individuals, associations, and institutions to come together to build on their assets—not concentrate on their needs[15].
- **Participatory** Developmental approaches: these approaches incorporate the perspectives and priorities of local people in decision-making, policy development and project implementation[16]
- Community empowerment: **'Empowerment'** refers to the process of enabling communities to increase control over the factors and decisions that shape their lives. It is the process by which they increase their assets and attributes and build capacities to gain access, partners, networks and/or a voice, in order to gain control. Community empowerment, therefore, is more than the involvement, participation or engagement of communities. It implies community ownership and action that explicitly aims at social and political change[17].

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[14]   http://glopolis.org/en/articles/charity-human-rights-based-approach-development/, accessed 11/03/2015.

[15]   http://www.abcdinstitute.org/docs/What%20isAssetBasedCommunityDevelopment%281%29.pdf, accessed 11/03/2015.

[16]   http://www.iisd.org/pdf/2005/economics_participatory_approaches.pdf, accessed 11/03/2015.
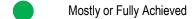
[17]   http://www.who.int/healthpromotion/conferences/7gchp/track1/en/, accessed 11/03/2015.

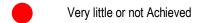## 4.2 Programme Implementation – Capacity Building

The purpose of the following 3 sections of the report is to assess the implementation and performance of the project in terms of producing the expected outputs and outcomes. Specifically, the following questions need to be answered:
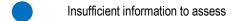
1. Have activities been implemented according to plans?
2. To what extent has the project been able to produce the expected outcomes?
3. What has gone well/less well, and why?
4. Any deviations or unexpected impact/results?
5. Potential Long term impact?
6. Lessons learnt?

Questions 1 and 2 above are based on the planned activities, outputs and outcomes detailed in the Log Frame. An assessment of each of these detailed elements is included in Annexure 4 where the following coloured symbol has been used to indicate level of achievement:

● Mostly or Fully Achieved

● Partially Achieved

● Very little or not Achieved

● Insufficient information to assess

Questions 1–5 are addressed in the paragraphs below by looking at the major results of the implementation, as defined in the Log Frame. Lessons learnt (Question 6) are addressed in the following section 5 of the report.

To build the capacity of TSASA (Objective 1 of this programme) some key results were envisaged – these are discussed below:

4.2.1 Training Material Developed (Log 1.1)

TSA on an international level has produced material on Faith-Based Facilitation, one of which is the FBF Workbook available on the TSA website[18]. TSASA made use of materials from IHQ Programmes and Resources and from the Africa Development Office in Nairobi in order to prepare the local workbooks (for facilitators and for leaders). These manuals / workbooks were produced in February and March of 2012 respectively, and have not been revised.

4.2.2 Facilitators Trained (Log 1.2)

One four-day FBF training workshop was conducted for 38 facilitators from 8–11 March 2012. Later that same month, 13 leaders attended a two-day workshop. Towards the end of 2012, some recipients of the March training ran workshops for other Corps members in their divisions. The

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[18] http://www1.salvationarmy.org/IHQ/WWW_IHQ_FBF2.NSF/vw-dynamic-index/DAA351B5D345B3BF802577BB0036993A?Opendocument, accessed 16/11/2014.

Mpumalanga Division, as an example, conducted FBF training in Oct/Nov 2012 in all 3 sections of the province aimed at Officers, Local officers, soldiers and stakeholders.

Given that the training was conducted three years ago, the survey respondents, and those interviewed that had attended FBF training, could recall the names of between 2–4 of the tools taught – these were mostly the tools that they had actually used in their own community mobilisation activities.

In terms of understanding the important principles underlying FBF, it would appear, based on the activities being implemented, that some of these principles might need reinforcing, however, some trainees were able to explain this quite clearly:

> *"CCM is about the church responding to a need, when we come to FBF it's about the Church and Community responding to an issue. So it's not just the church doing it for the community, the community has to be part of it – that's the dimension FBF is bringing" (CO)*

In 2013, some FBF tools were included in CCM trainings of 1 day or 1 weekend aimed at children, youth and adults. The evaluator wishes to caution against this diluting of the 'FBF' concept. Although the tools used in FBF training are internationally recognised tools for community development and thus have wide applicability, and can certainly benefit all work in CCM, it is suggested that these tools, when used in this context, should be labelled something like 'community development tools', rather than 'FBF tools'. The reason for this is that people attending a training with ½ day devoted to the tools, may come away believing that they have been trained in 'FBF'. It is important that Salvationists understand that FBF is not about a set of tools, but about a fundamental shift in the way they engage with their community.

This idea was correctly reflected in a report from the Central Division[19], "*FBF tools can be used as part of community engagement and/or CCM to assist in working with communities and corps.*"

4.2.3 Leaders Trained (Log 1.3)

13 leaders attended a two-day training in March 2012.

Leaders at divisional, corps and local levels were asked if the FBF training had any effect on their personal leadership styles…

> *"The strength of FBF training is that it equips leaders not to become dictators but to allow people in the community or the one concerned to own the processes in finding out solutions to the concerns. This training has made some significant changes in type of my leadership in a very positive way. It has taught me to be very quite open with people when engaging with conversations and being a facilitator other than being the one who imposes ideas or solutions on the matters that concerns people/community. Being equipped with the process, I have also learnt that being open and giving people an opportunity in matters that affects them helps people to open up and produces deeper relationships and finally you will be able*

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[19] Central Division Meeting Report June 2013.docx, p2.

to speak in their lives and get the ultimate prize of leading them to Christ" (Survey respondent, CO)

"There were times when I would say, 'just do this', I now have time to listen to other people, give them an opportunity to share their thoughts. So I've moved from being a dictator in decision-making, to a point of allowing more people to be involved in decision-making." (CO)

"With the FBF process you can't just say 'Go do it!', or 'I'll do it' – you got to do it together, and sometimes as a leader you want to say 'Well, I'm the leader of the church, I'll decide what we're going to do, but in the end are you going to achieve what you want to achieve?" (CO)

"We have learnt a lot of skills through the process of FBF – facilitating, making sure you give people the time to express themselves, and the skill to listen to them without interrupting… You don't tell them what to say or what to do. So the skill that I personally have gained is being able to listen, to facilitate the dialogue in the community." (CO)

"After the training, I have learnt that when you want to lead people in a right way, you must be a person who listens to what people say, don't push them to do things, give yourself time so that they can explain what they want, and then you go there as a supporter… Let's take we are at a project, no one will blame one another because we will be agreed, we plan together and pull together." (FBF Facilitator)

"'Let's do' – that was the language I was using, but now I've changed my language to 'give me ideas on how we can do this'" (FBF Facilitator)

4.2.4 Facilitation Teams Established (Log 1.4)

In the design of this programme, a hierarchical structure of facilitation teams at territorial, divisional and corps levels was envisaged (see Annexure 4, Log Frame 1.4). These were expected to be substantially-sized teams operating with a high degree of formality. In reality, this has not materialised.

At territorial level, the team is composed of the following head office staff: Lt. Colonel Fikile Khoza, Stanford Muzavazi, and Major Patti Niemand, with Captain Veronica and Envoy Owen Mutize from the divisions.

At divisional level, no formal teams were seen. Those that attended the original March 2012 training may be loosely regarded as the 'divisional FBF team', but in no division are there regular meetings, team members with formalised roles, or team action plans. One possible explanation offered was that FBF is already on the agenda at several existing meetings e.g. the Missions Programme Board, Divisional Finance Board and monthly Corps Officers' meetings, so the feeling is that there is no need to create an additional meeting specifically for FBF.

At local Corps level, there are also no formalised teams. Some Corps mentioned that at the beginning of the FBF project, there were regular meetings as this was the early planning stage, and there was a lot of activity, but once projects are in the implementation stage, it feels like there is

less necessity for meetings, and people just want an occasional update. Specifically at the Corps level, it was explained that people who were involved at the outset of the project, may get work and then may no longer be available for meetings.

Whilst appreciating the practical constraints mentioned above, the evaluator suggests that in the absence of a regular accountable group of people meeting to review, reflect and plan on implementation projects (at Corps level), and capacity building and support (at Divisional and Territorial level), the chances of FBF receiving on-going focus is reduced.

4.3 Programme Implementation – Promoting Positive Change in Communities

4.3.1 Community engagement (Log 2.1)

<u>Into the community</u>

One of the first changes that FBF training seemed to bring about was an increased awareness amongst Salvationists of the need to turn their focus from within (the Corps membership) to the community outside:

> *"Personally I'm much of an 'indoors' person – you want training, you want preaching? I'll come and I'll provide, but going out, knocking on doors, sitting with people out there is not my area. But the training helped me somehow to get out of that. In (Corps Officer) training you learn about you being appointed to a community … you are not just a pastor for your members, you are a pastor for the whole community. The FBF training was a reminder of this, to get into the community" (CO)*

> *"I am more concern of the community than before . my concern before was the corps members only but now I am in the community helping them always." (Envoy, by survey)*

<u>Finding the real needs</u>

Another change that was required in order to overcome the problem acknowledged and described in the Strategic Planning document[20] was the need to find the 'real needs' in communities:

> "The Salvation Army as an organisation is still operating under the assumption that it can provide solutions to particular circumstances and needs within a social context, without taking the time to gather evidence and ask questions. Organisational ways of working are not yet sufficiently inclusive of local community participation, and there is no strategic focus on accompanying local community responses. The Salvation Army continues to behave as a welfare organisation (a historic role), and has struggled to shift into a more developmental approach."

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[20] Strategic Plan (Volume 1), p63.

The value of understanding the needs of the community was evidenced amongst Salvationists and attributed to the FBF training:

> *"When working with people, you must know the needs of the people that you are leading – it's where my eyes were opened" (DC)*

> *"I thought it's TSA who goes to the people to say, 'we have this to do for you', until I realised that many projects failed because you may think you have the right thing for people whilst actually they don't need that, so that involvement of the community in doing their things, that was quite a big learning curve for me." (CO)*

> *"The way we did things then is different to the way we do things now after the training. Before you would say 'I want 5 representatives of this community who are going to be trained as home-based carers', but now you go there, you ask the need, you dialogue with people, you discuss, then people come up with their issues. It's not like you come and tell them what to do" (CO)*

> *"You can never know what people need unless you ask." (THQ staff)*

> *"Even with us officers, we still have a problem with consulting people – we still want to go to the community and say, 'I was walking around and I saw that we need to put a garden over there' – they (the community) did not say they want a garden!" (THQ staff)*

Working together

In the Leaders Manual[21], the goal is summarised, "The aim of Community Engagement is working together with community members to respond to the needs of communities and enabling people to find their own solutions to local problems."

For many Salvationists, the idea of getting the community to participate jointly in the process was a new concept:

> *"(Before FBF) I thought being appointed as an Officer here, I was here to go and tell them the solutions we have for them until I realised that, No, the solution lies in them, not in me. I'm not here to impose on them, but may they be part of it whenever we are seeking solutions to their situations." (CO)*

In the introduction to the FBF training manual[22] the aim and the expected process is explained, "Your main goal is to empower people in your Corps and your community with the commitment and skills to work together on the FBF process. This begins by introducing them both to FBF and selecting leaders from both Corps and community who will volunteer as FBF leaders and serve on a Community Engagement Action Team (CEAT). Then, you will train CEAT members in FBF tools and work together with them to begin an FBF process in the local community. The purpose of this process is to lead the Corps and the community to take action on an issue together."

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[21] FBF Leadership Training Workbook –05.03.2012.doc, p7.
[22] FBF Training Particpants Manual February 2012.doc.pdf, p4.

So, one of the early steps in the FBF process is thus meeting with communities to explain the FBF process and introduce the use of some tools in order to jointly determine the real needs of the community and possible solutions. Most of the Corps that received FBF training found that this process of getting communities together was an extremely slow and time-consuming process. After the training in March 2012, in (almost) all Corps the next activity happened nearly 8 months later in November 2012 when many applied for funding to run the meetings with the community. All divisional and Corps leaders were asked to comment on their observations of the community mobilisation process – these are some of their responses:

"It's a long process – it might take a year – just talking, before action happens'" (THQ staff)

"It's time-consuming – a lot of meetings, a lot of discussions" (DC)

"I'm an evangelist, let me tell it to you straight, you respond, we move on. The community process goes round and round in circles for quite a while… I've had to learn to let the process run its course, as frustratingly detailed as it is… to facilitate and not allow it to be short-circuited in any way." (DC)

"It's a process, it can take a year, it can take two years, it's a process that must be allowed to take its course. However, I know the problem is the donor gives you money and they tell you within 3 years you must spend it, but you can't push it" (CO)

Community Involvement and Ownership

One of the most challenging aspects of the community engagement process has proven to be the continued involvement of the community in projects. It may be helpful to see community involvement in projects in terms of a line of continuum. In the context of this project, we can place the various types of project on this line, with Community Care Ministries near one end of the continuum, and projects with full community ownership at the other end. The table below has been developed to illustrate the common characteristics of projects and where they fall on this continuum:

Table 4: Community Engagement projects

	Community Care Ministry ←	Corps-based Activity	Community-owned Activity →
Role of community?	Passive recipient	Participant in activity	Initiator and driver of activity
Who are the beneficiaries?	Sick, disabled, elderly etc. in the community.	Members of community (may also include Corps members)	Members of community (may also include Corps members)
Purpose of activity?	Serving ministry- welfare & provision	Entry point to the community, meeting community needs	Meets a community need
Has an overt evangelistic purpose?	Yes, praying for recipients	Yes, devotions, prayer	Not necessarily
Who initiates?	Territorial CCWM	Corps	Community (could be facilitated by Corps)

	Community Care Ministry	Corps-based Activity	Community-owned Activity
	←		→
Who delivers the day-to-day service/activity?	Corps CCM members	Corps members	Community must be involved, Corps members can be involved
Who leads/manages?	Corps CCM team	Corps Leadership	Separate community structure (formal or informal)
Location of activity?	Community homes, shelters, hospitals	At Corps, most often using church building	In the community – could be at Corps (if Corps situated in the community, Corps building may be regarded as a community asset)
Examples	Visitations	Kids Club, Homework Clubs, Training courses – Sewing, Some gardens	Some gardens, Some sewing groups, Water project, Some trainings - ABET

In the context of this FBF project, it is important to distinguish between Corps-based activities and Community-owned activities. As can be seen in the table above, the main differentiators are the levels of involvement of the community in running the project.

- With community-owned projects, TSA takes no responsibility or ownership of the project – their role is clearly to facilitate, guide, advise, empower and encourage. Projects that fit in this category can be identified by the presence of a group that identify themselves as a separate entity from the church (whether formally constituted or not). They are the initiators and drivers of the project. The water project at Nkungu is an excellent example of this.
- With Corps-based projects, TSA owns the project and is responsible for it.

It is important to point out that location of the project on the Corps premises does not necessarily imply that the project is Corps-based in terms of ownership, but it is, however, a strong predictor of Corps ownership. Although the Corps premises may legitimately be considered to be an 'asset/resource' of the community, the most important thing to be considered with the location of an activity is whether it is close to, and accessible by the intended beneficiaries. If the Corps premises are then found to be suitable, it would make sense to formally contract usage of the premises with the community group. This is because the use of Corps premises subtly lessens the 'ownership' by the community. The reality is that the Corps ultimately controls access and services to the premises and this subtly shifts the balance of power in favour of the Corps, with the result that community members tend to step back at the first sign of any problems, and the Corps is left to assume responsibility for the project.

Of all the projects visited, almost all will be classified as Corps-based. FBF tools have been used by the Corps to identify real (not perceived) needs, and a project has been designed. However, what hasn't been attained is the mobilisation of the community to 'do things for themselves', and so the on-going responsibility for these projects now sits with the Corps. In this, TSASA needs to be cautioned, in that these activities, whilst responding to legitimate community needs, may end up being a funding burden which TSASA is actually trying to ameliorate through this approach.

The quotes below mention both lack of commitment, and how the problem reverts to the Corps:

> *"The garden is going well, although there are issues with the community regarding being committed to the working of the garden – they thought that they would be paid. Even though the idea for the garden came from the community it has ended up being a corps activity."[23]*

> *"People in the community really not committed to taking up ownership of the FBF process, they still belief that the church should do it for us"[24]*

The one notable exception is the water project at Nkungu, *"The Nkungu community is different to all other communities we work with" (CO).* When asked by the evaluator why this was the case, the CO mentioned the following:

- *"The way we introduced FBF – we said we are coming as part of the community ... I think the tools that we used when we were doing the dialog – there are a lot of strengths within the community that you have, but maybe we don't know how to utilise them. Then people were able to identify things in the community that they didn't think they had... So they started identifying people who have skills that can be used."*
- *"We spoke about sustainability issues to say this is what we are getting – The Salvation Army is helping the community with this – but now TSA won't look after this – it is your thing. And then they said, 'we understand, mfundisi'. And then they met on their own, and they decided to open an account so that the community can contribute toward addressing the issue of sustainability... So we went there again, they told us, "Mfundisi, we have now opened an account. The community is now contributing E5 per house to make sure if there are problems with the connection of this we have some money to sort those out" (CO)*
- *"There's one thing I like about them... I was very impressed – they said, 'we will have a fund whereby we will maintain our pipes, so that when there is a problem with the pipes we will be able to fix the pipes' – not to call FBF to 'come and check your thing because that thing that you are bringing is giving us some problems'. When there is a problem they will not come to FBF" (FBF Facilitator)*
- *There was one compelling issue that they could all agree;*
- *They were committed, willing to go an extra mile;*
- *Some of the things this community did – they were things we had spoke about, but we didn't say 'You must do them' – they were ideas on the table and when we came back for a follow-up meeting, they will tell you they've done this and this;*
- *"I believe that they will take good care of this thing because they were part of the project, they own it." (FBF Facilitator)*

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[23] Central Division Meeting Report June 2013.docx, p1.

[24] MAT Narr Report Mar 2012 Feb 2013.pdf, p3.

The community workers at Nkungu were asked the same question by the field-worker, and these were some of their responses:

> *"Firstly we love each other, secondly, an individual's problem is everyone's problem.   Lastly our leader encourages unity in the community." (Community member)*

> *"we all like development in our community, we all have one mind of developing our community and we grasp any opportunity that come our way if it concerns developing the area" (Community member)*

4.3.2 Projects Funded (Log 2.2)

All of the sites visited had received funding for their FBF projects, so based on the Log frame results, this has been achieved. The question that has to be asked, however, is whether this funding was effectively used. To answer that question, one has to ask what 'effective implementation' looks like in the context of the FBF project. Unfortunately that has not been specified upfront, so the evaluator proposes a few measures which TSASA may use to determine the 'effectiveness' of the funded projects:

1) From TSA's perspective, one major indicator of effectiveness may be whether the lives of individuals are being transformed – on a spiritual, as well as the other holistic levels?
2) In terms of the original programme design, are pressing social issues being addressed?
3) In terms of financial 'return on investment', how sustainable is the project?

These aspects are now briefly addressed:

1) <u>Individual Transformation</u>

For The Salvation Army, integrated mission means salvation as physical, mental, social and spiritual health for every person[25]. A number of stories have been written about individuals whose lives have been transformed through involvement in FBF projects:

> *"Cheslyn's outlook on life has greatly changed. His attitude towards others as well as education has changed and he is showing some improvement in his reading and mathematics." (Homework Club, Athlone)*

> *"The joy we see in these people is amazing because there now can read and write and sign their documents themselves." (ABET, Emangweni)*

> *"Already water flows through the community and people's homes... Our place has transformed from sort of "Dry desert" into a green oasis," (Water project, Swaziland)*

From an Army perspective, spiritual transformation is obviously an important measure of effectiveness.

> *"The greatest miracle that I've ever witnessed is when a human being is transformed – changing from the way he/she was doing things to another way" (CO)*

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[25] Theological Framework.pdf, p1.

"Three ladies from an informal settlement came to be part of it (the sewing class). When the three started the sewing class, their assumption was just attaining the skill, they never realized and thought that beyond the needle and the cloth they will find the greatest treasure that will transform their lives forever and give them the greatest valuable blessed gift of salvation. Through all the warmth, love expressed and received by them through the project and corps folks, these ladies fell in love with the Salvation Army. They began to ask and seek for more on being born again. The ladies became friends to the Army and letter enrolled as adherents. In the process through the project, relationships deepened with the army until they took a step and commitment to start soldiers classes and finally, the ultimate success was achieved when the three were enrolled as senior soldiers" (Story)

"The biggest for me, we are a faith organisation, is to see one of those children or parents come to Christ … that's the ultimate, else there's no purpose doing it – let DSD do it… We say, 'If you give them Christ, you give them life. If you give them education, you're giving them a livelihood.' For me, it tops everything, if the project was to end today, somebody else would have come to Christ, so I would still be satisfied." (CO).

2) <u>Social Issues addressed</u>

In the Programme Description document a number of issues were listed, with the hope expressed that the programme would impact local communities especially with regard to these issues[26]:

- HIV and Aids prevention and care (care by the elderly and child-headed households);
- Improved access to and utilisation of health services (including knowledge about grants);
- Substance abuse;
- Crime and community violence especially against immigrants;
- Domestic violence against women and children;
- Prostitution;
- Human trafficking; and
- Child protection and children's rights.

Unfortunately, very few of these issues were addressed – projects mostly focused on poverty alleviation initiatives (see Annexure 10 for a table comparing and analysing the various projects). Four of the Corps participating in this pilot project had initiated community gardens (some Corps are involved in gardens at more than one site), and two Corps have sewing projects, so some general observations about these two types of projects are included in Annexure 11.   There was one other skills-based income generation project (brick-making) and two educational initiatives – one targeted at primary scholars and the other at adult learners (ABET). The last type of project was a service-delivery project providing water to the community.

In their role as community facilitators, TSA staff should also be encouraged to look for research on the *types* of project proposed by their communities in order to be able to provide valuable guidance and advice. Annexure 11 contains some learnings on the two types of projects which were most prevalent in the pilot, namely community gardens and skills training (specifically sewing).

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[26] TSASA FBF Programme Desc FINAL.doc, p18.

3) <u>Project sustainability</u>

Sustainability in the context of this programme is assessed by looking at the following factors: availability of volunteers; on-going need for external funds; demand for service/activity.

A defining feature of these communities is the high levels of poverty and unemployment. Most of the projects rely on volunteers and this makes them particularly vulnerable – most people want something in return for their time or labour, and will certainly abandon the project if any opportunity for other work arises. Volunteer services may be a little more secure if the volunteer 'gets something out of it' – whether that be some small monetary compensation (e.g. stipend for petrol), goods-in-kind (e.g. vegetables from the garden) or some intangible benefit (respect, honour within the community). The 'people management' aspect of community projects needs to be well-considered and planned in advance.

With regard to funding, the THQ team doesn't envisage that TSA will be able to continue to fund any community initiatives in the absence of external funds being raised for this express purpose. Unfortunately, there are a number of community projects that seemed to be stalled, waiting for an injection of funds in order to start up again.

Lastly, community projects need to deliver benefits to maintain community interest and in order for communities to continue supporting them. So, gardens need to produce crops on an on-going basis, skills training needs to yield jobs/income, educational initiatives need to improve literacy etc.

Sadly, it is the evaluator's view, based on the current status of the projects visited, that many of them will not continue without an injection of either funds or massive enthusiasm.

4.3.3 Community Contact Conferences (Log 2.3)

The Log Frame and Programme Description document intended that Community Contact Conferences (CCCs) would be used to reach people in much greater numbers. It was intended that CCCs would be used to educate/train community members and would be run roughly every two months during the duration of the programme. A list of possible topics which could be discussed at these CCCs was provided (the expectation being that partner organisations could be invited to present specialist topics)[27]:

- What children's rights actually are;
- How to care for family members living with HIV and AIDS;
- How to use bodywork to help home patients control pain;
- How to apply for a government grants for child-headed or elderly-headed households;
- The impact of community violence against foreigners;
- The impact of prostitution in local communities;
- How to deal with family members who abuse substances;

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[27] TSASA FBF Programme Desc FINAL.doc, p19.

- How to identify and solve specific problems in the community using resources available to household/community members;
- How to communicate with neighbours and friends; and
- How to give first aid in an emergency.

The evaluator could find no evidence of any CCCs having been run. When questioned about this, many Corps Officers misunderstood the term CCC to represent the community meetings they facilitated to analyse and prioritise community needs.

4.3.4 Partnering with other Organisations (Log 2.4)

The expectation expressed in the Log frame is that TSA will pursue partnerships with credible organisations at all levels from National to Corps level. The evaluator makes the observation that, when asked about organisations that they partner with, significantly, only one DC (CEN) and only one CO (Ath) mentioned other organisations (NGOs, schools) that it has working agreements with. Most Corps can describe being part of local ministers' fraternals and having a relationship with local SAPS, ward councillors/tribal authorities. Some Corps even allow their buildings to be used by the community – for meetings by HBC, Craft Groups, also Election Centres, and for use by the local Day Hospital as a distribution centre for chronic medications.

It is to be hoped, especially at Corps level, that TSA will learn to cultivate cooperative working relationships with other organisations so as to avoid possible duplication of services, and to be able to refer people for other services that TSA may not offer. This is in the best interests of the community.

4.4 Programme Implementation – Institutional Learning

As TSASA is aiming to become more active and effective in transformational community development, it is important for the organisation that it is able to capture its lessons learnt from initial experiences, as well as facilitate cross-learning and exchange by those involved in this pilot process. Only by so-doing will TSA be able to sustainably continue with the process once the programme has finished[28].

4.4.1 Database (Log 3.1)

It was planned that a database would be created which would house FBF resources…

There has been no development of an accessible database. Approximately 11-12 stories of change have been collected, however, and the idea is to make these accessible electronically.

One FBF Facilitator suggested that they would like to see more reports / stories about FBF in the War Cry magazine – they feel this will be a great encouragement to those that are working, other

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[28] TSASA FBF Programme Desc FINAL.doc, p19.

people could then know they could phone them to get advice, and some people may even feel moved to make donations to their project.

4.4.2 Support Visits by TFT (Log 3.2)

According to the Programme Description document[29], this programme will entail on-site accompaniment through routine periodic visitation, which will have the double-effect of motivating the local team in each location, and consolidating the practice of a Territorial Facilitation Team amongst those who make the visit. At the early stages of the programme, local teams will benefit from visits no more than 3-4 months apart throughout a year.   In the second year of the programme, this can be reduced as the response will likely be in a maturing stage and more confident. Each visit will have the purpose of supporting the local team in analysing their process. TFT members will accompany the local team in home visits and community engagement, thus stimulating shared learning. Action-planning to resolve challenges in implementation will also be a part of each visit. To accelerate progress, the visiting facilitation team may be joined from time to time by a member of a local team from a different site. This will promote inter-corps exchange, broaden the resource pool of people potentially available to the Territorial Facilitation Team, and offer experiential capacity development for Salvationists.

Reports evidencing visits by TFT are only available for the following visits:

- 2013-12-10: Visit to Swaziland;
- 2014-05-23: Visit to Swaziland & Mpumalanga;
- 2014-06-19: Visit to Central Division;
- 2014-06-10: Visit to Limpopo Division;

However, anecdotal evidence suggests that more support visits were undertaken – these were often combined with CCM visits which had a broader purpose. Feedback from surveys and interviews strongly indicate that these visits have the effect of making implementers feel supported, encouraged and motivated, as the following quotes illustrate:

"the visits have been very supportive in that they haven't been coming to say, 'you're supposed to be doing this', they've been coming alongside you to say, 'where are you? What are the challenges? Is there any way we can help you overcome one or two challenges?'...The support has been great, even at times when we thought 'let's just drop it, I don't think this is working' they would say, 'Be flexible, this is what it's supposed to look like, but feel free to move things around to see what works, what doesn't work' and that encouraged us to try other methods." (CO)

"The visits helped because the team could give us advice and show us what we can improve. The visits just encouraged also." (Facilitator)

"The visits have been of great benefit especially in that the training is generic but the community issues aren't. Therefore the visits offered a time of reasoning together in moving

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[29] TSASA FBF Programme Desc FINAL.doc, p20.

forward and using the FBF in the way that fits our community. This helped us make necessary adjustments as we work." (CO)

"The support visits and monitoring and evaluations have been quite significant in the sense that it enabled us to honour the process and also gave us guidelines and suggestions for enhancing the project processes. This also enabled us to know what was happening in other communities." (CO)

"Yes, because they encourage us to keep the momentum even if we get negative response, and to know that God will guide us if we put our trust in Him." (Facilitator)

The fact that all visits weren't formally documented may have contributed to the sentiments expressed below and echoed by at least 3 Corps Officers:

One CO commented that he felt that issues were raised at support visits but there didn't appear to him to be any follow-up to resolve those issues. He felt that this might have contributed to the fact that some corps were still struggling, as at the implementers' conference in September 2014. Things were found, but not resolved, so that by the end of the project, they were still sitting with the same issues.

Another CO put it this way,

"From top leadership, when they go for the visits, I think it's important that they actually give you feedback – we haven't had much feedback. So they'll come for M&E and then they'll go, but you don't really receive anything to say 'I don't think it's going to work'".

4.4.3 SALT visits (Log 3.3)

Stimulate/Strengthen, Appreciate, Learn and Transfer (SALT) visits were a further method planned to enhance institutional learning. SALT visits are essentially about promoting transfer of concepts through exposure to real-life community responses.

Reports are available for the following SALT visits:

- 2013-04-09: SALT Visit to Western Cape;
- 2013-04-12: SALT Visit to Mpumalanga;
- 2013-08-15: SALT Visit to Limpopo & Central Divisions.

From the Corps' point of view, all visits from THQ seem to be experienced similarly, so the comments in the previous paragraph apply equally to the SALT visits.

4.4.4 Implementers Conferences (Log 3.4)

It was envisaged that a group of implementers would convene at a centralised location twice a year during the three-year duration of the programme[30]. The purpose of these meetings would be specifically for reflection on progress, for sharing and learning, and for collective process analysis. Local teams would share how they have been implementing the process, and what they have learnt as a result. These gatherings would also be an important and necessary opportunity for monitoring, evaluation and measurement. They would help participants to more deeply internalise the beliefs, behaviours and values of the facilitation team approach[31].

Two such conferences were held – in October 2012 and September 2014. Survey respondents were specifically questioned about the value of these events:

> *"The interaction with other FBF implementers enabled us to see and understand some challenges that others are facing and also helped us to get some solutions to our concerns. These gathering of different implementers sharing their stories of success or challenges just gave me insights and hope in the whole process of implementing FBF."* (CO)

> *"I have been in gatherings of FBF implementers and it has been beneficial to hear the successes of other program and what they did to get where they were at the time. On the other hand I learnt from the failures of other programs and saw what not to do. But overall I learnt that if the FBF process is followed properly within the context of the local community, success is almost guaranteed."* (CO)

4.4.5 Publications – Guidelines, Case Studies, Models (Log 3.5, 3.6, 3.7)

Since the development of the FBF training manuals at the outset of the project, no new FBF material (guidelines, case studies, models etc.) has been synthesised from the reports and stories that have been collected over the duration of the project.

4.5 Programme Management, M&E

4.5.1 Reporting

According to the Programme Description document[32], "Quarterly reports from the field will be sent via the Programmes Department to the Projects Office and any visits by the Territorial and Divisional Facilitation Teams will be documented in reports, also sent to the Programmes Department. The Projects Office will be responsible for ensuring that narrative and financial reports are prepared every six months throughout the project, approved and sent to the donors according to the set reporting schedule."

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[30] there is some inconsistency between the Programme Description which specifies 2 conferences per annum (6 over 3 yrs), and the Log Frame, which specifies three conferences.

[31] TSASA FBF Programme Desc FINAL.doc, p20.

[32] TSASA FBF Programme Desc FINAL.doc, p12.

This expectation of quarterly reports was also set out in the Log Frame, as well as in the training. The evaluator therefore anticipated receiving 12 reports per Corps (4pa x 3 yrs). The reality is that most Corps had very few reports. Due to this lack of documentation, it is therefore not possible to comment on the Corps that were piloting FBF, but not included in the visit schedule.

Some explanations offered for this lack of regular reporting are as follows:

- Some projects took a long while to start up and so they didn't necessarily have anything to report on in the initial quarters. When things were moving slowly, they just didn't feel they had anything to report.
- At the outset, corps used the reporting template (narrative + financial) on page 36-41 of the leaders' training manual to requisition funds for their projects and then to report on the actual expenditure – this reporting happened at the time of expenditure, rather than strictly quarterly. It was even suggested that some trainees actually thought they *only* needed to report when they spent money.
  - *"Wrong understanding – we report because we have done something – in our case, we only reported on the progress of the project most especially on the funds we have received… we thought we should report on the funds we have received, not on the process – the meetings, the planning."* (CO)
- Some divisions reported difficulty in getting Corps to submit reports:
  - *"It's difficult to get the reports from those people who've done the FBF training – these people who have been trained, they are lazy to do the report"* (DDWM + DC)
  - *"The officer is not pushing for the report."* (DC)
- When asked if there was anyone from THQ 'chasing up' outstanding reports, several COs said that this was not the case. There seems to have been some reluctance on the part of THQ to do this:
  - "*FBF – we didn't want it to be on its own so to have another report only specifically for FBF was going to create another thing for them to do*".
  - "*Reporting of other meetings that are happening monthly at Corps level – they are being reported in the Corps report already*". (Unfortunately the Corps report is sent to the respective Division, but not to THQ, unless specifically requested).
- In 2013 the CCM stats report (a MS-Excel report compiled monthly) was expanded to include some FBF aspects e.g. recording number of community meetings, and in the narrative section, some general questions such as, 'Provide a brief summary of highlights of Community Care ministries and Community Engagement (which also includes any FBF activities)'. This was done so as not to create duplicate work. The evaluator only saw 2 examples of such reports, and so cannot comment on whether this format was effectively used. When first launched, it does appear to have been fairly well-received, as reported during a SALT visit in April 2013[33]:
  - "*The Officers appreciate the fact that there is somewhere to report on what is happening regarding community engagement and FBF (new CCM form)*"

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[33] SALT Visit April 2013 Mp & Swazi.docx, p4.

Ultimately, no regular reporting rhythm was established and enforced. When reporting schedules are set down, they must be followed up. It is also important that reporting templates are carefully designed – it is the evaluator's opinion that the original template did not really lend itself to quarterly reporting. Perhaps a simpler 1-page format might have been better – one that required a status update with 3-4 questions. Then a more comprehensive set of questions could have been devised for reporting on an annual basis.

4.5.2 Financial Accountability

As stated in the proposal[34], the evaluation "*does not portend to be any sort of financial/accounting audit*" and so the evaluator sought to understand the process of financial accountability, and then looked for evidence to show that these processes were being followed.

As explained by a member of the THQ Financial department, TSA has a lengthy process with multiple check-points for the approval of finance for project spending – starting at Corps level, via the division and then onto Head Office. With regard to this process, the evaluator did question the following statement in a SALT report[35], "*It was also stated that the Division needs to keep it procedures and that the FBF project does not replace it. Normal process is that programmes go to Mission and Programme Board for approval and then Divisional Finance Board (DFB). This is to continue and if either board does not approve the project then THQ Social Programme will not either. In the same way if the DFB makes a decision regarding governance of monies that have been sent then THQ Social Programme will support this decision.*" It was the evaluator's concern that members of the DFB may not have received FBF training and so may not be in the best position to make informed decisions about the types of projects/activities for which funding was being requested. The FBF team at THQ feel that all participating divisions have been informed about FBF and that some of some of the FBF-trained Corps Officers sit on the DFB, so they are satisfied that funding decisions made at Divisional level will be in the best interests of FBF.

Based on the available documentation, reporting on the use of approved finances for FBF activities or local community-based projects was done using the FBF templates provided. During a couple of the site visits, local Corps leaders did report feeling disempowered because it was not made clear to them how much money had been awarded to their projects and therefore they had no way of knowing whether the items / equipment bought for them (sometimes by the Division) actually added up to the amount approved. This seems to have introduced an element of distrust, and it may be that more transparency could be encouraged at Corps level, accompanied by capacity-building in understanding financial accountability.

4.5.3 Performance Measurement (M&E)

There is very little evidence of projects consciously measuring or monitoring their performance. Some could produce basic measures of output (what the project delivers), e.g. how many meetings, how many people have been trained, as evidenced by attendance registers. However, most do not

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[34] TSA Eval Proposal 2014-10-31.pdf, p9.
[35] 2013-04 WC SALT Visit April 2013 WC.docx, p5.

think in terms of outcomes (i.e. changes for beneficiaries). One notable exception is the change when a person accepts Christ – most Corps could tell how many of the project beneficiaries were now attending church or were becoming soldiers. This is a legitimate outcome for The Salvation Army who is always 'upfront' about presenting the Christian gospel. However, from a development perspective it is also necessary to know what other beneficiary changes are expected or hoped for e.g. for any sort of skills training, one could expect outcomes related to getting employment / generating income.

So most projects do not focus on monitoring the achievement of outcomes – one notable exception is the of the Homework Club, where the CO could clearly list a number of outcomes he hoped to see for the children, e.g. improved self-confidence, improved school results, better social behaviour, and for parents – more involvement in their child's education. However, he was not yet measuring progress on these outcomes. In the field of Monitoring & Evaluation, this is a not uncommon problem as the tendency is to focus on the easier-to-measure output indicators.

An increase in the understanding of how to facilitate community programmes with a focus on the desired changes for beneficiaries (outcomes) would be hugely beneficial for staff involved in community engagement activities.

4.5.4 Leadership

The movement of TSA leadership staff is a way of Army life and so only 2 of the 6 divisional leaders interviewed had actually received FBF training, and of the 8 Corps visited, only 3 Corps still had Corps Officers who had received the training in 2012. In fact, 4 of the Corps visited had newly commissioned Corps officers in place as of January 2015, whilst another Corps had changed leadership during the course of this three-year project.

All Corps Officers were asked for their suggestions on how to manage this leadership transition. Their suggestions follow below:

Corps officers involved in FBF need to pay particular attention to the following when moving out:

- Write good, detailed handover notes (mentioned by 3 COs);
- Be available via phone or e-mail – "*I can call him anytime to discuss the project*" (mentioned by 1 CO);
- The project should not be solely dependent on the CO – the local community should be running the project and the CO needs to ensure that local corps leaders are active and playing the facilitating role – encouraging, advising etc.

The above are all good suggestions for handover, but the reality is that even if the trained FBF Corps Officer does all of the above, the project may falter in the transition due to the absence of the previous officer's enthusiasm and commitment to the project.

> *"Whenever there are changes (of officers) there should be no effect, but really it does effect, that's the honest thing of it … There were ways that I've been doing it, also the passion or desire of how things goes, depends on leadership – these are two different people – no*

> *matter if the community owns it, but it is also the passion you have towards it … it has got some effect on the project"* (CO)

The evaluator is more concerned that the gains of the past three years are fast going to disappear in the face of changing leadership at Corps Level and Divisional level, not because of the change in individual leadership styles and interests, but rather because the principles of community engagement and FBF are not widely understood.

> *"A Corps Officer is appointed to a community, they're not appointed to a Corps, so that officer knows his role is in the community, so the problem is seldom passion (for community) but training – they haven't all received training in FBF".* (THQ staff)

> *"There are what 250 Corp Officers currently serving, most of us have no idea what FBF is. We have to implement something we don't understand, we don't know"* (new CO)

This lack of understanding of community development and community engagement are what prompted one of the new (enthusiastic, competent) COs to express the sentiment whilst discussing the community project happening in their new Corps, '*Don't worry, I'm here now, and I'm going to step in and make sure it works*.' Whilst the commitment can't be faulted, the lack of understanding of what FBF is trying to achieve will result in 'taking over' a project, thus negating or reversing any previous gains in facilitating, guiding, advising, and encouraging local ownership of the project.

Some steps have been taken to try and spread the word about FBF and Community Engagement beyond the 12 original pilot sites:

- 2 of the 4 divisions who have been part of this pilot did initially train other Corps in their divisions;
- FBF is being taught at Corps Officer Training College, so new emerging COs will have received training in community engagement,

However, it's the existing divisional and Corps leadership in the field who may not have had adequate exposure to community engagement thinking that is the problem. It is therefore of concern to the evaluator to hear that there are no immediate plans in place to continue roll-out of FBF in 2015. There are some plans to fundraise for this… "*we are in the early stages of drafting a concept for funding for 2016*" (THQ staff), however, this means that there will be a substantial period of time before training can be rolled out to the remaining divisions. It is the evaluator's concern that the gains of the past three years are fast going to disappear in the face of changing leadership at Corps Level and Divisional level. With only 12 implementing Corps as part of the pilot, it is difficult to envisage how FBF is going to be rolled out, in the absence of a prompt and conscious effort to train staff across the territory.

5 LESSONS LEARNED & RECOMMENDATIONS

Three major lessons are discussed in this section, and at the end a table is provided summarising all the lessons and recommendations made throughout the report.

5.1 Extent of Change should not be Underestimated

This project requires not only the understanding of community engagement principles and the use of a set of tools, but understanding the mind-set change required of self (as a Salvationist) and communities.

1) <u>Changing mind-set of Salvationists</u>

The work of the Salvation Army was built upon the dual mission of its founder, William Booth. This can be expressed as follows, "Its (the Army's) work is to make known the good news about Jesus Christ and to persuade people to become his followers. Everything The Salvation Army does is rooted in the faith of its members. The confidence Salvationists have in a loving and caring God finds outward expression in their love for humanity and their practical response to human need."[36] This approach has defined Salvationists for over a century – they are a 'generous people' – it's 'in their DNA'. For many years this translated into a simple transaction – when a person presents with a need, the Salvationist attempts to meet that need if it is within their means, they then have an opportunity to witness to the person and pray with them. Both parties are thus satisfied – the needy has had their immediate need met, and the Salvationist has been able to show and explain the love of Christ. The FBF approach now challenges Salvationists to *not always* meet these needs (though, of course, there does still remain situations when a charitable response is necessary and acceptable), but to resist doing for someone what they can do for themselves. This is in line with development trends over the past several decades. The FBF approach proposes that the role of the Salvationist is not just to give handouts, but to facilitate a process whereby they empower/guide/advise/teach community members to 'do for themselves'.

This requires of individual Salvationists a significant mind-set change, significant enough that it cannot be underestimated.

2) <u>Changing mind-set of communities</u>

Salvation Army Corps in many communities have been around for more than 50 years – they are an established part of the community and appear to be well-known and respected in the areas where they operate. Based on a snapshot of the evaluator's own colleagues in the development sector, the Salvation Army appears to have a credible reputation of caring and providing for the communities in which it works. The result is that communities know that they can depend on their local Corps to meet some of their needs – and this help is given freely. Many would argue that this leads to a 'culture of dependency'. One young Corps officer spoke strongly when she said:

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[36] http://www.salvationarmy.org/ihq/faith, accessed 15/03/2015.

> *"Those early Salvationists that started Corps in the townships – they spoiled our communities for us." (CO)*

> *"There has also been an issue with community expectation. In the past the Salvation Army has provided so there is an expectation that the army will continue to do this." (TFT Visit Report)*

Of course, it is not only The Salvation Army who is to blame in this regard – many years of civil society (and sometimes government) 'providing for the needs of vulnerable communities' have contributed to the problem:

> *"The men in the corps do not see the need to go out and engage in the community – the men think that it is the responsibility of the Ward Councillor to fix the issues and not the community." (TFT Visit Report)*

In extreme cases, some particularly well–known urban communities have been inundated with projects, as one Salvationist said of Sharpeville (the name evoking one of the worst incidents in South Africa's history);

> *"They have much things happening in that community – different kinds of projects, so there is nothing new to their ears… They are invited by organisations, 'Come and hear about… We need people who will join', but they are uninterested." (CO)*

> *"The community seems to have an expectation to get some remuneration in return for participation in any program" (FBF Facilitator)*

Other communities have been disappointed in the past:

> *"Greatest challenge is lack of commitment from the community including inconsistency in attending meetings. The community has lost faith in NPOs as they have gotten lots of unfulfilled promises by government and NPOs." said of Matroosfontein, workshop minutes, Oct 2012*

So, there has to be a significant change in the mind–set of communities who are used to receiving handouts from The Salvation Army (and others), and who are now being asked to participate in projects where they are actually expected to assume ownership of the work. Many Corps have battled with this, whilst some have seen changes occur:

> *"We have to remove the mentality that 'I am poor'" (CO)*

> *"They (the community) must stand themselves" (FBF Facilitator)*

> *"These people are lazy" (CO)*

> *"It's a journey for the complete ownership of the process – communities still believe that the Army has to do it for us … (this Corps has been in the community for more than 50yrs). People had a dependency syndrome – they expected it all to be done for them – here comes the Salvation Army to give us things, to solve things for us, to do things for us, so there was no ownership of anything… The mind–set needs to be shifted." (CO)*

"FBF must continue, it mustn't end – it's empowered the community to do things for themselves, to not depend on government, and not depend on church things, now they do things for themselves" (DC)

3) <u>Defining community</u>

The reality of SA society is that there is a vast difference between rural and urban society. In rural SA, communities are governed by local tribal authorities and communities are geographically well-defined. Moreover, many of the people are resident for many years, even generations. This means that there are higher levels of responsibility for the good of the community and higher levels of accountability (everybody knows who you are). Talking to 'the community' is also made easier as community meetings are an established and regular part of life (although one may need to get permission from the tribal authority to propose a project)

By contrast, urban / peri-urban communities are often comprised of more 'migratory' people – people who are temporarily resident. Therefore commitment to the good of the community is low or absent, and there is seldom buy-in to initiatives unless one has a direct, and immediate personal gain. Because of the increased density of population in urban settings, there are invariably 'more' problems – as one urban CO explains, "*it is easier to unite people around one major problem, but when you have a list of 20 problems, to rally people around one, it's not the easiest thing to do*".

Arranging a 'community meeting' is therefore particularly challenging – one urban Corps really battled to get attendance at its community meetings. When asked why a few ideas were put forward:

- They (some members of the community) don't want to talk to the church – "the church must just stick to preaching the gospel – let the teachers do the teaching, let the doctors deal with medical issues" (sadly some fellow ministers of religion also shared this view)
- Other civic organisations don't want to deal with the churches – he suspects because of funds / sponsorship issues;
- Some people are actually benefitting from the problem, so no incentive to see it fixed.

This group eventually decided to "go out to where the people are" – they went to the office of their ward councillor, visited SAPS, social workers and school principles. This enabled them to get a good understanding of the needs of the community as well as some buy-in from leaders in the community, however, what it was not able to do was to mobilise the community to do things for itself. The result is that the Corps itself is responding to a need in the community, so actually a corps-based activity, rather than a community-owned activity.

Perhaps the simplest explanation for why it's easier to get whole-community buy-in could be explained by the simple answer given to this question by a rural community leader, "*we love each other*".

So, particularly when implementing in an urban / peri-urban environment, community may need to be more precisely defined as specific 'interest groups' e.g. parents of a particular school, etc. This is a theoretical, rather than a geographic definition of community – "people who, in some way,

experience a sense of belonging to each other, or find their identity within a particular group or setting... If people share common concerns for their 'community', they can be supported to act together in response to those concerns[37].

5.2 Community Development is a slow, long process

It is certainly true that mobilising communities does take time in terms of following the correct protocol to meet with leaders – whether busy councillors in urban communities or tribal leaders in rural communities. In addition, much time was taken up in TSA approvals – proposals were questioned at Divisional and Territorial levels, leading to much back and forth before a project proposal was finally accepted.

> *"After six months they say we are coming to Monitor and Evaluate – I say there is nothing to monitor and evaluate yet – we are still in the process of even trying to propose the project!" (CO)*

These delays in mobilising communities and then getting projects approved, directly impacted on a number of other aspects, amongst them reporting (see section 4.5.1 Reporting) and spending. After the training in March 2012, in (almost) all Corps the next activity happened nearly 8 months later in November 2012 when many applied for funding to run meetings with the community. Again it was a period of almost 12 months for most Corps before the next funds were spent.

Due to the fact that it took longer than expected to 'start up' the projects, there was pressure to spend funds when the project was not yet ready. This meant that spending was delayed, or the process was short-circuited, and ultimately the funding cycle has come to an end earlier than ideal as most projects are not yet established enough to be self-sustaining.

> *"Projects should give us enough time to unroll the process and come up with desirable projects without rushing to meet deadlines of claiming the projects fund" (Annual project report)*

> *"Funding pressures imposed restrictions on the process ... I know some people just said we must respond to what is needed, rather than honouring the process well" (CO).*

> *"It would be very nice, or very fair to us, it would be good if we could have funds to sustain us into the next year (2015) ... I strongly feel that the funding should have taken another year or two." (CO)*

Not only is community development often a slow process, but it's a long process, and so Salvationists need to have a long-term view when thinking about community development. When talking to Salvationists in the field, there was little evidence of even a medium-term view of the project i.e. there is very little thought given (and therefore no planning) for what happens after, for example, the first crop is harvested, what happens when the first students graduate?

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[37] TSASA FBF Programme Desc FINAL.doc, p18.

"Need to have a long-term view – what is the project going to look like in 2 years time? What are the implications of what we are doing now – what does that mean for the future?" (CO)

"Count the cost of getting involved in the community – you can't think you are just helping the child, cos when you visit the home you find out the mother is using drugs, the father is unemployed, sister is pregnant – then do we do with this. As church can't turn a blind eye?" (CO)

It is the evaluator's recommendation that Army leaders would benefit from more exposure / training on development theory. If they are to be effective facilitators, they must be able to guide communities to think about the real changes they want/expect to see in the short-, medium- and long-term[38], they need to understand realistically what budget may be required, and then they need to advise communities on how to measure their performance to see whether they are actually achieving results.

5.3 Leadership changes matter when FBF not universally understood

As described in section 4.5.4 Leadership, the success of community engagement is not so much the problem of changing leadership (though this does affect projects to some extent), but more importantly, the fact that community engagement and FBF principles are not universally understood throughout the territory.

From the field there are calls for the training to be more wide-spread:

"Let TSA take it FBF to second level – make the process known to everyone else!" (CO)

"The whole division must know about it" (DC)

Several suggestions were made for training and support to be done at a divisional level. There is the belief that this would also save costs:

"Someone could come from THQ, train all the officers, make it very practical, and then have someone based at Divisional level to assist." (DC)

"We have quite a number of people who know the FBF process, competent in the FBF process ... they can be used to go to other Corps to help them" (CO).

"To have the expertise (of someone who had experience with FBF) is key in the initial stages" (DC)

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[38] Theory of Change models, (also known as Pathways to Change) are visually easy-to-understand tools that assist in the design of projects, focusing on the pathway to change for beneficiaries (outcomes) over time.

The table below summarises the learnings described throughout the report, together with recommendations to improve TSA's practice of community engagement:

Table 5: Summary of Learnings and Recommendations

Area	Learning		Recommendation		Report Page Ref
Training	a)	Tools taught in FBF Training are internationally recognised tools for community development and thus have wide applicability, so can be taught in various forums, danger is that trainees think they have learnt 'FBF' – FBF is more than just the tools.	1.	When teaching just tools, rather label them 'community development tools' not 'FBF tools'.	11
Training	b)	Leadership changes have a substantial effect on the project when FBF is not universally understood.	2.	Go big, or go home! Community engagement using FBF needs to be taught throughout the division.	33
Training	c)	FBF requires a significant mind-set change within Salvationists and South African communities.	3.	Don't underestimate the change in mind-set required – understand it and address it thoroughly in training	29-30
Training	d)	'Community' means different things in rural and urban communities.	4.	Teach realistic definitions of 'community', and how to apply this in rural vs urban / peri-urban settings.	31
Implementation	e)	Relatively few young people (35 yrs and younger) are participating in community engagement activities.	5.	Target young people for involvement in community engagement activities	8
Implementation	f)	It's easier for individuals to lose focus, than if they are in a committed team.	6.	Reaffirm the purpose of community engagement / facilitation teams to review, reflect and plan in order to maintain momentum in community projects.	12-13
Implementation	g)	Beware of communities running projects at the corps which by default, become the responsibility of the Corps.	7.	Formally contract / agree on usage of Corps premises / resources with community groups.	16
Implementation	h)	Beware of encouraging too many Corps-based projects instead of facilitating community owned projects.	8.	Reinforce community ownership of community projects to meet community needs.	16
Implementation	i)	Community Facilitators need to strongly emphasise TSA's new non-funding role – and create the clear understanding that TSA's purpose is not to fund projects but to facilitate community efforts.	9. 10.	Emphasise TSA's non-funding role in Facilitator training. Teach a long-term view of projects, understanding the resource requirements.	17
Implementation	j)	Some *types* of community projects are not as easy to implement as they might initially seem.	11.	TSA staff should be encouraged to research best practice in *types* of community projects, so as to be in a position of valued advisor to communities.	19

Area	Learning		Recommendation	Report Page Ref
Implementation	k)	Community development is a slow, long process.	12. Facilitators need to have a good understanding of community development theory, and the ability to think through long-term outcomes and plan for long-term change.	32-33
Implementation	l)	No significant partnerships with other organisations	13. Cultivate relationships with other organisations – this is in the best interests of the community.	21
Implementation	m)	Support visits are encouraging, motivating, but sometimes they also need to give constructive feedback.	14. Document all aspects of l support visits – agreed actions, recommendations etc.	22-23
Reporting	n)	No regular reporting rhythm established and enforced.	15. Reporting templates need to be carefully designed, taking into account existing reports, and project-specific needs. 16. Enforce reporting deadlines.	24-26
Communications	o)	Important principles (of FBF) can get forgotten in the day-to-day project activities.	17. Use TSA communication channels e.g. War Cry magazine to regularly reinforce key concepts about FBF.	21
Communications	p)	Publicise case studies of effective community engagement.	18. Use communication channels to publicise good practice.	21,24
M&E	q)	Those involved in community projects need to focus on monitoring outcomes for beneficiaries.	19. Teach basic principles of Performance Monitoring. 20. Create a culture of regularly measuring and reflecting on performance.	26-27

6 CONCLUSION

The challenge of working toward change in human behaviour is not a simple task. The Salvation Army's project to Promote Community Engagement through the Facilitation of Local Responses is a strategic initiative which required a fundamental change in mind-set amongst Salvationists themselves, as well as the communities in which they live and work. Given the strategic importance for TSASA of changing the way they engage with communities, there are many valuable lessons which have emerged from this pilot project. In summary, the most valuable learning is that an approach which requires a fundamental change in mind-set, needs to be rolled out territory-wide else the effects of training a small group will be negated by the ongoing changes of leadership.

In addition, training and implementation will be enriched by including some core principles of community development – focusing on the long-term, on the desired outcomes for beneficiaries, on the importance of tracking project performance and creating an environment conducive to reflection on community work.

These learnings can be used to inform and improve The Salvation Army's facilitation efforts, so that ultimately communities in South Africa can be empowered to take increasingly more responsibility for developmentally sound solutions to the issues that face them.