

Capacity Building and Development through Faith Based Facilitation (FBF) – Africa Zone

Project Ref: CP0231

EVALUATION REPORT

Final report submitted by
Susan Farrell &
M&ESURE Research and
Evaluation

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I. EXECUTIVE SUMMARY

PROJECT GOALS

Development Goals: Communities within Africa are enabled to:

- ◆ work together to identify their own concerns and issues,
- ◆ recognise their own strengths,
- ◆ identify where they need help, and
- ◆ find their own solutions.

Project goals: TSA personnel at all levels are competent in using FBF in all situations,

- ◆ both within the church
- ◆ and in community

EVALUATION FINDINGS

PROJECT DESIGN:

1. The FBF approach is aligned with current international developmental trends.
2. The FBF approach has been designed to support the vision and mission of The Salvation Army.
3. The FBF approach has been designed to align with other TSA global initiatives (particularly Integrated Mission).
4. Although FBF is 'not new', there is confusion around terminology resulting in FBF not being widely understood, or accepted.
5. In terms of project design, there is a mismatch between the FBF approach and the organisational culture of leadership / management style (a consultative approach vs a commanding culture).
6. In terms of project design, FBF is a developmental approach, which is contrary to the traditionally more charitable giving, practised by many Salvationists, and enjoyed by those communities benefitting from handouts.
7. The project design does not take into account that FBF, as a way of working across the Army, would need to be driven and enforced by leadership via the hierarchical command-structure. Without this, a 'way of working' across the Army cannot be effectively rolled out through a supporting department like IPDS, with no direct authority over the implementing territories.
8. Similar to the previous finding, the project design does not take into account that FBF, as a way of working across the Army, would need to be driven and enforced by leadership via the hierarchical command-structure. Without this, a 'way of working' across the Army cannot be effectively rolled out *in the territories* by a supporting department like Projects, with no direct authority over the Corps.
9. In terms of design, the FBF approach is particularly suited to being used by the local Corps, which are strongly positioned in communities to be the Army's missional units to communities.
10. In terms of project design, the provision of funding for local community responses is inherently at odds with the FBF approach which encourages communities to 'do for themselves' and to mobilise local resources.

IMPLEMENTATION STRATEGY:

11. The project did not have a clear, measureable implementation plan that set out how the project goals were to be achieved.
12. This resulted in territories choosing to implement the project in one of at least four different ways.
13. The majority of all groups consulted confirm that the movement of Corps Officers has a slight or negative effect on the implementation of FBF.
14. Given that the previous finding confirmed that Corps Officer movement does have an effect on implementation, then the finding that most Officer appointments seem to be for a relatively short period of between 1 and 3 years compounds the effect on implementation.

INSTITUTIONAL DEVELOPMENT:

15. Senior leaders are seen to be supporting FBF. The main types of support provided range from active support (i.e. providing encouragement, approving funding etc.) to more passive (i.e. not using it themselves but not discouraging it).
16. There is an expectation for leaders to model the behaviour they expect to see in others.
17. There is an effect on FBF implementation when senior leadership changes, and FBF is not understood by the new appointee.
18. Almost all of the territories have, or are currently working on, a strategic plan.
19. Several territories have used a participatory approach in the development of their strategic plans (they have consulted widely), but only a few seem to have used any other FBF tools/ processes.
20. Territories reporting that they have used FBF in their strategic planning processes have gone some way to internalising the use of FBF in their context.
21. Very few Strategic Plans have a clear focus on Community Engagement, and even fewer refer to FBF as the method to be used for Community Engagement. Certainly none describe “FBF as a central component for the work and mission of TSA”.
22. Very few territories show evidence of regularly monitoring progress against their Strategic Plans.
23. FBF cannot be said to be owned as a ‘way of working’ across territories in Africa as:
 - ◆ leaders are not actively involved in modelling FBF;
 - ◆ Community Engagement and FBF are not incorporated in all Territorial Strategic Plans; and
 - ◆ there are very few success stories of FBF usage within the Army.
24. There is a booklet describing FBF (the BDR booklet), but no training manual for FBF;
25. The BDR booklet has been translated into several major languages, but very few local languages;
26. The only FBF resources available on the TSA website are online versions of the BDR booklet;

CAPACITY BUILDING (TRAINING):

27. Only 7 territories have accurate records of people trained.
28. ADO/IPDS did not hold territories accountable to keep accurate records of people trained in FBF.
29. More than 50% of territorial leaders interviewed have NOT received FBF training.
30. There is no ‘condensed’ version of FBF training available which is appropriate for staff at leadership level.
31. Due to lack of training data, it is not possible to determine the FBF training coverage of officers in all territories.
32. 9 out of 14 OTCs in Africa Zone are offering FBF in some format – mostly as an add-on seminar for cadets.
33. There appears to be very little focus overall on community development topics in the OTC curriculum.
34. FBF training has been given to local corps members but there is insufficient data to provide accurate numbers.
35. Some community members (who are non-Salvationists) have received training – this may be unnecessary as community members are participants in the FBF approach – participants rarely need to know how to be facilitators.
36. The quality and duration of the FBF training that people have received varies considerably; and some training will not have been of an appropriate standard to ensure that trainees would be able to implement what they had learned.
37. Adequate follow-up after training is difficult when it is the responsibility of one or a few people based at THQ
38. Good facilitators demonstrate understanding of FBF and claim to feel confident using FBF tools within communities and TSA settings.
39. There is little evidence of step down training happening.
40. Anecdotal evidence suggests that retreats and conferences have been used to share FBF knowledge and experience, and that exchange visits to other community sites are particularly helpful.
41. In some territories there are conflicting views about whether Territorial or Divisional Facilitation teams

exist.

42. The most common purpose of these teams is to arrange training and to do facilitation in communities.
43. Most FBF coordinators have received training on more than one occasion.
44. FBF coordinators and facilitators do experience some level of support from their territorial leadership.

COMMUNITY ENGAGEMENT:

45. The absence of available evidence suggests that TSA, through its Corps, is interacting with very few communities across Africa using the FBF approach.
46. There is some case study evidence of communities coming together to identify their own concerns and issues.
47. These (case study) communities have been empowered to recognise their own strengths, identify where they need help and find their own solutions.
48. In many instances, the (case study) communities manage the projects, provide the project services and have invested various forms of their own resources into the initiative. However, where the Army owns the premises or equipment used in a community initiative, communities may be participating in managing the initiative/project, but cannot be said to have 'ownership' independent of the Army.
49. Communities represented in these case studies are being impacted in one or more of the following ways:
 - ◆ Material improvement in their daily circumstances;
 - ◆ Social / emotional benefits of a more intangible nature;
 - ◆ Personal spiritual transformation for some.
50. These case studies provide insights into 'pockets of excellence'. However, there is not enough evidence to determine how widespread the TSA's community engagement initiatives are across the Africa Zone.
51. Anecdotal evidence suggests that Corps may be strengthened when using FBF both within the Corps, and when the Corps uses FBF to engage with its community.

PROJECT MANAGEMENT (PRACTICAL & FINANCIAL):

52. Insufficient financial details are available to effectively analyse and categorise project expenditure at territory level.
53. There is little evidence of proactive financial management of project expenditure from IHQ:
 - ◆ No guidelines were provided on allowable expenditure, limits etc.;
 - ◆ No standardised templates were provided to territories for reporting on expenditure;
 - ◆ No analysis of expenditure was conducted.
54. Allowing the use of sub-grants to fund community initiatives was contrary to the FBF approach and their presence sent a 'mixed message' to Salvationists and to communities.
55. Reporting templates were not designed to be aligned with Project Outcomes.
56. Reports were only required if sub-grants had been received by the Territory.
57. Projects Departments may not get to hear about 'non-projects' i.e. those initiatives started as a result of an FBF process, which are successfully mobilising local resources, and not requiring external donor funds. This is because the responsibility and management capacity of the Projects Departments currently lies with externally funded projects/income streams.
58. The self-assessment rubric has been completed by all territories and provides a useful comparative analysis across territories.
59. The self-assessment rubric should be reviewed and regularly repeated in order to ensure its continued effectiveness and to monitor ongoing progress.
60. Project management and support needs to be proactive – this has improved since the appointment of IPDS to that role.
61. Monitoring and support visits to territories do not appear to have been strategically planned, with two important territories to the project receiving no visits.

62. In conclusion, the FBF project has not reached its expected goals, and so the resources (financial and human) cannot be said to have been used effectively, Where FBF *has* been used successfully within the Army, the benefits are very encouraging. However, there are insufficient numbers of these success stories resulting from the amount spent, spread geographically, over a 5-year period.

EVALUATION RECOMMENDATIONS

Based on the findings of this evaluation, it is the evaluators' opinion that there is little to be gained by continuing to implement FBF in the current manner, unless there is commitment from the highest levels of the Army to fully embrace this counter-cultural approach.

If, and only if, a commitment is made to fully support a consultative, participatory 'way of working', then the following further recommendations apply:

1. Major work is needed to affect **culture change** within the Army because a participative, consultative way of working cannot successfully co-exist with a hierarchical, authoritarian way of working.
2. There is a need to **reaffirm the role of the Corps** as the missional agent of the Army in reaching communities with its transforming and holistic message.
3. As such, **all Officers** need to be adequately **trained** to understand and know how to use the approach to effectively reach communities:
 - a. Senior leadership need to be given a half-day 'executive summary' of the FBF approach;
 - b. 'catch-up' training (using new manual, and according to quality standard) needs to be provided for all officers 'in the field' who have not yet received FBF training;
 - c. Cadets should receive training at OTC.
4. A 'way of working' is not a project and so **implementation has to be driven by the command-structure** through the day-to-day work of the Army:
 - a. The behaviours and tools of the FBF approach need to be modelled from top leadership down;
 - b. Corps Officers are responsible for mobilising their Corps to engage with the community in participatory, facilitative ways (i.e. using FBF).
 - c. Accountability for progress at Corps level needs to be regularly reported through the existing command-structure. In essence, the Corps Officer reports to his superior officer on the Corps' progress in Saving Souls, Serving Suffering Humanity and Growing the Saints.
 - d. Ongoing monitoring of progress and support should be given to the Corps Officer by his/her superior officer.

A 1-page graphical summary of the project findings is depicted on the following page.

EVALUATION OF FAITH BASED FACILITATION IN AFRICA 2011-2015

- Development Goal: Communities within Africa are enabled to:
- work together to identify their own concerns and issues,
 - recognise their own strengths,
 - identify where they need help, and
 - find their own solutions.

- Project Goal: TSA personnel at all levels are competent in using FBF in all situations:
- both within the church, and
 - in community.

\$757k over 5 yrs across 17 Territories ⇒ 44 Success Stories

- PROJECT DESIGN**
- ✓ Community Development Trends
 - ✓ TSA Vision & Mission
 - ✓ TSA Global Initiatives
 - ✗ Organisational Culture
 - ✗ Organisational Structure & Capacity

Why so few?

✗ IMPLEMENTATION STRATEGY

- INSTITUTIONAL DEVELOPMENT**
- ? Involvement of senior leadership
 - ✗ Territorial Strategies
 - ✗ Ownership of FBF as a way of working
 - ✗ FBF Resources

- CAPACITY BUILDING (TRAINING)**
- ? Who was trained?
 - ? Quality of training
 - ✗ Follow up after training
 - ? Sharing experiences

- COMMUNITY ENGAGEMENT**
- ✗ Interaction with communities
 - ✓ Impact on communities
 - ✓ Impact on Corps

- PROJECT MANAGEMENT**
- ? Financial Accountability
 - ✗ Reporting
 - ✗ Support from ADO
 - ? Support from IPDS

Key

- ✓ No concerns
- ? Some concerns
- ✗ Serious concerns

II. LIST OF ACRONYMS AND ABBREVIATIONS

ADO	Africa Development Office
A-IM	Accountability Impact Measurement
BDR	Building Deeper Relationships
CBO	Community-based Organization
CCC	Community Contact Conference
CCM	Community Care Ministries
CDD	Community Driven Development
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
DEO	Divisional/District Education Officer
DFB	Divisional Finance Board
DFO	Divisional/District Finance Officer
DFT	Divisional Facilitation Team
DHQ	Divisional Headquarters
DYL / DYO / DYS	Divisional Youth Leader / Officer / Secretary
DYO	Divisional/District Youth Officer
FBF	Faith Based Facilitation
GEB	General Expenditure Board
HCD	Human Capacity Development, often called 'Human Capacity for Response'.
HCDR	Human Capacity for Development and Response
HIV/AIDS	Human Immunodeficiency Virus / Acquired Immune Deficiency Syndrome
IGA	Income Generating Activity
IHQ	International Headquarters (in London)
IPDS	International Project and Development Services
LFT	Local Facilitation Team
MASIC	Moral and Social Issues Council
NGO	Non-governmental Organization
OTC	Officers' Training College
RFT	Regional Facilitation Team
SALT	Salvation Army Leadership Training (College in Nairobi)
SALT	Stimulate/Strengthen, Appreciate, Learn and Transfer (SALT visit - Community visitation methodology)
SAMET	Salvation Army Ministry Enhancement Training
SATS	Southern African Theological Seminary
SBA	Secretary for Business Administration
SOS	Save Other Souls

SYL / SYO / SYS	Sectional Leader / Officer / Secretary
TC	Territorial Commander
TC	Territorial Commander
TFT	Territorial Facilitation Team
THQ	Territorial Headquarters
TOT	Training of Trainers
TPWM	Territorial President for Women's Ministries
TSA	The Salvation Army - a worldwide evangelical Christian church
TSASA	The Salvation Army in Southern Africa
TSP	Territorial Strategic Planning
TSWM	Territorial Secretary for Women's Ministries

It is recommended that non-Salvationists also refer to the Glossary of Terms (Annexure A) in order to fully understand the Salvation Army terminology used throughout this report.

III. ACKNOWLEDGEMENTS

This evaluation would not have been possible without the skills and unique contributions of a special team of people. Each of them share a commitment to excellence and a desire to see something of His Kingdom on earth, and so collaborating together has been an enjoyable and enriching experience.

Evaluators: Susan Farrell, Megan Franklin, Liezel de Waal

French Translators: Claudia Kyambikwa, Erick Mahemene, Leah Ramazani,

Field Assistants: Khanyiso Ncube (Zambia), Maria Kisakye (Uganda), Jack Ngobolia (Kenya), Ken Osei (Ghana)

This evaluation would also not have been possible without the cooperation of so many Salvationists, some of whom we had the pleasure of meeting:

TSA Translators for Portuguese and Swahili: Debora Carvalho, Major Isaac Siundi.

FBF Facilitators and Project Officers: who collected information.

Hosts in Territories who arranged visit logistics: Captain Eron Zebedee (Zambia), Major Abia Mugeni (Uganda), Richard Bradbury (Kenya), Major Isaac Amankwah (Ghana).

IPDS: Elise Belcher.

All survey and interview participants: who allowed us the opportunity to interact with them and in so doing, shared their valuable inputs and insights with us.

1 INTRODUCTION & BACKGROUND

1.1 Evaluation Purpose²

Since 2011 the Salvation Army (TSA) across Africa has been implementing the project, “Capacity Building and Development through Faith Based Facilitation (FBF)”. This Evaluation is intended to assess the relevance, performance and success of the project, as well as the appropriateness of strategy and approach, the process of implementation, and quality and efficiency of management structure. It will look at signs of impact of project activities in the implementing communities and sustainability of results, including the contribution to capacity development within the Salvation Army across Africa.

The evaluation will identify and document lessons learned and make recommendations that the organization might use to improve the design and implementation of other related projects and programmes as it will give a further opportunity for learning and improvement.

1.2 The Salvation Army Worldwide³

The Salvation Army (TSA), an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.

The Salvation Army began in 1865 when William Booth, a London minister, gave up the comfort of his pulpit and decided to take his message into the streets where it would reach the poor, the homeless, the hungry and the destitute. His original aim was to send converts to established churches of the day, but soon he realized that the poor did not feel comfortable or welcome in the pews of most of the churches and chapels of Victorian England. Regular churchgoers were appalled when these shabbily dressed, unwashed people came to join them in worship. Booth decided to found a church especially for them – the East London Christian Mission.

His response was to find ways of practical support interwoven with the presentation of the Gospel. His intention was not to simply give temporary aid, but to help people permanently improve the circumstances of their lives. From its earliest days, this knowledge has shaped the way The Salvation Army has grown and developed and it still motivates The Salvation Army in its mission today. Over the years, slogans such as ‘Soup, Soap and Salvation’ and ‘Heart to God and Hand to Man’ have expressed this passion to communicate the Gospel in a relevant and vibrant way that includes addressing real, practical needs.

² As per Terms of Reference, issued 2015-06-24.

³ This section assembled from information on official websites of The Salvation Army: <http://bit.ly/20dzXBz>, accessed January 2016

But what is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive?

-William Booth



The Salvation Army's military style is rooted in the militaristic spirit prevalent in the mid-1800s, when William and Catherine Booth founded the organization. The rapid deployment of the first Salvationists was aided by the adoption of a quasi-military command structure in 1878 when the title 'The Salvation Army' was brought into use. Responding to a recurrent theme in Christianity which sees the Church engaged in spiritual warfare, The Salvation Army has used to advantage certain soldierly features such as uniforms, flags and ranks to identify, inspire and regulate its endeavours.

The Salvation Army is at work in 127 countries worldwide. For administrative purposes, these countries are grouped into five major zones i.e. Africa; Americas and Caribbean; Europe; South Asia and; South Pacific and East Asia. A zone is made up of a number of territories, commands and regions.

The Africa zone (the area of study for this evaluation) consists of 17 territories, commands and regions, illustrated on the map overleaf:

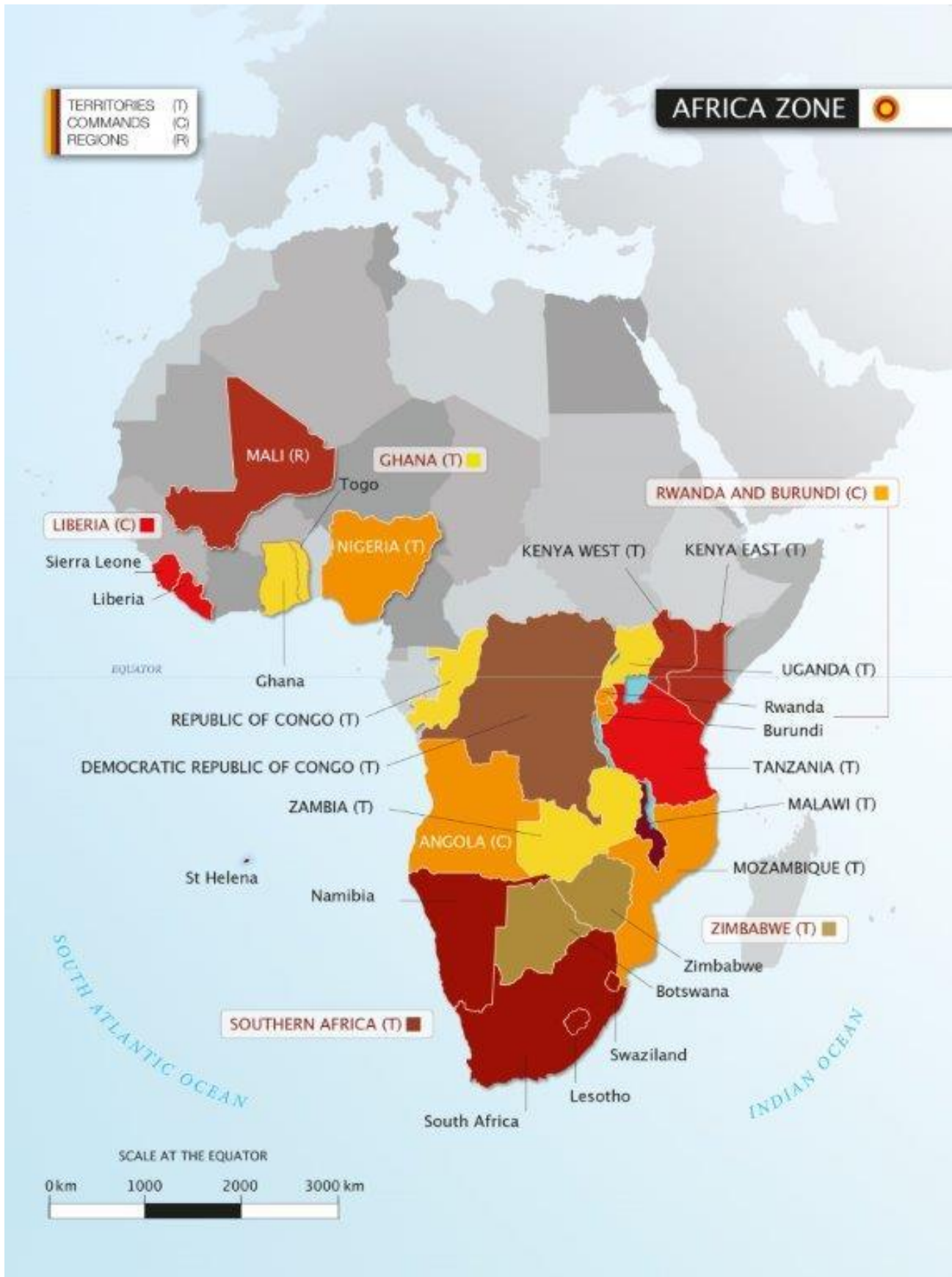


FIGURE 1: MAP OF AFRICA ZONE

1.3 History of Facilitation in Africa⁴

The history of TSA's approach to facilitation in Africa is bound up with the Army's early responses to the HIV epidemic, initially in the context of Chikankata Hospital in Zambia, quickly spreading to other places in Africa, and then to other parts of the world. The facilitation process used community visits, home-based care (HBC), and community counselling, so that the response to HIV became an entry point for neighbourhood transformation and empowerment.

In 1995, the Africa Regional Facilitation Team (RFT) was formed, with the objectives to: increase the capacity of local communities; develop and expand the pool of experienced facilitators; enhance existing and develop new partnerships with other organizations; develop leadership capacity among young people; and to capture the influence and scale of the response. The group promoted facilitation as a way of working, they would get a call from a territory, asking the team to help with a workshop in a community. They would go in as a 'team of experts' and facilitate the response from the community.

This was an expensive way of doing facilitation, so in 2007, a decision was taken at international level to disband the RFT and to transfer responsibility for facilitation work to individual territorial structures. The team was disbanded in 2009 (for an assessment of the ART, see Gill Patterson's 2010 evaluation report⁵).

In 2009, IHQ took the decision that facilitative ways of working should become embedded in Salvation Army practice and strategy-development at every level. The methodology through which this would be achieved would be known as 'faith-based facilitation' (FBF). The oversight of this roll-out would be taken on by the International Head of Programme Resources at IHQ in London. In 2009, the work was initiated in 8 countries (Lesotho, Mozambique, Malawi, Namibia, South Africa, Swaziland, Zambia and Rwanda), with plans to extend to a further 5 during 2010 (DRC, Ghana, Kenya, Zimbabwe and Nigeria).

In 2010, Lt Colonel Mary Capsey (from ART) was appointed to head up ADO in Nairobi, with assistance from Captain Lena Wanyoni. In an attempt to re-formulate the principles of 'FBF', a handbook was produced and widely distributed. This was entitled Building Deeper Relationships: Using Faith-based Facilitation.

Since 2010 FBF has been encouraged as the 'way of working' both within the Army and with communities, with FBF projects being rolled out in several zones across the world.

In 2013, Mary left Kenya, and Lena stayed on in her role until ADO closed down in 2014, and IPDS took over running of the project through Elise Belcher - Community Development Coordinator for Africa.

⁴ This section assembled from Gill Patterson's 2010 Evaluation of the Africa Regional Facilitation Team, AfricaRegionalTeamEvaluation.pdf

⁵ AfricaRegionalTeamEvaluation.pdf

1.4 Brief description of FBF⁶

A team of Salvation Army practitioners developed the following definition to explain the process and purpose of Faith-Based Facilitation:

“Faith-Based Facilitation a process and a set of tools which helps, encourages and enables people to speak and, in the light of Biblical truths, make more faithful decisions and enjoy deeper relationships. An intentional searching for spiritual insight (called ‘Kairos Experience’) is central to Faith-Based Facilitation. A facilitator does not only have skills and tools, s/he seeks a Christ-like character.”

The FBF Process

The FBF process will be recognisable to people familiar with widely used action-reflection processes. However, while the five-stage process is familiar, the recognition of the influence of the Bible, Faith Tradition and the work of the Spirit (Kairos Experience) distinguishes the Salvation Army process as distinctively faith-based.



FIGURE 2: THE FBF PROCESS⁷

The FBF process starts when people identify an issue or event that requires attention (**Stage 1: Issue or Event**). It might be a significant concern, or a regular pattern of activity that needs to be carefully examined to see ‘what we are doing and why we are doing it’. Whatever it is, the experience needs to be clearly identified – preferably by a group of people working together – to agree the issue or event.

The experience is then described and analysed as fully as possible in **Stage 2 (Describe and Analyse)**. Those who are reflecting (together or individually) are encouraged to identify every factor that is impacting the issue being explored. This contributed to the development of a rich, comprehensive, multifaceted description of the issue/event. Facilitators are encouraged to remain as objective as possible by paying careful attention to description and analysis while avoiding judgments and opinions.

The third stage of the process involves thinking through the factors that have emerged, sharing ideas and responses (**Stage 3: Reflect and Evaluate**). The importance of Scriptures, prayer, and quiet reflection as helpful activities for people of faith is emphasised. Tools assisting a process of careful evaluation are used and tough questions are asked and answered.

A well-facilitated time of reflection based on the Faith-Based Facilitation process will normally lead naturally towards a decision which the participants can own and implement (**Stage 4: Decide and Plan**). Tools have been developed to assist the process if agreement is difficult. The fifth stage translates decisions and plans into deeds (**Stage 5: Action**). Again tools have been included in the resource to assist people at this stage.

⁶ This section assembled from pages 170–175 of “Keeping Faith in Faith-Based Organizations – A Practical Theology of Salvation Army Health Ministry”, by Dean Pallant, 2012.

⁷ Extracted from the Building Deeper Relationships booklet, p6.

Like all cycles, the FBF process, does not stop at the last stage, but continues around another cycle in an on-going reflective process. There is considerable back and forth between the stages in the process of describing, analysing, theologically reflecting, and formulating proposals for revised practice.

Tools to support the FBF process

The FBF process is supported by a wide range of tools to assist participants develop a comprehensive understanding and response. Simple tools such as listening, exploring, community walks, and visits, community mapping, brainstorming, prioritising, creative thinking, problem solving, self-assessment tools are highly effective in the hands of a skilled faith-based facilitator. These are only some examples from the wide range of helpful tools. Other tools from the social and natural sciences can be used to give particular insights depending on the issue or event under review.



FIGURE 3: FBF TOOLKIT⁸

⁸ Extracted from the Building Deeper Relationships booklet, p11.

2 EVALUATION DESIGN & METHODOLOGY

The evaluation questions to be addressed by the evaluation are detailed on pages 3–4 of the Terms of Reference for CP0231 (see Annexure M). In summary, the questions are grouped into 5 main categories⁹:

- ◆ Project Design & Strategy;
- ◆ Institutional Development;
- ◆ Training/Capacity Building;
- ◆ Community Engagement;
- ◆ Project Management (Practical and Financial);

In the proposal submitted by the evaluation team, an Evaluation Framework was proposed, which mapped the objectives of the programme, the key indicators, major target groups and evaluation questions (all from the TOR) against the data collection methods and tools to be used in the evaluation (refer Annexure B for complete Evaluation Framework). In brief, this evaluation design used a mixed methods approach, and consisted of the following main data collection activities:

1. A desk analysis of existing documentation.
2. Structured Interviews (by telephone/skype) with territorial leadership, and with FBF Coordinators.
3. Online survey, targeted at 'good' facilitators.
4. Case Studies of FBF usage.
5. Field Visits to 4 territories.
6. Participation in FBF Conference.

These activities are described below.

2.1 Documentation Review

The office of International Projects and Development Services (IPDS) supplied the evaluation team with electronic versions of all the project documentation that had been taken over from the Africa Development Office (ADO), as well as all project documentation subsequently collected.

Each document received was reviewed and logged (refer Annexure C for complete list of Documentation Reviewed). A summary of the types of documentation received is provided below:

TABLE 1: DOCUMENTATION REVIEWED

Document Type	Nr of Documents
Territory reports (proposals, narrative & financial reports, visit reports etc.)	268
FBF Resources	29
Other Docs Received from ADO	9
Other Docs Received from IPDS	33
Other Evaluations	4
TOTAL	343

⁹ The evaluators have changed the sequence of the questions for logical progression of the report.

2.2 Interviews

The evaluation team corresponded with the leadership of each Territory requesting to interview the following role players by telephone / skype:

- one person from leadership (either the Territorial Commander/Officer Commanding, or the Chief Secretary/General Secretary, or a representative of Women's Ministry leadership), and
- one person leading the implementation of FBF in the territory (either the FBF coordinator or Projects Officer/Administrator).

Questions were prepared in advance for each interview and these were translated into French, so that interviewees could request that the interview be conducted in English or French.

In addition, a number of interviews were conducted with key people associated with the project from IHQ.

During the Field Visits (more detail provided in section 2.5), interviews were conducted with THQ staff, Officers, and community members.

In total, more than 500 people participated in evaluation interviews (either one-on-one, or in groups), as follows:

TABLE 2: PEOPLE INTERVIEWED

Evaluation Participants	Male	Female	TOTAL	Comments
Telephonic Interviews - IHQ & Others	1	7	8	
Telephonic Interviews - Territorial Leaders	15	3	18	In Zambia both the CS and SBA participated in the leadership interview
Telephonic Interviews - FBF Coordinators	15	5	20	In Ghana, 3 FBF coordinators interviewed as a group
Zambia - THQ, Officers & Facilitators	18	10	28	
Zambia - Community members (incl. Soldiers)	10	10	20	
Uganda - THQ, Officers & Facilitators	21	27	48	
Uganda - Community members (incl. Soldiers)	66	168	234	At sites in Uganda, large groups of community members arrived to participate in the discussions
Kenya East - THQ, Officers & Facilitators	13	9	22	
Kenya East - Community members (incl. Soldiers)	5	30	35	
Ghana - THQ, Officers & Facilitators	8	6	14	
Ghana - Community members (incl. Soldiers)	5	25	30	
FBF Conference	18	16	34	
TOTAL	195	316	511	

A list of all interviewees is provided in Annexure D, as well as a list of all interview questions in Annexure E. Interviewees were assured of anonymity in the research and so any direct quotes in this report are not attributed to named individuals, but reference is made to their role within the organisation.

2.3 Online Survey

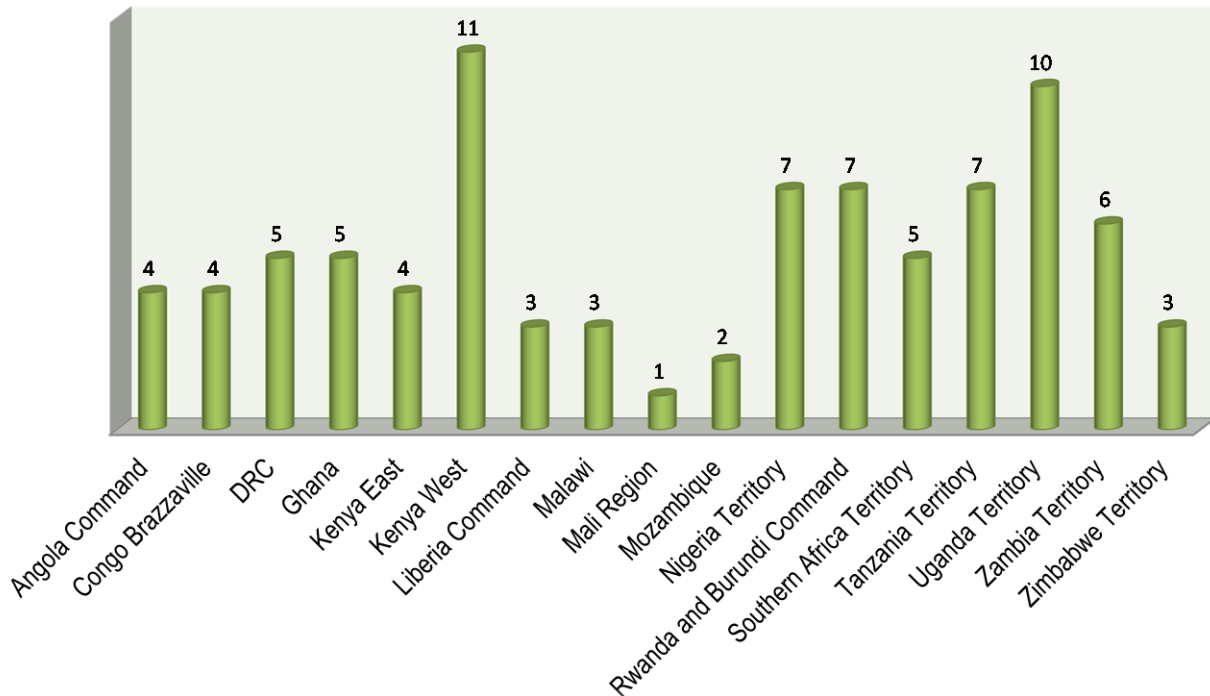
In order to gather information from facilitators, the evaluation team proposed an internet-based survey. In discussion with IPDS, and being well aware of the constraints of connectivity and internet access in some parts of Africa, it was agreed that this was still an effective way to reach this target group.

Given that previous evaluations of FBF in other zones had reported poor response rates to surveys, the evaluation team proposed a 'targeted survey', as opposed to a randomised survey. FBF coordinators, when interviewed telephonically, were asked to send through a list of ±10 'good' facilitators from their territory. These individuals were then targeted specifically and requested to complete the survey – those who had e-mail addresses were sent a link to the survey, and those who had cell numbers were called and asked to complete the survey over the phone.

Survey questions were designed with input from the Africa Community Development Coordinator, especially around Army terminology. The questions were then translated into French, Portuguese and Swahili, and uploaded to the SurveyMonkey platform.

When the survey closed there were 137 responses. Unfortunately some of these had to be disregarded – 3 responses were substantially incomplete; and 47 were duplicates. This left 87 valid responses (an average of 5.1 responses per territory). The chart below illustrates the actual number of responses per territory:

Survey Responses by Territory (N=87)



The gender and average age of the respondents is presented in the following table:

TABLE 3: GENDER & AGE OF SURVEY RESPONDENTS

	Nr Respondents	Avg Age (yrs)
Female	36	41.4
Male	51	41.0
TOTAL	87	41.1

There was also a mix of Salvation Army Officers and non-officers as detailed below:

TABLE 4: OFFICERS VS NON-OFFICERS

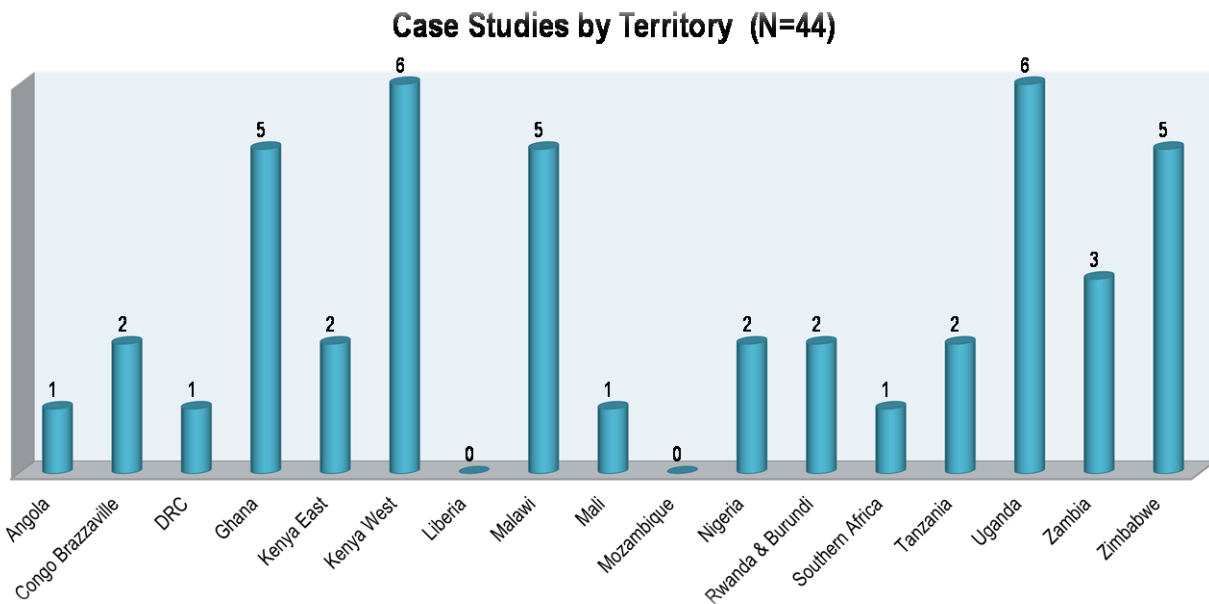
	Nr Officers	Nr Non-officers
Female	30	14
Male	37	6
TOTAL	67	20

Findings from the survey are used throughout this report to answer the various evaluation questions, but to view the complete analysis of all survey questions, see Annexure F Survey Analysis.

2.4 Case Studies

In order to collect evidence of FBF usage, the evaluators wanted to collect success stories of how FBF had been used. A template (see Annexure G1) was designed to guide the writing of these case studies – the focus was particularly on usage of FBF in engaging communities, and another template was later developed for stories of FBF usage within the Army itself.

A total of 55 case studies were submitted – 6 of these were discarded as not showing obvious application of FBF, and 5 that were not written using the case study template could not be compared and analysed. Thus a total of 44 case studies were accepted – 41 case studies were received relating to FBF usage within communities, and 3 related to FBF usage within the Army itself. The graph below shows the number of case studies submitted (and accepted) per territory.



During the course of the evaluation, it was agreed with the Community Development Coordinator for Africa that the case studies collected during the evaluation would be handed over to TSA for use as FBF resources. The quality of the submissions varied quite considerably – with some extensive well-written examples and many with brief hand-written responses to the questions in the template. In order to be used as resources or examples for others to follow, the evaluators suggest that 29 of the case studies submitted will need to be followed up, and more details collected.

2.5 Field Visits & Interviews

According to the Evaluation Terms of Reference, 4 territories needed to be visited. The evaluation team proposed a short list of territories to the Africa Community Development Coordinator. The major factors taken into account when selecting the territories to visit were the following:

- ◆ Reasonable amount of budget spent (as an indicator of FBF activity happening in the territory);
- ◆ Had not received a monitoring and support visit from ADO/IPDS in 2014–2015;
- ◆ Representation of territories that appeared both ‘strong’ and ‘not so strong’ in FBF;
- ◆ At least one territory that had been visited during the 2010 Evaluation of the Africa Regional Facilitation Team;
- ◆ Geographic spread – at least one territory located in each of South, West and East Africa;

The territories proposed were Zambia, Uganda, Ghana and Kenya West. Unfortunately, during preparations for the trip to Kenya West the trip was cancelled by the territory, when agreement could not be reached between the territory and IHQ regarding certain aspects of the visit. Given that the evaluator had planned to go from Kenya West to the FBF conference in Nairobi, Kenya East was asked to host the fourth visit. Their agreement at

short-notice was very much appreciated.

The activities requested during each visit were as follows:

TABLE 5: VISIT ACTIVITIES REQUESTED

Activities Requested at THQ
1. Interview with: <ul style="list-style-type: none"> • Territorial Commander/Officer Commanding, OR • Chief Secretary / General Secretary, OR • Women’s Ministry Leader
2. Interview with: <ul style="list-style-type: none"> • FBF Coordinator, OR • Projects Officer/Administrator
3. Group interview with other members of TFT or DFT
4. Interview at Officer Training College with person responsible for Community Development Curriculum
5. Focus Group with 6–8 cadets who have completed FBF during their training (If FBF has not yet been covered with the current group of cadets, then would it be possible to meet with a few newly "commissioned" (ordained) lieutenants?)
Activities Requested at each Community Project Site (3 project visits requested)
1. Interview with Corps Officer or Corps Leader
2. Observation of Community Project (take photos)
3. Interview with Community Project Leader
4. Focus Group with 6–8 community members who are beneficiaries of the Project

The evaluation team in each territory consisted of one or two evaluators, plus a local field worker (not affiliated with the TSA) who was proficient in English and the local languages.

The team viewed each visit as a ‘SALT’ Visit – they saw their role to **Stimulate** conversation, **Appreciate** the experience and knowledge of the local people involved in FBF, **Learn** from them and then present these learnings in a way that the knowledge can be **Transferred** (i.e. via this report).

Interview guides were designed for all the interviews. The interviews with Salvationists (at THQ and Corps level) were conducted in English. The interviews with community members were conducted by the local field worker in the local language (in preparation each fieldworker translated the set interview questions into the local language, administered those interviews in the local language, recorded the interviews and then wrote up the interview notes in English). At some sites, there were many more attendees than ideal for a focus group, but this was accommodated by the fieldworkers. The list of evaluation participants is contained in Annexure D.

2.6 FBF Conference

The planned Faith Based Facilitation Evaluation Conference held in Nairobi from 30th Nov to 2nd Dec 2015 provided a platform to give some interim feedback on the evaluation activities that had already taken place, but, more importantly for the evaluation team, it presented a unique opportunity to engage with Salvationists on some of the questions that the evaluation team were grappling with. The group of participants was wonderfully diverse – representing different roles and ranks within the Army, and originating from 16 of the 17 territories in the Region, supporting territories, the Africa Zonal Office and IHQ. The conference participants are listed in Annexure D, and the Conference Report and Minutes of the first day are included in Annexure N.

2.7 Evaluation constraints

The following constraints are noted, but their existence has not substantially affected the process or findings of the evaluation.

Reporting bias for territories under-reported: Although this evaluation is at a zonal level, some of the territories in the zone are poorly represented, given that there was minimal project documentation relating to FBF and few responses from these territories to the requests to complete the electronic survey, and submit case studies.

Evaluation or visit 'fatigue': Although only expressed by one coordinator, the reality of 'evaluation fatigue' (a lot of other evaluations have taken place¹⁰), or in other cases, 'visitor fatigue' may have contributed to the lack of response to a few requests for information.

Groups too big: During the Territory visits it was somewhat difficult to predict how many people would arrive for the focus groups. Out of respect, the evaluation team would not turn away any community members, and so were flexible in how these groups were facilitated. Given the size of the groups in some cases, it was difficult to ascertain in what capacity people were involved with 'FBF', and not always possible to get as much detailed information as hoped.

FBF is not a project: this problem was previously identified in the 2012 evaluation of FBF in Asia Pacific:

We have set out to provide a programme or project evaluation on a process that is strongly opposed to being understood or described as a programme or project. Faith-based facilitation (FBF) is intended to be a process or approach for deepening relationships across all levels of Salvation Army operations and programmes."¹¹

Misunderstanding of terminology: the term 'project' has a specific meaning within the Army – an intervention is only called a 'project' once it is added to the database known as Community Project Management System (CPMS), which means that it is needing, or has been allocated, external donor funds. The evaluators used the term as commonly defined, "*a project is a temporary endeavour undertaken to create a unique product, service or result. A project is temporary in that it has a defined beginning and end in time, and therefore defined scope and resources. And a project is unique in that it is not a routine operation, but a specific set of operations designed to accomplish a singular goal.*"¹² This misunderstanding was only identified during the field visits in November and so when the evaluators asked to visit a 'community project' where FBF has been used, we may have inadvertently caused some confusion. This also caused some confusion during discussions at the FBF conference. So, in the report, the terms 'initiative' or 'intervention' are used to describe community works that have begun as a result of facilitation and are locally resourced i.e. not on CPMS.

¹⁰ FBF Conference, 2015, Annexe – Minutes Day One.pdf

¹¹ FBF Final Report Asia Pacific Evaluation PD1897.pdf

¹² As per Project Management Institute, <http://www.pmi.org/About-Us/About-Us-What-is-Project-Management.aspx>, accessed January 2016.

3 FINDINGS

In this part of the report, the evaluation questions are highlighted (double framed blue box) at the beginning of each section, the findings are then described, and a summary of the findings is then highlighted in another blue box at the end of each section.

3.1 PROJECT DESIGN

The **design** of any development project should describe the desired end goal of the project, the target group, the main activities that will be conducted, and the results – at the level of both outputs (deliverables of the project team) and outcomes (changes for the beneficiaries). The project design may also be referred to as the programme theory – a logic model may be used to depict the programme’s ‘theory of change’ graphically, or the tabular logframe approach may be used. TSA submitted a logframe (refer Annexure B).

Evaluation Q: Assess the project design in terms of relevance to:

- ◆ current international community development trends,
- ◆ TSA vision,
- ◆ TSA strategies and global initiatives (AIM, harmonization, increased cooperation and streamlining of approaches),
- ◆ organizational culture,
- ◆ TSA structure and capacity, and to
- ◆ beneficiaries.

3.1.1 Current International Community Development Trends

The developmental principles on which FBF is based are aligned with the following international developmental theories and practices, all of which are well-established and credible:

- 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 Tseu¹³, “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) is based on the premise that communities, no matter how impoverished, have assets that can be leveraged for change. 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 — rather than just concentrating on their needs¹⁴.
- The move from top-down to **Participatory Developmental** approaches: The top-down approach used to be the conventional style of development, where power and decision-making were largely in the hands of external development professionals. By contrast, participatory approaches are based on shared ownership of decision-making. Participation implies “*empowering people to mobilize their own capacities, be social actors, rather than passive subjects, manage the resources, make decisions, and*

¹³ <http://glopolis.org/en/articles/charity-human-rights-based-approach-development/>, accessed January 2016.

¹⁴ <http://www.abcdinstitute.org/docs/What%20isAssetBasedCommunityDevelopment%281%29.pdf>, accessed January 2016.

*control the activities that affect their lives.”*¹⁵ The most prominent methodologies based on this approach are Rapid Rural Appraisal; Participatory Rural Appraisal; Participatory Poverty Assessment; Participatory Action Research; and Appreciative Inquiry. These approaches incorporate the perspectives and priorities of local people in decision-making, policy development and project implementation

- **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 change¹⁶.

Evaluation Finding: The FBF approach is aligned with current international developmental trends.

3.1.2 TSA Vision and Mission

The **mission**¹⁷ of The Salvation Army can be described thus:

- ◆ Its message is based on the Bible.
- ◆ Its ministry is motivated by the love of God.
- ◆ Its mission is to preach the gospel of Jesus Christ and to meet human needs in his name without discrimination.

The current **vision**¹⁸ of The Salvation Army is called One Army, One Mission, One Message:

We see a God-raised, Spirit-filled Army for the 21st century – convinced of our calling, moving forward together (ONE ARMY) Into the world of the hurting, broken, lonely, dispossessed and lost, reaching them in love by all means (ONE MISSION) With the transforming message of Jesus, bringing freedom, hope and life (ONE MESSAGE)

Salvationists want to meet needs in a transformative way, inspired as they are by the love of Jesus, “I have come that they may have life, and have it to the full” John 10:10 NIV. They understand human life in a holistic sense and so a “full” life is one in which the whole person is transformed holistically – physically, emotionally, mentally, and spiritually. This is worked out in how Salvationists seek to serve people so as to satisfy particularly the physical and spiritual dimensions of their needs.

¹⁵ Cernia, quoted in http://www.iisd.org/pdf/2005/economics_participatory_approaches.pdf, also http://community.eldis.org/.59c6ec19/VSO_Facilitator_Guide_to_Participatory_Approaches_Principles.pdf accessed January 2016.

¹⁶ <http://www.who.int/healthpromotion/conferences/7gchp/track1/en/>, accessed January 2016.

¹⁷ <http://www.salvationarmy.org/ihq/Mission>, accessed January 2016.

¹⁸ <http://www.salvationarmy.org/ihq/vision>, accessed January 2016.

In The Salvation Army this holistic, or “integrated” mission has previously been described as the three-legged stool of Salvationism, where their purpose is summed up in the three-fold mission to:

- Save Souls;
- Grow the Saints, and
- Serve Suffering Humanity



The comments below illustrate Salvationists affirming the vision and mission in their own words:

We do not just preach the word of God but also acknowledge the struggle of mankind. (TC)

Our mission statement makes it clear that we serve without discrimination. We don't serve only salvationists. We share resources with everyone. We serve those who are in dire need. (TFT)

We would like to see people having a good life. We believe in heaven 'up there', but we also believe we are called to create a bit of heaven down here. (Interviewee IHQ)

The next set of comments show how they see FBF supporting the achievement of that mission:

We want our people (Corps) to be a catalyst in transforming communities, where they are. To bring people to the full fruition of the gospel (holistic view of person). The whole concept is to transform communities. We call that community engagement – soldiers engage the community to that effect. It is important that communities take ownership of projects – that's where FBF comes in – the community know what they want, we do not impose. (TC)

The understanding is that every ministry is living out the TSA mission to the best of their ability. To focus on meeting the physical and spiritual needs of the community – to bring these two areas together. The officers understand the mission but they don't always know how to do it and this is where FBF comes in. (TC)

Evaluation Finding: The FBF approach has been designed to support the vision and mission of The Salvation Army.

3.1.3 TSA Strategies and Global Initiatives

The graphic below illustrates the progression of global TSA Initiatives that have been associated with how Salvationists engage with communities. A short explanation of each initiative follows.

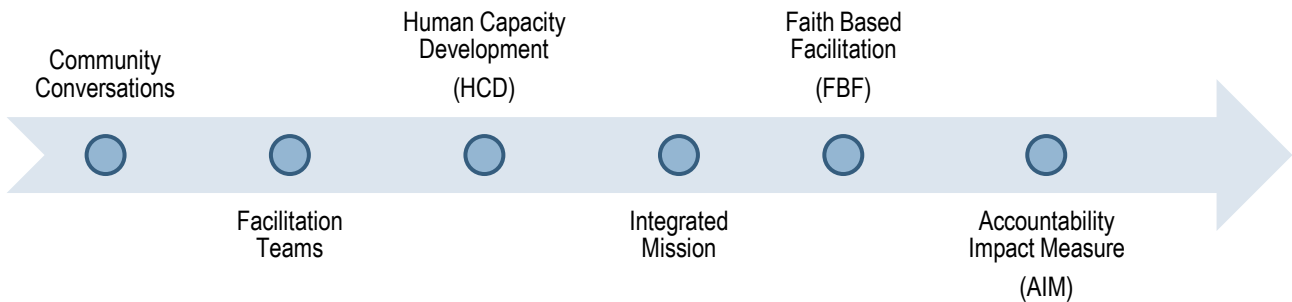


FIGURE 4: PROGRESSION OF TSA TERMINOLOGY

Community Conversations

Community Conversations began in the 1980s. This was not so much a formalised approach, but rather a practice, driven by the practical challenges facing those in the field, particularly in response to the HIV/AIDS epidemic. There was the recognition that “*the people affected by an issue are the ones who are best placed to respond to that issue.*”¹⁹ And that “*people are more likely to act if it’s their own idea*” (IHQ interviewee). Salvationists therefore began walking around communities, talking – but “*asking rather than telling*” (IHQ interviewee)

Facilitation Teams

In the 1990s, ‘facilitation teams’ were set up at an international and then regional level to share lessons, particularly around the response to HIV/AIDS. These Regional Facilitation Teams (RFTs) broke with conventional wisdom about clinical and professional knowledge and prioritised community knowledge and response. Local community facilitation activities were encouraged, and a pool of Salvation Army staff was developed that had experience in facilitation and enthusiasm for participatory and assets-based community development approaches. The Salvation Army was considered a global leader in the practice of community engagement in relation to HIV/AIDS, based largely on this facilitative approach.²⁰

Later, these facilitation teams began to engage in a much wider range of issues than HIV/AIDS, for example, getting involved in primary health care (PHC), community development, youth work, and sustainable food supply.

The concepts and practice underlying facilitation are: inclusion, consultation, participatory design, reflection, shared leadership and collaborative team approaches²¹.

Human Capacity Development

Human Capacity Development refers to “the stimulation of the will, abilities and skills that are needed for a competent response by organisations and communities”²². TSA affirmed the belief that the capacity exists within local communities for them to take charge of their own situations. The Human Capacity Development (HCD) approach was built on an understanding that communities, organisations, institutions, families and

¹⁹ FBF Final Report Asia Pacific Evaluation PD1897, p14.

²⁰ FBF Final Report Asia Pacific Evaluation PD1897.pdf

²¹ South Africa 2011.doc, p2

²² 2014 Evaluation in Latin America, NORAD Evaluation Report Jo Edit.docx

individuals can learn together from what they are already doing and what they have already experienced. In particular, organisations and institutions need to systematically build into their work a process of learning from local experience and action in order to build on community strength and work effectively with communities.²³

The HCD approach recognises that everyone has some capacity: *“use resources that are there already, that includes the people, so you want to build the capacity of the people in the community”* (IHQ interviewee).

The thinking behind Human Capacity Development was then incorporated into the Army’s Integrated Mission approach.

Integrated Mission

John Larsson, writing in the preface of the Integrated Mission booklet, released in 2006²⁴, explains Integrated Mission in the following way:

“The hallmark of The Salvation Army is integrated mission. Salvationists are called to minister to the whole person. General Frederick Coutts once observed that ‘William Booth understood the biblical word salvation as bringing health – physical, mental, social and spiritual – to every person’. And it is to that comprehensive understanding of salvation that Salvation Army mission is dedicated.”

His plea was a recall to the Army’s roots:

“There is no doubt that when everything we do as an Army is added together, The Salvation Army is the very embodiment of integrated mission. But it is when we view each Salvation Army corps or centre or programme on its own that we need to pause and think. Ideally every unit, every programme, however specialised, should reflect to some degree the breadth of vision that integrated mission represents – salvation as physical, mental, social and spiritual health for every person. But in our concentration on the task at hand we sometimes forget the larger picture.”

What had been happening was that the three ‘ways’ that the Army reached into community i.e. Centres (schools, hospitals), the Corps (church worship), and Community-based projects had begun to operate in ‘silos’. People in each of these areas saw their work independently: *“I am a corps officer and I run a church”, “I’m in charge of a social centre”, “I’m doing a water project”*. Integrated mission was a call for these different elements to work together, in order to reach (bring health) to the whole (holistic) person.

Faith Based Facilitation (FBF)

(For a brief description of Faith Based Facilitation, refer back to para 1.4)

The booklet, “Building Deeper Relationships using Faith Based Facilitation” (commonly referred to as the ‘BDR manual’) released in 2010, describes Faith-Based Facilitation as follows:

“A way of helping people think, talk, explore and respond to their issues in the light of faith. It results in the development of healthier people and communities who enjoy deeper relationships.”²⁵

The emphasis on building deeper relationships was based on the recognition that deeper relationships were necessary so that you could work with communities.

The vision for communities was described as follows:

We want to see communities with a high level of commitment, cooperation and unity. Communities that, rather than waiting for someone to give something, are able to cooperate and contribute towards achieving their objectives. This is the main goal of the programme – “to facilitate self-discovery within communities, at all

²³ http://www1.salvationarmy.org/ihq/documents/ART_100.pdf

²⁴ IM Booklet – mission_in_community-lr.pdf

²⁵ Building Deeper Relationships – FBF Booklet.pdf, p3

levels so that they are able to develop a clearer picture of where they are, where they want to be and how to get there".²⁶

These comments from DRC country profile, but applicable to all.²⁷

- When people 'own' the planning, delivery and assessment of programs, the process of change is accelerated (Community Driven Development)
- It is about building confidence in communities. We need to see confident communities who don't really need the presence of a facilitator. We want to see empowered communities!
- It is a way for the Church can cover the gap between the church and the community. Integrated church and communities.
- We want to see a sustainable community. A community who can sustain themselves using their own resources. If a facilitator go there and find local resources, that is fine, but when he leaves they will wait for him to come back. But if they have strength in sustainability, they can identify the local resources themselves, and use them. Perhaps a self-supporting community is more correct

Many Salvationists recognised that FBF wasn't entirely new:

It's in line with what we've done before so a good fit. FBF processes and tools are not new. What's new to TSA is the term 'FBF'. Some tools, like the Bible, have been around for ages; home visits are a part of our life; community mapping and community walk are not new. They are selected tools, put together as FBF, packaged in a systematic way, but not new. (PO)

Lots of people were doing it [FBF], the BDR manual just gave them confidence. (IHQ Interviewee)

What differentiated FBF from previous facilitation approaches was the emphasis on the Faith component of working with communities:

FBF is aligned with mainstream participatory approaches like PRA. The unique differentiator is the faith basis – you can refer to Biblical stories to explain. (Project Manager)

You look at a situation 'through the lens of your Biblical knowledge. (IHQ Interviewee)

How much you vocalise (your faith) will depend on the particular circumstances. (IHQ Interviewee)

FBF enables you to work with people of other faiths, you can ask, "How does your faith view it? (the need, the problem, the solution). How can we work together? (IHQ Interviewee)

It is a way to help people to discover the light. We go to preach the gospel as well. We want to see Christian transformation. We also need to make sure we involve Muslims as well, so that they can reflect upon their religion and use that. We want to see communities reflecting on their faith. We want to achieve peaceful communities.²⁸

The introduction of the word 'faith' however, seems to have created the misconception amongst some that facilitation work must *always* involve the sharing of the Christian faith, "*What do we really mean by facilitation? Some people think preaching is facilitation.*"²⁹. As described in the quotes above, faith is intended to be shared, but in a respectful way, so as not to be seen to be exploiting the neediness/vulnerability of communities as an opportunity for proselytising.

²⁶ IPDS Misjon Trip Report June 2014.pdf

²⁷ Faith Based Facilitation DRC Country Profile.doc

²⁸ Faith Based Facilitation DRC Country Profile.doc

²⁹ FBF Conference 2015, Annexe – Minutes Day One.pdf

Accountability Impact Measurement (A-IM)³⁰

The Salvation Army has always measured progress by reporting statistics. A review of practice in 2013 noted that measurement information was often not reliable, not well used in decision making and greater emphasis on outcomes and impact data was required. However, the review noted that there was also a strong commitment to appreciate the long term difference that Army work makes on people's lives. It confirmed that people want to understand the wider effects of their work – socially, spiritually, physically, economically and environmentally.

The aim of A-IM was to develop a clear, shared understanding of what The Salvation Army is seeking to achieve in all its work around the world, and a way to measure progress and strengthen a culture of locally owned accountability.

All parts of The Salvation Army need to track the transformative change in people's lives by measuring the outcomes and impact of our work. Tools to do this must enable people to learn, adapt and improve.³¹

Salvationists interviewed were able to explain the approach in their own words:

This accountability measurement movement that we are trying to create in TSA is because we really want to see if we are doing what we say we are doing. We can have the best intentions, but if we don't plan, evaluate, and adjust then, even with the best intentions we can find ourselves miles, miles away from what we were heading towards. (IHQ Interviewee)

We are accountable to each other, to donors, to God. (IHQ Interviewee)

A-IM and FBF need to be seen as complementary approaches – the reflective stage of the FBF cycle is an obvious point at which to reflect on progress, and A-IM provides some of the tools to assess progress.

Understanding all the Terminology

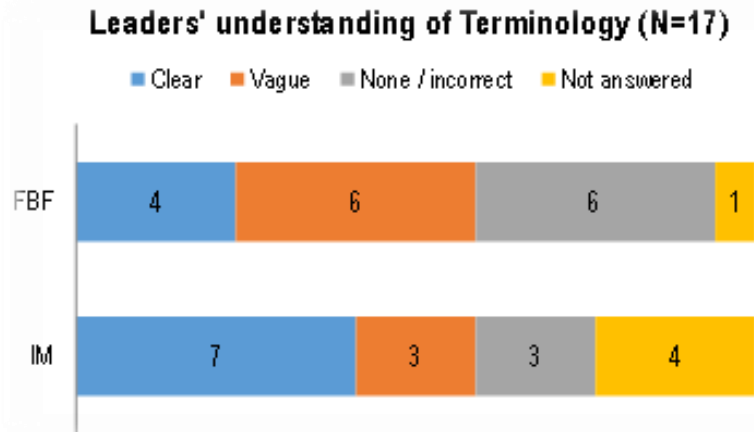
A review of the documentation revealed that there was some resistance to the introduction of Faith Based Facilitation as a new term and approach. This was first noted in the 2012 Asia Pacific Evaluation, “*Some Salvation Army staff and officers admit to feeling some caution towards the ‘new’ FBF, while others perceive FBF as ‘a new name for what we have always done.’*”³² This resistance was highlighted again in the 2014 Latin American evaluation of the Regional Facilitation Team, where the phrase ‘faith based facilitation’ is used only once, and in reference to the BDR booklet, whilst the term Integrated Mission is used throughout to describe the approach being used.

³⁰ This section sourced from <http://jliflc.com/wp-content/uploads/2015/06/Salvation-Army-Strengthening-Accountability-and-Measurement-Pallant-FINAL-1.pdf>

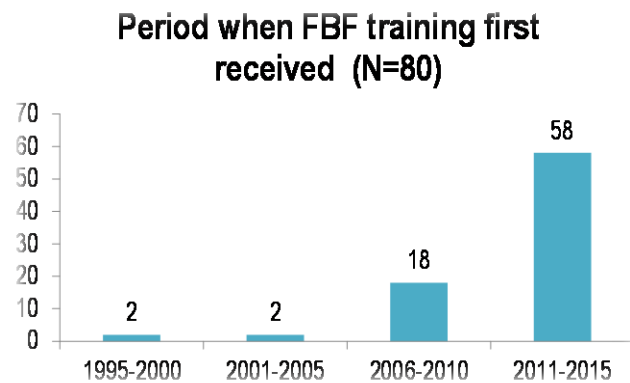
³¹ This section sourced from <http://jliflc.com/wp-content/uploads/2015/06/Salvation-Army-Strengthening-Accountability-and-Measurement-Pallant-FINAL-1.pdf>

³² FBF Final Report Asia Pacific Evaluation PD1897.pdf, p14.

In both the interviews and survey, the evaluators wanted to test for understanding of Faith Based facilitation concepts – this is covered in more detail in para 3.3.2, but noteworthy here is the finding that amongst Territorial Leaders interviewed, leaders were better able to explain the term ‘Integrated Mission’ than ‘Faith Based Facilitation’



Another interesting finding around terminology confusion emerged from the survey – respondents were asked to indicate when they first received FBF training. Of the 80 who had attended FBF training, 4 mentioned that their first training had happened prior to 2006, however, the term “FBF” was only introduced around 2009, so this is indicative of some confusion between FBF and other facilitative approaches which preceded FBF.



Based on interviews, it is evident that people have made their own attempts to ‘work around’ the terminology confusion:

We must never refer to it as ‘FBF’ [using the acronym], but rather ‘faith based facilitation’ because people don’t know what FBF means... If they just kept saying ‘faith based facilitation’ it would tell you this is about us working out our faith, and it’s about us facilitating an approach with other people. (Facilitator)

Some people switch off when they hear FBF. But if I just go in and use the tools, without mentioning FBF, we find it works much better. The tools we used for the strategic planning were indeed FBF but we didn’t tell them that. When people hear ‘FBF’ they think of the projects department and then think ‘it’s of no use to me’. (PO)

People may not always call it FBF, but they are doing it. We had a review of one of our projects (sports project) and people were not aware that it was FBF they just saw it as a way of working. If you go into the slums and start using FBF as a term – for us it means something, but for them it means nothing. (PO)

I wish we’d called FBF BDR instead, ‘cos it [building deeper relationship] is the goal, or the outcome; FBF is just the means by which you do that. (IHQ Interviewee)

One interviewee at IHQ speculated that some of the confusion may be a result of TSA using “so much terminology – Community Care, then IM, then FBF, then Community Engagement. We need to see it [each approach] through for a long time.”

This frustration with frequent new approaches was also highlighted in the IPDS conference on Impact Accountability in 2014, where it was reported, “The concern is that FBF is going to be over ridden by A-IM. Where is Integrated Mission now? A few years ago it was all about Integrated Mission and this was overtaken

by FBF.”³³

Another unfortunate misconception around terminology was the use of the phrase ‘Kairos moment’ – it seems that this word was not well understood, particularly because it was difficult to translate. Some thought that its inclusion in the cycle meant that “*we now have to stop and pray*”. Whereas the intention was to create reflection moments throughout the process– “*that’s when Kairos moments may just ‘happen’ – when we have ‘ears to hear’.*”

The evaluator and Africa Coordinator decided to explore the terminology issue at the FBF conference. “The group discussed the ‘label’ of ‘faith based facilitation’ and how it seemed to be open to interpretation:

- Some felt that they were doing FBF, but calling it Integrated Mission or using tools or something else.
- Some felt that it didn’t matter how or what, but the values behind it were the most important part.
- Others felt that the label was important and we need to be a lot more clear of how we “engage with communities”³⁴

IPDS has recognised this conflict in terminology, and identified it in their final report of 2015 to NORAD: “Some were confused by the tool, some saw it as a threat or a criticism of their work in integrated mission. Some felt that bringing faith into the name of facilitation was suggesting this was not done before, or has led others to assume that preaching is the only way to development.”³⁵

Evaluation Findings:

- The FBF approach has been designed to align with other TSA global initiatives (particularly IM).
- Although FBF is ‘not new’, there is confusion around terminology resulting in FBF not being widely understood, or accepted.

3.1.4 Organizational Culture

Autocratic Leadership / Management Style

Findings from reviewing documentation, interviewing and field visits confirm the widely acknowledged view that the leadership / management style of the Army is autocratic in nature.

Salvation Army leadership is too often characterised by a style of leadership that is authoritarian or dictatorial, too easily threatened by challenge or questioning, and not open to genuine consultation. Transparency is not common, as leaders may feel that knowledge held in secret implies power. Typically, a top-down approach to leadership does not encourage team approaches, shared leadership, creativity or local ownership.”³⁶

Salvationists themselves are aware of the prevailing leadership style:

TSA leadership style is quite autocratic (as are many African cultures), so FBF is alien to some of the people. “Clergy are held in high-esteem” (IHQ Interviewee).

I’m a major, you’re a captain, you’re the skivvie’, there’s nothing I can learn from you. (Coordinator)

We are ‘control freaks’ we want things this way, that way. It is very hard for a Salvation Army officer, actually for a minister of religion... cos we are power, we are authority, we are in

³³ IPDS Workshop Report Facilitating Impact Accountability Sept 2014.pdf

³⁴ FBF Conference 2015, Annexe – Minutes Day One.pdf

³⁵ 2015 Final Report CP0231 Africa regional FBF – Template.doc

³⁶ Southern Africa’s Strategic Plan (Volume 1).pdf

charge – we are the man of God, the woman of God is here! So, even in a meeting to let go (of power) it's hard, very hard. (Officer, TFT member)

People want to do what our boss wants us to do, because he's not just our boss, but a servant of God. If your superior wants it, something will happen. (Previous FBF Coordinator)

In current times, this style of leadership is increasingly viewed in a negative light, and young people especially are growing up in a world where autocracy is no longer accepted.

The older generation (within the Army) would like you to dictate what you want them to do... The young people they want to participate, and when they participate, they do it. But when you tell them, they won't do it... If we do not change, if we don't use the more facilitative, more inclusive way, we will continue to lose them... between ages 10 –18yrs, we lose close to 50%. (Officer, TFT member)

Contemporary leadership is characterised by an openness to collaboration, and learning. Too often, traditional Salvation Army leadership demonstrates an opposite quality. Salvationist leaders, particularly officers, need to be learning a style of leadership that is most suited to a modern-day society.³⁷

The evaluation team discovered during interviews with young officers in the field that Corps Officers were originally called 'Commanding Officers'. These officers were not sure if the title was ever 'formally' changed, but they all introduce themselves as Corps Officers, as they feel that the old title of 'Commanding Officer' has a negative connotation. Young officers see the value of consultation – that it actually improves their decision making ability:

The commanding way will never get results because people fear you, they keep their secrets, and they won't open up. The 'commanding' officer doesn't know everything, so he has a big chance of making the wrong decision. When you consult, you learn, things come up that you couldn't have known on your own, so then you know what to do to be more effective. If you're not listening, you're not learning. Leadership should have ears... OTC should have a unit on 'leadership styles. (Officer of 2001–2002 class)

You must consult. If you plan not to consult, you plan to fail. Consultation gives you the opportunity to know what others think about what you want to do. (Officer of 2000–2001 class)

FBF is about how you relate to people (if you have children, you have to listen to what they have to say – to their suggestions). So you have to listen to people and to what they say because when you make decisions, there is more engagement because they own those ideas. (CS)

We love our Army! But the Army/church needs to change a bit. (Officer of 2001–2002 class)

Facilitative approaches, by contrast, are 'bottom-up' approaches that are characterised by practices of inclusion, consultation, participatory design, reflection, shared leadership and collaborative team approaches. The practise of these approaches, implicitly means the 'surrender' of power – "*there is a tension: between the fundamentally hierarchical military structure and the nature of TSA's powerful institutional culture, and the bottom-up power disrupting approaches advocated for in FBF.*"³⁸

For many, this move from a 'command and control' method of working to a more relational way of working has proven extremely challenging:

I saw good facilitators move into positions of authority, forget the principles of facilitation, and start talking to people in the old ways, "I've worked hard to get to this position, now I'm jolly well going to use it" (previously in ADO)

³⁷ Southern Africa's Strategic Plan (Volume 1).pdf

³⁸ FBF Final Report Asia Pacific Evaluation PD1897.pdf, p14

The key challenge for this kind of approach in the Corps – we are enslaved by our traditions. The Army is built on an authoritative approach, which was very good for the time, the early days. But the world has moved on, and we need to create much more space for a consultative approach, and this is where FBF fits in perfectly. There are still those who would feel authoritative is the way of doing things and that needs to be maintained – if that is the case, it kills the spirit of participation” (Local Officer)

This mismatch between the FBF ‘way of working’ and the organisational culture of the Army has been a grave concern for the evaluation team. It was therefore decided to pose this challenging question to participants at the FBF Conference in Dec 2015 in Nairobi.

The participants had previously agreed that:

FBF is a participatory ‘way of working’...

- ◆ intended to be used by all people in The Army – from IHQ to communities;
- ◆ in all areas of one’s work, incl. in corps, in community, even in own family.

Participants were then asked to discuss the question,

How do you fit a ‘way of working’ that is participative, collaborative and consultative into an organisation that is, by tradition and structure, hierarchical, commanding and authoritarian?

The discussion was robust, and as can be seen by the responses that were minuted, the solution is neither simple, nor straightforward³⁹:

- ◆ Leadership exchange programmes
- ◆ Capacity building
- ◆ Invite TC to learn from you ... avoid the word training!
- ◆ Long term organisational development ... Global army needs to invest in this
- ◆ Fit way of working in boards and councils, part of memorandum of appointment of leaderships/those who have them
- ◆ Room for it – but not our aim. Keep demonstrating it and ask leaders to respond to evaluation report.
- ◆ Collaborative practices into our own style of leadership
- ◆ Revolution!!

After the discussion, the evaluator was able to give an example of what it might mean for the Army to fully embrace a participatory ‘way of working’. The example was based on insights gained during a field visit: Local Corps Officers had received training on FBF, they had enthusiastically embraced FBF and mobilised the Corps to develop their own Strategic Plan in a very consultative manner. The Corps was now just about to get a new corps officer, and the local officers strongly expressed the view that they want to be consulted in order to give their views on the type of corps officer that they feel was needed for their Corps. They accept that the decision is not theirs, but they want to be consulted and heard. In this case, change has happened, the local officers are invested, the corps is invested, transformation is happening. The reality of the modern era is that people want to contribute to the wider decisions that affect them. This is an example of what it would truly mean to the Army to practice this ‘way of working’ from the top-down.

The evaluation team has been grappling with the fact that The Salvation Army has been promoting participatory, facilitative approaches since 1995, and yet, after 20 years, the prevailing ‘way of working’ is still mostly hierarchical and autocratic.

³⁹ FBF Conference 2015, Annexe – Minutes Day One.pdf

Evaluation Finding: In terms of project design, there is a mismatch between the FBF approach and the organisational culture of leadership / management style (a consultative approach vs a commanding culture).

Culture of Giving

The Salvation Army is known around the world for its charitable works. Salvationists have a reputation for their generosity in helping those in need.

The FBF approach, however, requires that Salvationists don't just automatically give, but step back and say, "*Is there another way to be empowered or can we walk a journey to change your circumstances?*" (IHQ Interviewee). This requires a fairly radical change in the mind-set of Salvationists – "*what is required is a paradigm shift from serving to solving.*" (IHQ Interviewee). For many Salvationists, who are not developmentally trained, this generosity fulfils a personal '*need to be needed*' (IHQ Interviewee), and so a concerted effort will be required to change this mind-set.

The beneficiaries of this culture of giving are the communities who have come to depend on the giving of a Corps that has (in many cases) existed in the community for several decades. Where previously they could depend on handouts from the Army, they are now being asked to 'do for themselves', and mobilise their own resources. A natural aversion to this approach is to be expected where communities have become accustomed to benefitting from 'handouts'.

We've spoilt our communities because now we're asking them to contribute, which is hard for them, they're happy to stay with the old way. (Officer)

Outposts were started and handouts given, so the church grew. When the hand-outs stop, so does the outpost. That means that gospel meant nothing to them. (TC)

Evaluation Finding: In terms of project design, FBF is a developmental approach, which is contrary to the traditionally more charitable giving⁴⁰, practised by many Salvationists, and enjoyed by those communities benefitting from handouts.

⁴⁰ Charitable giving does have a place – but usually in emergency relief situations etc.

3.1.5 TSA Structure and Capacity

In this section we consider the project design in terms of TSA Structure and Capacity by looking at the following aspects:

- A. Structure of Commands and Projects at IHQ,
- B. Structures at Territorial Level,
- C. Mandate of the Corps
- D. Effect of Corps Officer Movement
- E. Financial Resources

A. STRUCTURE OF COMMANDS AND PROJECTS AT IHQ

The organogram below describes the structure of the Army at the highest level. The International Projects and Development Services section (IPDS) falls under the umbrella of IS Programmes & Resources department. The International Projects and Development Services section exists to serve local Salvation Army personnel in developing countries⁴¹. It offers support in a number of ways, including sourcing international funding for community development projects. The organogram depicts the lines of accountability, and it is evident that the Territories have no direct reporting lines to the Programmes & Resources department. This means that Zones (and therefore Territories) have no accountability to IPDS.

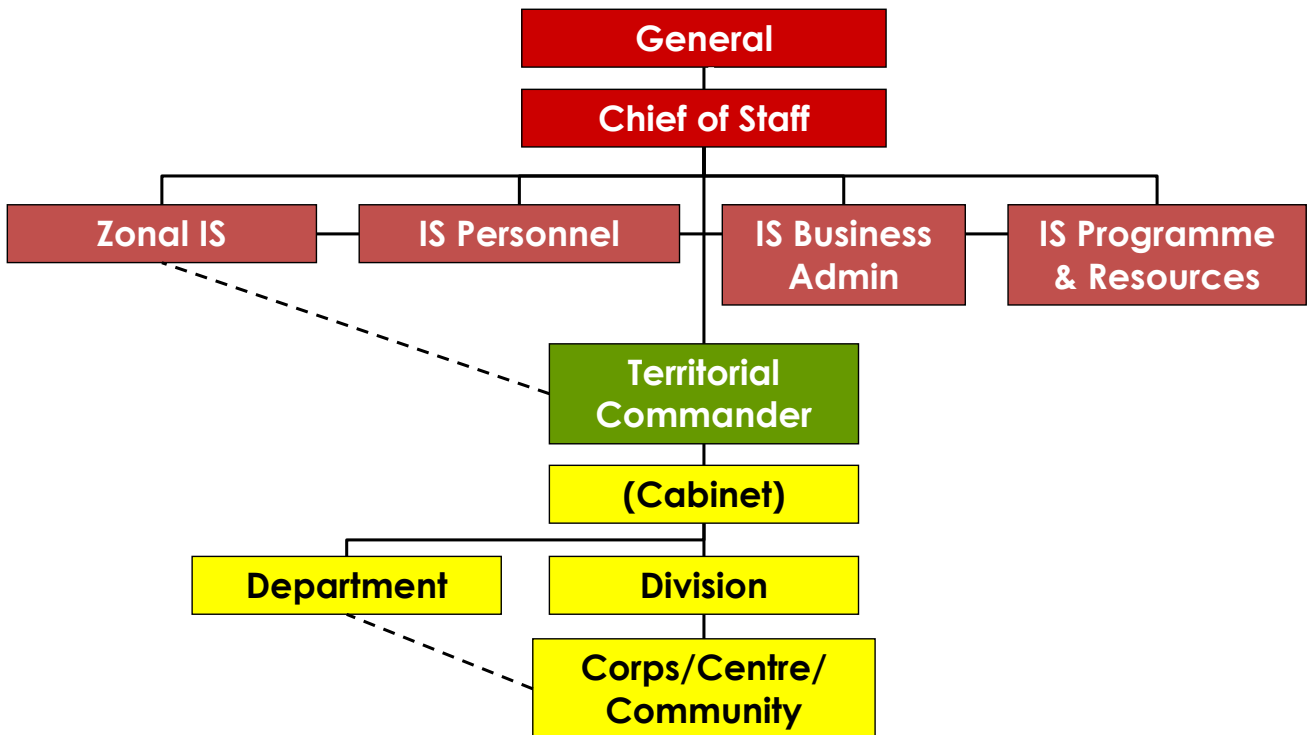


FIGURE 5: HIGH-LEVEL ORGANOGRAM

The difficulty of Programme and Resources department being effectively a ‘service on the side’ of a hierarchical command structure was explained to the evaluators as follows:

Projects [IPDS] can write to the zones, but you’re not a “boss”, so you need to sit down with the zones, you have to get their buy-in. So, it all depends on who talks to whom, as to whether it [a project] will get rolled out. (IHQ Interviewee)

When funding for any project is given (except for this FBF project that we were given direct responsibility for), the only “accountability” function we have is in requesting reports. IPDS

⁴¹ <http://www.salvationarmy.org/ihq/projaboutus>, accessed January 2016.

does not have the ability to ‘manage’ in a way others assume we do. If the territory chooses not to take our recommendations or send in reports on any other funds sent, IPDS do not have the authority to make this happen. Instead it would come from the Zone or Business Administration departments. (IHQ Interviewee)

The problem is compounded in the case of the FBF project, which in the truest sense of the word, is not really a ‘project’ at all, but rather a ‘process’, or ‘way of working’ – intended to be used by all people in The Army, in all areas of one’s work.

To roll out a ‘way of working’ Army-wide will require strong leadership all through the hierarchy. One of the territorial leaders suggested the following:

I’m not aware if the Army has carried the concept of FBF in all its territories – on the leadership level, I would expect that when the Army wants something to be very effective, then some of the leadership conferences, like the one in Singapore last year, where the General of the Salvation Army met all the leaders, from all the countries in the world. If the General gives specific attention to FBF concepts, then people get to know that the general is very serious, if he is very pleased with FBF work, then they will also carry it out. (CS)

Evaluation Finding: The project design does not take into account that FBF, as a way of working across the Army, would need to be driven and enforced by leadership via the hierarchical command-structure. Without this, a ‘way of working’ across the Army cannot be effectively rolled out through a supporting department like IPDS, with no direct authority over the implementing territories.

B. STRUCTURES AT TERRITORIAL LEVEL

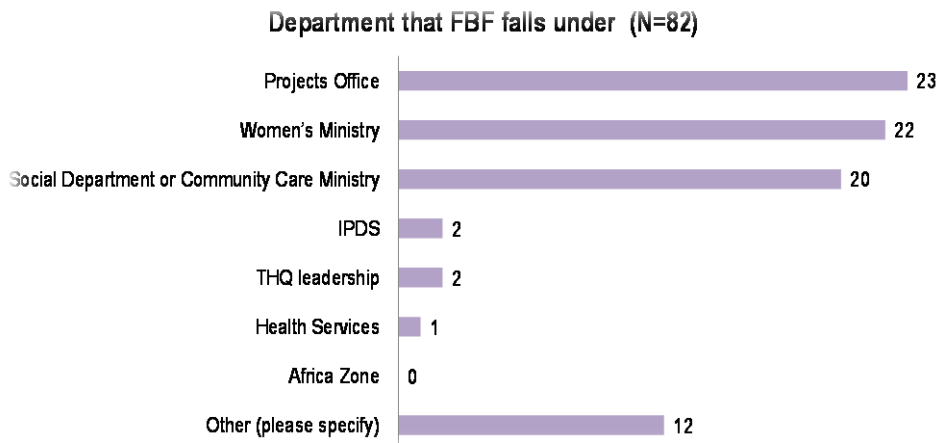
Whilst reviewing the documentation, it soon became apparent to the evaluation team that FBF was not uniformly rolled out across all territories. Territorial leadership and FBF Coordinators were thus asked to explain ‘where FBF fitted’ in their territory i.e. under which department FBF was positioned.

TABLE 6: ORGANISATION STRUCTURES BY TERRITORY

Dept where FBF ‘fits’	Nr Territories	Territory
All	1	Rwanda and Burundi Command
Community Care Ministry	1	Southern Africa
Projects	9	Angola, DRC, Kenya East, Liberia, Malawi, Mali, Mozambique, Tanzania, Zambia
Projects, Comm Dev	2	Congo-Brazzaville, Zimbabwe
Social Services & Womens	1	Nigeria
Womens	3	Ghana, Kenya West, Uganda
Total	17	

According to interviews with the leadership and FBF Coordinators, most of the territories (9) have FBF under the Projects Department, with another 2 mentioning both Projects and a Community Development Department, and then 3–4 territories positioning FBF under the Women’s Ministry Dept.

A similar question was asked of survey participants, and Projects Office, Women’s Ministry or Social Services Departments were selected by most of the respondents.



A major learning from one of the Field Trips (where FBF happened to fall under the Projects Department) was the realisation that some FBF initiatives happening in communities never come to the attention of the Projects/Programme Dept. During a group interview with Lieutenants, a number of stories emerged of how they were using FBF – these stories were not known to the Projects Officer, and so afterwards the Evaluator and Projects Officer discussed how it could be that he wasn't being told about these stories. After much discussion, a few conclusions were reached:

- ◆ The Project Officer clarified for the Evaluator that in TSA, the term 'project' is used quite specifically to denote 'initiatives' that have been entered into the CPMS system, which means that they are looking for / have received donor funding. The evaluation team had been using the term 'project' in the more general sense of the word, and this may have caused some confusion amongst Salvationists.
- ◆ Many FBF 'initiatives' facilitated in community, and mobilising local resources, may never reach the stage of requiring additional external resources, in which case, they will never be entered into CPMS (thereby becoming 'projects') and come to the notice of the Projects Officer – whose responsibility is to oversee 'projects' and ensure proper accountability for donor funding.
- ◆ This then lead the evaluator to question whether FBF (a 'way of working' and not a project) should be driven by the Project / Programmes Department at the territorial level.

This finding was confirmed in interviews with other Project Officers:

Here is an issue, that when the project lies within the Projects department (like community health) there is a strong follow up process in terms of reporting and M&E. But with the youth activities I am not sure, as that doesn't fall under me directly. They need to file reports but in terms of how they use FBF, I'm not sure how they are implemented. (Project Officer)

Ideally FBF projects are about mobilising local resources, so not relying on Project funding, so then there is no reason to report to, or be accountable to the local Projects Officer. (Project officer)

Evaluation finding: Similar to the previous finding, the project design does not take into account that FBF, as a way of working across the Army, would need to be driven and enforced by leadership via the hierarchical command–structure. Without this, a 'way of working' across the Army cannot be effectively rolled out in the territories by a supporting department like Projects, with no direct authority over the Corps.

C. ROLE OF CORPS

The capacity of the Army to engage with communities through its presence in community in the form of the Corps is an enormous benefit. The role of the Corps in community engagement, as well as its unique strengths, are eloquently described in Southern Africa's Strategic Plan:

Corps are the missional units of The Salvation Army, comprised of active Salvation Army soldiers, and located in communities around the Territory. Most often, these communities are home to the very marginalized members of society The Salvation Army is designed to reach. By definition, it stands to reason that, beyond social institutions and social programmes, the local corps has the most value to add in terms of authentic, effective, engagement with communities by The Salvation Army. Local corps have proximity to people in numbers far outweighing the user capacity of institutions, they have access to homes and families, they have the ability to be mobile, and they have a membership base that is potentially easy to mobilize.⁴²

A participant at the FBF conference also quoted John Gowan (former General) on the importance of the Corps: *"It's the people in the corps, at the 'coalface' where the real work is done, who are most important."*⁴³

This acknowledgement of the role of the Corps in reaching communities was reiterated in interviews:

We want our people [Corps] to be a catalyst in transforming communities, where they are; to bring people to the full fruition of the gospel (holistic view of person). The whole concept is to transform communities. (TC)

We exist within the community; we are not a separate entity outside the community. Officers are sent to the community, not the Corps, so our service to the community is paramount. (CS)

Every Corps should be able to go into the community using the SALT approach (Stimulate, Appreciate, Learn and Transform). In the Salvation Army we believe that we can't just preach the gospel without meeting the needs of the people in the community.... If the community doesn't feel the impact of the Salvation Army, we don't believe it is the Army. The community must feel the difference because the Corps is there. (OTC Staff)

A community should be better off as a result of having a Corps in their midst. (IHQ Interviewee)

Evaluation Finding: In terms of design, the FBF approach is particularly suited to being used by the local Corps, which are strongly positioned in communities to be the Army's missional units to communities.

D. FINANCIAL RESOURCES

One of the huge strengths of the Army is its capacity to mobilise financial resources mobilise for development work:

One of the strengths of the Army is that we will always have a fish – we have so much to give. (IHQ Interviewee)

We will always have donor offices where people (TSA) are in touch with their governments who are giving out foreign aid and we can access those pots. (IHQ Interviewee)

⁴² Southern Africa Strategic Plan (Volume 1).pdf

⁴³ <http://fitformission.salvationarmy.org.uk/general-john-gowans-we-are-here-save-souls-grow-saints-and-serve-suffering-humanity>

On the other hand, one of the challenges facing communities in Africa is that their needs often outweigh the resources they are able to mobilise locally e.g. a community may be able to build 3 classrooms using local resources, but their need is actually for 20 classrooms.

An approach like FBF encourages communities to “do for themselves”, to recognise their strengths and assets, to think of ways to be self-sustaining. This is in line with the Army’s 10 year plan to encourage self-sustainability for the African churches.

The dilemma for the Army is how to manage these two opposing realities – financial resources available for community development, and the desire to encourage self-sustainability within communities. This was captured in the 2012 Asia Pacific Evaluation Report:

FBF is placed at the crosshairs of an organisational debate between ‘charitable’ service delivery through programs and projects (which remains a driving focus of TSA’s operations) and the idea that this approach might be potentially harmful, creating dependency in communities.⁴⁴

When this is not managed well, the result is that communities receive ‘mixed messages’ – on the one hand they are being encouraged to run community projects themselves, and, on the other, the Army ‘throws money at them – funds that must be used for a specific purpose, and spent by a certain time’. In so doing, a very conflicted message is sent to communities.

Funding for community initiatives, particularly in the context of an FBF approach ‘muddies the waters’ and can “*damage the process of change through short-term, donor-driven interventions which encourage a dependency mind set.*”⁴⁵ The following suggestions from staff at IHQ should be considered:

*We need to educate those wonderful, generous people in the West – money isn’t the answer to everything – just because you can [do something using your money], doesn’t mean it’s right”.
(IHQ Interviewee)*

The weakness is that when we feel good by being good ourselves we think we are helping, but actually we fool ourselves. (IHQ Interviewee).

IPDS recognised the problems inherent in making funding available for communities through the territorial sub-grants, and for the final year of the project, encouraged the use of these funds for exchange visits, rather than for local responses.

Evaluation Finding: In terms of project design, the provision of funding for local community responses is inherently at odds with the FBF approach which encourages communities to ‘do for themselves’ and to mobilise local resources.

⁴⁴ FBF Final Report Asia Pacific Evaluation PD1897.pdf, p14.

⁴⁵ FBF Final Report Asia Pacific Evaluation PD1897.pdf, p14.

3.2 IMPLEMENTATION STRATEGY

Evaluation Q: Assess appropriateness of the project’s strategy and approach for the achievement of the project objectives.

The project’s **strategy and approach** referred to in this question, is the rollout or implementation approach / strategy.

The project **objectives** are listed in the log frame and mapped to the evaluation questions in the Evaluation Framework (see Annexure B).

In this section, the findings around the various rollout/implementation strategies used by the territories are assessed in terms of their appropriateness for achieving the two high-level goals of the project:

Development Goals: Communities within Africa are enabled to:

- ◆ work together to identify their own concerns and issues,
- ◆ recognise their own strengths,
- ◆ identify where they need help, and
- ◆ find their own solutions.

Project goals: TSA personnel at all levels are competent in using FBF in all situations,

- ◆ both within the church
- ◆ and in community

The project logframe was not very detailed in terms of prescribing how FBF was to be rolled out, other than to specify the presence of Facilitation Teams at Territorial and Divisional level, and the need for training. In a project with very extensive (wide-ranging goals), the absence of a clear implementation strategy is cause for concern. This has been recognised by IPDS:

We’ve only really seen success in sporadic projects/areas or individual departments in a given territory, possibly because we did not start with a clear strategy to deliver project objectives. Further, we are not good at recording and sharing our achievements. It has been difficult to measure the success of a project and why it has happened, so we don’t know how to continue what has been started. ⁴⁶

On the one hand we’re trying to achieve something specific, on the other hand we’re putting up with whatever comes our way. (IHQ Interviewee)

In the absence of a clear implementation strategy, the territories had to ‘do their own thing’ – this was confirmed by the initial review of project documentation, from which it was clear that territories had used a range of different implementation approaches. Using data collected from telephonic interviews, surveys, field trips and project reports, the evaluation team used inductive analysis techniques to try to identify a few common implementation approaches encapsulating what the territories had done. This is summarised in the table below, and each approach is described in the paragraphs that follow. The individual Territory Reports, contained in Annexure H, contain more detail about each territory’s implementation approach.

TABLE 7: IMPLEMENTATION STRATEGY BY TERRITORY

Territory	IMPLEMENTATION APPROACH					Comments
	"team of experts	ripple effect	Women's Ministry	train all officers	Other	
Angola Command				X		
Congo Brazzaville					X	Train at corps level e.g. 30 participants from 10 corps
DRC		X				
Ghana			X			
Kenya East	X	X				
Kenya West			X			IGA groups through Women’s Ministry
Liberia Command				X		
Malawi					X	Train at corps level e.g. over 300 corps facilitators from 30 corps were trained, that enabled FBF to reach out over 200 village communities across Malawi Territory.
Mali Region					X	No clear approach
Mozambique					X	No clear approach
Nigeria Territory				X		
Rwanda and Burundi Command				X		
Southern Africa Territory		X				
Tanzania Territory				X		
Uganda Territory	X			X		
Zambia Territory				X		
Zimbabwe Territory		X				
TOTALS	2	4	2	7	4	

3.2.1 “Team of experts” Approach

This approach very closely followed the way of working of the previous ART – when a community indicates they have a problem/need, the facilitation team is requested to facilitate a response, so that the community is ‘activated’ to own and run their particular project.

It would seem that Kenya East and Uganda started out following this approach (both subsequently adopted other approaches).

The major challenges experienced with this approach were as follows:

- Limited reach⁴⁷: can only work with few communities because of the distances between the facilitation team and the community. This also makes monitoring difficult, and it is expensive to follow up.
- ◆ Expensive: even community conversations are costly, as the team of experts needs to be brought in.

3.2.2 “Ripple effect” Strategy (also known as the Step Approach)

This approach relies on developing a few cases of best practice, or “centres of excellence”, to which interested Salvationists are then invited to see and learn. “*You’re hoping that their modelling entices others to say, ‘hey, that makes sense – I want to do that too, can I learn?’*”. These people are then supported until they reach a stage where they can, in turn, demonstrate to others. This approach could be said to have been used in the DRC, Kenya East, Southern Africa and Zimbabwe.

The major challenge associated with this approach is the following:

- ◆ A non-enforcing, invitational approach which relies on individuals “catching the vision”, and individual passion / commitment to learn and implement is only effective for optional activities/behaviour;
- ◆ This strategy would be least likely to ensure *Army-wide* rollout of an approach.

3.2.3 Women’s Ministry

Two territories (Ghana and Kenya West) made the decision to ‘house’ FBF within the existing structures of the Women’s Ministry.

The major disadvantage of this approach:

- ◆ Resulted in FBF being seen as relevant to only one department and “*we have struggled to extend its way of working further.*”⁴⁸

3.2.4 Train All Officers

This approach was based on the understanding that the “*Frontline is the corps officer – s/he carries the mission of Army into the community*”⁴⁹ (the mandate of the Corps was described in some detail in the previous section 3.1.1). Of all the approaches, this was most widely used (7 territories) – but given the Army’s mission into community and the mandate of the Corps, the evaluators are surprised that this approach has not been more widely implemented or encouraged.

Not all of the territories using this approach have succeeded in training all their officers yet, and some territories have elected to train local Corps members as well, understanding that work in the community is not only the responsibility of the Corps Officer, but of the Corps itself.

The major challenge with this approach is the following:

- ◆ Takes time/resources to train everyone;
- ◆ Vulnerable to the ‘moving of officers’ unless all officers have received training (see next section).

The approaches used by the remaining territories have not been possible to classify, due to lack of evidence.

⁴⁷ West and Central African IPDS Common Challenges (Feb 2015):

⁴⁸ 2015 Final Report CP0231 Africa regional FBF – Template.doc

⁴⁹ FBF Conference, 2015, Annexe – Minutes Day One.pdf

Evaluation Findings:

- The project did not have a clear, measurable implementation strategy that set out how the project goals were to be achieved.
- This resulted in territories choosing to implement the project in one of at least four different ways.

3.2.5 Effect of Corps Officer Movement

Given that at least 7 of the territories were using the “train all officers” approach, it was necessary to examine the effect of the Army’s policy to move Officers at regular intervals.

There are varying opinions on the effect of Corps Officer Movement on FBF, depending on who is consulted:

Local project leaders interviewed during field trips Corps mentioned specific problems they had with new officers not understanding developmental projects:

He doesn't understand the project. So comes in making promises to community, and reporting inaccurately to the TC, causing trouble for the health project (Project Manager)

Our project's vision is to 'reach the community without discrimination' so income generating opportunities are extended to anyone in the community. The new CO wants it to serve members of the Corps only. He also wants some of income generated to be given to the Corps (community Project leader, also confirmed by Projects Officer of another territory)

I have to orientate every new officer. I have to explain the FBF way - I feel like I am teaching the teacher - still waiting for one officer who will come to me and say, "this is the way" - they are not able to recognise, value a good project (community Project leader)

Territorial leaders were asked if they think the movement of officers affects the implementation of FBF. These are just a number of comments:

At corps level, if someone who has not been trained takes over [and] doesn't understand [FBF], he may not be able to cope with what is on the ground. There are places where we can't afford to put an untrained officer or DYO (where there are sensitive projects). There we have cooperation of leadership - they take the training of FBF into consideration when they make strategic appointments that demand a trained facilitator.

At corps level: An acceptable time should be given to people who have been trained - if you train, then move, he goes with skill to another place, but difficult where he has left. Need quite a reasonable time allowed before moving - 2-4 yrs. to enable enough time to see the impact & outcome.

Both leaders and **FBF coordinators** were asked to comment on whether they thought the implementation of FBF is affected by changes in Corps. The table below summarises their responses.

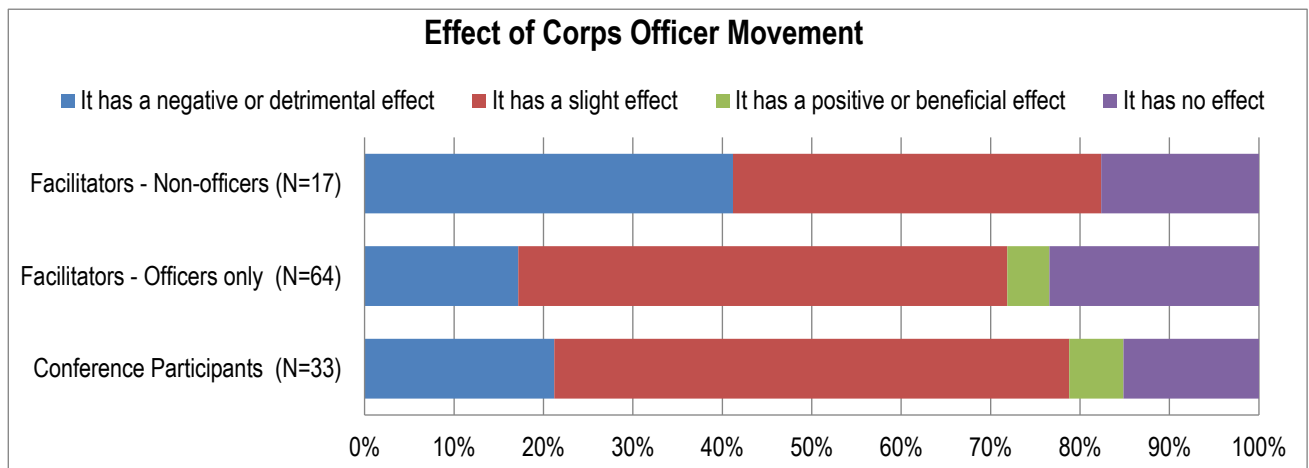
TABLE 8: EFFECT OF MOVEMENT OF CORPS LEADERS

	Is the implementation of FBF is affected by changes in Corps leadership?	
	Responses from Territorial Leaders (N=12)	Responses from FBF Coordinators (N=9)
Yes	58%	67%
No	42%	33%

Proportionately more coordinators see the effect on FBF implementation. Almost all of those who responded ‘Yes’, mentioned that the problem is not so much with the leaving of the old officer, but the arrival of a new officer who has not been trained in FBF.

Facilitators were asked a similar question, namely the Effect on community projects of moving / relocating the Corps Officer. The survey results were disaggregated by officers vs non-officers – 72% of officers vs 82% of non-officers believe that the effect of moving /relocating a Corps Officer has a negative detrimental effect or a slight effect.

This same question was posed to **participants at the FBF conference** in Nairobi. The responses of these three groups are compared in the chart below:



Over 70% of both facilitators surveyed and participants at the FBF conference acknowledge that the movement of Corps Officers has a slight or negative effect on FBF implementation.

Evaluation Finding: The majority of all groups consulted confirm that the movement of Corps Officers has a slight or negative effect on the implementation of FBF.

Given that the movement of Corps Officers has an effect on implementation; the evaluators wanted to find out how often the problem occurred. Anecdotally, evaluators heard comments such as the following:

We change people's positions a lot, I've had 4 bosses in 3.5 years. (Projects Officer)
In the last 1.5 yrs. I've had 2 TCs, 2 CSs. (Sec for Bus Admin)
I've had 10 COs since joining the Corps in 1990 i.e. 25 years (Soldier)

The evaluators themselves felt the effects of Corps Officer movement when visiting Corps both in Southern Africa in January 2015 and in Zambia, Uganda, Kenya East and Ghana in November 2015. On several field visits, the Corps was in the process of changing Corps Officers (in Zambia, 2 out of 3 Corps visited, in Kenya

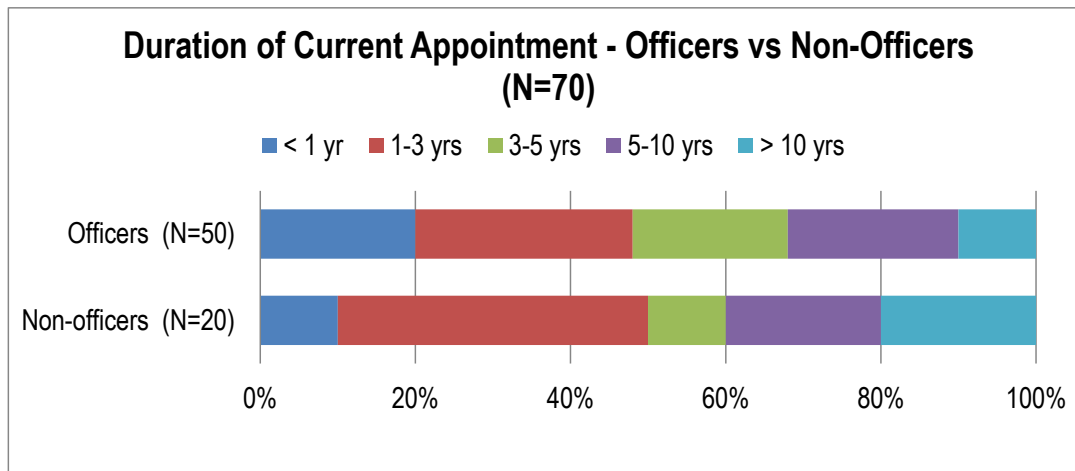
East 1 of 2 Corps visited). The evaluators were thus particularly keen to understand if the concern was more widely shared.

All those interviewed telephonically (territorial leaders and FBF coordinators/Project Officers) were asked how long they had been in their current appointment. The table below summarises the findings by appointment type, and shows that, with the exception of FBF Coordinators, interviewees had been in their current appointment for an average of less than 3 years. (The maximum for leaders was 4 years, and for FBF personnel was 5 years).

Table 9: duration of current appointment (Interviewees)

Appointment	Nr Interviewed	Avg Duration of Current Appointment (Yrs)
Territorial Commander	9	2.2
Chief Secretary	6	1.3
Territorial President of Women's Ministries	2	2.1
Other Leader	1	1.5
FBF Coordinator	8	3.2
Projects Officer	6	2.5
Other FBF position	4	2.7
Total Interviewed	36	

Survey respondents were also asked to select, by category, how long they had been in their current roles and the results are shown in the chart below, which shows that 49% of officers and 50% of non-officers were in their current appointment for less than 3 years.



Both survey and interview results indicate that most Officer appointments seem to be for a period of between 1 and 3 years. The evaluators question whether this is sufficient time to:

- ◆ Build deeper relationships;
- ◆ Facilitate responses in the community;
- ◆ See transformation in the community.
- ◆ Be accountable for decisions made;
- ◆ Minimise negative personal effects e.g. children’s schooling;
- ◆ Minimise costs of moving.

Evaluation finding: Given that the previous finding confirmed that Corps Officer movement does have an effect on implementation, then the finding that most Officer appointments seem to be for a relatively short period of between 1 and 3 years compounds the effect on implementation.

3.3 INSTITUTIONAL DEVELOPMENT:

3.3.1 Involvement of senior leadership

Evaluation Q: Is leadership getting involved?

This section examines the following topics:

- A. The extent to which senior leadership (leaders at territorial and divisional level) supports FBF activities within the territories;
- B. The expectations of leadership; and
- C. The extent to which leadership changes (at senior levels) affect the implementation of FBF.

A. LEADERSHIP SUPPORT OF FBF

Territorial leaders were asked how they currently provide support for FBF within their territories. Almost all the leaders provided insights into how they support FBF. The responses were analysed and categorised by response type and the following were mentioned more than once (from most mentioned to least mentioned):

- ◆ Provide encouragement
- ◆ Approve resources for FBF
- ◆ Show support of FBF

Below is a selection of responses to illustrate how leaders see themselves offering support:

Encourage people to use FBF, explain the need for it in the corps and in the community. Explain how helpful it is. (TC)

Provide support through having an open door policy and [the FBF coordinator] can come and ask for assistance when she experiences challenges. I provide support openly and will encourage cooperation with [the FBF coordinator] on a number of different aspects. (TC)

I give the people under me opportunity to perform. At seminars, I will attend either the opening or closing, to give my support, show it's important. (TC)

Resources need to be allocated to FBF. People need to be briefed about FBF and receive more guidance on how to practically implement FBF – more time to practice and to use tools. (TC)

From the perspective of the FBF Coordinators / Project Officers interviewed, the majority (14 out of 18) reported that they do indeed feel supported and encouraged with regards to FBF within their territories. The responses were analysed thematically, and the support given can be grouped as follows (ordered by most frequently to least frequently mentioned):

- ◆ Approve resources
- ◆ Provide encouragement
- ◆ Allow access to leaders
- ◆ Support training

Below follows a selection of these responses to illustrate how Coordinators feel supported:

The leaders have allowed us to meet their executives so we could tell them about the FBF. They gave us names of people to work with so we could design a team that could monitor what the FBF is bringing in the territory. (FBF coordinator)

Leadership don't hesitate to approve FBF activities. Leadership assure people, pave the way for the FBF team, if we need to collect information. (FBF coordinator)

Yes, the leadership we have at the moment buy-in to it well and understand the philosophy. They are involved in strategic planning. They have quite a wealth of experience. (FBF coordinator)

From the above types of support it can be seen there is overlap between what support the leaders say they provide and the support that FBF coordinators say they receive from leadership.

Three of the 18 FBF coordinators were divided in their response to this question, indicating both a 'yes' and a 'no', citing the following explanations:

They know what is going on and they do not interfere. Whether they understand FBF and push it, I don't know. They don't obstruct it but I'm not sure if they promote it. Probably somewhere in the middle. They need an understanding of what activities can be carried out... a better understanding would help in terms of being more effective. (FBF coordinator)

They are supportive but [we] need to continue emphasising the importance of FBF. (FBF coordinator)

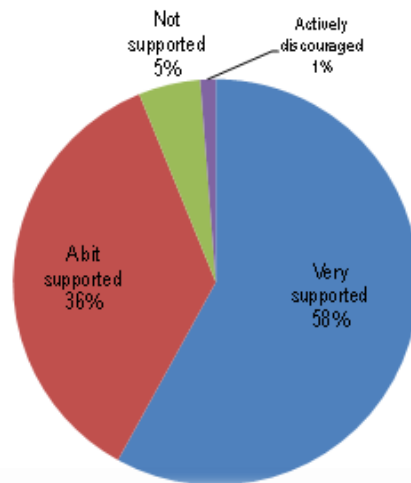
Depends on leader - many support in principle, but not in own practise. (FBF coordinator)

These responses hint at a form of 'passive support' - where leaders 'allow things to happen without being actively involved' i.e. they don't obstruct, but at the same time, don't really promote the approach.

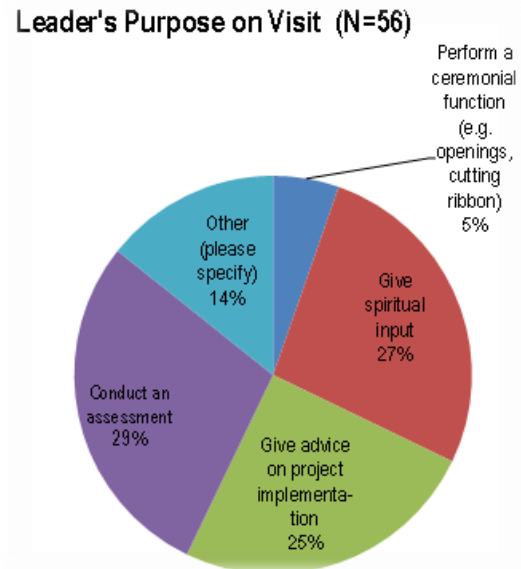
One FBF coordinator reported having not received any support or encouragement related to FBF activities from leadership in his/her territory. There was no explanation provided.

From the perspective of facilitators, feedback from the survey shows that 94% of respondents reported receiving support (58% indicating they feel 'very supported' and 36% 'a bit supported') from their leadership for FBF activities.

Leadership Support (N=81)



69% of facilitators indicated that they have been accompanied on a community visit by one of their leaders. The leader's purpose on these visits is spread fairly evenly across giving spiritual input, advice on project implementation and conducting assessments. As respondents could only select one option – the 'main' purpose, some respondents used the 'Other' option to specify that the leader's purpose was a combination of the options given. There were also 3 respondents who mentioned Monitoring and Evaluation as the leader's purpose.



Lastly, leadership were asked to provide an example of any successes of engaging with communities in their territory, through FBF. Of the 14 leadership representatives who were asked this question, only half (7) could give an example from their own territory.

Evaluation Finding: Senior leaders are seen to be supporting FBF. The main types of support provided range from active support (i.e. providing encouragement, approving funding etc.) to more passive (i.e. not using it themselves but not discouraging it).

B. EXPECTATIONS OF LEADERSHIP

In all the leaders' responses about providing support, what is noticeably absent is that senior leaders fail to see that the most powerful way they could support FBF in their territory is by actively using it themselves.

At the FBF conference, the evaluator posed the question: To implement a 'way of working' in The Army, who needs to 'model' it?

The discussion groups overwhelmingly agreed it needs to be modelled by leaders⁵⁰:

Needs to start at the top because without leadership we can't do anything. (FBF Conference participant)

We are taught to respect leaders and elders so it is good to start from them. (FBF Conference participant)

Additional related comments from leadership and FBF coordinators are as follows:

If we don't model at the top, at IHQ, if we don't build healthy relationships, be participatory in decision-making, then we are being hypocritical (IHQ interviewee)

If Army is going to take it forward, highest leadership must use it, else people think it's for one person – for the coordinator, it's not for me, it's not for everybody. (CS)

In an ideal world we would be using FBF in our board meetings, but that is not happening. There is no resistance but it's not being implemented on that level. (PO)

⁵⁰ FBF Conference 2015, Annexe – Minutes Day One.pdf, p5

The modelling of FBF at senior leadership level would require that leadership embrace and practise the principles, process and tools of FBF where appropriate within the Army. Examples include practising participatory approaches in decision-making – involving others, asking questions, listening, facilitating brainstorming sessions, running regular review and assessment sessions to get feedback from stakeholders etc.

Evaluation Finding: There is an expectation for senior leaders to model the behaviours they expect to see in others.

C. EFFECT OF CHANGES IN SENIOR LEADERSHIP

(This section may be compared with para 3.2.5 Effect of Changes in Corps Leadership.)

Both leaders and coordinators were asked to comment on whether they thought the implementation of FBF is affected by changes in leadership at a senior (i.e. territorial or divisional leadership) level. The table below summarises their responses.

TABLE 10: RESPONSES TO WHETHER FBF IMPLEMENTATION IS AFFECTED BY SENIOR LEADERSHIP CHANGES

	Is the implementation of FBF is affected by changes in leadership - at senior level (i.e. territorial or divisional leadership)?	
	Responses from Territorial Leaders (N=15)	Responses from FBF Coordinators (N=15)
Yes	60%	53%
No	40%	33%
Yes and No		13%

A selection of these responses focus on the importance of the leader’s understanding and grasp of FBF:

FBF is linked to leadership's understanding of FBF. Leadership will encourage FBF if they understand it. (CS)

Leadership's awareness of FBF and whether they see the value of it – if they don't see its value, they will not emphasise it. This is also purely based on the leader's management style – FBF is different at management level and leadership has very little to do with FBF at community level. (TC)

It depends on what the understanding of FBF is and when there is a good understanding of FBF, it is a benefit. Leaders come with priorities or their gifts and other areas can suffer as a result of this and this could be for the good or bad. (TC)

Those who indicated that the implementation of FBF is not affected by changes at a senior level, focused on the importance of the territories’ strategic plans and other policies as guiding documents for new leadership joining the territory:

In our policy, you have to leave a brief for the new person coming in. So you will find all the details there about FBF. (TC)

Strategic plan helps us– got plan to follow, doesn't matter who follows who, the plan must be followed. (TC)

Evaluation Finding: There is an effect on FBF implementation when senior leadership changes, and FBF is not understood by the new appointee.

3.3.2 Territorial Strategies

Evaluation Questions:

- Have strategies been developed that include FBF as a central component for the work and mission of TSA?
- Is a territorial strategy being implemented – actively used and regularly reviewed?

This section examines the following components:

- A. Whether territories have strategic plans in place, or they are in the process of doing so
- B. Whether the strategic planning process employed any elements of FBF
- C. Whether the strategic plans include a community development and FBF component
- D. Whether the strategic plans are used and reviewed

A. STRATEGIC PLANS IN PLACE, OR ARE THEY IN THE PROCESS OF DOING SO?

Territorial leaders and the persons responsible for FBF were asked if their territory had a strategic plan, and if so, to submit this to the evaluation team – the findings are summarised in the table below:

TABLE 11: STATUS OF TERRITORIAL STRATEGIC PLANS

Strategic Plan Status	Nr Territories	Territory
Yes, seen	8	Kenya West, Liberia, Nigeria, Rwanda & Burundi, Southern Africa, Uganda, Zambia, Zimbabwe
Yes, unseen	3	DRC (in French, so not analysed), Kenya East (late submission, so not analysed), Mali
In progress	5	Angola, Congo Brazzaville, Ghana, Malawi, Mozambique
None	1	Tanzania
Total	17	

Evaluation Finding: Almost all of the territories have, or are currently working on, a strategic plan.

B. DID THE STRATEGIC PLANNING PROCESS EMPLOY ANY ELEMENTS OF FBF?

Leadership and FBF coordinators were asked whether, during the strategic planning process followed for the territory, any FBF practices were used. 8 leaders and 10 FBF coordinators confirmed that elements of FBF had been incorporated in this process. When one matches up these responses per territory, only two territories (Malawi and Rwanda/Burundi) have a leader and FBF coordinator both confirming that this was the case.

A selection of responses from those who indicated that FBF had been used during the strategic planning process follows below. A few comments make reference to wider participation, but not necessarily much FBF beyond that:

We want something that will be supported by the people, not only coming from THQ. I want something that will stay, whether the leader is gone or not. (Leadership)

Yes, we got views from people in the community. (Leadership)

Yes, brainstorming, exploring questions, assessments, nearly all of them were used (FBF coordinator)

The strategic plan has goals that were drafted in consultation with communities, local government and soldiers (FBF coordinator)

Not systematic in following FBF, it was not used to its maximum. However, there was wide consultation & participation from all departments, stakeholders. (PO)

Southern Africa is the exception in this project, in that all their budget has been spent on the use of a facilitation team approach to offer on-site technical support to Divisions as they implement the Territorial Strategic Plan, and to support the process of 'synthesizing and reviewing' progress against the Strategic Plan. (See Southern Africa's Territory Report in Annexure H).

Those territories still in the process of finalising their strategic plans explained their use of FBF in the process thus far:

This is a new way of working, inclusive, owned by everyone. Through this process we looked at the mission priority and were asked to do a SWOT analysis. And in doing that they identify local issues relevant to their work and ministry. Not us sitting up here determining this, but they are on the ground doing this, building on our strengths, minimising threats and weaknesses etc. Taken a long time, it comes down to managing budget, people, resources. (Leadership)

If we intend using FBF to support the strategic plan, you need to bring people together. Using FBF to facilitate that process. Need to empower the leadership. Who is contributing into the growth of the Army? The idea of FBF is not sitting on top, it's about taking it from the bottom. I believe FBF has helped really well, getting people's input into the Strat plan. (FBF coordinator)

They experience problems with communications and transport. So we are getting a team together (with funding) where we have now written a simple document that has the vision and mission, strategic goals etc. (in Portuguese) that each officer will get a copy, to review, comment and to send back to us. So this is a way of ensuring that each corps has contributed to it. (Leadership)

FBF underpins the strategy. We introduced the Strategic plan using FBF by using the cycle because it is the way of working. Whether it is a standalone issue in the plan, I don't think so. It underpins it. We are not using it as a strategic issue, so rather than it being part of the Strategic plan, it underpins it.

What is of significance here is the notion of FBF being a way of working and that territories who are explicitly using FBF in developing their strategic plans show, in some way, how they are internalising FBF.

Evaluation Finding:

- Several territories have used a participatory approach in the development of their strategic plans (they have consulted widely), but only a few seem to have used any other FBF tools/processes.
- Territories reporting that they have used FBF in their strategic planning processes have gone some way to internalising the use of FBF in their context.

C. DO THE STRATEGIC PLANS INCLUDE A COMMUNITY DEVELOPMENT AND FBF COMPONENT?

The available seven⁵¹ strategic plans were examined to determine whether they encompass a community development component and whether FBF features at all in the articulation of the territory’s plan moving forward (see the table below).

TABLE 12: PRESENCE OF COMMUNITY DEVELOPMENT AND FBF ELEMENTS IN THE STRATEGIC PLAN

	Component in Strat Plan	
	Comm Dev	FBF
Kenya West	Vague	Vague
Liberia	Clear	Vague
Nigeria	Vague	None
Rwanda & Burundi	Clear	Clear
Uganda	Clear	Vague
Zambia	Vague	None
Zimbabwe	Vague	None

In many cases, the community development component and/or activities identified in the strategic plans are presented in isolation of clear operational implementation and a link to FBF as a ‘way of operationalising’ is not explicit.

Two examples showing some alignment between the two are as follows:

- Uganda has a strategic plan in place for 2014–2016. The plan identifies ‘assisting the needy’ as one of 9 core focus areas, with the related objective stated as “extend and deepen Corps involvement with communities”. This is where the territory has positioned FBF, stating that it should “*be strengthened and used as a way of working in the Territory. FBF Coordinators desk to be established at THQ – Continue the training of Territorial facilitation team and use them*”.
- Rwanda and Burundi territory aligns the two in their strategic plan, where “meeting Community needs and maintaining good relations with society” is identified as one of its four key strategic objectives for 2014–2018. It goes on to state two overarching sets of activities it believes will enable the territory to meet the communities’ needs, namely, “increasing knowledge and developing greater understanding for community responsibility in the corps” and “community development projects and emergency service capability projects”. For the first activity, FBF is listed as a way to provide a service to the community, and for the second, FBF is described as a way of identifying and encouraging good ideas within the corps.

In instances where the strategic plans made some references to the usage of FBF, it was not articulated how FBF will contribute towards the achievement of the stated goal/s, and how sufficient evidence for this will be collected.

Evaluation Finding: Very few Strategic Plans have a clear focus on Community Engagement, and even fewer refer to FBF as the method to be used for Community Engagement. Certainly none describe “FBF as a central component for the work and mission of TSA”.

D. ARE THE STRATEGIC PLANS USED AND REVIEWED?

Territorial leaders were asked if community development in their territory had been implemented as per their strategy. Of those that had a Strategic Plan, not all had a particular focus on Community Development, and of the few that did, most answers were very vague. This suggests that Strategic Plans are not regularly used or

⁵¹ The evaluators have access to Volume 1 of the Southern African territory’s strategic plan, which does not detail the operational and measurement plan for the territory.

reviewed.

A few examples from the telephonic engagements with leadership and FBF coordinators, where mention is made of how they had been reviewing and revising their strategic plans (and annual action plans), is presented below:

[We use a] participatory approach, [where we] reflect and evaluate every 6 months, using the whole cycle to analyse, find solutions, measure. We are all able to discuss openly what's going well, what's not [and how it is affecting the TSA]. (FBF coordinator)

We are working on a 3 year plan – including evangelical and community development components. [We] set up a committee and consulted various leaders (in towns, in rural areas), reviewing past strategic plans. Include many things which were not achieved in the past. (TC)

We also have an Action Plan – FBF engaging with Leadership and review what has been done (TC)

The Annual Plan contains the strategic aspects that are revised annually. [We] break it down into smaller parts and implement incrementally, then annually review the indicators and plan for the next year. (TC)

As mentioned in the previous section, Southern Africa is the exception – they have a very formal ‘Synthesis and Review’ process, where a wide variety of people from across the territory participate in 6-monthly workshops to review progress against the Strategic Plan. They have very comprehensive analyses of actual performance against plan (an example of which is included in their Territory Report in Annexure H)

Evaluation Finding: Very few territories show evidence of regularly monitoring progress against their Strategic Plans.

3.3.3 Ownership of FBF as a way of working

Evaluation Q: Has the territory taken ownership of FBF as a way of working?

The evaluators suggest that ‘ownership of FBF as a way of working’ would be indicated by the following:

- A. Active involvement of leaders – modelling FBF values and behaviours;
- B. A clear focus on community engagement through FBF in Strategic Plans;
- C. Success stories of FBF usage within the Army

A. ACTIVE INVOLVEMENT OF LEADERS

This question was explored in para 3.3.1 **Involvement of Senior Leadership**. The evaluation finding in this regard is that leadership involvement is mostly a limited support of FBF activities, rather than active modelling of FBF themselves.

B. STRATEGIC PLANS REFLECT COMMUNITY ENGAGEMENT AS A FOCUS

This question was explored in para 3.3.2 **Territorial Strategies**. The evaluation finding in this regard is that very few Strategic Plans have a clear focus on Community Engagement, and even fewer refer to FBF as the method to be used for Community Engagement.

C. USAGE OF FBF WITHIN THE ARMY

Only three of the five case studies submitted as examples of usage of FBF within the Army were accepted (the other 2 were actually examples of FBF usage in community) describing successful usage of FBF within the Army (to read full case studies, see Annexure G). This is a negligible number of examples so any attempt at extracting generalisations would not be credible. The table below lists the case studies, their territory and a short description:

TABLE 13: CASE STUDIES OF FBF USAGE WITHIN ARMY

Territory	Town/Corps	Short Description
Malawi	Ntcheu Corps	Building of Hall & DHQ Office
Nigeria Territory	Kano Corps	Corps invested in young businessmen, businesses grew, so tithes increased
Zambia	Libala Temple, Lusaka South East Division	Development of Strategic Plan for Corps

Where FBF has been used successfully within the Army, the benefits are very encouraging (for more discussion on results see para 3.5.3 **Impact of the project on TSA in communities**) :

Decision making in the corps is much more consultative and there is a visible willingness by members to participate in determining direction for the corps ministry. Corps members are much more engaged in corps happenings. (ZAM3)

Now that they are using FBF, there is great change and improvement. The people believe in themselves and see that with God everything is possible. They are now looking around themselves and see a lot of potential in human or skills, finances, materials and time to bring change they need. They are now encouraging coming together and discuss issues to identify needs at the corps and explore reasons and what could be done to solve them. Together, they are able to decide and plan, mobilize resources and act faithfully until the task is completed –

just like Nehemiah in building the walls of Jerusalem. And when they need more resources, either for CPMS projects or MS projects, they now seek external funding as a project. That becomes a corps based and owned project that is sustainable. This is done in light of faith. This is a change from previous approach before FBF when all were completely expected from THQ and nobody owned it and projects of such approach were not sustained. (MALW5)

Evaluation Finding:

FBF cannot be said to be owned as a 'way of working' across territories in Africa as:

- **leaders are not actively involved in modelling FBF;**
- **Community Engagement and FBF are not incorporated in all Territorial Strategic Plans; and**
- **there are very few success stories of FBF usage within the Army.**

3.3.4 FBF Resources

Evaluation Q: Are FBF resources, tools and guidelines easily accessible for coordinators, and others?

This section examines the following topics:

- A. Accessibility of FBF resources;
- B. Usefulness of FBF resources;

A. ACCESSIBILITY

Notwithstanding the limitations to internet access experienced in some parts of Africa, making resources available online is probably still the most effective option.

The following FBF resources are available on the Salvation Army website⁵²:

- ◆ FBF booklet (in pdf format and available in English, French, Swahili and several other languages);
- ◆ Tools & Case Studies (however these are merely online extracts from the FBF booklet).

The evaluators received and reviewed a number of tool sheets that had been produced by IHQ-Projects – these are helpful resources that do not appear to be available online.

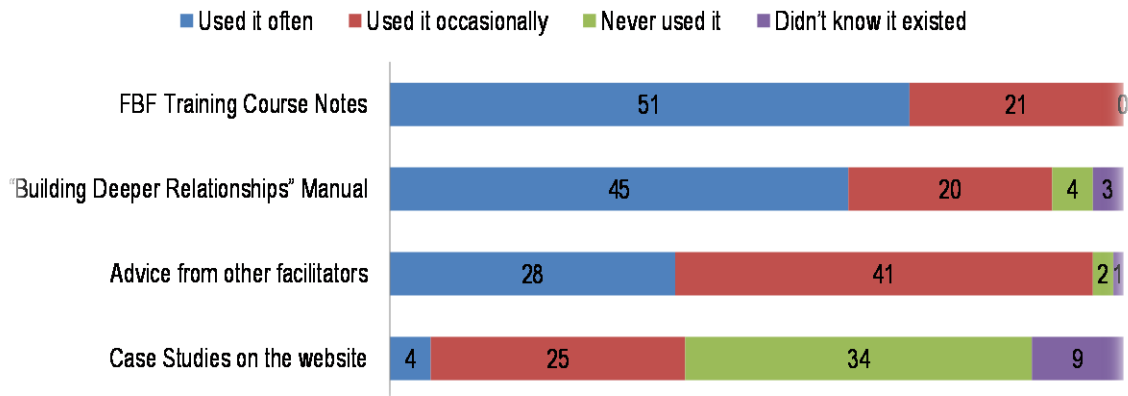
One territory mentioned that they do not always have access to flipcharts and pens/markers for their training.

B. USEFULNESS

Respondents were asked to rate the usefulness of the available FBF resources via the survey. The figure below presents a summary of their responses.

⁵² http://web.salvationarmy.org/ihq/www_ihq_fbf2.nsf/, accessed January 2016.

Usefulness of FBF Resources (N=72)

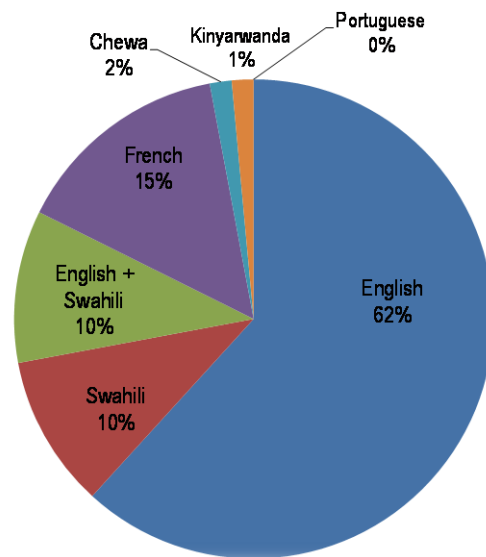


The two resources that were cited as being used the most were the FBF training course notes and the BDR manual. The 3 respondents who “didn’t know it [BDR Manual] existed” answered consistently as they had received training, but did not have their own manual. The responses to the question about the Case Studies on the website are somewhat questionable as the only ‘case studies’ available are just extracts from the BDR manual.

The Building Deeper Relationships booklet is currently translated into French, Portuguese, Swahili and two other local languages (some of these translations are text only i.e. not graphical booklet form). According to the survey, 86% of those trained have their own manual. The language of this manual is illustrated in the pie chart.

However, 10 of the 17 FBF coordinators stated that they do not have the BDR available in their local languages. When asked which language they would like to have their manual in, 8 respondents from Uganda requested Luganda, 3 respondents from Zambia requested Tonga and Bemba, and 3 respondents from DRC requested Lingala. There were some individual requests but as there was only 1 request for each, they are not highlighted.

Language of own FBF Booklet (N=68)



When asked whether they had created any specific local FBF material, one of the FBF coordinators reported as follows:

Not specifically for FBF – but we have used FBF in other materials. For one of our health programmes, we devised a manual and in there is a chapter on FBF. In this way, FBF is embedded in other material – because it is a way of working so it is easier to apply it to the situation you find yourself in. We have used the general material for training and then adapted it (FBF coordinator)

The Building Deeper Relationships booklet is really the only resource available to train FBF, with the exception of Southern Africa and Zambia who have created their own training manuals (Zambian manual requested by not seen). However, the BDR booklet is a serves as a description of Faith Based Facilitation, rather than a manual for training. It should rather be referred to as a booklet than a manual. Moreover, there are no Trainer resources such as: learning objectives, daily outline for training, training exercises etc. IPDS provided the evaluators with a copy of Tearfund's Umoja training manual – Umoja is Tearfund's programme for mobilising communities through the church. Apparently they (Tearfund) came to a TSA facilitation conference about 10 or more years ago, developed a very similar approach to FBF, and have produced an excellent training resource, the use of which should be explored by TSA.

Evaluation Findings:

- There is a booklet describing FBF (the BDR booklet), but no training manual for FBF;
- The BDR booklet has been translated into several major languages, but very few local languages;
- The only FBF resources available on the TSA website are online versions of the BDR booklet;

3.4 TRAINING / CAPACITY BUILDING:

In order to achieve the Development Goal: for TSA personnel at all levels to be competent in using FBF in all situations, both within the church and in community, the activities around training/capacity building were crucial. The following evaluation question asks:

Evaluation Q: Have TSA officers and staff received necessary and appropriate training and follow up?

In order to answer this question it is necessary to understand 'who' (and how many) were trained, and whether the training was appropriate (could people apply what they had learnt?).

3.4.1 Who was trained?

A review of the training records kept by ADO/IPDS was used as a starting point – according to these records 2175 individuals had been trained. On closer analysis, it became clear that these records were incomplete, as these numbers indicated that some territories had done no training, whilst narrative reports indicated that they had. On further analysis of territory reports, it would appear that the ADO/IPDS data was a mixture of proposed vs actual trainings, or verbal reports from territories. The evaluators therefore requested that each territory submit a list of names of the people that had been trained in FBF in their territory since 2011. Unfortunately only 7 territories could produce complete lists of people trained. It is a serious concern that in a project where the emphasis was on capacity building that so few territories had kept accurate records, and that the management of the project had allowed this to continue.

TABLE 14: NUMBERS TRAINED PER TERRITORY

Name of Territory	TRAINING	
	Total Nr Trained as per ADO/IPDS Training report	Total Nr Trained as per Territory's own lists submitted 2015
Angola	15	34
Congo Brazzaville	210	no list submitted
DRC	43	incomplete list
Ghana	178	no list submitted
Kenya East	101	69
Kenya West	19	no list submitted
Liberia	40	56
Malawi	859	incomplete list
Mali	20	no list submitted
Mozambique	0	no list submitted
Nigeria	0	no list submitted
Rwanda & Burundi	47	50
Southern Africa	0	n/a
Tanzania	44	147
Uganda	146	no list submitted
Zambia	271	257
Zimbabwe	182	136
	2175	749

Evaluation Findings:

- Only 7 territories have accurate records of people trained.
- ADO/IPDS did not hold territories accountable to keep accurate records of people trained in FBF.

In the absence of detailed lists, questions were designed in order to understand ‘who’ was targeted for training. According to the survey responses, 86% of those who had received training stated that they had trained others (these were ‘good facilitators’ who could be expected to have been involved in training in their territory).

Most survey respondents (55 out of 66) indicated that the people they trained were Corps and Community members. Those that selected “Other” as one of their options specified that these were variously school children and teachers, cadets at OTC, and THQ staff.



FIGURE 6: PEOPLE TRAINED BY SURVEY RESPONDENTS

These responses from survey participants were analysed and compared with the responses from interviews with FBF coordinators. The responses per territory did not always exactly correlate, but all territories trained a combination of leadership, officers, cadets, corps, and some community members (for details see Annexure K Territory Comparison).

A. TRAINING FOR TERRITORIAL LEADERSHIP

According to the 18 leaders interviewed, only 8 had received ‘formal’ FBF training. Of the remaining 10, 7 had received no FBF training at all, and 3 had received ‘informal’ training (for example, a 2hr FBF slot at a general conference, reading the BDR manual on their own initiative). Although only 1 leader was interviewed per territory (except for Zambia where 2 were interviewed), less than half of these leaders had received FBF training, which is probably a reasonable indicator of the level of training at cabinet level.

Leaders were asked if they felt that separate FBF training for leaders would be helpful – 13 leaders replied in the affirmative, and most gave similar reasons to these quoted below:

Leadership needs to understand FBF otherwise they will not monitor implementation or push implementation. Then from there, they will motivate people to use FBF. (CS)

Senior leadership training is important – if we train juniors only, it is difficult to implement if leaders do not understand what we want them to implement. With leaders, there is this mentality – if they don't understand it, they won't value it. If leaders are well-trained, and have an understanding of the concepts, they will give their full support to those implementing. (CS)

Some leaders gave practical suggestions for how this could be implemented:

Need less than 1 day of training for leaders specifically – leaders can't afford 3 days. Don't need 'elite' few at workshops at expensive lodge – can spend half day in the boardroom. (CS)

This needs to be brought to the Zonal conferences and leadership conferences. (TC)

Suggest use 1.5 hrs at Zonal Conference or COAL conference to tell leaders. (TC)

Evaluation Findings:

- More than 50% of territorial leaders interviewed have NOT received FBF training.
- There is no ‘condensed’ version of FBF training available which is appropriate for staff at leadership level.

B. TRAINING FOR OFFICERS

I suggest that all officers and local officers should be trained so that our work in the corps will move on smoothly and both our corps projects and community projects will not suffer any negative effect. (Survey respondent, CO)

Given that the approach used by 7 of the territories was that of 'train all officers', , territories were asked to indicate on the list of names of people trained which of the trainees were officers in order to determine the percentage of officers that had been trained per territory. Sadly, this information could only be calculated for 7 territories. 5 of these 7 territories, are those that can be said to be using the 'train all officers' approach, and so it is pleasing to note that these territories have trained at least 40% of their officers, with both Rwanda and Burundi Command, and Zambia having trained over 90% of their officers.

TABLE 15: % OFFICERS TRAINED

Name of Territory	OFFICERS TRAINED			Impl Approach
	Nr officers (as per Yearbook stats)	Nr Officers trained as per Territory's own lists submitted	% Officers trained	
Angola	44	22	50.0%	Train all officers
Congo Brazzaville	295	?	?	Other
DRC	367	?	?	Ripple effect
Ghana	212	?	?	Women's Ministry, Other
Kenya East	526	47	8.9%	Team of experts, Ripple effect
Kenya West	541	?	?	Women's Ministry
Liberia	57	23	40.4%	Train all officers
Malawi	101	?	?	Other
Mali	6	0	0.0%	Other
Mozambique	63	0	0.0%	Other
Nigeria	321	?	?	Train all officers
Rwanda & Burundi	29	28	96.6%	Train all officers
Southern Africa	160	n/a	?	Ripple effect
Tanzania	146	79	54.1%	Train all officers
Uganda	96	?	?	Team of experts, Train all officers
Zambia	226	207	91.6%	Train all officers
Zimbabwe	534	70	13.1%	Ripple effect
	3724	476		

Evaluation Finding: Due to lack of training data, it is not possible to determine the FBF training coverage of officers in all territories.

C. TRAINING FOR CADETS

According to TSA Yearbook Stats, 14 of the 17 territories in Africa have an Officer Training College (OTC). Territorial leaders were asked if FBF was taught at their OTC and 9 territories confirmed this to be so. FBF is not part of the formal curriculum, but is usually offered as a seminar for the cadets, presented by the FBF Coordinator or Project Officer, or other members of the TFT.

FBF is not a part of the formal curriculum yet. We use the BDR manual but have not been too serious about it. We depend on THQ for the FBF training – they present the session but there is no follow up. (Training Principal)

We teach FBF, [but not officially]. So currently, the cadets have only attended the seminar presented by the THQ and were given the manual. We ask staff to pick some important points of FBF that will be useful to bring in, like some of the tools. (Training Principal)

We teach them how to lead meetings. They are taken into the field to demonstrate what they have learnt, they preach, lead, give testimonies. See whether they can put into practice. They are observed and provided with feedback. Sometimes we have guest lectures for topics like evangelism training; FBF; Islamic religion; medical and social services; and others. (Training Principal)

Given that FBF was mostly being offered as an ‘add-on’ seminar, and in light of the Army’s vision for communities, the evaluators were interested to find out what kind of input cadets were receiving to prepare them for their role in the community.

50% of our mission requires meeting human needs and cadets need to be prepared for this. (TC)

Before cadets leave the OTC, they are prepared psychologically, that going into the field is not easy. Facing lots of challenges, because the burden of the people will become your burden. They are coached how to get into the community, befriend the unfriendly, love the unloveables and care for those who have no one caring for them. There the community leaders who sometimes tell officers the problems that are confronting them as a community – they are of help to the officer, when trying to find ways to help the community. So applying the FBF is not only about what the people are saying, it’s about observing, to see needs around the community themselves – so we train them to be observant. So when they know they are going to a community that has lots of challenges, they are not overwhelmed. You are posted to the community, not only to the corps. TSA officers are like chiefs in the community – our doors are always open. One of the cadets said, ‘there is no ordained minister in this community, so I’m the chief here’. (Training principal)

If they understand the content well, they can use the tools in all their subjects. IT will help them in applying in the modern environment. All the officers are trained to serve in the community, so if you don’t have a tool you can use in the community, what will you achieve? The community will come to you when they see you mapping or self-assessment, or prioritising, then you can apply it. You may be able to achieve your mission statement then (OTC staff)

In a number of group interviews with officers, cadets, and/or OTC staff, the evaluators asked them to list the main roles of a Corps Officer. The following roles were repeatedly mentioned:

- ◆ Leader (in church and in community)
- ◆ Counsellor (incl. pastoral care, visitation)
- ◆ Preacher & Teacher
- ◆ Shepherd
- ◆ Soul-winner (evangelist)
- ◆ Administrator
- ◆ Social Work and Community Developer (social justice)

With this in mind the evaluation team looked at the Curriculum Overview for 2014–2015 'Messengers of the Light'⁵³. By analysing the lesson time allocated to each module, and then grouping the modules as below, it is possible to illustrate which areas receive the most focus:

20% Biblical Studies

73% Church-related topics (Doctrine, Church & Society, Spiritual Formation, Platform ministry, Christian Education, Evangelism and Discipleship, TSA Principles and Procedures, Women's' Ministry)

7% Community Development & Service

These numbers should be seen as indicative, rather than conclusive, as the evaluators did not receive the requested curriculums from the other territories visited. However, in the light of the vision of the Army, it would appear that new officer training is generally heavily weighted to the 'inward' rather than the 'outward' mission of the Army.

This view was corroborated in an interview with a group of officers (Lieutenants and Captains) – they felt that Community Development was not emphasised enough at OTC. When asked why, they explained that there was no exam for Community Development. They don't feel that they were prepared for the '*realities of work in the community – how tough it can be.*'

A 3 day workshop each year is not enough! (Officers)

The staff of one of the OTCs visited talked at length about the actual practicalities of incorporating FBF formally into the curriculum. The first consideration relates to finding 'space' within the course to slot FBF in to:

It is only a 2 year course, so if you keep adding in you need to think of the duration. The field training is only 4 months. Probably won't be able to do a [practical] FBF exercise in that time.

The second consideration relates to the kind of resources needed to teach FBF formally⁵⁴:

If this is going to happen, where it is treated as a subject, then the manual won't be enough. The one who would take on that subject, would need to have additional material. Whoever it is, that person would need to have a good understanding of it.

The third consideration relates to who should be conceptualising the curriculum and changes to be made. This point links to the potential of having a 'universal' curriculum for all OTCs:

We have the education council and other things, but there is no one who is thinking about changes to the curriculum (no committee etc.) they have a different agenda. IF we had a committee it would be good.

If we want to include it in the OTC curriculum, they need to have a committee who will look at it critically so they can get a good outline for them. So that wherever they are, they will have one subject (whether they are in Asia, Europe etc.).

We have no power to add anything to the curriculum, unless the leadership changes this, we can't do anything.

A senior leader at IHQ made the following observation:

I don't think leadership understood the total commitment to using it [FBF] as a process that was needed... the majority saw it as a community development tool, rather than a process by which the whole Salvation Army worked. So it didn't get into the curriculum for training for ministers. (IHQ Interviewee)

⁵³ Hard copy received from OTC, Zambia.

⁵⁴ Rwanda and Burundi Command have a teaching plan for FBF that comprises 7 weekly 90-minute slots.

Evaluation findings:

- 9 out of 14 OTCs in Africa Zone are offering FBF in some format – mostly as an add-on seminar for cadets.
- There appears to be very little focus overall on community development topics in the OTC curriculum.

D. CORPS MEMBERS

Several territories included members of local Corps in their FBF training, especially when the training was offered at geographically accessible locations. As the mandate for community engagement belongs to the Corps and not just the Corps Officer alone, it makes sense to build the capacity of local officers and soldiers as this also helps to mitigate the problems of continuity which may arise when officers are moved.

Based on the training numbers submitted by the 7 territories that kept records, and assuming that the non-officers trained were Salvationists, then on average the ratio of officers trained vs Corps members trained was 64%:36%, meaning that for every 2 officers trained, 1 local officer was trained.

Evaluation Finding: FBF training has been given to local corps members but there is insufficient data to provide accurate numbers

E. COMMUNITY MEMBERS

It is accurate to say that corps members or local soldiers are community members too. Therefore it is possible that some responses to the interview and survey questions asking ‘who was trained?’ may have selected community members when they could have more accurately answered ‘corps members’. Putting this possible confusion aside, the issue that interested the evaluation team, was when community members trained were listed as “teachers, school children, nurses”.

It is our understanding of the intentions of FBF that this is unnecessary. FBF is an approach of the Salvation Army to engage with communities. In other words, Salvationists need to be taught to use the approach so that they can facilitate sessions with community members – who are the participants in the approach which is facilitated by Salvationists. The participants do not need to know how to be facilitators – in fact they may not even need to know the term ‘FBF’.

The following comments from the field confirm this understanding.

I heard some facilitators tried to get communities to understand FBF – I don't think that's necessary – most work in remote areas where literacy levels are low, when I try to explain FBF I lose half the people. They don't need to understand ranking, you just do it with them. (PO)

People may not always call it FBF, but they are doing it. We had a review of one of our projects (sports project) and people were not aware that it was FBF they just saw it as a way of working. If you go into the slums and start using FBF as a term... for us it means something, but for them it means nothing. (PO)

There is the possibility that community members with roles like ‘teachers, nurse’ could actually be employees of the Army working at TSA schools or clinics – if that is the case, it may well be considered appropriate that they do learn to use FBF as a way of working. On rare occasions, a case may be made for training some non-Salvationist members of the community who are leaders showing real interest in, and commitment to, working in a ‘FBF way’.

Evaluation finding: Some community members (who are non-Salvationists) have received training – this may be unnecessary as community members are participants in the FBF approach – participants rarely need to know how to be facilitators.

3.4.2 Appropriateness of Training for Facilitators

The appropriateness of training for leaders was covered in para 3.4.1A. **Training for Territorial Leadership** above. In this section, the appropriateness of training for Facilitators is considered.

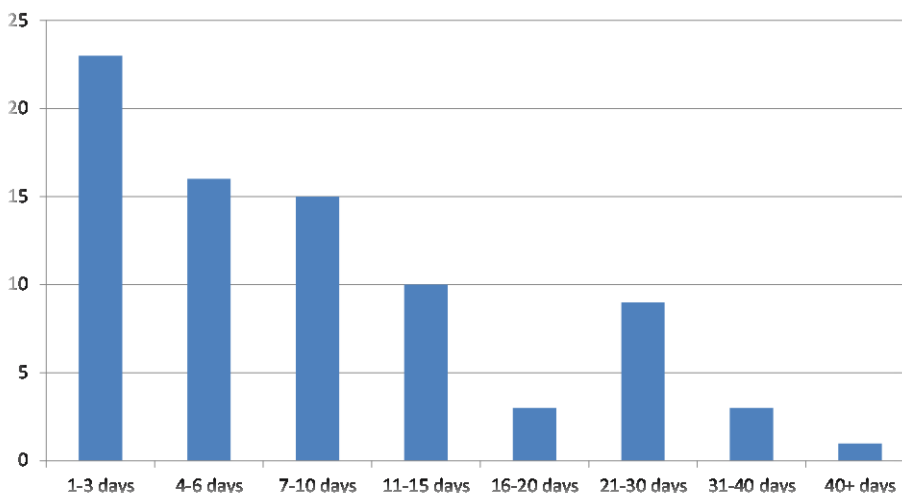
When asked if they thought the FBF training that they arranged equips people to go out and implement FBF, 11 out of the 17 coordinators answered in the affirmative. The remaining 6 highlighted the following two issues:

- ◆ The main difficulty is the language (mentioned by 3 facilitators).
- ◆ One day of training is too short (mentioned by 2 facilitators).

In some territories, FBF resources are only available in English and not in the local language. This language issue has been addressed in para 3.3.4 **FBF Resources**.

According to the survey, the amount of FBF training that ‘good’ facilitators have received varies enormously, as depicted in the table below:

Days training received (N=80)



It is the evaluators’ view that those respondents who have received many days of training are probably FBF Coordinators who may count annual FBF conferences as ‘training’. Just under 30% of the ‘good’ facilitators have received between 1 and 3 days of training. Based on our understanding of FBF, the evaluators doubt that trainees would be equipped to implement FBF after just 1 day of training

Given the variable duration (or intensity) of the training that people have received, and the absence of a proper training manual (the issue of proper training material has also been addressed in para 3.3.4 **FBF Resources**), the quality and standard of FBF training is called into question.

Ultimately the test of appropriateness is whether trainees are implementing what they have learnt.

Anecdotally, some possible reasons why people do not implement what they’ve learnt include the following:

- ◆ Internal issues in territory
- ◆ No resources for travelling
- ◆ Not everyone ‘gets the message’

- ◆ Not every is interested in community work
- ◆ Have other responsibilities, priorities

Notwithstanding the possible reasons given above, the fact is that approximately 2,750 people have been trained (as per ADO's training statistics), and the fact that 90% of 'good' facilitators surveyed claimed to be applying what they have learned in communities, it would be reasonable to expect to see plenty evidence of implementation:

- ◆ Usage of FBF within the Army has been discussed in para 3.3.3 **Ownership of FBF as a way of working** – sadly there is very little evidence of FBF use within the Army.
- ◆ Usage of FBF in communities is discussed in para 3.5 **Community Engagement** – again very few examples, so not possible to determine widespread community impact.

Although training is not the only reason for lack of implementation, given the issues described above, the evaluators believe that the training for facilitators has not been appropriate.

Evaluation findings:

- **The quality and duration of the FBF training that people have received varies considerably; and some training will not have been of an appropriate standard to ensure that trainees would be able to implement what they had learned.**

FOLLOW-UP AFTER TRAINING

What was the benefit of the training if there was no follow-up? Too much training was done with no follow-up (IHQ Interviewee)

FBF Coordinators / Project Officers were asked if they follow-up after training: 9 out of 15 claimed to do this, the others admitted that they didn't (4), or only did sometimes (2). Most of the reasons given for not doing follow-up were related to costs associated with travel – this is a problem when follow-up has to be done by one or a few people based at THQ:

When funding of training finishes, what money do you use for follow-ups? Phone call info is distorted. Visits cost money – there is no general pool of funding for the Projects office. (PO)

Another difficulty associated with follow-up alludes to the issues around organisational structures and accountability at territorial level (this issue was discussed in para 3.1.5 **TSA Structure & Capacity**):

Here is an issue, when the project lies within the Projects department (like community health) there is a strong follow up process in terms of reporting and M&E. But with the youth activities I am not sure, as that doesn't fall under me directly. They need to file reports but in terms of how they use FBF, I'm not sure how they are implemented. (Project Officer)

Evaluation finding: Adequate follow-up after training is difficult when it is the responsibility of one or a few people based at THQ

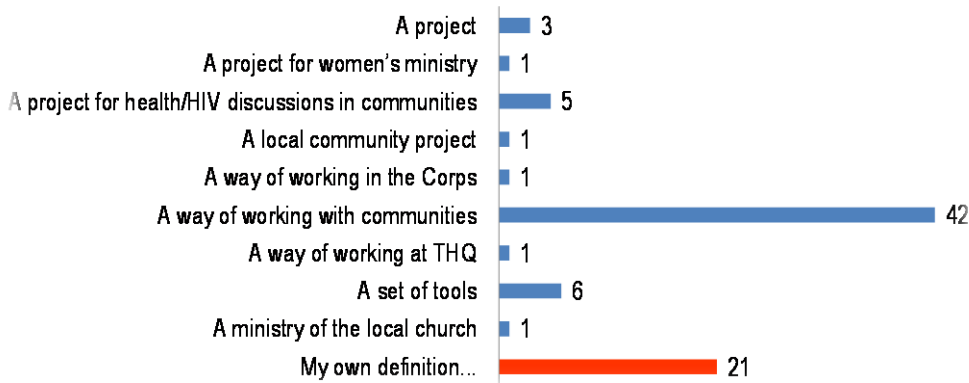
3.4.3 Understanding and Confidence in Using FBF

Evaluation Q: Can trained officers and staff demonstrate a good understanding of FBF, and are they confident in using FBF, with communities and in TSA settings?

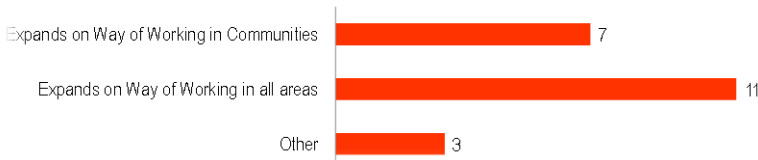
A number of questions in the survey were designed to test understanding of FBF concepts.

The vast majority of survey respondents understand FBF as ‘a way of working’. 44 respondents indicated FBF is a way of working either with communities (42), in the Corps (1) or at THQ (1). Upon further analysis of the 21 respondents who chose to complete “My own definition” (free-format definitions supplied by respondents) most expanded on the theme of FBF as ‘a way of working’, with 11 out of the 21 expressing the view that FBF is a ‘way of working’ in ALL areas.

Definition best describes FBF (N=82)

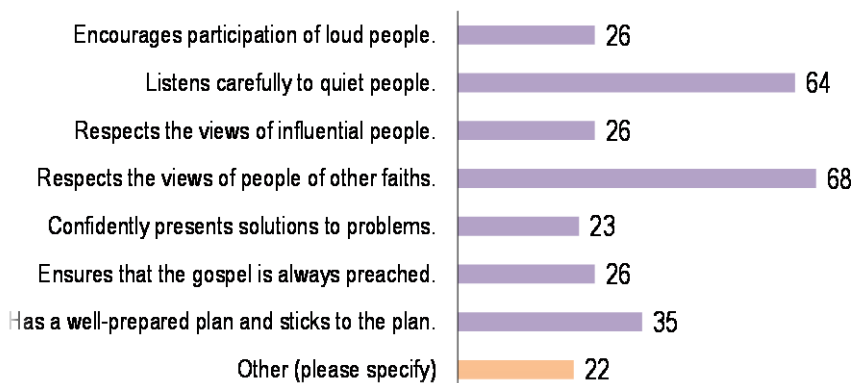


Analysis of free text in 'My own definition' (N=21)



The question assessing the understanding of the characteristics typical of a ‘good’ facilitator allowed multiple options and it is gratifying that the options “Listens carefully to quiet people” and “Respects the views of people of other faiths” were the most selected options.

Characteristics typical of a 'good' facilitator (N=81)



However, around a quarter of the respondents who answered this question selected options that were only partially correct. Given that this survey was targeted at ‘good’ facilitators, this raises some concern, indicating that the concepts of what makes a ‘good’ facilitator need to be reinforced:

- ◆ Encourages participation of loud people – actually need to encourage the participation of quiet people; loud people don’t need encouragement.
- ◆ Respects the views of influential people – everyone’s views should be respected, not just those of influential people.
- ◆ Confidently presents solutions to problems – facilitator shouldn’t be presenting a solution – it should come from the group.
- ◆ Ensures that the gospel is always preached – in sensitivity to people of other faiths, one may elect not to present the Gospel. But as believers, we are always sensitive to the prompting of the Holy Spirit, and interpret events through the ‘eyes of faith’.
- ◆ Has a well-prepared plan and sticks to the plan – facilitators need to be flexible, and adaptable, depending on the circumstances and what emerges during the facilitation.

22 respondents added their own comments under the option, ‘Other’ – some of these indicate good understanding of FBF:

Respect everyone's opinions. Don't go to the community and impose on them, rather facilitate and encourage them to seek solutions or ways of resolving the problems so that they can own the projects. (CO)

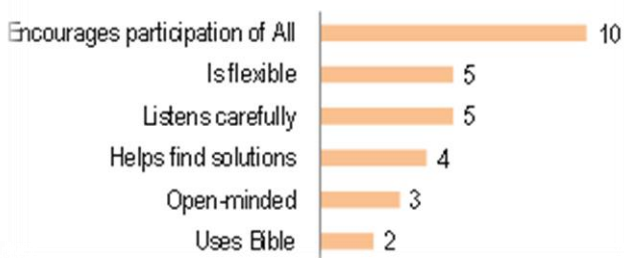
Respects the views of all, helps people to find solutions to their own problems, he/she listens carefully to all, he/she is flexible. (DC)

It is good for a good facilitator to be patient who does not choose in favour or show favouritism of a clan, tribe, religion, gender, age, a person status in society and things like that. He should listen seriously to all who speaks or all speakers. (Role not specified – translated from Swahili)

Has something to share and something to Learn (respondent from Health or Social Services)

An analysis of the themes contained in these “Other” comments (see below) does indicate a better understanding of the characteristics of good facilitators (with the possible exception of the use of the Bible, which is not mandatory):

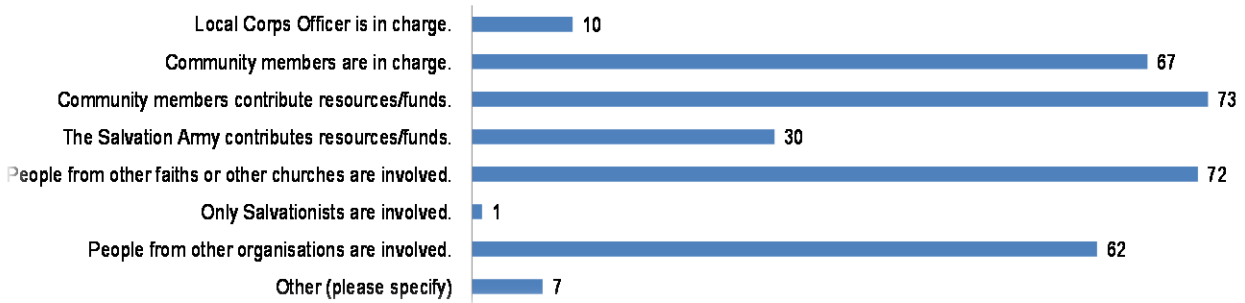
Analysis of free text in 'Other'
(N=22)



Another survey question asked respondents to indicate what they would expect to see in a community which has been engaged in a FBF process. In this question a number of sometimes contradictory statements were provided, and the results indicate that there is good understanding of what one would expect to see in a community that has been facilitated, namely:

- ◆ you would hope to see community members ‘in charge’, rather than the Corps Officer;
- ◆ you would want to see local contribution of resources, though this may sometimes be supplemented by donations from the Salvation Army;
- ◆ you would want to see involvement of community members – regardless of their faith, or church affiliation.

Expect to see in a community facilitated by FBF (N=81)



3 of the comments provided in “Other” reinforced the involvement / participation of all stakeholders.

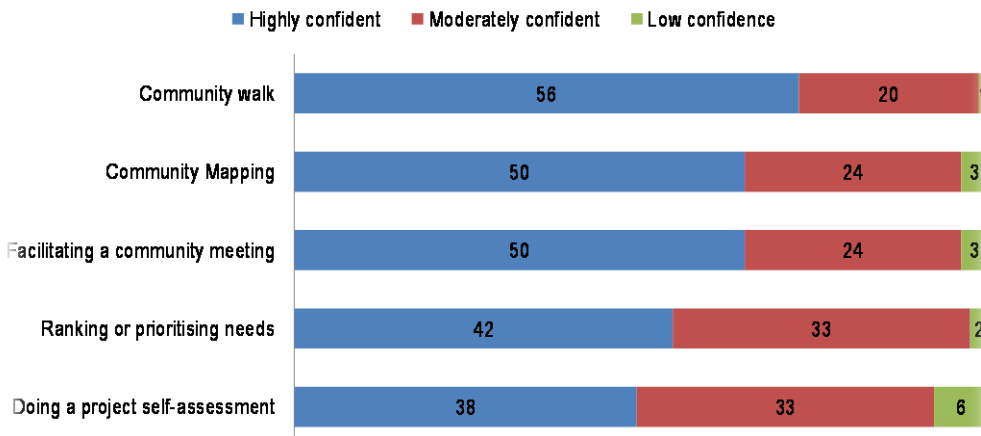
FBF Coordinators were also asked in their interviews to explain the effect on communities of FBF usage. Most coordinators gave answers that showed their understanding. The two quotes selected below are examples:

Before [FBF]: we see they need water, we put in a borehole, if it breaks, it's our problem. After [FBF]: We involve the community, they own it, if it breaks, they fix it. (PO)

With FBF, the community is able to come with their own initiative to solve their day to day issues. Example: water issues. They can discuss about it amongst themselves and put money together and if they do not have enough resources to put in place the solution they find is the best, then we will add our input and assist with further funding or brainstorm further with them if needed. For me FBF allows the community to be self-sufficient. (FBF Coordinator)

Survey respondents were then asked to indicate their levels of confidence using 5 of the FBF tools. The results are ranked in order of highest to lowest confidence levels. At least two thirds of the respondents feel highly confident doing Community walks, community mapping and facilitating a community meeting. However, only half feel highly confident to do a project self-assessment.

Confidence using FBF Tools (N=77)



Evaluation Findings: Good facilitators demonstrate understanding of FBF and claim to feel confident using FBF tools within communities and TSA settings.

3.4.4 Step Down Training and Experience Sharing

Evaluation Q: Is there a system for step down training and experience sharing in place, to ensure that all new trainees⁵⁵ are confident facilitators?

The term ‘step down training’ was used to describe the training that would be passed on (usually at the local Corps level) by a person who had received FBF training.

Survey respondents who had been trained were asked if they trained others – 86% stated that they had trained others (these were ‘good facilitators’ who could be expected to have been involved in training in their territory). However, there is little evidence available of this ‘step down training’ happening – the feeling is that it is done in a fairly informal way and so may not be reported upon.

The need for an experiential component to the training was mentioned by both survey and interviews respondents:

What is important is that there is an experiential level needed in FBF – it is easy to train people but difficult when people have to implement what they’ve learned. They need exposure but also ground-level practical experience. More resources are needed for this in order to change behaviour and not merely raise awareness. (TC)

FBF training does not guarantee implementation. Experiential practise makes the difference... you can be in a conference room from Mon–Fri, but practise is different – how to ‘play around’ with the cycle, that comes with experience. (PO)

I want to suggest all FBF facilitators have an experiential training in a community where FBF is achieving a lot. This will build a synergy that can charge another facilitator to go back share ideas with his colleagues and the Army leadership in his/her country. (Survey Respondent, FBF Coordinator – THQ based)

We did exchange visits and those have been very, very helpful. People could see communities where it [FBF] was happening very well and we could see good replication of what was happening in that community in other communities. (PO)

Sharing of experiences was mostly done through exchange visits. All survey respondents (not just those who had received training) were asked if they had visited other community projects where FBF has been used. 70% answered in the affirmative.

FBF experience is also shared at annual retreats and FBF conferences, but these are obviously limited to relatively few participants.

Evaluation findings: In terms of ensuring that trainees become confident facilitators:

- There is little evidence of step down training happening.
- Anecdotal evidence suggests that retreats and conferences have been used to share FBF knowledge and experience, and that exchange visits to other community sites are particularly helpful.

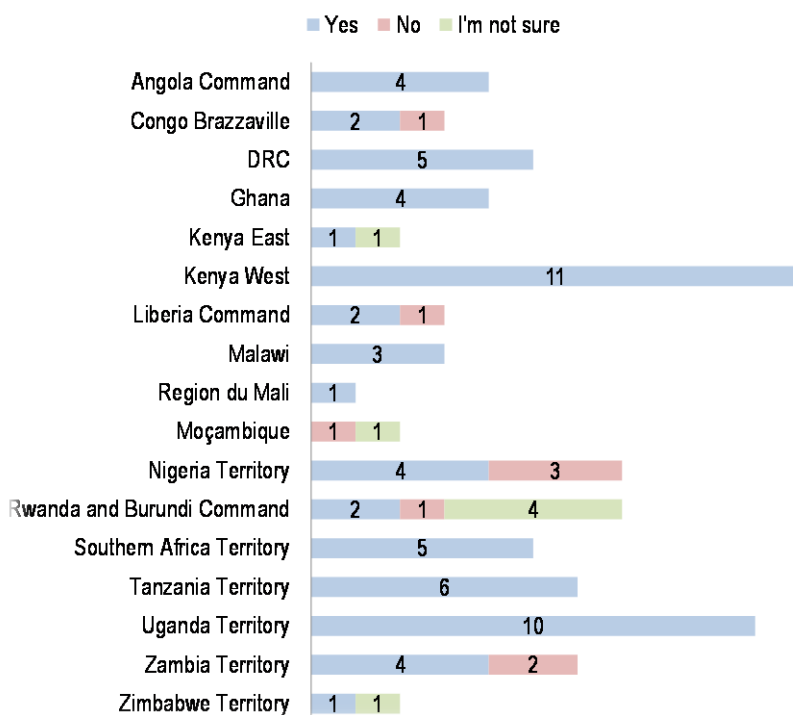
⁵⁵ In the original question, the phrase ‘all new officers’ was used – the evaluators have replace this with the generic ‘all new trainees’ in order to be able to answer the question in terms of all those trained, not just cadets.

3.4.5 Facilitation Teams

Evaluation Q: Do facilitation teams exist and function on territorial, division, and corps level?

According to the leaders interviewed, 12 territories have territorial or divisional facilitation teams, whilst 11 territories have TFTs/ DFTs according to the Coordinators/Project Officers. Comparing the responses (see Annexure K for Territory Comparison), there is not always agreement about the presence of or absence of facilitation teams. This finding is echoed in the survey results where again, conflicting results appear (see figure below).

Does Your Territory have a Territorial or Divisional FBF team? (N=81)



There are conflicting views from the surveys and/or interviews in the following territories: Congo–Brazzaville, Liberia, Mali, Mozambique, Nigeria, Rwanda & Burundi, Southern Africa and Zambia, indicating that if a TFT or DFT exists, their presence is not widely known.

When asked to explain the role / purpose of the TFTs or DFTs, the role that is mentioned most often is that of training, followed by facilitating.

Evaluation Findings:

- In some territories there are conflicting views about whether Territorial or Divisional Facilitation teams exist.
- The most common purpose) of these teams is to arrange training and to do facilitation in communities.

3.4.6 Training & Support for FBF Coordinators

Evaluation Q: Have facilitation coordinators and teams received necessary and appropriate training and support?

The appropriateness of training was discussed in para 3.4.1 **Appropriateness of Training**, however, it is to be expected that FBF Coordinators / Project Officers have received more opportunities for training and sharing experiences than other facilitators. This was confirmed in the interviews when Coordinators were asked about the training they had received. 9 out of 17 interviewed felt that they had received “a lot” of FBF training; the remaining 8 had received between 1 and 3 FBF trainings. Some of the ‘trainings’ they refer to are the FBF conferences / workshops that they attend in their capacity as FBF representative for their territory. 16 out of the 17 said that they had found the training they received “very useful”.

The support given by senior leaders was discussed in detail in para 3.3.1 **Involvement of Leaders**, so in this section, the experience of that support is discussed from the perspective of the FBF Coordinators / Project Officers who were asked if they receive any support/encouragement with regards to FBF from Territorial leadership – 14 out of 18 answered in the affirmative. An analysis of their answers revealed that FBF Coordinators experience leaders as providing support mainly through encouragement and approval of resources. Below follows a selection of responses to illustrate the support that Coordinators have received:

The leaders have allowed us to meet their executives so we could tell them about the FBF. They gave us names of people to work with so we could design a team that could monitor what the FBF is bringing in the territory. (FBF coordinator)

Leadership don't hesitate to approve FBF activities. Leadership assure people, pave the way for the FBF team, if we need to collect information. (FBF coordinator)

Yes, the leadership we have at the moment buy-in to it well and understand the philosophy. They are involved in strategic planning. They have quite a wealth of experience. (FBF coordinator)

Three FBF coordinators were divided in their response to this question, indicating both a ‘yes’ and a ‘no’, citing the following explanations:

They know what is going on and they do not interfere. Whether they understand FBF and push it, I don't know. They don't obstruct it but I'm not sure if they promote it. It's probably somewhere in the middle. They need an understanding of what activities can be carried out... a better understanding would help in terms of being more effective. (FBF coordinator)

They are supportive but [we] need to continue emphasising the importance of FBF. (FBF coordinator)

Depends on leader – many support in principle, but not in own practise. (FBF coordinator)

One FBF coordinator reported having not received any support or encouragement related to FBF activities from leadership in his/her territory. There was no explanation provided.

Evaluation Findings:

- **Most FBF coordinators have received training on more than one occasion.**
- **FBF coordinators and facilitators do experience some level of support from their territorial leadership.**

3.5 COMMUNITY ENGAGEMENT

3.5.1 TSA'S interaction with Communities

Evaluation Question: How is TSA interacting with communities, and with what results?

- Are communities increasingly coming together to identify their own concerns and issues? How/why/with what effect?
- Are communities empowered to recognise their own strengths, identify where they need help and find their own solutions? How/why/with what effect?

This section describes how TSA is interacting with its communities using evidence gathered mainly from case studies and field visits. All the community sites visited were submitted as case studies, and notes from the field were used to supplement the analysis.

As explained in para 2.4 **Case Studies**, a total of 44 case studies were accepted for analysis – 41 case studies were received relating to FBF usage within communities, and 3 related to FBF usage within the Army itself. The evaluators have grappled with the fact that there were so few 'stories of success' – based 2,370 corps (as per TSA Yearbook stats), that would mean that approximately 2% of Corps were engaging with communities⁵⁶. The evaluators are aware that this number may be understated for a number of reasons, including:

- ◆ Community engagements that are locally resourced may never come to the attention of Projects Departments – see para 3.1.5B **Structures at Territorial Level** for detailed discussion of this point;
- ◆ Community engagements may not have been perceived as 'successful' so not written up;
- ◆ Natural reticence of facilitators to 'writing up' stories or too busy;
- ◆ Some stories that appeared as paragraphs in earlier territorial reports were not written up as case studies;
- ◆ Some Corps are involved in externally funded projects.

Even taking the above into consideration does not substantially alter the fact that the lack of evidence suggests that a very small percentage of Corps are engaging with their communities using FBF.

A possible insight into this problem may be as follows:

The degree and quality of involvement within each of those communities is varied from corps to corps. Most of the activities [arranged by the Corps] cater to the existing membership of The Salvation Army and are not designed to engage with the environment around that corps. Specific outreach activities are facilitated by corps but more often than not they are designed to get people into the church building and not designed to highlight or address community concerns or issues of social significance that may make the residents of those communities less vulnerable. In those cases where corps are legitimately involved outside of their buildings, this most often takes the form of welfare and provision of food, etc.⁵⁷

Evaluation Finding: The absence of available evidence suggests that TSA, through its Corps, is interacting with very few communities across Africa using the FBF approach.

⁵⁶ Although TSA is engaged in more communities through the presence of its Outposts and Societies, the evaluators have not included them in this calculation.

⁵⁷ Southern Africa Strategic Plan (Volume 1).pdf

The remainder of this section describes those Corps that *are* interacting with their communities using FBF.

The graph below shows the spread of case studies of community usage per territory (ordered by number of case studies provided).

TABLE 16: SUMMARY OF COMMUNITY CASE STUDIES INCLUDED IN THIS ANALYSIS, BY TERRITORY

	Count
Kenya West	6
Uganda Territory	6
Zimbabwe Territory	5
Ghana	5
Malawi	4
Kenya East	2
Tanzania Territory	2
Zambia Territory	2
Congo Brazzaville	2
Rwanda and Burundi Command	2
DRC	1
Nigeria Territory	1
Southern Africa Territory	1
Angola Command	1
Mali Region	1
Total	41

The 41 case studies were then categorised according to the broad need that each was addressing (see table below). The two areas that were addressed the most (collectively) throughout the territories, was poverty (19 case studies) and education (11 case studies).

TABLE 17: CATEGORISATION OF CASE STUDIES BY BROAD NEED ADDRESSED

	Count
Poverty	19
Education	11
Potable water; waterborne diseases; sanitation	6
Health	3
Vulnerable groups (PLW HIV/AIDS, OVC)	2
Total	41

The case studies were then further categorised by ways in which they addressed the broad needs identified above (i.e. by the solution the case study presents). A summary of these is presented in the table below.

TABLE 18: CATEGORISATION OF CASE STUDIES BY BROAD NEED ADDRESSED AND THE RANGE OF SOLUTIONS PRESENTED

Broad need addressed	Range of solutions
Education	Building of school
	Provision of classes/ facilities/ equipment/ materials/ funding for teachers
Health	Raising awareness on stigma-related aspects of healthcare
	Building of health facility
	Malaria prevention activities
Vulnerable groups (PLW HIV/AIDS, OVC)	Income generation activities
	Support for PLW HIV/AIDS and OVCs
Poverty	Income generation activities
	Farming
	Savings and loans
	Sports activities
	Provision of specialised training
Potable water; waterborne diseases; sanitation	Borehole, water hand pumps, water pipes
	Pit latrines
	Clearing of dump sites

The broad target group for each case study was identified and then aligned to the need addressed, as presented in the table below. Many case studies refer to there being more than one target group (i.e. that the project focuses on two or more of the following: women, children, the elderly, widows, and PLW HIV/AIDS), these have been classified as ‘vulnerable groups’. In others, the case study makes specific reference to either children, youth, or women as a target group. Others make specific reference to the ‘whole community’.

TABLE 19: CATEGORISATION OF CASE STUDIES BY MAIN COMMUNITY CHALLENGES AND BROAD TARGET GROUP

Broad need identified	Broad target group						
	Children	Youth	Women	Vulnerable groups	Whole community	Not specified	Total
Education	5	1		4		1	11
Health				3			3
Potable water; waterborne diseases; sanitation				1	5		6
Poverty	1	1	2	6	8	1	19
Vulnerable groups (PLW HIV/AIDS, OVC)				2			2
Total	6	2	2	16	13	2	41

The case studies were set up in such a way as to elicit information related to the ways in which FBF was used to identify the need and the solution as well as structure the operational logistics of each project. The following elements of the case studies will be addressed:

- A. How FBF was used throughout the project (including tools used)?
- B. Who manages the project?
- C. Where do the project activities take place?
- D. Who are the people who actually do the work or implement the project?
- E. What resources were provided by the community and TSA?
- F. Whether the project is formalised (on community or legislative level)?

A. HOW FBF WAS USED

An analysis on the actual phrases and terms used in the case studies (with particular reference to the answers on ‘how FBF was used’) is shown in the figure below. The word cloud arranges those phrases that were most used more prominently, i.e. identifying needs, identifying solutions, tools, meetings, brainstorming etc.



FIGURE 7: WORD CLOUD SHOWING TERMS/PHRASES MOST USED IN CASE STUDIES TO EXPLAIN HOW FBF WAS USED

From this it is evident which aspects of FBF were employed in various ways in the case studies submitted. How this was done will now be illustrated with extracts from the case studies.

In terms of steps taken to **identify the needs** within the community (i.e. which role-players were involved, what was the process of decision-making), many case studies explained how meetings, consultations and sessions were held with communities. These served as an important platform where role-players were able to identify and prioritise the challenges facing the community:

Church leaders, some community members and some disabled people were called together for training. Everyone was given seven days to identify any issue/s and welcome fellow community members to the next meeting. Those members who met in the second meeting after a long discussion and listing of different issues used the prioritizing tool to start this project of helping the disabled in their community (KYW5).

It all started with Ntcheu Corps FBF local team going into community, facilitating conversations through discussions, community mapping. These were conversations that were mostly as a result of community invitation for Salvation Army to engage with them for assistance. This involved local community members, local leaders such as chiefs, village development committees and other community stakeholders such as teachers, farmers and community health workers who together identified issues that were pertinent in their community that needed immediate resolutions. (MALW2)

We started the process in 2012 where we had a community gathering which included community leaders and residents and mostly young people at first. These people knew exactly what their problem was, they came up with a number of issues in the community but all of them agreed that water was a priority. After the first meeting and the excitement there were left behind to again meet and relook at the issues again water was priority number one. Everyone agreed that water was a first priority, leaders and the community at large. (SA1)

Once the need was identified, various FBF **tools** were employed to help facilitate and engage the community on possible solutions, as explained in these extracts:

Some tools were used such as community meetings, decisions making, brainstorming and mapping as to find solution to this problem. (CON2)

The project started with the formation of a committee to help in the addressing process. This committee used the self-assessment tool to notify the problem and used it as well together

with community mapping to make decisions. (GHA6)

With regards FBF we used a number of tools from the tool box including: Initial discussion, Community walk (with 2 of the guys), Community mapping, Brainstorming, Exploring questions. [We] built on strengths of the people in the group not the leaders (Project Office) [and were] less intentional about getting people saved, more intentional about building relationships. We also followed the FBF Cycle when looking at the issues, giving space for reflecting and learning. We noted the Kairos moments and created an opportunity and conducive environment for prayer and faith conversations. (KYE2)

Kairos experience was the tool that made the community to come together, identify the issue, took action after prioritising and worked on the concern where they review after going through the circle. (KYW4)

Using the tool box and Kairos Experience has been at work for God has really been with His people thus enabling them solve their own problems. (KYW6)

Brainstorming and ranking were used as tools in allowing community members determine and appreciate the project to be undertake. The self-assessment tool was used to seek what available resources could be utilized in the project. (ZAM1)

A member of the TFT in one of the territories visited explained how he has been able to apply FBF principles more widely in his work:

There is always a need for constant engagement with people from different environments, so not just what is contained in the manual. How do we apply what we have learnt? [In one example], TSA corps school has overshadowed the health facility [as there is a] big wall around it. [The community] thought [the clinic] was only for the school. What lessons are we learning from the community about how they view our services? I learnt about making ourselves visible. Secondly, trying to identify the needs of the community... you are there to make sure they don't get sick, provide preventative healthcare. You are able to know why people are coming in with certain conditions (stagnant water etc.). This is why they're coming in with malaria, typhoid etc. So while they are there, you are treating them, you are also giving them education and faith. Your aim is not to take advantage of the communities' weaknesses. If they are healthy and they are working, they are reducing your budget on other areas. In Ghana, it is imperative that we get them to be healthy to deal with the backlog and lack of funds from the health insurance. (Health advisor)

Answers given to the question, "Describe how the Faith Based Facilitation approach has been used?", were analysed thematically and the results are shown in the table below, ordered from most frequently mentioned to least frequently mentioned:

TABLE 20: ANALYSIS OF FBF USAGE BY THEME

FBF usage	Nr occurrences
identifying needs	12
identifying solution	11
tools	10
review	7
meetings	6
prioritising	5
identifying resources	5
brainstorming	5

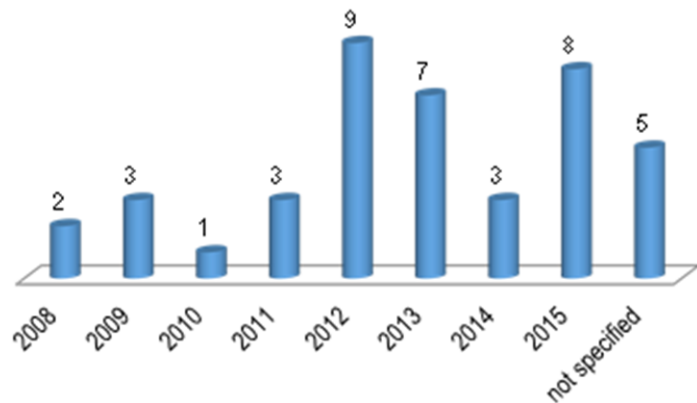
FBF usage	Nr occurrences
FBF cycle	5
kairos	4
mapping	4
visitations	4
spirituality	3
decision making	3
analysing	3
community walk	2
follow-ups	2
scriptures	1
training	1

Based on the above analysis, there is a leaning towards more frequent usage of the aspects that would take place at the initiation stages of a project, rather than the more reflective, reviewing aspects that usually take place once a project is more mature or established.

This may be somewhat explained by the fact that at least a quarter of the case study projects (11 out of 41) have been running for less than 2 years.⁵⁸

However, it is hoped that as principles of A-IM are emphasised throughout the Army, that reflective/reviewing and assessing aspects become more practised.

Start Date of Case Study Initiative/Project (N=41)



There are many case studies that clearly articulate that using the FBF approach with communities has given them the opportunity to actually engage with their challenges (and causes), prioritise them, and then problem-solve accordingly. The excerpts below illustrate that in so doing, communities have experienced a deeper sense of commitment to their collective well-being and as such, have taken active steps to participate in and manage these projects:

FBF has helped to find ways of responding to particular situations in the light of faith. (KYE1)

[FBF] has indeed been of great support. It has helped the community think, talk, explore and respond to their issues. It has enabled them work together as a community. It has helped them learn to identify a problem and work together towards a successful action that has left them with a smile. (KYW5)

FBF approach helped the community to actually identify their problem and to involve them in planning and the implementation of the ideas, which made them to be part of the project.

⁵⁸ 3 out of the 5 projects starting in 2008/2009 i.e. pre-FBF show use clear references to use of FBF principles – the remaining 2 cases studies are included amongst those referred for more details before being used as FBF resources.

People have become positive in the fact that they can actually participate in finding solutions to their own problems. (ZIM9)

Through the FBF tools, parents came together and discussed the concern of their children who were not having any access to pre-education. Parents came to agree after going through the FBF circle that parents will commit to pay the teachers, Salvation Army commits to offer a hall to serve as classroom, and local government commits to offer curriculum. From then the preschools started and community together with the parents committee committed to run and make sure the children are being educated. (RWA1)

The FBF approach was used from the very beginning of this project and is still being used even now. People are the one identifying their own problem and are also the ones who are coming up with solutions, people are aware that this is their project and they own it. (SA1)

The community is happy of the community development... It has brought deeper relationships by working, analysing and deciding and implementing together (UGA2)

The community now feel better support and are happy to participate in such processes as the activities and issues to address are initiated from within and are led by their own people. (GHA1)

B. WHO MANAGES THE PROJECT?

The next aspect to be considered relates to how the case studies explained ownership of the project (i.e. who manages the project, or makes the major decisions about the project). The table below provides a summary where it can be seen that there is joint ownership between TSA and the community for 22 case studies, and sole community ownership for 16.

TABLE 21: CATEGORISATION OF CASE STUDIES BY MAIN COMMUNITY CHALLENGES AND NATURE OF PROJECT OWNERSHIP

Broad need identified	Nature of project ownership				
	Comm	Joint TSA and comm	TSA	Not specified	Total
Education	2	9			11
Health	1	2			3
Potable water; waterborne diseases; sanitation	2	4			6
Poverty	9	7	1	2	19
Vulnerable groups (PLW HIV/AIDS, OVC)	2				2
Total	16	22	1	2	41

The following extracts present some insight into the nature of the joint ownership identified in 22 of the case studies:

This time there is a joint management department of education site and Army; but efforts are being made to establish standards to be a communication between Army and local government, as this is asking that the church takes its responsibility. (ANG1)

The Project is managed at local level by the Corps Officer and the established leadership of the Sports Project. (KYE2)

TSA projects traditionally manages projects from THQ office with qualified staff employed for the program management positions. Leadership at THQ with support of Projects office provide regular supervision, assessment through M/E process at intervals. The management was decentralized at local level through local structures that were put in place for ownership purposes – division, corps and community local leadership (MALW2)

The project is managed by the school parents committee. The committee comprises of some of the

parents, TSA representative from the Corps, representative from the local government. (RWA1)
The FBF team leaders in the community and the Assembly members in the community. (GHA1)
The school management oversees and manages the project supported by the PTA and corps officers (ZAM1)

In 16 case studies, the community was specifically identified as independently managing the project:

Development committees in each village attended by a supervisor. (DRC1)
The community members own their projects. They have selected a committee that oversees some main issues within the projects e.g. Marketing, finances etc. (KYW5)
Women with disabilities themselves. (MAL1)
This project is well managed by the community themselves. (SA1)
We have seen the spirit of ownership to the chief the village and his community who worried about the community situation. (CON2)

There was one case where the evaluators are of the opinion that these projects appears to be managed almost exclusively by TSA, “Divisional projects officer in line with FBF committee” (ZIM5)

C. WHERE DO THE PROJECT ACTIVITIES TAKE PLACE?

The case study template asked where the project services take place (i.e. where the project activities take place, where the services are delivered from). During the analysis, a distinction was made between those case studies where projects were run from corps facilities, those where projects were run elsewhere (i.e. anywhere but on corps facilities) and then those where there was a combination.

TABLE 22: CATEGORISATION OF CASE STUDIES BY MAIN COMMUNITY CHALLENGES AND LOCATION OF PROJECT SERVICES

Broad need identified	Where project services are located				Total
	Corps facilities	Elsewhere	Combination	Not specified	
Education	3	7	1		11
Health	1	1	1		3
Potable water; waterborne diseases; sanitation		6			6
Poverty	6	7	3	3	19
Vulnerable groups (PLW HIV/AIDS, OVC)	1	1			2
Total	11	22	5	3	41

The extracts below serve as examples of case studies where the project services are located at the Corps:

School located on church grounds. (ANG1)
The project activities take place at the Salvation Army corps hall. (UGA1)
At the corps compound, there are school blocks. (MALW1)

In instances where the projects are run from elsewhere, the extracts below provide some insights into where they take place:

At the workshop which is in a small market called Kasikeu and the surrounding area. (KYE1)
They are delivered at household level e.g. for OVC and PLWHIV. At public and private community points e.g. health, education and church (KYW4)
Within the community/the chief palace. (GHA4)
At the selected homes of some members. (KYW5)

The extracts below serve as examples of case studies where the project services are located at the Corps as well as ‘elsewhere’:

In the Corps compound, on the local fields and around the community. (KYE2)

Churches and homes within the community (KYW1)

The evaluators correlated management and location in order to examine the issue of ‘ownership’ of the initiative, and what is worth noting is that where joint⁵⁹ TSA and community ownership is reported as per the previous section, 11 case studies stated that the project takes place using Corps facilities (i.e. in the church or on the TSA premises). In this sense, it is understood that there is a continuum of ownership at play in these instances where the community may be the primary project owners but TSA is inextricably in an ‘ownership’ position as it provides the necessary facilities. A prime example of this is in cases where there is a school that either runs exclusively from the corps premises, or the classrooms are ‘shared’ between the corps and the community houses (where a room or section of garden is ‘donated’ for teaching purposes).

In cases like these, it is difficult for community initiatives to be truly ‘owned by the community’, as the Army has to be accountable and take responsibility for its resources (which it is usually happy to acknowledge as being ‘resources available for the community to use’)

D. WHO ARE THE PEOPLE WHO ACTUALLY DO THE WORK OR IMPLEMENT THE PROJECT?

The fourth aspect relates to who delivers the services of the project. The contexts and nature of the projects differ greatly, but it was possible to distil from the explanations provided, whether the services were primarily provided by community members, TSA staff, or from external service providers (i.e. teachers) – see table below. 26 case studies reported that the community members are primarily the ones who are offering/rendering the service. The TSA provides the service in 4 of the case studies and there were 8 instances where the services are provided by a combination of TSA and community members (5) and/or external service providers (1) and/or all of these (2).

TABLE 23: CATEGORISATION OF CASE STUDIES BY MAIN COMMUNITY CHALLENGES AND ‘WHO DELIVERS THE SERVICES’ OF THE PROJECT

Broad need identified	Primarily			Combination of			Not specified	Total
	Community members	TSA staff	Service providers	TSA and comm	TSA and service providers	All		
Education	1	1	1	4	1	2	1	11
Health	2	1						3
Potable water; waterborne diseases; sanitation	6							6
Poverty	15	2		1			1	19
Vulnerable groups (PLW HIV/AIDS, OVC)	2							2
Total	26	4	1	5	1	2	2	41

The extracts below were selected from case studies where the community members primarily offer the service:

The group members. The belief is that each of us has a special strength to bring to the group for it to function just like the body of Christ. (KYE1)

The group as a whole work hard to implement. They volunteer; give their money for the projects to move. (KYW1)

⁵⁹ Some case studies make reference to ‘management committees’, ‘assembly members’ and ‘facilitators’ as people or structures that own the projects. Depending on the level of context provided in these cases, the evaluators used their discretion in deciding on the level of TSA involvement in ownership of these projects.

The community provide labour and locally available resources, local builders have volunteered to do all the construction work (ZIM9)

The community themselves are doing the work in this project from the very beginning and still that continues to date, this includes youth and old people. (SA1)

Where the TSA and community jointly deliver the services, case studies explain how, for example,

Selected guardians/parents together with the church share responsibilities in the implementation. (ZAM2).

E. WHAT RESOURCES WERE PROVIDED BY THE COMMUNITY AND TSA?

The fifth element relates to the nature of resources that the community and organisations outside the community (e.g. TSA, government departments, donors) provide for the projects. The information provided in response to this question was analysed and broadly categorised. In terms of resources provided by communities, the word cloud below depicts the kinds of resources provided, as well as their prominence (i.e. how many times they were mentioned) in the case studies overall.



FIGURE 8: WORD CLOUD SHOWING TERMS/PHRASES MOST USED IN CASE STUDIES TO EXPLAIN RESOURCES OFFERED BY COMMUNITIES

Below follows excerpts from the case studies to provide some insight into the nature of resources offered by communities:

• “We have learned that when we cooperate and contribute, it is easier than waiting for someone to give something.” (KYE2)

A place to build houses for the poultry and goats, Dairy cow, food and medicines, security and manual services/Labour. (KYW5)

The community provides chicken, seeds and volunteer to work in the farm. (KYW6)

A warehouse to house the machine and the land was procured by the community members (NIG1)

Locally available resources e.g. labour, bricks, river sand, stones (used for construction of the clinic) (ZIM9)

Locally contributed some money for needful things. Piece of chalk and blackboards. Gave out sitting room in form of classrooms to use up to the time they will again buy and construct [more teaching space]. Members resolved that after harvest members will sell produce and buy the school land and begin constructing. Have volunteered to pay teachers little money. Another Community member gave a tree which they use to make bunches. (UGA2)

The community initially provided. And also cash and local contribution in form of chickens and goats which were later sold and money realized was used to procure computer and other accessories (ZAM1)

In terms of resources provided by organisations outside of the communities, the word cloud below depicts the types of resources provided, as well as their prominence (i.e. how many times they were mentioned) in the case studies overall. Funding, materials, training and expertise were the kinds of resources most often mentioned.



FIGURE 9: WORD CLOUD SHOWING TERMS/PHRASES MOST USED IN CASE STUDIES TO EXPLAIN RESOURCES OFFERED BY ORGANISATIONS OUTSIDE OF THE COMMUNITY

Below follows some excerpts from the case studies to provide some insight into the nature of resources offered by external organisations:

Australian Southern Territory provided funds which enable the implementation of this computer vocational centre. (CON1)

For this project, the Army brings expertise in technology development sources (DRC1)

The government provides security, The Salvation Army through OTHERS global helps to market our products. The ambassador's office of the USA gave us support for furniture. The project office of the Salvation Army Kenya East helps market our products. (KYE1)

Training and workshops, exchange programmes and capital seed provision. (KYW3)

From the descriptions provided in the case studies included for analysis, it would seem as though communities have (to a greater or lesser extent, depending on the corps officer/s, the context, the challenges facing the community and the actual project itself) been empowered to recognise their own strengths, identify where they need help and identify their own solutions. In many instances, the communities own the projects, provide the project services and have invested various forms of their own resources into the initiative. Others partner more with the TSA and have shared responsibility for ownership and the rendering of project services.

Evaluation Findings:

There is some case study evidence of communities coming together to identify their own concerns and issues.

These communities have been empowered to recognise their own strengths, identify where they need help and find their own solutions

In many instances, the communities manage the projects, provide the project services and have invested various forms of their own resources into the initiative. However, where the Army owns the premises or equipment used in a community initiative, communities may be participating in managing the initiative/project, but cannot be said to have 'ownership' independent of the Army.

3.5.2 Impact of Project on Community Level

Evaluation Questions:

- What has been the impact of the project on a community level?

This section will address the following aspects of impact in terms of ‘transformation’ as seen through The Salvation Army’s holistic view of mankind:

- A. Change in material circumstances (physical aspects)
- B. Change in mindset / ‘well-being’ (emotional and social aspects)
- C. Spiritual Transformation

This section will also include few insights gained through the evaluation on where community engagement has not succeeded:

- D. Communities not engaging

A. CHANGE IN MATERIAL CIRCUMSTANCES

The first aspect of impact relates to whether the projects are reported to be sufficiently addressing (or in the process of addressing) the challenges communities are facing. Almost all of the case studies ‘reported’ on preliminary success stories or on achievement of project objectives, below follows a few extracts to this effect, grouped by the broad categories of needs which have are now being addressed.

Education:

Vulnerable children are accessing quality education and are able to learn new things that are helping in their day to day living, the distance to school has been minimized, and once they finish school they will be employed and better their lives. (MALW1)

Pupils who used to sit on the floor during learning sessions are now able to have a conducive learning atmosphere. There are no more overcrowding which could result in health hazards for the children. (ZAM2)

Women are able to read and write. Women /learners are able to do business and count their profits and losses. Families are now strengthened from learned women who are empowered business and increase household income to alleviate poverty. (MALW3)

The computer literacy level of capacity has been build which may go long way for the children and it will be easy for them to upgrade and develop further. (ZAM1)

Health:

Improved health and HIV state for PLWHIV e.g. 5 members willing to share their stories. 9KYW4)

Those who couldn’t walk can now move around with wheel chairs and clutches. (KYW5)

Vulnerable groups (PLW HIV/AIDS, OVC):

Those infected have changed their attitude and are living positively. (KYW1)

Stigma has gone down (KYW6)

Orphans are being supported to continue with school. (KYW6)

Orphans now receive care and support through food, clothing and education / school materials.

OVC drop outs have decreased and many OVC are now able to go back to school and there is improved education performance among them. (MALW4)

Poverty:

Those who couldn't afford school fees can now educate their children. (KYW5)

More than twenty women who are vulnerable due to joblessness, widowed or living with HIV/AIDS are generating income in this project to provide for their families. (KYE1)

Throughout 2012 there were regular reports in the media about the groups/gangs beginning to mobilise and recruit young people in the Mathare slum area ahead of the forthcoming election. Whilst we recognise TSA KE cannot stop this from happening completely we are working alongside 40 young men and believe their story is a good news story. All have avoided criminal activity over the past 3 years and are participating fully and positively in their community. Many have commenced working through job opportunities shared at the Sports Group. (KYE2)

The community members have been transformed because instead of travelling far to process their palm oil they can now do it within their own vicinity, saving cost and risk of life on transportation and they can equally consume the oil at cheaper prices in their community. (NIG1)

The motto of the project is - TO DO AWAY WITH POVERTY so, many people's lives have changed completely from poverty to a new lives through project by building better houses, educating their children and many have developed some small business (TNZ2)

We are not starving anymore we can make our own vegetable gardens. (SA1)

Potable water; waterborne diseases; sanitation:

Significant reduction of waterborne diseases in the villages (DRC1)

They have now got drinkable water. No more diseases. They now have access to water at their door step (GHA2)

Communities have benefited the reduction of water borne diseases through provision of safe water and increased levels of hygiene due to sanitary services. (MALW2)

Distance of water point in communities which caused girl child increase in absence and school drop-outs, time limitation for women to manage families and caused disputes in marriages etc. have reduced or stopped. (MALW2)

There has been an awareness OF creation. Willingness to clean their environment of the rubbish which otherwise have engulfed their homes/communities. (GHA4)

B. CHANGE IN MINDSET / 'WELL-BEING'

In addition to improved material circumstances, there are also 'intangible' benefits for communities and individuals. Even through their participation in the processes associated with FBF (e.g. brainstorming, prioritising, problem-solving etc.) community members acquire new skills and confidence that boost and further promote personal-development, and potentially promote more community-development initiatives. There are also benefits of a more emotional or social nature. The evaluators analysed the outcomes and stories of individual change in the case studies, and from field trips, and these benefits are grouped and illustrated below:

Social / relational benefits:

Comfort: Have found friends and a new family. (KYE1)

Experiencing love and a sense of belonging as a result of having fellowship together. (KYE1)

One advantage is that they now take care of each other – they see if one person isn't at the meeting, then they go and find out if that person is ok. They don't think of themselves as alone. (GHA3)

Here is good and deeper relationships that promotes joy in homes. (UGA6)

The football project provides support and there is much interaction of the older [mature] members and the young ones for exchange of ideas and advice... It helps many of us avoid the bad company and groups that have been established in this area. (KYE2)

It has brought deeper relationships by working, analysing and deciding and implementing together. (UGA2)

Improved self-worth:

Productive and fulfilled – able to meet some of their basic needs for food, shelter, clothing, medical care, school fees for their children and rent (for those housed at the shopping centre). (KYE1)

Empowerment: Have received skills and become productive, generating income for their family. (KYE1)

Self-worth: Received exposure through educational and vocational tours to various parts of the country, e.g. Nairobi, Kisumu, Bondo and Uganda. They have also got opportunity to exhibit their products at trade fairs. (KYE1)

Some widows who thought they can't do anything, have now gotten access to the microfinance and therefore come to church. And because they themselves have been able to identify certain uniqueness in themselves, they don't feel they are widows any longer. They have god with them. The widows are happily coming to church. (GHA3)

Able to care for others:

Compassionate: They conduct home visits to those in need – the sick, bereaved – praying with them, consoling and providing for them; e.g. food, clothing and helping with chores. (KYE1).

Hope:

Hope: They are confident about the future. (KYE1)

C. SPIRITUAL TRANSFORMATION

The third aspect of transformation relates to the communities' exposure to and embracing of spirituality and Christianity. The 'faith' component of FBF is undeniably powerful in that it positions the approach in such a way that (if implemented correctly) participants engaged with it are exposed to the nurturing and all-embracing nature of spirituality. The extracts below serve to illustrate how corps have seen an increase in membership as community members, through their experience of the FBF process, and through exposure to Salvationists, find salvation:

Not only helping the community, but helping the church to survive and strengthen and grow. Through FBF some people have been converted to Christ. We are growing numerically. (GHA3)

This project is fundamentally faith-based and therefore faith facilitation is the way of working that keeps the group growing/breathing. (KYE1)

A lot of them have recognised the love of God through the support rendered to the community by the Salvation Army and have given their lives to God as their personal Saviour (ZIM9)

Spiritual birth: some groups members have been born-again and experiencing more confidence as a result of greater participation in church and group fellowship activities. (KYE1)

D. COMMUNITY RESISTANCE

Over the years, many communities in Africa have come to rely upon and become dependent on external organisations (like TSA) for funding and support. Since the introduction of FBF, there have been instances reported where communities are resistant to the approach, as they are used to simply receiving, and now they are expected to 'do for themselves'. This reality is captured in the following quotes:

We've spoiled our communities because now we're asking them to contribute, which is hard for them, they're happy to stay with the old way. (Officer)

I went to this community, but the community was used to handouts, so when they heard the word "project" they were expecting something, so we were not able to start anything (Lieutenant)

The community is still expecting to receive donations from TSA and they do not understand the FBF concept and where it is leading to. [Country's name] community is difficult and closed-minded. As soon as we arrive they expect money and food and we only have words. (FBF coordinator)

The implementation of FBF may sometimes require a change in the 'mindset' of communities, who have come to rely on the generosity of organisations like the Salvation Army (refer back to para 3.1.4 Organisational Culture for discussion on effects of a culture of charitable giving)

Considering the three levels of impact together (and being cognisant that these are self-reported case studies by TSA staff, almost all without any supporting evidence to support the claims made) it would seem as though these projects, initiated and facilitated by FBF, have indeed had an impact on communities. On the one hand, the communities represented in these case studies are receiving some level of intervention that is aimed at improving their daily lives. In addition, changes at the social / emotional level lead to improvements in well-being, and finally, from TSA's perspective, the most important transformation may occur at a spiritual level.

Evaluation Finding:

Communities represented in these case studies are being impacted in one or more of the following ways:

- Material improvement in their daily circumstances;
- Social / emotional benefits of a more intangible nature;
- Personal spiritual transformation for some.

These case studies provide insights into 'pockets of excellence'. However, there is not enough evidence to determine how widespread the TSA's community engagement initiatives are across the Africa Zone.

3.5.3 Impact of Project on TSA in Communities

Evaluation Question: What has been the impact of the project on TSA in communities?

In this section the impact on the TSA at community level i.e. the Corps is examined.

With only 3 case studies describing the use of FBF within the Army, the results described here are, at best, anecdotal. They are however, encouraging: (template asked 'before' and 'after' questions)

Case Study Ref	how Salvationists used to work together before using FBF	how Salvationists work together now when using FBF
MALW5	Before FBF, Salvationists of Ntcheu corps were only looking up to THQ to fund everything. They thought development of corps would only happen if THQ supports or fully funded their projects like hall building and office. All they were able to know is THQ is able and they looked down at themselves and described themselves poor and helpless	When now that they are using FBF, there is great change and improvement. The people believe in themselves and see that with God everything is possible. They are now looking around themselves and see a lot of potential in human or skills, finances, materials and time to bring change they need. They are now encouraging coming together and discuss issues to identify needs at the corps and explore reasons and what could be done to solve them. Together, they are able to decide and plan, mobilize resources and act faithfully until the task is completed - just like Nehemiah in building the walls of Jerusalem. And when they need more resources, either for CPMS projects or MS projects, they now seek external funding as a project. That becomes a corps based and owned project that is sustainable. This is done in light of faith. This is a change from previous approach before FBF when all were completely expected from THQ and nobody owned it and projects of such approach were not sustained.
NIG3	Corps officer was in charge and solve problems according to his knowledge and ability. Comrade belief and obey officer as the only source of solutions to problems.	Comrades comes together to identify problems to bring solutions together

Case Study Ref	how Salvationists used to work together before using FBF	how Salvationists work together now when using FBF
ZAM3	<p>Pre-FBF, Strategic Planning was undertaken by the corps Governance structures i.e. CO, Corps Council, Local Officers. Soldier's meeting was the closest we could get to hearing every voice in the corps, but then attendance to such meetings was restricted to Soldiers and its agenda is restricted to Salvationism matters. Non Local Officers and non-soldiers did not have much input in the planning and decision making process. Decision making processes were mainly top-down.</p> <p>Corps departments would conduct limited consultations within their departments in developing annual action plans. It was common for these consultations to be limited to departmental local officers i.e. executive members. Further, these plans would be developed independent of other departmental action plans. This occasionally resulted into activity duplication and failure to optimize corps resource allocation.</p>	<p>Decision making in the corps is much more consultative and there is a visible willingness by members to participate in determining direction for the corps ministry. Corps members are much more engaged in corps happenings. In the past, many members would remain silent even in the face of visible corps underperformance and leadership short comings. The attitude would be: that's an issue for corps council members! Our members are currently much more vocal over happenings in the corps.</p> <p>All members are thus well informed on our Corps performance at any given time. Summary financial performance reports are currently presented to all members of the corps on a monthly basis i.e. soldiers and non-soldiers. These reports highlight corps performance in the area of tithe, appeals, offerings, implementation of agreed development targets, budget tracking etc.</p> <p>All corps departments currently undertake consultations within their departments for preparation of action plans.</p> <p>Added from field interview: Previously if we called for a meeting outside of the Sunday meeting , attendance would be so low, now we get 90% turn-out, people even send notes to excuse themselves if they can't make it!</p>

The case study below was an example of FBF usage in the community, but they identified the following benefits to the Corps:

Great changes with the corps. Some widows who thought they can't do anything, have now gotten access to the microfinance and therefore come to church. And because they themselves have been able to identify certain uniqueness in themselves, they don't feel they are widows any longer. They have god with them. The widows are happily coming to church. Not only helping the community, but helping the church to survive and strengthen and grow. Through FBF some people have been converted to Christ. We are growing numerically. (GHA3)

When a Corps does fulfil its mandate towards its surrounding community, there is often a very positive effect on the Corps itself:

The project was implemented through the Corps. The Corps was situated close to the Sand Dam and the Sergeant in Charge was very active in the community mobilisation process. The Corps has reported that its standing and profile within the community has increased dramatically, reporting that 30 new soldiers and 50 Junior Soldiers have been made as a direct result of this project.⁶⁰

In the previous section, the spiritual benefits to the community were described, and an obvious benefit to the Corps is that when people are **spiritually transformed**, they may be drawn to the church/Corps, which in some cases, leads to increased membership of the Corps, as illustrated by the following:

The project was implemented through the Corps. The Corps was situated close to the Sand Dam and the Sergeant in Charge was very active in the community mobilisation process. The Corps has reported that its standing and profile within the community has increased dramatically, reporting that 30 new soldiers and 50 Junior Soldiers have been made as a direct result of this project.⁶¹

⁶⁰ Completion report for Tawa Corps – Construction of a Sand Dam.pdf

⁶¹ Completion report for Tawa Corps – Construction of a Sand Dam.pdf

The **material benefits** to the community (also described in the previous section), also have the effect of potentially increasing the amount of tithes that a Corps may collect. The use of FBF thus contributes to strengthening the community, which in turn results in a stronger Corps.

Evaluation Finding: Anecdotal evidence suggests that Corps may be strengthened when using FBF both within the Corps, and when the Corps uses FBF to engage with its community.

3.6 PROJECT MANAGEMENT (PRACTICAL & FINANCIAL):

Evaluation Q: Assess the quality and effectiveness of systems and structures meant to ensure adequate...

- financial accountability
 - monitoring and support
- throughout the implementation of the project.

3.6.1 Financial Accountability

As stated in the Evaluator's proposal, this evaluation does not purport to be any sort of financial / accounting audit, and so financial reports provided by TSA are assumed to be accurate. The finances of the project have been audited annually since 2011 and so it is understood that TSA's financial policies and procedures have been adhered to. The focus of the evaluation has therefore been to analyse the financial information in the light of the expected results of the project. For ease of reference the goals of the project were as follows:

Development Goals: Communities within Africa are enabled to:

- ◆ work together to identify their own concerns and issues,
- ◆ recognise their own strengths,
- ◆ identify where they need help, and
- ◆ find their own solutions.

Project goals: TSA personnel at all levels are competent in using FBF in all situations,

- ◆ both within the church
- ◆ and in community

The table alongside provides a summary of the total project income and expenses (see Annexure J for 5-year breakdown of project income and expenses):

As can be seen, 33% of the budget was spent on supportive activities for the Territories (visits, retreats, exchange visits etc.) and 48% was distributed to the Territories.

TABLE 24: TOTAL PROJECT INCOME & EXPENSES

	TOTAL 2011-2015 USD	
PROJECT REVENUES		
Norad contribution	666,524	83%
Organisation's own share	79,097	10%
Local share	25,555	3%
Local revenues/interest	445	0%
Other contributions	30,851	4%
Total project revenues	802,473	100%
PROJECT COSTS		
Operating expenses		
Payroll expenses local staff	24,701	3%
<i>IHQ Community Development Coordinator/ Zonal coordinator</i>		
<i>Part time accountant</i>		
Local audit	14,363	2%
Consultants	-	
Evaluation	51,342	7%
Administration	8,762	1%
Transport and travel	44,262	6%
<i>Monitoring and Support visits</i>		
Education/Instruction	252,044	33%
<i>Inter-territorial/exchange visits (16)</i>		
<i>Retreat/ Annual workshop</i>		
<i>Support material</i>		
Other, specify	361,714	48%
<i>Local responses</i>		
Total operating expenses	757,189	100%
PROJECT BALANCE	45,284	

The table below shows the breakdown of the amount distributed to territories, ordered by lowest to highest grants approved. The amount of \$361,714 in the 5yr report does not correlate exactly with the amount of \$371,215, sourced from territory financial reports. The most likely explanation for this discrepancy is that some territories chose to include their own financial contributions in their financial reports.

TABLE 25: TERRITORIAL BUDGET ALLOCATION⁶²

Territory	Grants Approved		Total spent as per CP0231 Finance Master.xlsx (excludes 2015 expenditure)
	Grant Approved as per CP0231 Finance Master.xlsx (up to 2014)	2015 approvals	
Mozambique	7,000.00		\$ 3,884.00
Congo Brazzaville	10,600.00	\$ 4,000.00	\$ 10,730.00
Nigeria Territory	11,199.00		\$ 11,561.00
DRC	11,200.00	\$ 6,200.00	\$ 11,200.00
Mali Region	11,200.00		\$ -
Liberia Command	13,012.00	\$ 661.00	\$ 13,002.00
Tanzania Territory	13,200.00		\$ 7,916.00
Angola Command	15,940.00		\$ 16,548.00
Zimbabwe Territory	17,160.00	\$ 4,945.00	\$ 17,873.00
Uganda Territory	18,104.00	\$ 3,989.00	\$ 18,081.00
Kenya East	20,597.00	\$ 5,000.00	\$ 32,418.00
Zambia Territory	24,400.00		\$ 22,048.00
Ghana	31,789.00		\$ 31,789.00
Rwanda and Burundi Command	32,619.00	\$ 5,853.00	\$ 36,693.00
Kenya West	33,110.00		\$ 35,026.00
Malawi	39,860.00	\$ 4,003.00	\$ 38,894.00
Southern Africa Territory	50,555.00	\$ 5,750.00	\$ 63,552.00
	\$ 361,545.00	\$ 40,401.00	\$ 371,215.00

According to the audit reports, the territories who spent less than received returned the outstanding funds to IHQ.

The table below groups the territories by their total spend:

TABLE 26: TERRITORIAL BUDGET SPENT

Territories that spent < \$15,000	Territories that spent \$15,000 – \$30,000	Territories that spent \$30,000 – \$50,000	Territories that spent > \$50,000
Congo Brazzaville	Angola	Ghana	Southern Africa
DRC	Uganda	Kenya East	
Liberia	Zambia	Kenya West	
Mali	Zimbabwe	Malawi	
Mozambique		Rwanda and Burundi	
Nigeria			
Tanzania			

⁶² As at date of writing, the final expenditure reports for 2015 had not yet been submitted.

The evaluators expected to see, or be able to analyse and categorise the amounts spent, but territorial financial reports were either incomplete or not shown in USD, so it was only possible to indicate the categories of expenditure, but not the amounts spent. This limited analysis of the various territorial financial reports indicated that the majority of territory budgets were spent on training activities, as shown in the table below:

TABLE 27: ANALYSIS OF BUDGET SPEND PER TERRITORY

Territory	Analysis of Spend as per Financial reports 2011-2014			
	FBF Training	FBF BDR Printing	Strat Planning	Other
Angola Command	X			
Congo Brazzaville	X			
DRC	X			
Ghana	X	X	X	
Kenya East	X		X	
Kenya West	X			IGA Grants
Liberia Command	X	X		
Malawi	X			IGA Activities
Mali Region				
Mozambique	X			
Nigeria Territory	X			
Rwanda and Burundi Command	X		X	Translating BDR into local language
Southern Africa Territory			X	
Tanzania Territory	X			
Uganda Territory	X			
Zambia Territory	X			
Zimbabwe Territory	X			Evaluations - 2 regions
	15	2	4	4

Given that training/capacity building was the major category of expenditure in 15 of the 17 territories, the evaluators expected to see accurate records of people trained. It would have been useful to have been able to compare the ratios of training costs vs numbers trained, across territories. Unfortunately, neither accurate training records nor detailed financial reports were available for this level of analysis.

For purposes of financial accountability, it should be expected that this type of analysis be conducted throughout the duration of the project. The fact that these kind of questions were not asked in order to understand and manage project costs is some cause for concern. Had these questions been explored, it is likely that this would have prompted the creation of financial reporting templates which would have enabled comparisons of expenditure across categories and across territories.

Evaluation Finding:

Insufficient financial details are available to effectively analyse and categorise project expenditure at territory level.

There is little evidence of proactive financial management of project expenditure from IHQ:

- No guidelines were provided on allowable expenditure, limits etc;
- No standardised templates were provided to territories for reporting on expenditure;
- No analysis of expenditure was conducted.

SUB-GRANTS

As mentioned in para 3.1.5D. **Financial Resources**, a weakness of the project design was allowing territorial sub-grants to be used to fund community initiatives – this 'muddied the waters' for communities as there was a disconnect between what the Army was saying they were trying to achieve through FBF, which was actually about mobilising local resources and empowering communities to 'do for themselves', and then there was this money that needed to be spent. Again there was the conflict between the FBF approach of engaging with communities (a process which may take some time), and the pressure, "you've got some budget, you've got to spend it before the end of the year". This was expressed as a 'challenge' in a 2013 territory report:

Challenges: Late disbursement of funding for the year's activities. In the period under review funding was made available in October giving the territory only two months to implement (November and December 2013). This is the rainy season for the country: people are busy in with farming activities and some roads become impassable and dangerous. December is also a festive period and people begin to close for Christmas holidays by the second week of December.⁶³

One of the effects of this confusion was summed up by a TPWM:

The concept [FBF] is great, but the money, in some instances has caused us harm. Many groups became very dependent on SA, people felt we were playing favourites, then when money stopped, many groups died cos they were only in it for the money. (TPWM)

To IPDS's credit, they acknowledged the problems associated with sub-grants and changed the way these funds could be used:

We realised that sub-grants in themselves have led to a focus on access to external funding or projects, instead of facilitation as a way of working. It is feared that without sub-grants, some will not know how to achieve FBF on its own merit... We have redesigned the project delivery to remove sub-grants and instead focus on self-assessment and ongoing learning. FBF as a tool and a way of working lends well to this. Local resources can also be utilised and celebrated a lot more in the process.⁶⁴

The long term vision for FBF in terms of funding is as follows:

Once people are trained, there will not be need for funding specifically for FBF as this is a tool, not a programme in itself. The vision is that FBF will be used as the preferred way of working in all areas of TSA work. If this is the case, budgets for these processes will be part of territorial funding.⁶⁵

Evaluation finding: Allowing the use of sub-grants to fund community initiatives was contrary to the FBF approach and their presence sent a 'mixed message' to Salvationists and to communities.

3.6.2 Monitoring and Support

In this section, the following aspects of monitoring and support are discussed:

- A. Reporting,
- B. Self-Assessments, and
- C. Support from ADO and IPDS

⁶³ 2013 Report Zambia.pdf

⁶⁴ 2014 Annual Report CP0231 – template.doc

⁶⁵ ADO Activities Report.doc

A. REPORTING

ADO and IPDS have been aware of the fact that reporting has been a problem, since the first year of the project.

Reporting from some of the territories which received sub-grants has been poor or non-existent. This demonstrates a lack of administrative capacity. This needs to be explored and responded to during the remaining project years. The coordinator will find out why reports were not written, or were sub-standard, and arrange appropriate training for those concerned.”⁶⁶

Until now reports have not been requested by ADO although this issue was discussed during the previous retreat. Delegates discussed the format of a possible report form and concluded that a free narrative with some guideline questions would be the best way to enable coordinators to describe what is happening in their territory/command. Report format should be available to coordinators to request reports from divisions and corps within the territory/command. Lt-Col Capsey will design a format and send to coordinators for discussion. Monthly reporting is not possible, or necessary. Reports should be requested every six months. (Discussed at Facilitators Retreat 2012⁶⁷)

We need better ways of sharing stories, achievements and lessons learned.⁶⁸

Based on evidence collected, it would seem that the main problems with reporting have been:

- ◆ Poor reporting template, and not aligned with the outcomes of the project.
- ◆ Reporting deadlines missed.
- ◆ Reports not followed up.
- ◆ Reporting only happened if money had been received.
- ◆ Technical constraints – access to e-mail, skills capacity.

During the course of the evaluation, an anomaly became apparent – when FBF is truly ‘working’ and local resources are being mobilized, there is no ‘need’ to report to Projects Dept (which usually handles disbursements and reporting for projects receiving external funding). In Army terminology, an initiative which has been facilitated in a community, and which is mobilizing local resources, would effectively not be called a ‘project’. It becomes a ‘project’ when it needs external donor funding – at this point it is entered into the CPMS database and in Army-speak becomes a ‘project’. In Army terms, it makes no sense to report about a ‘non-project’ to the Projects Dept.

Projects for Mission Support and Community Development go onto CPMS. But other projects started by the Corps e.g. Choma School, Projects Dept are not involved, so they don't feel they need to report to us, they might report to the Education Secretary, but Projects won't know about it. (PO)

Here is an issue, is that when the project lies within the Projects department (like community health) there is a strong follow up process in terms of reporting and M&E. But with the youth activities I am not sure, as that doesn't fall under me directly. They need to file reports but in terms of how they use FBF, I'm not sure how they are implemented. (PO)

This same problem manifests itself at IHQ, where IPDS also doesn't receive ‘non-project’ information:

[when filling in the Self-Assessment] ... I have had to be harder on the territories that have not utilised subgrants because I simply don't know what they have been doing. For example in Tanzania they say women's ministries has been using it [FBF] and training in it – but I just don't have any way of validating this because I wasn't managing this project when I visited (so didn't check), and any women's ministries reports wouldn't come to me. (IPDS)

⁶⁶ 2011 Annual Report CP0231.doc

⁶⁷ Facilitators Retreat report.doc

⁶⁸ FBF Conference, Annexe – Minutes Day One.pdf

The evaluation team wondered if future reporting about community initiatives should not belong in the existing monthly Corps report, rather than creating another separate report. According to one of the Project Officers interviewed:

In the monthly report from Corps – they focus on number of members, there is no category for Community Development (PO)

Other suggestions about how to monitor performance came from interviews:

FBF implementation must be embedded in performance targets/goals for Leaders at THQ, DHQ and Corps Level as a way of incorporating Accountability across the Territory. Currently no one is held accountable for failure to implement FBF in our decision making processes. FBF is still viewed as an option, instead of a must under the new way of working across the Salvation Army. (Survey Respondent, Local Corps Member)

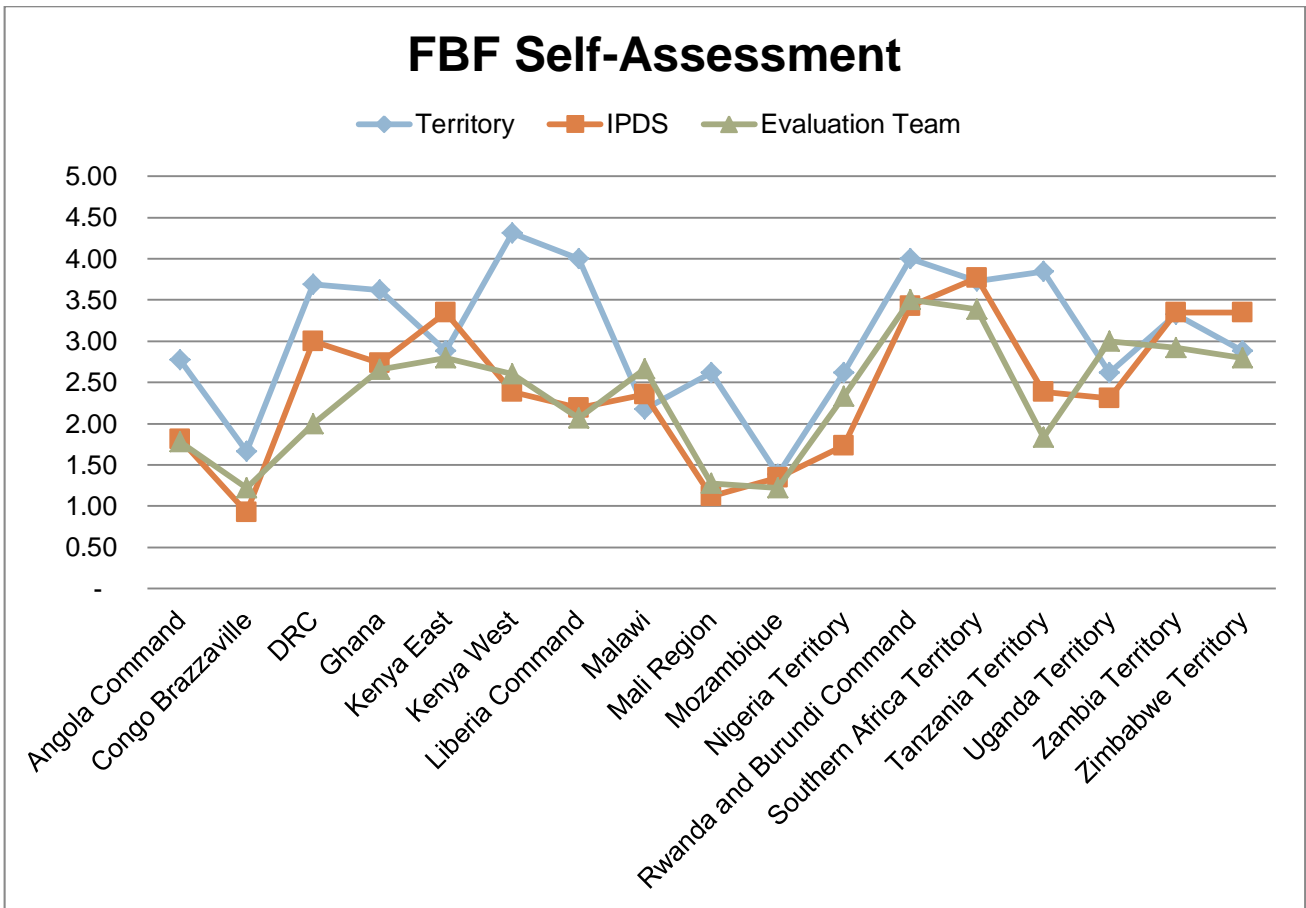
Perhaps a more dedicated effort in evaluating the impact of the training, tracking results and implementation in general, from a Territorial leadership perspective, and not just from those facilitating the training. I feel that greater emphasis should be placed here as training does not always equal results or effective implementation. We are fairly good at doing things in TSA, but, we are not very good in effectively measuring or tracking the results of the training that has taken place or the impact of results thereafter. Perhaps a greater focus on whether we are winning or succeeding in all the hard work that has been achieved. (Survey Respondent, role not specified)

Evaluation Finding:

- Reporting templates were not designed to be aligned with Project Outcomes;
- Reports were only required if sub-grants had been received by the Territory;
- Projects departments may not get to hear about ‘non-projects’ i.e. those initiatives started as a result of an FBF process, which are successfully mobilising local resources, and not requiring external donor funds. This is because the responsibility and management capacity of Projects departments currently lies with externally funded projects/income streams.

B. SELF-ASSESSMENTS

A self-assessment tool was designed by IPDS – this rubric was designed for completion by territories. The Community Development Coordinator (Africa) has also completed the assessment, as have the evaluators. As an evaluation team, we did not have sufficient information to confidently assess some of the criteria, and so our final scores may inherently reflect a bias due to unanswered questions, however the idea of collecting multiple viewpoints should be of value to territories. The graphic below compares, by territory, the scores given by the territories themselves, the IPDS Community Development Coordinator for Africa, and the evaluation team (see Annexure K for Self-Assessment details).



The following comments are reflections from the Community Development Coordinator for Africa on the self-assessment process:

It has been an effective tool in helping me know more of what the territories are doing, where they think they are at, how I can perhaps better support them going forward and has had some immediate results – two or three territories have used it to address some weak points that came out. And most have been pretty honest. Both of these aspects being the desired purpose and reason for us designing it! (IPDS)

At an average of 2.44, we're possibly 0.06 off the half-way mark. That's better than we were in June 2014. However, disappointed that resources comes out lowest, because that is one area where we (IPDS) do have a direct influence to create resources and send them to the territories who need them or create appropriate access points (i.e. web-based).

I think some of the indicators need to be reviewed in the future, as I have struggled to choose between indicators but hopefully it was a good starting point!

The evaluators agree with the above comment that the self-assessment tool could be improved for future use by adding/modifying some of the criteria, and better aligning the levels of performance, across criteria.

Evaluation findings:

- The self-assessment rubric has been completed by all territories and provides a useful comparative analysis across territories.
- The self-assessment rubric should be reviewed and regularly repeated in order to ensure its continued effectiveness and to monitor ongoing progress.

C. SUPPORT FROM ADO AND IPDS

Over the course of the five-year period, the level and quality of support to territories has varied due to the leadership transitions within ADO, and the transfer of project management responsibility from ADO to IPDS (see timeline described in para 1.3 **History of Facilitation in Africa**). ADO operated in a similar way to the ART. This could be described as an invitational approach which responded to requests from implementing territories, as the following comments illustrate: “*whatever people wanted, we’d do*”, “*we’d ask them how they would roll out*”. This non-directive approach to managing the project may have been considered prudent in the context of the demise of ART, but it was not appropriate to achieve the goals of the project, which were extensive and wide-ranging.

The transfer of project management responsibility to IPDS in 2014 injected a new energy, and a definite focus on FBF as a ‘way of working’ in the Army. FBF Coordinators were called together to reflect on the past and discuss the way forward, self-assessments were conducted, territories were expected to come up with concrete plans for FBF implementation in 2015, and FBF usage was encouraged in the preparation of territorial strategic plans. Coming as they did in the last 18 months of the project lifecycle, these interventions are only just beginning to have an effect. The evaluators hope that this momentum behind FBF as a ‘way of working’ will not be lost as FBF as a ‘project’ comes to an end.

The following paragraphs describe the main types of support that have been offered to implementing territories by the offices of ADO and IPDS:

In the earlier years of the project, **annual retreats** for FBF coordinators were hosted by ADO. Feedback from these retreats indicates that they were enjoyed and appreciated as a time of input, sharing and encouragement.

In the last eighteen months, IPDS has hosted **conferences** with facilitators from several territories, collocated by geographic proximity. These conferences have enabled robust discussions about FBF and have been well received, as indicated by a small sample of feedback comments⁶⁹:

Am leaving the workshop equipped on FBF tools, principles and with a deeper understanding of FBF.

Lots of things stick in my mind: Purpose – what does the spirit say to the churches, FBF – is a culture and I can use it in all aspects of my life.

I enjoyed the challenging subjects and being encouraged to reflect and think.

Most useful was sharing of different experiences of how FBF has worked in different places.

Visits to territories by both ADO and IPDS have had a clear monitoring objective, but were also used to support and encourage FBF Coordinators / Project Officers and build capacity within individuals or teams in each territory.

With regard to **monitoring**, it is clear that it has been a real challenge to monitor implementation as not every territory was implementing in the same way⁷⁰ (due to the fact that there was no clear implementation strategy). This made it difficult to compare progress and transfer learnings across territories.

The following extracts from Visit Reports illustrate how these visits were used to **build capacity**:

Staff training: We started the day by reflecting... We then considered tools to use (questions & listening, mapping, brainstorming, ranking, FBF, SWOT)... We had a brainstorm... We used an

⁶⁹ Sep 2014 Workshop report – Annexe.pdf

⁷⁰ It should be noted that the implementation approaches suggested in this report were only analysed and ‘named’ during the evaluation exercise, and so management may not even been consciously aware of them until now.

exercise on baseline surveys.⁷¹

We looked at some key principles of the CPMS system as a whole... We used this project as an example on how to write a progress report on CPMS.⁷²

Finance have records of payment vouchers as they give funds to the various departments to implement projects. It seems as though they then wait for the project to be completed before receipts are collected. However, it is too easy for receipts to be lost or not returned. Please keep a copy of receipts with the office responsible, but also meet regularly to submit receipts back to finance.⁷³

The table below records the support visits to territories – the evaluators understand that territories may have been visited at other times, but these visits have not been recorded in visit reports, and/or they may have had other purposes i.e. no focus on FBF.

TABLE 28: SUPPORT VISITS TO TERRITORIES

Territory	Dates visited by ADO	Dates visited by IPDS
Angola Command		2015-06
Congo Brazzaville	2011-03, 2011-08	2015-06
DRC	2011-03	
Ghana	2014-04	2015-02
Kenya East		2014-06
Kenya West	2014-07	
Liberia Command	2014-07	2015-03
Malawi	2014-04	2014-09
Mali Region	2013-02	2013-02
Mozambique	2011-02	2015-09
Nigeria Territory	2014-04	2014-08
Rwanda and Burundi Command	2011-02, 2012-09, 2014-02	2015-02
Southern Africa Territory	2014-04, 2014-05	2014-09
Tanzania Territory	2013-11	2015-01
Uganda Territory	2014-02	2014-06
Zambia Territory		
Zimbabwe Territory		

On analysis of the above data, there does not appear to be a clear plan or rationale for visits – some have been visited many times, others none, and some have been visited more than once within a short period of time.

Most concerning is the fact that two territories (Zambia and Zimbabwe) have not had a support visit throughout the duration of the project. From a project management perspective, priority should have been given to territories with the largest potential for implementation i.e. the bigger territories in terms of numbers

⁷¹ IPDS Trip to Rwanda and Burundi Command Feb – 2014.pdf

⁷² IPDS Trip to Nigeria Territory Aug – 14.pdf

⁷³ IES and IPDS monitor and support visit to Liberia March 2015 – final.doc

of officers, i.e. Zimbabwe and Kenya West , and Zambia (also a sizeable territory), as well as those territories with the most substantial project budgets – Southern Africa had the most budget (\$63.5k), Kenya West (\$33k) and Zambia (\$24,5k).

Evaluation Finding:

- Project management and support needs to be proactive – this has improved since the appointment of IPDS to that role.
- Monitoring and support visits to territories do not appear to have been strategically planned, nor systematically reported, with two important territories to the project receiving no visits.

4 CONCLUSION

Evaluation Q: To what extent has the project been using its resources (financial and human) effectively and according to plans, to reach its expected goals?

In summary, the goals of the project were as follows:

Development Goals: Communities within Africa are enabled to:

- ◆ work together to identify their own concerns and issues,
- ◆ recognise their own strengths,
- ◆ identify where they need help, and
- ◆ find their own solutions.

Project goals: TSA personnel at all levels are competent in using FBF in all situations,

- ◆ both within the church
- ◆ and in community

The question around resource efficacy can be summed up in the following 'project equation':

\$757k spent over 5 years across 17 territories = 44 Documented Success Stories?

This translates into an average of:

- Less than 10 success stories a year across Africa, or
- 2.5 success stories per territory over 5 years, or
- \$17k per success story, or
- 1.85% of Corps communities have a success story to share.

Where FBF *has* been used successfully within the Army, the benefits are very encouraging. However, there are insufficient numbers of these success stories resulting from the amount spent, spread geographically, over a 5-year period.

As discussed in section 3.2 **Implementation Strategy**, there was no clear implementation plan for the project at the outset (this was a serious failing). So territories each had to 'find their own way', and in so doing, it is the opinion of the evaluators that the expected goals of capacity building were partially achieved, and community empowerment were only minimally achieved (see discussion in para 3.4 **Training/Capacity Building** and 3.5 **Community Engagement**). The evaluators therefore conclude (based on the preceding findings) that resources have *not* been effectively used.

Evaluation Finding: In conclusion, the FBF project has not reached its expected goals, and so the resources (financial and human) cannot be said to have been used effectively

5 RECOMMENDATIONS

Evaluation Q; What can be improved in terms of management and implementation (at all levels and departments involved) to increase impact and efficiency, and better demonstrate evidence of results?

SUGGESTIONS FROM SALVATIONISTS

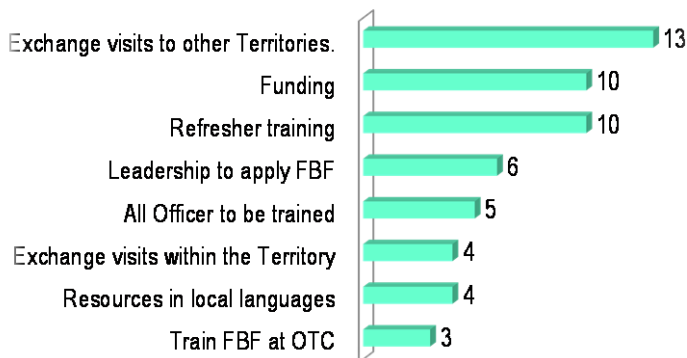
Facilitators were asked what still needs to be done in their Territory to ensure that "personnel at all levels are competent in using FBF in all situations, both within the church and in community"? Analysing the responses, the recurring themes are:

- need more training;
- more exchange visits,
- conduct reviews and
- do follow-ups.

76 of the 87 survey respondents chose to give a closing comment in answer to the question, "Any final suggestions on how the implementation of FBF could be improved?"

The themes that were repeated in the free-format suggestions are analysed in the chart below, with Exchange visits being mentioned most often, and then Funding, and Refresher Training.

Analysis of Suggestions for improvement of FBF Implementation



Based on the responses documented above, it is clear that those involved in FBF would like certain things to continue (training), or increase (exchange visits to other territories). These all involve funding, and so IPDS will need to carefully consider how to allocate future funding for FBF work, especially in light of the issues identified in this evaluation around the Design of the Project, Implementation Strategy and Institutional issues.

PREVIOUS EVALUATION RECOMMENDATIONS

At the outset of this evaluation, one of the first activities conducted was to review the FBF evaluations which had been conducted previously. What was noticeable was that several recommendations were repeated in various evaluations on FBF over the period from 2010 to 2015 (this comparative analysis is included as Annexure L). Sadly this indicates that the intended value has not been derived from previous evaluations.

RECOMMENDATIONS FROM THIS EVALUATION

The detailed recommendations of this evaluation are tabulated on the following pages, where each evaluation finding is listed, by paragraph reference number. Where relevant, recommendations are made for each finding, with a suggestion on which department in the Army the recommendation would be relevant to. In presenting these recommendations, the evaluators are making the assumption that The Salvation Army is intending to continue using Faith Based Facilitation as its way of working within the Army and with communities.

Before reading the details overleaf, the evaluators here paint a high-level picture of how they recommend that FBF be implemented going forward:

Based on the findings of this evaluation, it is our opinion that there is little to be gained by continuing to implement FBF in the current manner, unless there is commitment from the highest levels of the Army to fully embrace this counter-cultural approach.

If, and only if, a commitment is made to fully support a consultative, participatory 'way of working', then the following further recommendations apply:

1. Major work is needed to affect **culture change** within the Army because a participative, consultative way of working cannot successfully co-exist with a hierarchical, authoritarian way of working.
2. There is a need to **reaffirm the role of the Corps** as the missional agent of the Army in reaching communities with its transforming and holistic message.
3. As such, **all Officers** need to be adequately **trained** to understand and know how to use the approach to effectively reach communities:
 - a. Senior leadership need to be given a half-day 'executive summary' of the FBF approach;
 - b. 'catch-up' training (using new manual, and according to quality standard) needs to be provided for all officers 'in the field' who have not yet received FBF training;
 - c. Cadets should receive training at OTC.
4. A 'way of working' is not a project and so **implementation has to be driven by the command-structure** through the day-to-day work of the Army:
 - a. The behaviours and tools of the FBF approach need to be modelled from top leadership down;
 - b. Corps Officers are responsible for mobilising their Corps to engage with the community in participatory, facilitative ways (i.e. using FBF).
 - c. Accountability for progress at Corps level needs to be regularly reported through the existing command-structure. In essence, the Corps Officer reports to his superior officer on the Corps' progress in Saving Souls, Serving Suffering Humanity and Growing the Saints.
 - d. Ongoing monitoring of progress and support should be given to the Corps Officer by his/her superior officer.

In this way, the evaluators believe that TSA personnel at all levels will be competent in using FBF in all situations, both within the church and in community, to empower local people to deal with issues and handle their own challenges. In this way, communities within Africa will be enabled to work together to identify their own concerns and issues, recognise their own strengths, identify where they need help, and find their own solutions.

Evaluation of Capacity Building & Development through FBF

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
3.1 PROJECT DESIGN				
3.1.1	Assess the project design in terms of relevance to current international community development trends	1. The FBF approach is aligned with current international developmental trends.	None	
3.1.2	Assess the project design in terms of relevance to TSA Vision and Mission	2. The FBF approach has been designed to support the vision and mission of The Salvation Army.	It is recommended that FBF be included in any review processes of TSA's mission and vision to ensure that it stays aligned with, and contributes to, the broader objectives of the organisation.	IHQ
3.1.3	Assess the project design in terms of relevance to TSA strategies and global initiatives	3. The FBF approach has been designed to align with other TSA global initiatives (particularly Integrated Mission).	None	
		4. Although FBF is 'not new', there is confusion around terminology resulting in FBF not being widely understood, or accepted.	Clear messaging is needed from IHQ to position FBF correctly in the minds of Salvationists. Cognisance must be taken when introducing new global approaches – if done too frequently people may feel bombarded by new terminology which they have not yet fully assimilated.	IHQ
3.1.4	Assess the project design in terms of relevance to organizational culture	5. In terms of project design, there is a mismatch between the FBF approach and the organisational culture of leadership / management style (a consultative approach vs a commanding culture).	An approach like FBF will only succeed as a participatory 'way of working' if there is concerted effort to change the current authoritarian 'way of working'. The two approaches are inherently contradictory and the evaluators suggest that they cannot successfully co-exist within the organisation. This implies fundamental culture change which has to be lead from the highest levels.	IHQ
		6. In terms of project design, FBF is a developmental approach, which is contrary to the traditionally more charitable giving, practised by many Salvationists, and enjoyed by those communities benefitting from handouts.	Organisational culture change will be required from both the top-down (as per the previous recommendation), and from the bottom-up in order to align the prevailing notions of 'giving' in the minds of Salvationists with the FBF approach of 'doing for self'.	IHQ
3.1.5	Assess the project design in terms of relevance to TSA structure and capacity A. STRUCTURE OF COMMANDS AND PROJECTS AT IHQ	7. The project design does not take into account that FBF, as a way of working across the Army, would need to be driven and enforced by leadership via the hierarchical command-structure. Without this, a 'way of working' across the Army cannot be effectively rolled out through a supporting department like IPDS, with no direct authority over the implementing territories.	To implement or rollout an Army-wide 'way of working' will need to be driven like a 'change campaign' by IHQ. It will require the involvement (not just the approval) of the hierarchical command-structure.	IHQ

Evaluation of Capacity Building & Development through FBF

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
	B. STRUCTURES AT TERRITORIAL LEVEL	8. Similar to the previous finding, the project design does not take into account that FBF, as a way of working across the Army, would need to be driven and enforced by leadership via the hierarchical command-structure. Without this, a 'way of working' across the Army cannot be effectively rolled out <i>in the territories</i> by a supporting department like Projects, with no direct authority over the Corps.	As above	
	C. ROLE OF CORPS	9. In terms of design, the FBF approach is particularly suited to being used by the local Corps, which are strongly positioned in communities to be the Army's missional units to communities.	There needs to be a concerted effort to remind and refocus Corps on their mandate and the vital role they need to play in realising the Vision of the Army.	IHQ
	D. FINANCIAL RESOURCES	10. In terms of project design, the provision of funding for local community responses is inherently at odds with the FBF approach which encourages communities to 'do for themselves' and to mobilise local resources.	Develop clear guidelines on how to assess all applications for funding by local communities so as to provide assistance in ways that do not disempower communities.	IS Program & Resources Dept
3.2 IMPLEMENTATION STRATEGY				
3.2	Assess appropriateness of the project's strategy and approach for the achievement of the project objectives.	11. The project did not have a clear, measureable implementation plan that set out how the project goals were to be achieved.	Going forward, the continued rollout of FBF must have a clear strategy for implementation across all territories. This implementation strategy needs to provide sufficient detailed information that will guide territories on where to house FBF, how to train FBF, and how to report on FBF. This strategy for implementation should be aligned with a broader measurement framework that will enable the collective data and evidence from territories (on a zonal level) to be meaningfully reported on and interpreted, against a set of pre-determined targets, objectives and goals.	IPDS
3.2.1 – 3.2.4	Approaches that emerged: - Team of Experts - Ripple Effect - Women's Ministry - Train all Officers	12. This resulted in territories choosing to implement the project in one of at least four different ways.	As above	

Evaluation of Capacity Building & Development through FBF

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
3.2.5	Effect of Corps Officer Movement	13. The majority of all groups consulted confirm that the movement of Corps Officers has a slight or negative effect on the implementation of FBF.	Decisions to move Corps Officers should be more consultative and take cognisance of the time needed to achieve the following during the appointment : <ul style="list-style-type: none"> ◆ Build deeper relationships; ◆ Facilitate responses in the community; ◆ See transformation in the community; ◆ Be accountable for decisions made; ◆ Minimise negative personal effects e.g. children's schooling; ◆ Minimise costs of moving. Consider setting a minimum limit for length of appointment (under normal circumstances)	IHQ, Africa Zone, THQ
		14. Given that the previous finding confirmed that Corps Officer movement does have an effect on implementation, then the finding that most Officer appointments seem to be for a relatively short period of between 1 and 3 years compounds the effect on implementation.	As above	
3.3 INSTITUTIONAL DEVELOPMENT				
3.3.1	Is leadership getting involved? A. LEADERSHIP SUPPORT OF FBF	15. Senior leaders are seen to be supporting FBF. The main types of support provided range from active support (i.e. providing encouragement, approving funding etc.) to more passive (i.e. not using it themselves but not discouraging it).	Senior leaders must assume responsibility for modelling / demonstrating / practising / using FBF principles and tools in their own work.	All leaders
	B. EXPECTATIONS OF LEADERSHIP	16. There is an expectation for leaders to model the behaviour they expect to see in others.	As above	
	C. EFFECT OF CHANGES IN SENIOR LEADERSHIP	17. There is an effect on FBF implementation when senior leadership changes and FBF is not understood by the new appointee.	Decisions to move senior leaders need to be more consultative. Consider setting a minimum limit for length of appointment (under normal circumstances)	IHQ, Africa Zone
3.3.2	Have strategies been developed that include FBF as a central component for the work and mission of TSA? A. ARE STRATEGIC PLANS IN PLACE, OR ARE THEY IN THE PROCESS OF DOING SO?	18. Almost all of the territories have, or are currently working on, a strategic plan.	All territories should have a Strategic Plan, aligned with the vision and mission of the Army. These plans should clearly reflect how the use of FBF will be incorporated (i.e. the 'how' of the plan) into the main activities so as to achieve the objectives for the territory, and therefore the broader goals for the zone and TSA.	Africa Zone, THQs

Evaluation of Capacity Building & Development through FBF

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
	B. DID THE STRATEGIC PLANNING PROCESS EMPLOY ANY ELEMENTS OF FBF	19. Several territories have used a participatory approach in the development of their strategic plans (they have consulted widely), but only a few seem to have used any other FBF tools/ processes.	Encourage the use of additional tools for strategic planning through making available appropriate training or learning resources. A 'how we did it' report from a territory (such as Southern Africa, Ghana etc.) where FBF has been used to develop the newest strategic plan, may assist other territories in understanding how to go about doing this.	IS Program & Resources Dept
		20. Territories reporting that they have used FBF in their strategic planning processes have gone some way to internalising the use of FBF in their context.	These territories should be required to write up their experiences with using FBF in strategic planning processes to provided additional material that can support this within other territories. (see recommendation above)	IS Program & Resources Dept
	C. DO THE STRATEGIC PLANS INCLUDE A COMMUNITY DEVELOPMENT AND FBF COMPONENT	21. Very few Strategic Plans have a clear focus on Community Engagement, and even fewer refer to FBF as the method to be used for Community Engagement. Certainly none describe "FBF as a central component for the work and mission of TSA".	All territorial strategic plans should be systematically reviewed at Zonal level to ensure alignment with Army vision and mission. In so doing, any absence of focus on community engagement will be identified and rectified.	Africa Zone, THQs
	D. IS A TERRITORIAL STRATEGY BEING IMPLEMENTED – ACTIVELY USED AND REGULARLY REVIEWED?	22. Very few territories show evidence of regularly monitoring progress against their Strategic Plans.	Continue to build capacity at territorial level in the following skills: <ul style="list-style-type: none"> • planning, with reference to the conversion of the strategic plan into workable action plans (per department or focus area), delegation of activities and responsibilities etc. • effective data collection, • effective regular monitoring of activities and outputs, • effective reporting, focusing on reporting against pre-set targets identified in the strategic plans, and • identification of mitigation and or corrective actions required to address any issues arising. 	Africa Zone, or Training Dept ?
3.3.3	Has the territory taken ownership of FBF as a way of working?	23. FBF cannot be said to be owned as a 'way of working' across territories in Africa as: <ul style="list-style-type: none"> ◆ leaders are not actively involved in modelling FBF; ◆ Community Engagement and FBF are not incorporated in all Territorial Strategic Plans; and ◆ there are very few success stories of FBF usage within the Army. 	This is a collection of findings mentioned in other parts of the report – refer to the recommendations for: <ul style="list-style-type: none"> ◆ 3.3.1 ◆ 3.3.2C ◆ 3.5.3 	

Evaluation of Capacity Building & Development through FBF

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
3.3.4	Are FBF resources, tools and guidelines easily accessible for coordinators, and others?	24. There is a booklet describing FBF (the BDR booklet), but no training manual for FBF.	Training material for FBF needs to be developed, consisting of at least the following: <ul style="list-style-type: none"> ◆ Trainers manual, including lesson plans, learning outcomes, exercises etc.; ◆ Learners manual; ◆ Training aids – powerpoint slides, posters etc. Review TearFund's Umoja church mobilisation manual as a good starting point.	IPDS
		25. The BDR booklet has been translated into several major languages, but very few local languages.	Translate learners manuals (developed as per recommendation above) into local languages.	IPDS
		26. The only FBF resources available on the TSA website are online versions of the BDR booklet.	Make all FBF resources available online – including tool sheets, and new case studies (developed for this evaluation)	IPDS
3.4 CAPACITY BUILDING (TRAINING)				
3.4	Have TSA officers and staff received necessary and appropriate training and follow up?	27. Only 7 territories have accurate records of people trained.	IPDS to develop appropriate reporting templates for reporting on training. Proper data collection practises must be enforced at Corps level. There needs to be a direct link between resources spent and the training that has taken place.	IPDS THQ
		28. ADO/IPDS did not hold territories accountable to keep accurate records of people trained in FBF.	Project reporting needs to be improved in the following ways: <ul style="list-style-type: none"> ◆ Templates must be designed to collect measurable data to evaluate performance against project goals. Templates should include clear instructions on how they are to be completed. ◆ Reporting deadlines must be enforced. ◆ Reports must be thoroughly reviewed by IPDS. ◆ Feedback on reports must be given to Territories, and missing or incorrect information must be followed up. 	IPDS with support from THQs
3.4.1	Who was trained? A. TRAINING FOR TERRITORIAL LEADERSHIP	29. More than 50% of territorial leaders interviewed have NOT received FBF training.	Using the newly developed Leaders training programme (see recommendation # 30 below) find opportunities to present this to all senior leaders – use COAL conferences, leaders seminars etc.	IPDS, Africa Zone
		30. There is no 'condensed' version of FBF training available which is appropriate for staff at leadership level	A FBF training programme for leaders needs to be developed. This should ideally be a half-day 'executive summary' for leaders to understand and appreciate FBF and apply it in their own work.	IPDS

Evaluation of Capacity Building & Development through FBF

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
	B. TRAINING FOR OFFICERS	31. Due to lack of training data, it is not possible to determine the FBF training coverage of officers in all territories.	Using data from this evaluation as a starting point, do a 'stock-take' of all African territories to determine the numbers of Officers trained and how many still need to be trained. To train Officers in the field, use opportunities when officers are called together e.g. by Territory Leaders at Officer's Council etc.	IPDS, THQs
	C. TRAINING FOR CADETS	32. 9 out of 14 OTCs in Africa Zone are offering FBF in some format – mostly as an add-on seminar for cadets.	As per recommendation #33 below, community development topics need to be part of the core curriculum. Incorporate FBF into the practical 'field training' for cadets – they must initiate a new community intervention or enhance an existing one using the FBF approach.	OTC
		33. There appears to be very little focus overall on community development topics in the OTC curriculum.	OTC Curriculum needs to be reviewed at highest level and evaluated against Army Vision & Mission, in terms of topics covered and proportional time allocation to each topic. Community Development needs to be an important part of the curriculum, incorporating FBF.	OTC at IHQ
	D. CORPS MEMBERS	34. FBF training has been given to local corps members but there is insufficient data to provide accurate numbers	IPDS to develop appropriate reporting templates for reporting on training. Proper data collection practises must be enforced at Corps level. There needs to be a direct link between resources spent and the training that has taken place.	IPDS THQ
	E. COMMUNITY MEMBERS	35. Some community members (who are non-Salvationists) have received training – this may be unnecessary as community members are participants in the FBF approach – participants rarely need to know how to be facilitators.	Corps Officer needs to be able to justify why non-Salvationists need to receive FBF training, as this should only happen in exceptional circumstances.	CO
3.4.2	Appropriateness of Training for Facilitators	36. The quality and duration of the FBF training that people have received varies considerably; and some training will not have been of an appropriate standard to ensure that trainees would be able to implement what they had learned.	Standardised training material for FBF needs to be developed, as per recommendation #24 above.	IPDS
	Follow-up after training	37. Adequate follow-up after training is difficult when it is the responsibility of one or a few people based at THQ	Follow-up should be done as part of the normal review of Corps performance with the superior officer – how is the Corps doing in terms of Saving Souls, Serving Suffering Humanity and Growing the Saints?	Supervising officers at Divisional / District level
3.4.3	Can trained officers and staff demonstrate a good understanding of FBF, and are they confident in using FBF, with communities and in TSA settings?	38. Good facilitators demonstrate understanding of FBF and claim to feel confident using FBF tools within communities and TSA settings.	None	

Evaluation of Capacity Building & Development through FBF

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
3.4.4	Is there a system for step down training and experience sharing in place, to ensure that all new trainees are confident facilitators?	39. There is little evidence of step down training happening.	Don't rely on step-down training going forward.	IPDS
		40. Anecdotal evidence suggests that retreats and conferences have been used to share FBF knowledge and experience, and that exchange visits to other community sites are particularly helpful.	Experience sharing should happen when Officers get together (usually twice per annum in divisions / territories), so no more need for separate FBF conferences, retreats. Exchange visits should still be considered, depending on available resources.	IPDS
3.4.5	Do facilitation teams exist and function on territorial, division, and corps level?	41. In some territories there are conflicting views about whether Territorial or Divisional Facilitation teams exist.	Territorial or Divisional Facilitation Teams should not be necessary going forward if FBF is rolled out as an Army-wide way of working through the Corps.	IPDS
		42. The most common purpose) of these teams is to arrange training and to do facilitation in communities.	None	
3.4.6	Have facilitation coordinators and teams received necessary and appropriate training and support?	43. Most FBF coordinators have received training on more than one occasion.	None	
		44. FBF coordinators and facilitators do experience some level of support from their territorial leadership.	None	
3.5 COMMUNITY ENGAGEMENT				
3.5.1	How is TSA interacting with communities, and with what results?	45. The absence of available evidence suggests that TSA, through its Corps, is interacting with very few communities across Africa using the FBF approach.	A major refocus on the role of the Corps in realising the Vision of the Army is required (repeat of recommendation #9)	IHQ
	Are communities increasingly coming together to identify their own concerns and issues? How/why/with what effect?	46. There is some case study evidence of communities coming together to identify their own concerns and issues .	None	
	Are communities empowered to recognise their own strengths, identify where they need help and find their own solutions? How/why/with what effect?	47. These (case study) communities have been empowered to recognise their own strengths, identify where they need help and find their own solutions	None	

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
		48. In many instances, the (case study) communities manage the projects, provide the project services and have invested various forms of their own resources into the initiative. However, where the Army owns the premises or equipment used in a community initiative, communities may be participating in managing the initiative/project, but cannot be said to have 'ownership' independent of the Army.	None	
3.5.2	What has been the impact of the project on a community level?	49. Communities represented in these case studies are being impacted in one or more of the following ways: <ul style="list-style-type: none"> ◆ Material improvement in their daily circumstances; ◆ Social / emotional benefits of a more intangible nature; ◆ Personal spiritual transformation for some. 	None	
		50. These case studies provide insights into 'pockets of excellence'. However, there is not enough evidence to determine how widespread the TSA's community engagement initiatives are across the Africa Zone.	None	
3.5.3	What has been the impact of the project on TSA in communities?	51. Anecdotal evidence suggests that Corps may be strengthened when using FBF both within the Corps, and when the Corps uses FBF to engage with its community.	Corps Officers need to hear the message that by building up the community, they will, in turn, build up the Corps (a subtle shift away from the message to 'increase the numbers of soldiers')	IHQ
3.6	PROJECT MANAGEMENT (PRACTICAL & FINANCIAL):			
3.6.1	Assess the quality and effectiveness of systems and structures meant to ensure adequate <i>financial accountability</i> throughout the implementation of the project.	52. Insufficient financial details are available at territory level to effectively and accurately analyse project expenditure.	See recommendations below for #53.	
		53. There is little evidence of proactive financial management of project expenditures from IHQ: <ul style="list-style-type: none"> ◆ No guidelines were provided on allowable expenditure, limits etc.; ◆ No standardised templates were provided to territories for reporting on expenditure; ◆ No analysis of expenditure was conducted. 	Financial Reporting templates need to be designed which will satisfy auditing and accountability requirements of the Army, but which will also provide guidance on allowable expenditure, and enable analysis of expenditure by categories that are relevant to the particular project.	IPDS
		54. Allowing the use of sub-grants to fund community initiatives was contrary to the FBF approach and their presence sent a 'mixed message' to Salvationists and to communities.	See recommendation # 10 on funding local responses.	

Evaluation of Capacity Building & Development through FBF

Report Section	Evaluation Questions	Findings	Recommendations	Relevant to
3.6.2	Assess the quality and effectiveness of systems and structures meant to ensure adequate <i>monitoring and support</i> throughout the implementation of the project. A. REPORTING	55. Reporting templates were not designed to be aligned with Project Outcomes;	See recommendation # 28 on Project Reporting.	
		56. Reports were only required if sub-grants had been received by the Territory;	See recommendation # 28 on Project Reporting.	
		57. Projects Dept may not get to hear about 'non-projects' i.e. those initiatives started as a result of an FBF process, which are successfully mobilising local resources, and not requiring external donor funds. This is because Projects Dept's responsibility and management capacity currently lies with externally funded projects/income streams.	The monthly Corps report should be amended to include a section to report on community engagement activities.	THQs
	B. SELF-ASSESSMENT	58. The self-assessment rubric has been completed by all territories and provides a useful comparative analysis across territories.	None	
		59. The self-assessment rubric should be reviewed and regularly repeated in order to ensure its continued effectiveness and to monitor ongoing progress	The self-assessment tool should be improved for future use by adding/modifying some of the criteria, and better aligning the levels of performance, across criteria.	IPDS
	C. SUPPORT FROM ADO AND IPDS	60. Project management and support needs to be proactive – this has improved since the appointment of IPDS to that role.	None	
		61. Monitoring and support visits to territories do not appear to have been strategically planned, with 3 important territories to the project receiving no visits.	Develop a clear strategy for monitoring and support visits to all territories, taking account of various factors, including but not limited to: <ul style="list-style-type: none"> ◆ Size of budget; ◆ Level of skills / capacity; ◆ Changes in key leadership appointments; ◆ Known problems with implementation etc. 	IPDS
4.	To what extent has the project been using its resources (financial and human) effectively and according to plans, to reach its expected goals?	62. In conclusion, the FBF project has not reached its expected goals, and so the resources (financial and human) cannot be said to have been used effectively.	There is little to be gained by continuing to implement FBF in the current manner, unless there is commitment from the highest levels of the Army to fully embrace this counter-cultural approach.	IHQ