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Transforming Lives and Communities: A case study on building partnerships in the Philippines through Appreciative Inquiry

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**Transforming Lives and Communities:
A case study on building partnerships in the Philippines
through Appreciative Inquiry**

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PIM 68**

**A Capstone Paper submitted in partial fulfillment of the requirements for
a Master of Sustainable Development at the School for International Training
Brattleboro, Vermont, USA**

November 2011

Advisor: Ken Williams

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Abbreviations

AI	–	Appreciative Inquiry
ASEAN	–	Association of South East Asian Nations
ASDECS	–	Asian School of Development and Cross-Cultural Studies
CD	–	Community Development
CRWRC	–	Christian Reformed World Relief Committee
CTD	–	Community Transformational Development
FBO	–	Faith Based Organization
FGD	–	Focus Group Discussions
M & E	–	Monitoring and Evaluation
MDG	–	Millennium Development Goals
MOA	–	Memorandum of Agreement
OM	–	Operation Mobilisation
OM Phils.	–	Operation Mobilisation Philippines

PARTNER CHURCHES:

ANLC	-	Ambassador of New Life Church
BAC	-	Banilad Alliance Church
BHCF	-	Blessed Hope Christian Fellowship
BUCCI	-	Bradford United Church of Christ, Inc.
CBEC	-	Cabantan Bradford Evangelical Church
COHCF	-	Calvary Open Hearts Christian Fellowship
GUMC	-	Grace United Methodist Church
LCBC	-	Lahug Community Baptist Church
MFNC	-	Mandaue First Nazarene Church
TCF	-	Tap-tap Christian Fellowship
SOP	–	Standard Operating Procedures
UN	–	United Nations

ABSTRACT

The growing number of poor in the Philippines is alarming. Neither the national government nor any individual organization acting alone has been able to alleviate the rising percentage of poverty. With this prevalent need in the country, networks, alliances and partnerships among several organizations, including faith-based organizations, have been established to help respond to the needs of those living in poverty.

OM Philippines–Cebu Ministries, a faith-based Christian organization was started in 2001. It has worked specifically among the poor through children’s programs in partnership with local Protestant churches. Like many NGOs, OM Philippines has been exploring new strategies to expand its work while incorporating the Christian biblical approach towards holistic community development. This study aims to show where OM Philippines needs to improve its working relationship with partner churches in their collaborative service among the poor.

The Appreciative Inquiry (AI) approach, an asset-based development tool, is seen as one of the most effective ways to identify the life-giving forces of the organizations that build and strengthen partnerships. Christian Reformed World Relief Committee and other international groups have used this approach to develop stronger relationships between themselves and their partner agencies. OM Philippines staff, partner churches’ representatives, and beneficiaries participated in the research process using the 4-D Model of AI to discover the perceptions, impacts, dreams, strengths and challenges of the partnerships. The process further helped identify the best experiences and practices of the work, and the needs of the partners and beneficiaries, which resulted to the formulation of OM Philippines’ Principles of Partnerships. These principles of partnerships have become the framework upon which OM Philippines strengthens existing partnerships and forges new ones for sustainable work among the poor.

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I. INTRODUCTION AND RESEARCH QUESTIONS

i.a Introduction

“Transforming lives and communities” became Operation Mobilisation’s (OM) slogan in 2001 and has spread across the world through OM’s offices in over 100 countries. But what does “transforming lives and communities” mean to a world where decades of development did little to alleviate the worsening state of the people? Rapid globalization, revolutionized technologies, improved socio-economic and political structures, increasing access to information and proliferating development endeavors as intensified by the United Nations’ Millennium Development Goals have left billions still in a state of dire need and abject poverty. Almost half the world — over 3 billion people — live on less than \$2.50 a day (World Bank Report, 2008).

The multi-dimensional issues of poverty led development practitioners, economists, sociologists, behaviorists and other specialists to develop frameworks and strategies for poverty reduction and alleviation acknowledging that no single discipline can effectively solve the problem alone. Networking, alliances, collaborations and partnerships have been established along the way. However, despite these combined efforts of experts, the global poverty trend is worsening (Shuah, 2011). Thus, there has been an urgent call for alternative ways to tackle the issue of poverty.

Development practices towards poverty alleviation, while comprehensive and elaborate in scope, have failed to see the wholeness of humans. For some, there has been an over-emphasis on the socio-economic and political condition of humanity with the result that people’s spiritual needs have been neglected. Meanwhile, for others, spiritual needs are at the forefront with little or no response to economic or political needs. While a secular development perspective focuses on non-spiritual factors of human development, an animistic-cosmological approach focuses on

metaphysical or spiritual factors. An alternative view presents a holistic development approach reflecting a biblical Christian perspective that upholds the theology of man being made in the image of God with spirit, soul and body. Such a holistic transformational development concept, along with the basic elements of development theories and practices, is centered on Jesus Christ's offer of salvation to mankind, which is God's total response to man's total needs (Miller, 2001, 73). These all-encompassing needs can be met through the church in the context of community.

OM is an international, interdenominational, faith-based Christian organization working in partnership with different churches around the world. To describe efforts to achieve its slogan of "Transforming Lives and Communities," ten key result areas (KRA's) have been recognized (see Appendix A). Together with several Christian youth volunteers, I started the work of OM Philippines in Cebu City in 2001 as a weekend children's Bible class. The work steadily expanded to different places covering various programs and services (Appendix B). Today, particularly in Cebu City, the main thrust of the organization is towards transformational ministry and programs among underprivileged children, while working in partnership with local churches.

Our focus has been reaching out to children living in poverty-stricken areas through Bible classes. Realizing the complexities of the living conditions of these children, we together with our partner churches started to work towards holistic transformational ministries. We worked not only towards the spiritual development of the children through Bible studies, discipleship training and value formation activities, but also sought to meet their other developmental needs, including their educational, physical, social, and emotional needs through scholarships, medical missions, leadership training, skills development, and other community events. While far from

being comprehensive, children participating in the programs displayed a positive outlook towards life and showed more resilience in times of crisis. However, these were overshadowed by their ever-increasing and more complicated needs and those of their families and communities. How, then, could we sustain our work, encourage our partner churches and other churches towards working among the poor when the results seem negligible and the needs far greater than our resources?

The concept of the poor reaching out to other poor communities can be daunting. Our partnerships have mostly been with other smaller churches that have limited resources. Other than theological issues, most of these churches were inhibited to reach out to their communities due to lack of resources and their perceived inability to help other economically needy communities. Despite these limitations, the said churches were endowed with unique characteristics inherent in their nature. There is a need for churches to realize their potential and to embrace their strategic position in the community in bringing about transformational development. Serving in a faith-based community organization that works in partnership with churches, I wanted to see how our partnerships can further strengthen our efforts towards transformational development, thus, “transforming lives and communities.”

In this paper, I will explore how the existing partnerships between OM Philippines and the churches strategically work among the children in poor communities through the use of the Appreciative Inquiry (AI) approach. The AI approach focuses on drawing out the most valuable factors and best practices of the organization as life-giving forces. These life-giving forces have the potential to become the guiding principles for sustaining existing partnerships and building new ones in the future. Thus, the purpose of this research is to find the values and best practices

of the partnerships of OM Philippines and the churches in sustaining their working relationship among the poor.

i.b Research Questions

My research question is: How does the partnership between OM Philippines and the churches strategically contribute toward transformational development among the poor communities?

Its sub-questions are:

1. What do the stakeholders in this partnership perceive with regards to how transformational development aids the poor?
2. What do the various stakeholders perceive as the strengths and challenges of this partnership?
3. What are the life-giving forces in the partnership of OM Philippines and the churches that will sustain their working relationship among the poor?

II. LITERATURE REVIEW

The challenges of working among the poor are complex. No single approach or individual organization, no matter how large, can deal with the issues alone. This literature review is divided into three sections. The first section looks at the characteristics and causes of poverty, holistic transformation of the poor, and the role of faith-based organizations and churches in community transformational development. The second section deals with the definition of partnerships. Here the types, principles, and life-giving forces of partnerships, and specifically the partnership between OM and churches, are explored. The final section presents the methodological process using the Appreciative Inquiry approach in exploring the best values and

practices from which the life-giving forces of building partnerships between OM and the churches are derived.

ii.a. The Church in Transformational Development among the Poor

ii.a.1 Poverty and the poor

Poverty has been traditionally described and measured by income and consumption (monetary dimension of poverty), but has been recently understood as a multi-dimensional phenomenon. Its multiple sources of deprivation are characterized by overcrowding, insufficient water supply, sanitation and infrastructure, problems of health and nutrition, and limited access to education as well as such matters like insecurity, exposure to hazards, and deficient social relations (Tukrstra and Raithelhuber, 2004 as cited in Stewart and Kuffer, 2007). Most of these indicators describe the material and socio-economic dimensions of poverty. However, a study conducted by the World Bank (a major player in trying to alleviate global poverty) in the 1990's asked more than sixty thousand poor people in low-income countries the basic question: What is poverty? The results revealed that "poor people typically talk in terms of shame, inferiority, powerlessness, humiliation, fear, hopelessness, depression, social isolation and 'voicelessness'" (Cobbert and Fikkert, 2009, 53). These go far beyond the material and socio-economic dimensions of poverty.

Bryant Myers (2008) elaborately laid the various views towards poverty espoused by different proponents. Poverty as deficit or a lack, poverty as entanglement by Robert Chambers, poverty as lack of access to social power by John Friedman, poverty as disempowerment by Jayakumar Christian, and poverty as a lack of freedom to grow by Ravi Jayakaran. Taking these views into consideration, Myers added his Christian perspective that the cause of poverty is

fundamentally spiritual (p. 88). Thus, in the Christian perspective, transforming the lives of the poor goes beyond the economic, material, structural and social dimensions of poverty. This correlates to the fundamental Christian belief that man possesses soul, spirit and body, and must be taken as an integral whole. Compartmentalizing man and emphasizing one aspect over the other impedes transformation of individual lives and communities. Furthermore, an individualistic approach towards transformation is not sustainable; it should be taken in the context of community. For development practitioners, specifically Evangelical churches and faith-based organizations like ours, the need for a holistic understanding of poverty based on a biblical framework is of paramount importance.

ii.a.2 Poverty and Transformation of the Poor

The question of why poverty continues to rise despite the ever-increasing efforts to alleviate it is shared by many global development practitioners. This eventually led some to explore alternative ways of looking at poverty.

Many reviews, discussions and white papers - in Japan, Europe, Africa, Latin America and the United States - evaluated the results of four decades of development assistance. There was broad agreement that the current system, having accumulated some \$1.5 trillion in debt, has not produced results commensurate with resources expended. Disillusioned with the results, many development practitioners and institutions are actively exploring new and more appropriate approaches to development by which much more can be done for much less (Sato and Smith, 1996, 89 as cited in Conceptual Framework of Transformational Development, 1999).

The inclusion of the word “transformation” in development started during the Lausanne consultation, Wheaton ’83, where theologians and practitioners moved beyond the debate as to whether evangelism and social action were both legitimate Christian activities and began the search for a biblical framework for understanding development (Myers, 2008, 13). Darrow Miller defined transformation based on the epistle of Paul in Romans 12:2 as “nothing less than [a] radical change as when a caterpillar turns into a butterfly... a radical re-orientation of a

person's life,... which begins on the inside and moves out to embrace behaviour and its consequences" (2003, 73). This transformation is further experienced and lived out in the context of community. Myers described transformational development as follows:

I use the term transformational development to reflect my concern for seeking positive change in the whole of human life materially, socially and spiritually . . . Changed people and just and peaceful relationships are the twin goals of transformation . . . Changed people are those who have discovered their true identity as children of God and who have recovered their true vocation as faithful and productive stewards of gifts from God for the well-being of all (p.14).

In the years of working among the poor, the endless needs of individuals, households and communities oftentimes left us feeling as if we were crippled and unable to do much; whatever resources given seemed immaterial in alleviating their living conditions. On the other hand, remarkable changes have been seen in individuals, families and even churches despite their economic lack. They found meaning and purpose in living and have established better relationships with themselves, others, and God. We have seen how they coped better during times of calamity, tragedy, crisis and scarcity, such as in the case of fire that ravaged the whole community. While these people were still economically disadvantaged, they were not miserable and hopeless. They still lived in the same community, earned income in the same workplace and ate the same food, yet they exhibited a better lifestyle than their counterparts. They were not that many yet, but they could eventually make ripple effects in impacting the community. This experience had led me to seek out the perceptions of the pastors, staff and volunteers regarding the extent of the impact of our partnerships among the poor, with the hope that we could come up with ways of scaling up our work and enjoin more churches to affect more lives and communities.

The report by the Philippine government during the Third China ASEAN (Association of South East Asian Nations) Forum on Social Development and Poverty Reduction in 2008

shows that the poverty situation in the Philippines has worsened (Pablo, 2008, 1). In the recently released 2009 Official Poverty Statistics, the Philippine poverty index showed that the population of the poor increased by 970,000 Filipinos: from 22.2 million in 2006 to 23.1 million in 2009 (National Statistical Coordination Board, 2011). The Philippines has made strides in achieving the Eight Millennium Development Goals (MDG) set by the United Nations but when compared to other Asian neighbors, the Philippines still lags behind in accomplishing its goals on poverty reduction (Appendix C). In the same report, the government recognized that a concerted effort by the different sectors in the society is needed to achieve its goals (Pablo, 2008). One of the key players in this endeavor is the religious sector and faith-based community organizations working amongst the poorest of the poor, such as the Gawad Kalinga, World Vision, Mission Ministries in the Philippines, and Center for Community Transformation (Callanta, 2008, 147).

ii.a.3 The Role of the Church in Transformational Development

In the book edited by Lee Wanak (2008) different community practitioners and theologians contributed articles presenting the strategic role of the church in community transformational development (CTD). Charles Ringma (2008), after laying the biblical and theological foundations of the church in serving the poor, elaborately presented the long history of the church's involvement towards development since the pre-Constantine period, the Middle Ages, the Reformation and up to the present. Concepts, methodologies and perceptions of church involvement took shape corresponding to the circumstances surrounding these various eras. In this modern era, he said,

The map of world Christianity has radically changed. In the post-Reformation world, Christianity was largely Western. Today, seventy percent of Christians are in the Majority World. And since many of these countries struggle with issues of poverty and many Christians are actually poor, the issue of poverty has come to rest (and agitate)

within the bosom of the Church itself. The Church is thus not only concerned about the poor, but the Church itself is the Church of the poor. This calls the Church to a new sense of self-identity, theology and praxis (p. 27).

Gadiel Isidro (2003), a Filipino systematic theologian, based on his survey of the use of the word “church” both in Greek and Hebrew and a study of Matthew 16:18, advances this definition:

That the true church is a group of people summoned by God through the call of the Gospel...of Jesus Christ ...They include both men and women, children and adults, rich and poor, ignorant and educated. They come from every tribe, tongue, people and nation. Thus, this body is called the universal church because it transcends geographical, cultural, educational, sexual and economic boundaries. On the other hand, this community, this assembly can also be identified as a local church because it gathers regularly in a certain locality to worship and receive instructions in the Word of God. This local church is a microcosm of the universal church, but is not its perfect replica. (Doctrine of the Church, p. 9)

The church being a group of people from different backgrounds united in common faith in Jesus Christ is mandated to be the “light of the world and the salt of the earth,” rooted in Christ’s mission, which is to seek that which is lost and preach the good news among the poor, the hurting, the weak, and the oppressed (Luke 4:18-19, Luke 19:10, Matthew 5:17, John 5:37-39). Simply stated, “Jesus preached the good news of the Kingdom in word and in deeds, so the church must do the same” (Cobbart and Fikkert, 2009, 38). Furthermore, the presence of the church in the midst of poverty-stricken areas becoming a place of the poor necessitates the church to be involved in holistic transformational development that is beyond what its secular counterparts offer. If the church fails to carry out this mandate, who else would?

Numerous scholars have noted that church involvement on the frontlines of ministry to the poor has been in existence for centuries (Ringma, 2008). However, this all changed at the start of the twentieth century as Evangelicals battled theological liberals over the fundamental tenets of Christianity...leading to the rise of the social gospel movement (Cobbart and Fikkert,

2009, 45). In the case of liberation theology, the concept of man made in the image of God is primarily social and economic, failing to address the depravity of man brought about by sin—the source of all wrongdoing (Faculty of Asian Theological Seminary, 2008, 247) and the fundamental cause of poverty, which is spiritual (Myers, 2008, 88). Having the form of spirituality but failing to address the spiritual causes of poverty by focusing more on the social and economic needs is tantamount to departure from basic Christian doctrine. Jesus Christ in Matthew 4:4 declared, “...Man does not live on bread alone, but on every word that comes from the mouth of God.” Christ recognized the physical needs of man, but these are not all he needs. The poor having been deprived of life’s basic needs of food, shelter, and clothing could not be emancipated by merely obtaining these as attested to by various organizations’ numerous reviews (Sato and Smith, 1996, 89). In some cases, years of development efforts created dependency on outside help that made further assistance useless in relation to people’s burgeoning needs and the poor’s ability to meet their own needs.

The gospel of Jesus Christ recognized the neediest change as being the heart of individuals and communities, which is critical in establishing right relationships with each other. Greed, crimes, injustices, oppression, systemic exploitation and other structural evils could have been avoided, if not abated. A position paper towards liberation theology was issued specifically on its departure from biblical doctrine, such as the Bible as the final authority, Jesus Christ and His atoning work as the core message of the Bible, and sin alone as the source of wrongdoing and fractured relationships in this world (Faculty of Asian Theological Seminary, 2008, 248). Liberation theology greatly affected the Evangelical response to the social needs of the community, as Cobbertt (2009) aptly described:

This shift away from the poor was so dramatic that church historians refer to the 1900-1930 era as the “Great Reversal” in the Evangelical church’s approach to social

problems...this preceded the rise of the welfare state in America... the Evangelical church's retreat from poverty alleviation was fundamentally due to shifts in theology and not – as many have asserted – to government programs that drove the church away from ministry to the poor. While the rise of government programs may have exacerbated the church's retreat, they were not the primary cause. Theology matters, and the church needs to rediscover a Christ-centered, fully orbed perspective of the kingdom (p. 45).

This “Great Reversal” of Evangelical churches in the West also spread to the Evangelical churches of the poor in the Majority World. But with the worsening moral and economic state of the world, churches have slowly realized that the mission of the church encompasses the whole humanity in its entirety; that Christ's offer of salvation is holistic in responding to the total needs of people and communities (Lausanne Covenant, 2010). There has been an over-emphasis on the socio-economic and political condition of humanity with the result that people's spiritual needs have been neglected, while for some spiritual needs are at the forefront with no response to socio-economic or political needs. A holistic development approach from a Christian perspective took into consideration the integral needs of man being made in the image of God with spirit, soul and body. The poor's complex needs cannot be adequately addressed by merely meeting one need while neglecting the others. The church's mission is no longer and has never been confined within the four walls of the church building. Thus, it is important for churches and other faith-based organizations to understand their common theological framework of working together towards transformational development among the poor.

Among global non-sectarian development organizations, however, the mention of spirituality, faith, religion and the like was taboo (Holenstein, 2005). So much so that in October 2002 the Swiss Agency for Development Cooperation (SDC) invited NGOs and other development agencies to a conference entitled “Religion and Spirituality: A Development Taboo?” Following the conference were two years of workshops among Swiss NGOs and the SDC “identifying reasons for this obvious taboo and elaborating a holistic understanding of the

role of religious and spiritual factors in development.” The results were published in 2005 in the form of a reflection and working paper by Holenstein. In its conclusion, Holenstein implied that while there are significant reasons why religion and spirituality became taboo in development cooperation, it also made essential contributions to the whole development arena causing its influence to be noticed (2005, 5). Churches and faith-based organizations are now recognized around the world in playing an important role in the area of development work as Waldron Scott described:

The uplift of women in China, elimination of stultifying caste system in India, abolition of slavery in Africa, labor reform in Europe, protection of Indian rights in Latin America, prison reform in North America, opposition to war, relief of suffering such as the Red Cross, the fight against illiteracy – all these activities have been more than adequately documented by both secular and religious historians (Scott, 1998, 16-17).

Further, Myers (2008) affirmed the role of the church and its critical contributions to development that only the church can provide:

First... [the church] to be a servant and a source of encouragement, not a commander or a judge;...second, ... a source of value formation within the community...third...the church in relationship to the great issues of justice and peace will not be its formal pronouncement, but in its continually nourishing and sustaining men and women who will act responsibly as believers in the course of their secular duties as citizens. Finally, the church is the hermeneutical community that reads the biblical story as its story and applies this to the concrete circumstances, its time, place, and culture. This is the community within the community from which the word of God is heard, lived and revealed... which can and must challenge delusional assumption and web of lies [the root causes of poverty] (pp. 127-128).

The Philippine directory of organizations showed nearly 3000 registered Development NGOs in the Philippines, excluding the smaller organizations functioning in the grassroots level and the local churches and parishioners (Directory of Development Organizations, 2010).

Operation World (2010) shows a total of 77,605 churches all throughout the Philippine archipelago, with 63,302 Protestant churches. The Roman Catholic Church has a chapel in every

village (Philippines: Rural Social Patterns, 2001) and other independent churches are mushrooming around the country. In the Philippines, it cannot be argued that both the Catholic and non-Catholic churches alike have made considerable contributions to the well-being of Filipinos as shared by Dr. David Lim in his keynote speech on *The church: Agent of community transformational development* during the Philippine Lausanne Convention held in May 2007 at Caliraya, Laguna. Should all these churches be mobilized for community transformational development, then churches could become an invaluable player towards sustainable work among the poor.

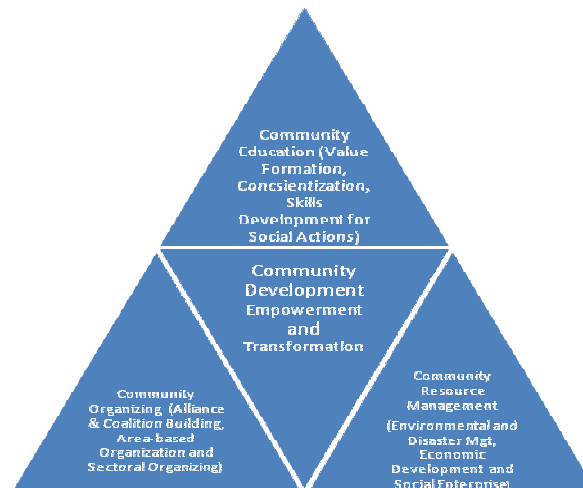
On the other hand, many of the engagements of the churches in the community cannot be considered community development, but “projects and activities implemented in the communities” (Luna, 1999, 338). From a secular perspective, Dr. Mel Luna presented the broad framework for community development with three major integrated concerns for education, organizing, and community resource management that correspond to the ultimate goals of community development (CD):

The ultimate goals of CD can be grouped into three main categories: the enhancement of people’s potential and capabilities [education], the active participation of the people through collective actions in the process of change and transformation [organizing], and the promotion of the people’s well-being and welfare [resource management] (p. 339).

For community engagements to be considered community development, the above three categories must be present. Each category has also three encompassing components as shown in Figure 1. Churches can learn about the different dimensions to consider in community development from this framework. However, the absence of the spiritual dimension in this model can serve as the place where churches and faith based-organization such as OM can contribute to make the model more holistic. Further, this framework provides a platform upon which we could evaluate our last ten years of work in the community and determine how our

strategies could be tailored towards achieving community development among the poor, while incorporating the Christian transformational development approach.

Figure 1 – Basic Framework for Community Development



(Adapted from Luna, *Rethinking community development in the Philippines: Indigenizing and regaining grounds, 1999*)

ii.b. Partnerships in Transformational Development

ii.b.1 Definition of Partnerships

The word ‘partnership’ has been defined and described in several ways. Because of this, it is difficult to come up with an all-encompassing definition agreed to by all. In this paper I will use Kisner, Mazza, and Liggett’s definition that says, “a continued cooperative effort or agreement to collaborate, to generate ideas, or to pool resources for a mutually acceptable set of purposes” (1997, 23). Applying this definition to the partnership of OM and local churches, we can say that a partnership is forged when both parties work together for a given purpose or on projects that reach out to the poor.

ii.b.2 Three Types of Partnerships

After decades of development work, a form of developmental cooperation was forged that characterizes the donor-receiver relationship, which is also known as the relationship between the

Northern NGOs and the Southern NGOs (Johnson and Ludesma, 1997, 57). This is further categorized into three types – colonial, consultative, collaborative – described in table 1.

Table 1 – Three Types of Partnerships

Levels of Partnership	Colonial	Consultative	Collaborative
Relationship	Dependent	Independent	Interdependent
Based on	Resources	Knowledge	Appreciation
Influence	One-way	One-way	Mutual
Communication	One-way	Two-way	Multidimensional
Process	Project Management Quantity-Focused	Skill Development Quality-Focused	Capacity Development Impact-Focused
Outcome	Project completed	Organization Fixed	Partnership built

[Adapted from *Partnering to Build and Measure Organizational Capacity* (CRWRC) 1997, 57]

Colonial relationships had been the norm for most of the past century, which created a relationship of dependency and dominance. Many have moved to consultative relationships which are more open, but still limited in participation and would inhibit sustainability and ownership. The ideal is the collaborative partnership in which both parties agree on a common goal and are open to being influenced by the other and offer great potential in becoming more appropriate, effective and sustainable. But this kind of relationship is rare and takes extra effort. It must be built on mutual appreciation, shared values, joint commitment and clear communication (Johnson and Ludesma, 1997, 57). This model of relationships can also be used to evaluate the kind of relationships between OM and the local churches that would help identify areas of improvement if the partnership is to be effective.

ii.b.3 Principles of Partnerships

A whole article documented different areas of partnerships which affirmed the need to recognize working partnerships as a vital component of success (Wildridge, Childst, Cawthra, and Madge, 2004, 21). With this need in mind, several tools and frameworks have been developed that deal with how to build lasting partnerships that yield mutually agreed and beneficial results and bring about the desired transformation in the communities.

The Global Humanitarian Platform composed of UN and non-UN humanitarian organizations came up with a statement of commitment called Principles of Partnerships upon which they agreed to base their partnerships on. It cited equality, transparency, a results-oriented approach, responsibility, and complementarity as principles that are important for partnerships to flourish and accomplish its purposes (Global Humanitarian Platform, 2000). In a review of literature about partnerships, it is claimed that “the underlying principles behind creating and maintaining a successful partnership are generic, but they operate within a very specific, localized context and are strongly dependent on the history of past relationships between the organizations involved and local requirements and circumstances” (Wildridge, et al., 2004). For OM Philippines and its partner churches, these principles become the life-giving forces of the partnerships that encapsulate the ethos, values, beliefs and shared practices mutually present in working together among the poor. Further, the distinct characteristic of this partnership is its biblical framework of partnership reflecting the doctrine of God in Trinity—God in three Persons: Father, Son and Holy Spirit— and the doctrine of the Church being the body of Christ. God’s character is the source of community and cooperation; in the first eleven chapters of Genesis, God constantly refers to himself in the plural. The body of Christ, the Church (as found in Romans 12, 1 Corinthians 12, and Ephesians 4); is made of the individual parts of the body working together interdependently for Christ’s glory. In establishing OM’s partnership with local churches, the history, context, perceptions, characteristics and distinctive roles of every partner must be taken into consideration.

ii.b.4 Partnerships among OM Philippines and Churches

OM Philippines in Cebu started in 2001 as a weekend children’s Bible class among street children from the sea port area. It later extended to the less fortunate children in other urban

poor communities, mountain areas and the neighboring islands. Programs were intentionally designed to function in partnership with the local churches. OM is not a developmental organization per se, though one of its key result areas is Relief and Development (OM International Policy Manual 2.4.8). Rather, it is a faith-based organization committed to “motivate, develop and equip people for world evangelization, and to strengthen and help plant churches, especially among the unreached” (OM International Mission Statement–Appendix A). Our partnership with local churches is also grounded on this commitment. As of this writing, there is no full-blown work that would set a developmental track record for OM Philippines, although we have had different levels of engagement and involvement in the community. Some of these were housing projects for fire victims and dislocated families, and the putting up of learning centers for out-of-school youth.

OM Philippines in Cebu is under the auspices of OM Philippines based in Manila, Philippines and is a self-governing faith-based organization under OM International (OM International Governance Manual). While OM Philippines in Cebu adheres to both OM’s International and National offices’ guidelines and policies, its operations in Cebu City are managed and directed by local personnel, including the sourcing and use of funds (See Appendix A--OM Philippines Mission Statement). We host foreign short-term workers and mission exposure teams as an integral part of our program development. From time to time, we also receive funds for designated projects from other OM offices, churches, and friends both internationally and locally, which we appropriate according to the needs of different outreaches.

OM Philippines in Cebu serve as an intermediary between the supporters and the local churches. Tamsin Bradley argued that faith-based organizations that serve as intermediaries may be disempowering to their partners because of power structures:

Lack of physical face-to-face dialogue means a power relationship between the intermediary and those they position as ‘recipients’ go unnoticed and unchallenged. The intermediary agency believes its money is having positive benefits. Yet, in the absence of communication channels between them and those they describe as their ‘partners,’ it is more likely that they are making decisions on behalf of ‘others’ (2005, 110).

The probability of this happening in any of the existing partnerships is high. Currently, major programs such as scholarships, learning centers, field trips are centralized wherein funds are administered and accounted for by OM. In most cases, regular expenses incurred, such as snacks for the children and teaching materials in the outreaches are minimal and mostly shouldered by the local churches. However, this present set-up may have to be modified to facilitate the church’s taking a greater leading role in the holistic work among the poor. This objective is also an important element to consider in the partnership.

For the partnership to thrive, it is critical that organic principles or life-giving forces are identified from shared experiences and practices in the field as well as its stakeholders’ perceptions of the partnership’s strengths and weaknesses. Using the Appreciative Inquiry (AI) approach which focuses on the values and best practices of the organization as life-giving forces, I would like to discover these life-giving forces by engaging the whole staff, the volunteers, pastors and some community people in the process.

ii.c. Appreciative Inquiry Definition and Model

The Appreciative Inquiry (AI) is an organizational development process based on a paradigm that affirms, compels and facilitates participatory learning involving a greater number of people in the context of the organization and community. It is a capacity-building process that begins by valuing the organization and the culture in which it is embedded, and by identifying and building on existing strengths rather than examining problems and deficiencies in detail (Mann, 2008, 2). It differs from the widely used problem solving approach as illustrated in Table 2.

Table 2: Difference between Appreciative Inquiry Approach and Problem Solving Approach

PROBLEM SOLVING	APPRECIATIVE INQUIRY
<p>“Felt Need” Identification of Problems</p> <p>↓</p> <p>Analysis of Cause</p> <p>↓</p> <p>Analysis of Possible Solutions</p> <p>↓</p> <p>Action Planning (Treatment)</p>	<p>Appreciating and Valuing The Best of “What Is”</p> <p>↓</p> <p>Envisioning “What Might Be”</p> <p>↓</p> <p>Dialoguing “What Should Be”</p> <p>↓</p> <p>Innovating “What Will Be”</p>
<p>BASIC ASSUMPTION: AN ORGANIZATION IS A PROBLEM TO BE SOLVED</p>	<p>BASIC ASSUMPTION: AN ORGANIZATION IS A MYSTERY TO BE EMBRACED</p>

Adapted from Srivastva (1987) *Appreciative Inquiry Into Organizational Life in Research in Organizational Change and Development*. Pasmore and Woodman (eds.)

This approach is carried out through the use of a 4-D Model that guides the inquiry into generating the most valuable factors or practices of the organization, as illustrated below:

Figure 2 – 4-D Model of Appreciative Inquiry Approach



(Adapted from *The partnership toolbox: A facilitator’s guide to partnership dialogue*, Catholic Relief Services-USCC, 2005)

The Appreciative Inquiry approach is based on the premise that when many participate in the process, their commitment to the organization deepens and members actively help to create its future (Mann, 2010). This 4-D Model of Discovery, Dream, Design and Delivery has been used in various settings – organizational capacity building, building partnerships, strategic planning, monitoring and evaluation.

The Discovery Stage asks the question, “What gives life – the best of what is?” In this process, participants come to know those moments that they value and want to preserve in the future. The Dream Stage asks, “What might be – what is the world calling for?” This is the time when participants have foreseen what the partnership might become and start to challenge the existing circumstances by envisioning more valued and stronger futures. This stage builds a vision of the impact the partnership has made and of its potential to achieve, gaining momentum from the stories uncovered in the Discovery Stage. This then leads to the development of provocative propositions which are statements that bridge the best of “what is” with one’s own intuition of “what might be” (Maan, 2005). These become the life-giving forces that release additional energy to make visions a reality. Identifying these life-giving forces is an act of affirmation and faith in the organization because they are based on extraordinary moments in the partnerships’ history. The Design Stage asks the question, “What should be – the ideal?” This is when it moves on from the provocative propositions and begins to design a system to support the dreams. In this paper, I call it the OM and Churches’ framework of partnership - it is outlining how the partnerships need to be changed and re-designed to move effectively to fully realize our shared visions. It encompasses policies, procedures, structures and relationships that support joint actions. The Delivery Stage asks the question, “How to empower, learn and adjust/improvise for sustainability?” This is the time when partners commit to continuous learning, adjustment and innovation in support of the shared vision. It is now the developing of an “appreciative eye” into all the ways of working together. It is a positive journey which celebrates past successes and expresses hope for another milestone of future successes.

The Christian Reformed World Relief Committee (CRWRC) also used this model for its more than 100 partners in different continents. The results have been remarkable in building

organizational capacity among its partners according to their own context. A detailed book, *Partnering to Build and Measure Organizational Capacity*, (Johnson and Ludesma, 1998) presented the process of the whole application of the Model on which I am basing my research methodology. In another research that assessed the effects of AI and Creative Problem Solving interventions in newly formed, time-limited, cross-functional teams, the findings confirmed that AI is a more effective intervention with which to enhance post-task group potency and group identification (Peele, 2006, 16).

The AI approach brings out the best of every circumstance regardless of the situation (Hammond, 1998). We at OM Philippines-Cebu are celebrating our tenth anniversary this year (2011) and are desirous to see the work taking a quantum leap towards reaching out to marginalized communities. Using past experiences as a platform to foster stronger partnerships, we hope that through AI we can determine our trajectory towards more intentional community transformational development work.

Poverty at its core is so complicated that no single sector and approach can effectively alleviate it. This necessitates partnerships, building alliances and networking among different sectors. The research reviewed on the subject primarily dealt with alternative ways of addressing poverty towards transformation of lives and communities through partnerships. Several authors mentioned that the nature and causes of poverty are multi-dimensional. Emphasizing only one dimension over the others is detrimental to the development of the poor. The Christian perspective of community transformational development offered a fully orbed approach to development. The literature further provided the theological framework on the important role of the church towards holistic transformation of individual lives and communities. This framework

among other reviews on the principles, types and biblical concepts of partnerships were helpful in looking at the existing partnerships of OM and the churches in working among the poor.

Moreover, OM as a faith-based organization sought to strengthen and forge new partnerships with the churches towards community transformational development. The concept of churches among the poor reaching out to other poor communities could be overwhelming. Using the AI approach of bringing out the best factors and practices of the partnerships from those in it is a valuable tool to surface out the life-giving forces of the partnership to engage in intentional community development. The result of this research should build on the best practices and experiences of partnerships working in poor communities and encourage more strategic partnerships among the churches and other faith-based organizations.

III. RESEARCH METHODOLOGY

iii.a Research Approach

Using the case study approach, I conducted an in-depth examination of the working partnerships of OM Philippines and evangelical churches doing children's outreach programs among the poor communities in Cebu, Philippines. A case study as described by Rossman and Rallis (2003) is an overall study for conducting research which aims to understand a larger phenomenon through the examination of a specific case. This approach uses multiple points of data collection methods necessary to do triangulation for my research data. Among the data collection methods I used were guided interviews, focus group discussions, listening tours, literature review, and survey questionnaires. All participants were given survey questionnaires while six different pastors were interviewed one-on-one to provide more detailed answers. Moreover, we conducted four different focus group discussions at different times and several listening tours in different communities. Documents filed in the office further supported the data

collected in the field. The input gathered by these methods enhanced my findings.

Furthermore, since a case study is an “exploration of a bounded system in time and place (Stake, 200, 435), I limited this study to our existing partnerships in the Cebu metropolitan area, Philippines and further narrowed it down to interviewing only six pastors representing our different partner churches. To generate my data, I used the Appreciative Inquiry Approach in seven different phases.

iii.b. Sample

I used a purposeful sampling strategy, which “selects individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study” (Creswell, 2007, 125). For this research, I used the existing partnerships of OM Philippines and the local Evangelical churches in Metro Cebu that conduct children’s outreaches among poor communities. In all phases of the research, OM Philippines-Cebu staff and some of the partner churches’ volunteers and pastors served as respondents. The original plan was to have a total of 30 participants—ten participants from each category (staff, pastors and volunteers). The members of staff selected were the following:

- Children and youth ministries’ coordinators
- A social worker who is responsible for the special needs of the children
- Teachers for the out-of-school youth program and early childhood development
- Mission teams’ coordinators who look after the foreign teams
- Church Relations Officer, Communication Officer, Auditor and Finance Officer

The pastors were either the senior pastors of our partner churches or associate pastors, while the volunteers were members of the partner churches assigned as teachers and overseers. All of them were involved in the planning, running and coordinating of different activities in the

outreaches either on a regular basis or during special events, such as children's month, medical missions, retreats, and Christmas parties. Their involvement made them knowledgeable in the operations of each outreach. Their years of experience and direct involvement in the program made them valuable sources of significant information and inputs in the formation and sustenance of the partnerships between OM and the churches. They also shared the vision to see the work among the children to expand towards community transformational development based on their perceived impacts of the programs. The AI process relies heavily on past experiences from which perceptions, principles and the life-giving forces of partnerships can be drawn. The research aimed at complete attendance from start to finish. Not surprisingly, several participants missed one or two sessions. By the end of the process, a total of 28 people participated – twelve staff, nine pastors and seven volunteers. All the group discussions were done in OM Philippines' training center, while listening tours and some interviews were done in actual community outreach sites. Around ten to sixteen persons attended each focus group discussion.

iii.c. Data Collection

The whole research process followed the different phases of the 4-D Model of Appreciative Inquiry. Various tools such as one-on-one interviews, survey questionnaire, focus group discussions (FGD) and listening tours were used.

Phase 1 – Awareness and getting acquainted with AI process

Five OM staff, three volunteers and two pastors and I attended a four-day course on Appreciative Inquiry led by the Asian School for Development and Cultural Studies (ASDECS). The staff who attended were: the social worker, the mission's team coordinator, the Church Relations Officer, the out-of-school-youth teacher, and the Communication Officer. The five volunteers and pastors were the lead volunteers and associate pastors representing eight

outreaches. Lessons we learned from the course were then echoed to the rest of the staff and volunteers during the monthly meeting. I facilitated the whole discussion and then introduced this research that I planned to conduct with them. I presented the AI approach using discussion and power-point presentation. I also explained the research process including the research questions, the methods, time frame, expectations and objectives, their specific involvements, and the expected outcome.

Phase 2 – FGD 1- Survey and the AI Discovery and Dream Phase with volunteers and staff

The following week, we had our first FGD with the staff and the volunteers. I distributed the survey questionnaires for the community outreach profile (Appendix D). After they filled out the forms, we divided the group into four smaller FGDs focusing on the four key AI questions: 1) best memories, 2) best practices 3) most valued memories, and 4) best wishes for our community work with the churches (Appendix E). Each member shared his/her answers through storytelling and then chose the top three answers to each question, which they later shared with the whole group. I facilitated the whole process, while one of the staff documented the discussions. They wrote their top three answers on color-coded metacards and presented them one by one. After the presentation, we clustered several themes that surfaced. We further discussed the different themes and clarified various concepts to ensure that everyone understood what it meant and its implications. Before we adjourned, I presented the concept of the listening tours that they would be doing with the parents, children, guardians and other members in the community who had been beneficiaries of our programs.

Phase 3 – Listening tours in the community by the staff and the volunteers

During the weekend community outreaches, several staff and volunteers conducted the listening tours in their respective community assignments. They randomly engaged in informal

discussions with the people using the four key AI questions (Appendix E) on perceptions of the community people regarding the ongoing programs.

Phase 4 - FGD 2 - Survey and the AI Discovery and Dream Phase with the pastors and staff

The following week, I scheduled a separate meeting for the staff and partner pastors for the second FGD. Before the meeting started, two different questionnaires were given to the pastors specifically for the church profile and for the community outreach profile (Appendix F, Parts 1 and 2). After they filled out the forms, I co-facilitated the FGD with another ASDECS teacher. The discussions were divided into two parts. We first discussed partnerships in general through guided AI questions (Appendix G- Part 1). Participants were first grouped into pairs to share and discuss their partnership experiences; followed by a FGD on OM and church partnerships (Appendix G - Part 2). This time, we divided the group into three smaller groups with, at least, a pastor and a staff member in each group. They shared their answers through telling stories and writing the top three answers of each question on metacards, which they later presented to the whole group. We further discussed each of the items presented and clustered them accordingly to generate several themes.

Phase 5 - Guided interview with selected pastor

I did one-on-one interviews with six partner pastors; four of them attended the AI FGD. The interviews were conducted in different locations at different times. I intended to interview each of them once; however, after I transcribed my notes and partially clustered the answers, I found areas that were not clear in my first interview. Thus, I scheduled another interview with them in order to verify some of their answers from the previous interview and added questions specifically on community transformational development, which is Part 3 of my interview guide questions (Appendix H). The guided interview allowed me to get an in-depth overview of the

pastors' perceptions towards their churches and their partnerships with OM as well as their views about the existing outreaches.

Phase 6 – FGD 3 Continuation of the AI process for the Design and Destiny Phase with Pastors, Volunteers and Staff

After several weeks of initial data gathering, I convened the staff, volunteers and pastors for the Design and Destiny Phase of the 4-D Model. I presented the data gathered from the previous two FGDs, listening tours and one-on-one interviews with the pastors. From these data, we identified similar themes and clustered them together to develop our provocative propositions, which became the life-giving forces of the partnerships. We also identified several indicators and general strategies in each life-giving force that will serve as the guiding framework of OM and church partnerships. This whole process took longer than expected. It was tedious but valuable.

Phase 7 – FGD 4 Presentation of the Results to different partner churches

After I had collated the preliminary research data and tabulated the life-giving forces of the partnerships, I presented the initial findings during the fourth and last FGD with the staff, pastors and volunteers for further validation. At the same time we could share what we had learned and our insights about the overall research process. We also discussed the application of the research findings and the feasibility of gradually transitioning the children's community outreach programs to an intentional community transformational development framework.

iii.d Data Analysis

I collated all of the written data from the questionnaires and interviews, minutes of the FGDs, including the sticky notes and meta-cards used in the discussions, and the results from the listening tours. I also sorted through the photographs documenting the whole process of clustering different themes that came up during the AI sessions. I coded, consolidated and

clustered the results from the one-on-one interviews, survey questionnaires and listening tours as additional inputs to the different themes we clustered during the FGDs. I then classified the results according to the themes and patterns I noticed. I tabulated the profiles of our community outreaches as well as those of the partner churches in terms of membership, length of existence, kind of community services, number of workers, programs and activities, location, and size of outreach. I then looked for correlations between the participants' perceptions of our existing community outreaches, partnerships, and their concept of community transformational development. Later, I made a table integrating all relevant data into the partnerships' life-giving forces, which I presented during our fourth FGD with all the staff, pastors and volunteers for validation and final discussion. After that we finalized the six life-giving forces of partnerships, which became the framework of OM's partnerships with the churches.

IV. PARTICIPANTS' PROFILE

Table 3 – OM Philippines – Cebu Staff Profile

No. of Participants	12 staffs
Age	- 2 between 20-25; 4 between 26-30; 4 between 31-39 and 2 for 40-up
Gender	- 3 males, 9 females
Length of Service	- 1 served for 10 years; 2 between 6-8yrs; 6 between 3-5yrs and 3 between 1-2 yrs.
Positions/Job Descriptions	- 1 Youth Coordinator – oversees the whole youth department in every outreach - 2 out-of-school youth teachers – handles the alternative learning system - 3 administrative staff – Communication Officer, Finance Officer and Auditor - 1 Scholarship Coordinator and Social Worker - 2 Foreign Short-term and Missions Coordinators - 1 Day-care Teacher - 1 Church Relations Officer - 1 Children's Ministry Coordinator

Table 4 – Partner Pastors' Profile

No. of Participants	9 partner pastors
Age	- 1 between 20-25; 2 between 31-39 and 6 for 40-up
Gender	All 9 participants were male
Length of service with the present church	- 1 served for more than 20 years , 4 between 10-19 years, 2 between 5-9 years and 2 between 1-4 years
Position	- 2 senior pastors, 1 associate pastor and 6 the only church pastor
Length of partnership with OM	- 1 working with OM for 10 years, 2 between 7-9 years and 2 between 1-3 years

Table 5 - Volunteer's Profile

No. of Participants	7 outreach volunteers
Age	2 between 20-25, 1 between 26-30, 2 between 31-39 and 2 for 40-up
Gender	4 male , 3 female
Length of service as outreach volunteer	1 between 7-9 years, 1 between 4-6 years and 5 between 1-3 years
Job Description	2 OM scholars; 4 church leaders and 1 evangelist

Table 6 - Focus group discussion Participants

	Participants	No. of outreaches represented
FGD – 1	12 participants: 5 staff, 7 pastors , 0 volunteers - 8 male, 4 female	9 outreaches
FGD – 2	16 participants: 10 staff, 0 pastor 6 volunteers - 5 male, 11 female	8 outreaches
FGD – 3	14 participants: 6 staff, 2 pastors, 6 volunteers - 5 male, 7 female	8 outreaches
FGD - 4	18 participants: 7 Staff, 6 pastors, 5 volunteers - 8 male, 10 female	13 outreaches

Quantitative details of participants are also presented in Appendix I.

V. PRESENTATION OF FINDINGS

The overall research looked at the existing partnership of OM Philippines and the local churches working among underprivileged communities; what the stakeholders perceived as the strengths, challenges and impact of the partnership; and what are the life-giving forces that sustained the partnership using the Appreciative Inquiry approach. The first section detailed the profiles of the community outreaches. I also looked at these profiles to identify any correlation between the demographics and the perceptions of the different stakeholders towards the church's involvement in the community, the impact of the partnership and the concept of community transformational development as applied to the existing community outreaches. Different themes were later clustered together to form the life-giving forces of the partnership.

v.a General Profile of the Community Outreach and Partner Churches

A detailed profile was presented in Appendix I, which was drawn from OM Phils. – Cebu office files supported by the data taken from the survey questionnaires administered to the staff, volunteers and pastors. These were further confirmed through interviews. There are 14 existing community outreaches handled by a total of ten partner churches, but only 13 outreaches and

nine churches were represented in my research findings. During the research period, one outreach had no partner church and one partner church did not have a pastor at the time. Eight outreaches are doing the children's program for more than six years and five outreaches have been going on for less than five years. The average length of partnership is six years, the longest is ten years, and the shortest is one year. OM staff's direct involvement in teaching, and/or assisting weekly programs of our partner areas was evident in seven outreaches. Data show five areas doing regular programs for the adults in the community offering Bible studies, counselling, free medical/dental clinics, livelihood projects, and housing assistance for fire victims. The finding further showed that the OM staff's presence in an outreach area is directly related to the kind of programs being offered rather than to the length of existence of the partnership.

Part of OM's policy is to work in partnership with the churches wherever possible. Appendix K presents the general profile of the partner churches. The data show that all ten partner churches belong to Protestant denominations, such as Baptist, Church of the Nazarene, Presbyterian, Christian and Missionary Alliance, Adventist Mission and the Assemblies of God, and have been in existence for more than ten years, except for Tap-tap Christian Fellowship (TCF), which was established as a result of the community outreach by Bradford United Church of Christ, Inc. (BUCCI) with OM. In this research data, I considered TCF as a separate church, although it is still officially under the auspices of BUCCI.

v.b Impact of the Partnership on Working among the Poor

The program that started as a children's weekly Bible class naturally expanded and impacted not only the children but many others as well. Major impact can be clustered

according to contributions on: a) individual lives, b) parents/families, c) organizations, and d) the community in general as shown in Table 7 and 8.

Table 7 - Impact of the partnership on individuals and families

	Impact of the partnership	Respondents
Individual	It becomes an avenue for self-discovery and development, building up Christian values, emphasis on the value of education, building leadership skills, teaching children to become more responsible	- questionnaire, #5, Staff, F, 21-25, social worker
	They grow up fearing God, respecting others and having dreams for the future –even in their young age, they can now distinguish between good and bad; they learned the value of prayer and thanksgiving	Listening tours, #27, volunteer, F, 26-30, BHCF, Umapad outreach
Parents/Family	Some parents support their children more intently by sending them to school; respect was given to the children	Listening tours, #26, F, volunteer, 20-25; Banilad
	My children value God most- it brought closeness in the family, which is very important to me.	Listening tours, #2, F, staff, 26-30, Makro

Table 8 – Impact of partnership on Organizations and Communities

Organizational/ Sectoral - church	Church members and elders are now understanding their roles in the community- it challenges the church to be involved for outreach and missions to show the love of God in word and in deed despite the limitations	-interview, #16, Pastor, M, 21-25, BHFC, Umapad outreach
- OM/church	Developed good working relationships – training of volunteers, sharing of resources, provision of the materials and curriculum	FGD2, # 25, volunteer, F, 40-up, COHFC, Looc
- school & other organizations	The school and Local Government Units together with OM start to work together in establishing good partnerships	- questionnaire, #5, Staff, F, 21-25, Social Worker
Community	The community recognizes the presence of concerned Christian groups for the benefit of the children, lesser crimes and street children	-interview, #14 Pastor, M, 40-up, MFNC, Opao
	Major events such as the medical missions, DVBS, back-to-school programs, housing projects – many were helped and blessed as they heard the Gospel and experienced practical help from the church	FGD1, pastors and staff

Table 7 shows that the impact of the partnership on children was on their spiritual, socio-cultural and educational development, becoming more responsible, and being positive about their future. While for the parents, it strengthened relationships, “we became close to each other,” and being supportive to their children. Table 8 shows that the partnerships influenced the vision of the church, its working relationship with OM and also with other organizations in reaching out to others. Furthermore, in general, the partnerships impacted the community through its programs

where more people in the community were served as well as the collective result of “less crimes” and “minimal street children.”

v.d. Perceptions of the Pastors and Staff towards CTD

To determine what the stakeholders in this partnership perceive with regards to how transformational development aids the poor, I asked the pastors and the staff the following questions: a) general understanding of community transformational development (CTD), b) perspectives about the concept as applied to our existing community outreaches and c) readiness of the partnership to engage in CTD (Please see Appendix H, Guided interview questions). I conducted separate follow-up interviews with six selected pastors and I also asked the staff during our staff meeting. The following show the results:

Table 9 – Staff and Pastors’ understanding towards Community Transformational Development

Pastors #13,M, 40-up COHCF, Looc	- values and ways of life that include spiritual [and] physical; family values are changing one person at a time that eventually will affect the community
# 16, M, 20-29, BHCF, Umapad	- church being involved in the community; moral values of the people reached good standards, economic status is better and the crime rate has gone down
#15, M, 40-up CBEC, Makro	- order in the lives of the people... people are disciplined and there is constant teaching for awareness to know their capacities, to identify their problems and to reach some solutions
Staff - #8, F, 40-up, Children’s Coor.	- is a process of facilitating improvements in the life of the people living in the same area. It is to see people’s values changed, options made available and capacities developed.
#10, Male, 31-39 Missions’ Coor.	- people of depressed community find a way out of humiliating dependency; they get to know God and His releasing power.
#1, Male, 21-29 Youth Coor.	- a particular vision of making a difference in the community through holistic approach, developing the people concerning their whole being.

Table 9 shows that the perceptions of the pastors of CTD are more on value formation – “moral values are up to standard” and “changes of values in individuals affecting the whole community” which would show in “improved economic conditions,” “orderly lives,” “less crime,” while most of the staff focused more on the process of the development by empowerment through value formation and realization of one’s capacity to affect changes in the community. With this understanding of CTD, I then asked the staff and the pastors if our existing outreaches can be considered CTD. The results revealed that five of the staff said, “yes,

we are doing CTD,” three said, “no,” the other three said, “not specifically, but somehow doing it,” while one said that she is not sure. On the other hand, three pastors said, “yes, we are doing it,” while the other three pastors said that our programs are not focused on CTD but it addressed some needs in the community as shown on Table 10. It shows that some staff and the pastors agreed that in some ways the community outreaches are gearing towards CTD, but still need to be further developed.

Table 10 – Perceptions of Staff and Pastors about existing community outreaches in relation to Community Transformational Development

Pastors - #16, Male, 21-25, BHCF,	- in a very concrete program of CTD, not yet... but yes, since we are working in the community where children are being taught good values and meeting some of their physical needs while empowering members of the church to reach out to the community
# 14, Male, 40-up, MFCN, Opao	- strictly speaking, we are not really... but thinking about the many urban poor children whose parents have little interest about education and we have raised their level of interest towards it they are now sending and supporting their children to school, then we are heading towards CTD, esp. when we see leaders being raised among them
# 15, Male, 40-up CBEC, Makro	- as of now, more on spiritual aspects although at times we help them in their [material] needs, such as school supplies, medical clinics, etc.
Staff - #5, Female, 21-25, Social Worker	- I think, OM is heading towards CTD, but somehow in our process, we lack something. We intend to be of help but dependency of the people is unintentionally growing
# 10, Male, 36-39 , Missions Coordinator	- we are involved in introducing God to them, but in the area of helping them... out of dependency, still a long way to go
# 7, Female, 31-35, OSY teacher	- I'm not sure if OM is doing CTD yet in a real lasting way – we've seen impact in the lives of people and also some projects...that brought the whole community together and change in lives seem to have happened

In response to my third question (see Appendix H) both the staff and the pastors agreed that our programs and services are making an impact on the community and that these can be further developed towards intentional CTD. Several ways were suggested as shown in Table 11.

Table 11 – Perceptions of Staff and Pastors on intentionally making community outreaches to be community transformational development as a way to work among the poor

Pastors -# 13, Male, 40-up, COHFC, Looc	- do tangible and realistic programs that would directly touch the lives of the people such as livelihood programs, tutorials, skills development – does not need to be big; just small beginnings, make it more holistic ministries
#16, Male, 21-25, BHFC, Banilad	- the concept of CTD helps to establish the vision of what the church should be doing in the community; it is hard to grasp in the beginning; the church is slowly establishing the vision for the community; do awareness for community work and put more resources into it
#14, Male, 40-up, MFNC, Opao	- establish shared goals and plans for OM and the church and for continuing exposure of our church leadership as it is a long process to change the mindset of ... “being poor, we cannot reach out to the poor also”
#10, M, 31-39 Missions Coordinator	- give them a practical venue to experience God’s faithfulness and power... and to work in close partnership with other organizations

#8, F, 40 – up Children’s Ministry Coordinator	- empower the partner churches to aim towards CTD – the whole church and not just the pastor. Our work will shift from the children to the whole community – which is BIG. What will be our role and are we equipped?
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Table 11 further shows that while OM staff emphasize the process of building capacities of both OM and the partner churches towards making a more intentional CTD programs, pastors emphasize educating and creating awareness in their churches towards CTD and also to come up with concrete practical ways of doing CTD such as livelihood programs, education, scholarships and others.

v. e. OM and Churches’ Partnership

OM’s concept of partnership though similar among all partners may be perceived differently by each partner church. Thus, it is important to understand partnership from the perspectives of both the staff and the pastors. During the first FGD, when asked what made a good partnership and what would make it otherwise, almost everyone reported the same answers.

Table 12 - General view of partnership:

	What makes a good partnership?
FGD 1, pastors and staff, 12 participants: 4 staff, 7 pastors and 1 guest	- Love, trust, honesty, shared vision towards common good, open and constant communication for encouragement, accountability, planning, update and monitoring - commitment, prayer and sincere desire to build each other up, mutual encouragement
	What makes a bad partnership?
FGD 1, pastors and staff: 12 participants: 4 staff, 7 pastors and 1 guest	- frequent misunderstanding and distrust, manipulation in trying to get as much as possible out of partnership for one’s own interest, dishonesty - creating either dependency or being domineering and demanding

Table 12 shows that both OM staff and partner pastors displayed positive understanding and a favorable disposition towards partnerships, where they highlighted strong relationships built on love, honesty, trust, commitment, sincerity to build each other up, open communication, shared vision, accountability, good management and mutual encouragement. The table also shows that frequent misunderstanding, distrust, or manipulation for one’s own interests and creating dependency or domination can weaken or make the partnerships undesirable.

v.f. Level of Partnership

During the one-on-one interview, the pastors were asked to describe the present state of the partnership between OM and their churches. The result is shown in Table 13.

Table 13 - Level of Partnership

Respondents	Level of Partnership
#15, Pastor, M, 40-up,	- the implementation of the work in the outreaches has been lopsided – the church has only been recipient and not taking a lead role
#13, Pastor, M, 40-up,	- first level of sharing and giving – in OM we received training and we are also starting to train others as we apply it in our outreach, we are working towards interdependence
#21, Pastor, M, 40-up	- level 1, I feel that we are just always starting and haven't fully taken off
#16, Pastor, M, 21-29	- there has been a mutual sharing - more church members are getting involved now as they understood that the work is not OM's but it's the church in partnership with OM
#19, Pastor, M, 30-39	- very strong partnership – OM has been there working with us even before the church existed and is now helping us to reach out to others as well

Table 13 shows that the level of partnership of OM Philippines and the churches differ from one outreach to the other. Several outreaches described the partnership as lopsided, still on the first level despite years of partnership, still on its introductory stage of dependency on OM for training and resources but working towards interdependence while others described the partnership as mutual sharing and strong. Only one outreach rated it as “strong partnership,” one as “mutual sharing” and the other four as “still dependent on OM” or “lopsided.”

v.g. Roles in Partnership

In the survey questionnaires given to the pastors, all ten pastors said that the church should take the lead in the implementation of the programs while OM could support in terms of resources and expertise. The table below shows the pastors' responses.

Table 14- Roles of the Church and OM in the partnership

Respondents	Roles of the church	Roles of OM
# 17, Pastor, M, 40-up, LCBC, Tac-an outreach	- manages the whole operation: makes programs, provides manpower, mobilizes church members	- financial support (50/50), workers and prayer partners
#16, Ptr., M, 21-29, BHCF, Umapad	-initially mobilizes the church worker and supports the outreach financially	- provides volunteer personnel and other services like medical and school supplies
#13, Pastor, M, 40-up, COHFC, Looc	- get in touch with the community and establish relationships, do visitation, evangelize	- provides training for our volunteers, do community services like medical, scholarships, financial assistance, camps
#14, Pastor, M, 40-up, MFNC, Opao	- should initiate to cater to the needs of the community - we know them more	- assists the church in its programs (i.e. training and equipping the volunteers)

Table 14 further shows that most of the pastors understood the different roles that OM and the churches played in the partnership, highlighting the role of the church to mobilize church members as workers, initiate contacts with the community, conduct programs and do follow-up and also to provide resources for the work. OM’s role is to provide training, additional resources, connect with prayer partners and conduct major community programs such as medical missions, educational assistance, camps and others. It shows mutual and complementarity of roles that worked well when followed.

v.h. Strengths and Challenges of the Partnership

To further understand the partnership of OM and the churches, pastors, volunteers and staff were asked what they perceived were the strengths and challenges of the partnership using the one-on-one interviews with the pastors and the second FGD.

Table 15 – Strengths and challenges of the partnership

	Strengths	Challenges
#21, Ptr, M, 40-up, ANLC, Labangon (interview)	- contributes towards the development of the church vision, mission and goal, motivates us to do more...	- should give more time for pastors’ direct involvement to strengthen the partnership, schedules of activities conflict with the church
#15, Pastor, M, 40-up, CBEC, Makro (interview)	- helps me to realize what we can do together despite our being small and poor ourselves, OM stays with us	- the misperceptions I have towards OM and this led to my inactivity and less involvement; lack of manpower and workers’ training
#19, Ptr., M, 31-39, TCF, Tap-tap (interview)	- a great influence even in my personal life... led me to become a pastor and plant this church	- needs more meetings and fellowship, lack of coordination of different activities and communication among partners
-14, Pastor, M, 40-up, MNFC, Opao (int.)	- warm fellowship during partners meeting and it broadened my horizon	- lack of regular updates in the ministry and list of ministry expectations/outcomes
-FGD1, 10, Staff, M, Missions Coordinator Worker	-“bayanihan” concept of wanting to carry one another’s burdens is evident... motivating us to continue even more	- at times, the bulk of the work is being passed on OM thinking that OM is the expert and has all the resources needed in the outreach

Table 15 enumerates the strengths and challenges of the partnership. The strengths focused on three areas; namely a) *relationships* established that led to stronger fellowships and cooperation, b) *empowerment and capacity building* through realization and development of one’s potentials to do more, and c) *widening of vision* through changed perspectives. While

challenges were focused also on three areas: a) *lack of resources* in terms of manpower and time, b) *lack of good management systems* in terms of coordination, updates, and communications, and c) *misperceptions* in the area of roles and expectations.

v.i. The Life-giving Forces of the Partnership

Appreciative Inquiry (AI) is a way of looking at partnerships by strengthening what is already working, rather than focusing solely on the problems, through the 4-D Model process of Discovery, Dream, Design and Delivery. Data were gathered through consolidating all the results of AI processes ranging from one-on-one interviews, survey questionnaires, focus groups discussions to listening tours. During the third FGD, we clustered them according to different themes generated in order to bring out the organizational life-giving forces of the partnerships. Six life-giving forces surfaced, namely: 1) *shared vision*, 2) *caring relationships*, 3) *defined management system and operational procedures*, 4) *fruit bearing*, 5) *wise stewardship of resources* and 6) *capacity building*. The six organizational life-giving forces were drawn from the participants' best practices, most valued experiences, impacts and dreams for the partnership. Incorporated in these life-giving forces are indicators to support and set the procedures and policies in carrying out these agreed partnership principles. Tabulated results of all six life-giving forces are shown in Appendix L.

VI. ANALYSIS OF FINDINGS

At the core of this process is the inquiry beginning and ending with valuing how the existing partnerships of OM Philippines and the churches strategically work among the poor communities. Going through the cycle of the 4-D Model of Discovering, Dreaming, Designing and Delivering, a lot could be learned not just from the actual findings but also from the very process of obtaining them. To put into perspective how these partnerships can be helpful towards

transformational development among the poor communities, this analysis also addresses the research sub-questions.

vi.a How does the existing partnership between OM and the churches strategically contribute towards transformational development among the poor communities?

vi.a.1. The Church and the Poor

Cebu Province continues to have the biggest share in the total number of poor families in the Philippines since 2003 according to the 2009 Official Poverty Statistics (Appendix C, National Statistical Coordination Board). My findings indicated that partner churches located in urban poor areas have a membership of mostly urban poor settlers. This clearly reflects what Ringma (2009) noted about the Church now becoming the church of the poor. Furthermore, the findings also showed that the age, size, type of membership, number of full-time workers of the church and the length of partnerships with OM had no direct relation to the type of programs in the community outreaches. What influenced the type of programs was the direct involvement of OM staff. It then follows that how the partnership between OM and the church was implemented determines the strategic role of the partnership in transforming the communities more than just the perceived inability of the church.

Many church members found it challenging to reach out to others when they themselves are also much in need economically. One pastor aptly expressed,

There is nothing much we can do for others; because it is even harder for us to meet the needs of the members and the church alone. We are overwhelmed with our own problems and we have slowly become callous to needs outside the church. (Interview #14, Pastor, Male, 40up).

Fortunately after this particular pastor attended the AI session, he found out that despite his church's own needs, they still have many things to offer to the community, such as their time, skills, prayers, knowledge, counseling and love. In this regard, while the pastors recognized

their own limitations and needs, they were able to see that the church can do more for others. This eventually lifted the morale and spirit of the members and propelled them to action. They sensed a growing opportunity for “the church to rediscover its intended role as a radical vehicle for bringing transformation to both individuals and the communities in which they live” (Tearfund, 1999). This perspective was widely shared during the Discovery and Dream phase of our focus group discussion. It is important to capture this element and capitalize on this should we want to see churches becoming agents of community transformation and no longer objects of development (Musa, 2006).

vi.a.2. Values Formation towards Transformational Development

Findings regarding the impact of the partnerships indicated that its core lies in the teaching of values formation based on a biblical Christian perspective, which led the children to know God, distinguish between good and bad, become more responsible and persistent in their studies, and more hopeful for the future as indicated in the results from listening tours. These characteristics captured the attention of the parents so much so that they responded favorably to the programs and strove to support their children. This also motivated the churches, OM and other organizations to tap other resources in order to support the children in all of their other needs. Through their efforts, resources and other service agencies are mobilized in a more strategic alliance, such as the Department of Education for scholarships, the Department of Social Work and Development for issues in child labor and street children, the Department of Technology and Skills Development for out-of-school youth training, the churches for continued discipleship and moral support, and Christian business establishments for possible employment and resources. This then resulted in more resources coming in for larger scale events that reach out to the wider community, such as the dental/medical clinics, back-to-school programs,

housing projects and others. The community then realized the presence of the church and other groups working actively for their welfare when crimes lessened and street children dwindled. The church has become visible and its continuing presence in the community offers the poor a place to go to in time of need, though not all the time. In the findings, the absence of an economic impact did not hinder the partnership from its transformational ministries. Instead this led churches to come up with creative ways of linking with other organizations in solidarity with the poor.

The outreach program started by focusing on the socio-spiritual needs of the children-- building friendships and teaching them about sin and the depravity of man apart from the offered salvation of Christ. Whether the children and the community responded in faith or not, the program continued relating this message of hope to the children's socio-economic, educational and emotional needs. It is a holistic approach of acknowledging and understanding, but not necessarily meeting all their needs. This approach aligned with what Myers said about the nature of poverty being fundamentally relational and its cause fundamentally spiritual (2008, 13). Values formation eventually led to change in perspective and action. Thus, transformation must start from within, "a radical re-orientation of a person's life, which begins on the inside and moves out to embrace behavior and its consequences" (Miller, 2003, 73).

Moreover, the findings also indicated that both the pastors and the staff perceived that on-going support is needed to sustain these "changes" or transformation and to produce the desired communal transformation. Transformed individuals do not automatically produce transformed communities without intentional and often joint sacrificial efforts to make it happen. It is the call for real partnership. As Shane Claiborne, founder of Simple Way, described in his book, *Irresistible Revolution*, (2006),

For everything in this world tries to pull us away from community, pushes us to choose ourselves over others, to choose independence over interdependence, to choose great things over small things, to choose going fast alone over going far together (p. 135).

vi.b. What do the stakeholders in this partnership perceive as aiding community transformational development (CTD) among the poor?

vi.b.1. Values Formation Grounded on Theology

Both OM staff and the pastors agreed that community transformational development starts with the individual transformation of values that would then affect the community. When communities are transformed, poverty incidence can be alleviated as a result of improved “economic state,” “orderly lives,” “less crime,” “developed capacities,” and “more available options” for the poor. Some of them indicated that at present we are doing CTD, others only partly while some were unsure. When asked how we can make our programs more intentionally CTD, all answered that continuing values formation based on spiritual matters should serve as the foundation while building their capacities and integrating practical ways of doing CTD, such as livelihood programs, skills development and scholarships as referred to Table 11 on staff’s and pastors’ perception towards community transformational development.

The emphasis on value formation is founded on a strong theological Christian teaching of Christ as the Savior who can transform man inside out. Employing other strategies of meeting the socio-economic and political needs of people are outward expressions of this belief. However, this approach may border on dichotomizing or compartmentalizing man into a spiritual and a material being, with the tendency of over-emphasizing one over the other, rather than taking man as an integral whole. This further implies that whatever spiritual ways are used to help the poor must not be taken in isolation from their other needs but should be interwoven in everything that happens in the lives of the poor. Pastors’ emphasis on employing practical ways of doing CTD such as livelihood programs should be re-examined through the staff’s emphasis

on value formation as a tool towards building capacities that lead to empowerment and transformation of communities.

vi.b.2. Values Formation in a Community Transformational Development Framework

From Dr. Luna’s basic framework for community development, he suggested three categories that lead to community empowerment and transformation: education, community organizing and resource management. He put value formation under education as one of its important components (Luna, 1998, 334). Based on the findings regarding the perceptions of the pastors and staff, the framework can be modified as follows:

Figure 3 – Modified Basic Framework for Community Development



The church in partnership with OM in working among the poor will focus on “Value Formation” in each of the three categories of Community Development instead of just one category, usually community education. In this way, the programs and services of the partnership are not detached from the all-encompassing needs of the community. Moreover, this would necessitate further and stronger alliances and partnerships, not just between the churches and OM but also among other stakeholders in community transformational development. Thus, it is crucial to understand

the partnership structure of OM and partner churches in bringing about sustainable changes among the poor.

vi.c. Strengths and Challenges of the Partnership

Based on the North-South relationship which mostly characterizes the kind of partnerships in community development work, OM Philippines' partnership with local pastors displayed some similarities in areas where the local churches felt OM as the big donor and the churches as the recipient. However, upon taking a closer look, relationships established through the years did not remain stagnant but eventually developed from colonial to consultative to a collaborative type of partnership. As one pastor described it, "[it] has been a mutual sharing, especially now that more and more church members are getting involved. They now understand that the work is not OM's but the church's in partnership with OM" (Interview, #16, Pastor, Male, 21-26) Another pastor said, "We are still in the first level of sharing and giving—we received training from OM and we are also starting to train others as we apply it in our outreaches. We are working towards interdependence" (Interview, #13, Pastor, Male, 40up). Finally, another pastor said, "It's a very strong partnership—OM has been there even before the church existed and is now helping us reach out to others as well" (Interview, #18, Pastor, M, 40-up). Both pastors and OM staff understood that partnership is a process and an ongoing journey that is strengthened through a well-nurtured relationship in "pursuing a more collaborative partnership when we have been able to work together toward common goals based on local needs, resources and shared leadership" (Johnson and Ludesma, 1997, 58). As a whole, this is the direction that we aim to achieve in all our partnerships. In a collaborative partnership, the primary concern is the long-term efficiency and effectiveness of the partnership, not just each partner. This is supported by what the pastors and the staff perceived as strengths of the

partnerships, which are as: strong relationships, empowerment and capacity building, and the widening of vision.

Like any other partnership, OM and the churches faced many challenges such as lack of resources, lack of good management systems and misperceptions in the area of roles and expectations, Bradley's point that faith-based organizations (FBO) acting as intermediaries might be disempowering partner organizations because of power structures could be traced to misperceptions of roles and expectations more than to power structures. Further study revealed that a clear understanding of each stakeholder's role can significantly address these challenges. Although the data revealed that both staff and pastors have a clear understanding of what makes a good and an undesirable partnership, and a clear picture of each partner's role, the actual implementation still posed a great challenge. Specifically, the list of roles stipulated in the Memorandum of Agreement (Appendix L) did not include principles of partnerships. And as I had stated earlier, I consider these principles of partnership as the life-giving forces of OM's partnership with the churches, which is the main inquiry of this paper.

vi.d. The Life-giving Forces of the Partnership of OM Philippines and the Churches

The whole process of arriving at the life-giving forces of the partnership had been long and tedious but proved to be worthwhile. It provided an avenue where different stakeholders are heard as they expressed what truly matters to them in working among the poor. Many different areas have been taken into consideration, thus making the approach not only inspirational, participatory and personal, but also holistic. Different aspects of the whole partnership that were tackled ranged from the theological perspective of ministering to the poor, relationships of the practitioners, to management of resources, development of capacities and management systems. It also brought to light various perceptions that hinder partnerships, such as the inability of small

churches to reach out to poor communities and the view that churches are only for spiritual matters. Furthermore, it corrected misperceptions of the donor-receiver relationship where OM is regarded as the donor and therefore takes the lead while the churches just follow. It facilitated the development of a collaborative type of partnership that encouraged mutual appreciation and open communication as well as shared values and resources. This whole process led to defining six life-giving forces and its indicators which will serve as the framework of OM and churches' partnerships and would strengthen and guide the partnership to greater advances in the work among the poor. These life-giving forces are:

- shared vision
- caring relationships
- defined management system and operational procedures
- fruit bearing
- wise stewardship of resources
- capacity building.

Appendix K provides a more detailed description of each life-giving force and how this can be applied in the partnership.

The plan is to incorporate this framework into the Memorandum of Agreement between OM Philippines and the churches that would also include Standard Operating Procedures (SOP) that would spell out the policies and procedures of the partnership. To ensure its sustainability, constant reference to the AI process is necessary. As indicated in the Delivery stage, partners must develop an appreciative eye to continue to learn, empower, adjust and improvise the system where it is needed (Maan, 2005). The complicated nature of dealing with poverty makes this approach even more practical in helping the partnership thrive and flourish. The Discovery and

Dream phases that uncovered the best of what is and what might be in the partnership fueled the enthusiasm of the different stakeholders to move on to greater heights in designing and delivering more holistic programs for the poor. Since these are borne out of personal experiences that the stakeholders appreciated the most, the partnership will most likely flourish and accomplish its vision despite hardships and limitations.

VII. CONCLUSION

Despite many years of development work, the Philippine scenario on poverty reduction seems ephemeral or, if anything else, progressively worse. Ways of doing development work must be rethought. The main purpose of this research was to look at the best practices and experiences of the existing partnerships of OM Philippines and the churches in order to strengthen and build new partnerships in working among the poor . This is accomplished through the use of the Appreciative Inquiry approach, which surfaced the life-giving forces of the partnerships. These life-giving forces become the guiding principles for the partnerships towards transforming lives and communities. In the ten years of its operation, while the concept of making an impact on the community has been embedded in its programs and activities, there has not been a developed framework of partnership that is intentionally geared towards community transformational development.

The answers to the inquiry questions that guided this research have been covered. The question of how the existing partnerships strategically work in bringing about transformational development among the poor was answered through its emphasis on the value formation of the children regarding spiritual issues, which led to transformed perspectives of the children and their parents. This transformation also motivated other institutions to mobilize resources and strengthened established partnerships between the churches and OM to meet the other needs of

the children. These created a ripple effect, which eventually made an impact on the community. Further, the question of what the stakeholders perceived as aiding transformational development among the poor was answered by the theological foundation which placed importance on value formation that is grounded on biblical teachings that should be taught not in isolation to the other needs of the poor, but must be embedded in the integral needs of the community. Thus, value formation must be present in all categories of community development: education, organizing and resource management.

Taking into consideration the inquiry of the strengths and challenges of the partnerships, the relationship between OM and the churches must first be strengthened enough to become a collaborative partnership that focuses on value formation while developing strong links with other stakeholders that address the multi-dimensional needs of the poor. The churches being the church of the poor and situated in the midst of the poor play a strategic role in nurturing and pursuing community transformational development while OM holds a catalytic role in forging and mobilizing partnerships not only with churches but with other organizations.

The best practices, impact, strengths, and challenges of the partnerships are captured and dealt with in six life-giving forces generated through the AI process, which then serve as the principles or framework of partnerships between OM and the churches. These six life-giving forces are: shared vision, caring relationships, defined management system, fruit bearing, wise stewardship of resources, and capacity building. From these, policies and indicators of collaborative partnerships emerged upon which all partners strive to abide by and implement in order to develop a more effective and efficient program for community transformational development.

The church plays a major part in seeing communities transformed and developed into a more humane and dignified society where people may live life to its fullness even in the midst of suffering and seemingly endless poverty. The aim is not to live in totally problem-free communities but for people to know that there are options available to them if they wish to live a different kind of life, and not feel hopeless and helpless. This is the continuing heartbeat of OM's partnership with the churches towards transforming lives and communities.

Summary of Learning and Insights

1. After having gone through the research process, the team in general—staff, pastors, volunteers, children, youth and members of the community—displayed more optimism in what we are doing and expressed hope for the future. We have now developed an “appreciative eye” to carry on the partnership and engage in a higher level of ministry with poor communities.
2. OM as a mobilizer need not become a full-fledged developmental NGO, such as GAWAD Kalinga, World Vision, Center for Community Transformation and the like, but can act as a catalyst for major stakeholders in the community—specifically the church and other Christian communities. OM can further pool resources from other like-minded NGOs—faith-based and secular alike, both local and international, including private firms.
3. The church's involvement in community work, including those with OM, do not necessarily result in an increase in church membership. The majority of our partner churches have less than 50 members and are reaching out to more than a hundred individuals, but their membership remains the same. Thus, church social action may not necessarily increase membership, but may nonetheless create an impact on society.
4. It is important for OM to be pro-active in the Monitoring and Evaluation design using the Output Indicators tool kit. Otherwise, the bulk of the partnership's work can again be easily relegated to

OM and slip into a consultative and/or colonial type of relationship. It is also important for all partners to understand the value of the Principles of Partnerships and to be committed to its implementation. Partnerships do not merely connect but inter-connect.

Limitations and Further Research

Limitations:

1. Being the founding leader of this work and the regional coordinator of OM Philippines-Cebu Ministries, I had the advantage of seeing the bigger picture of the whole operation while conducting the research without being dependent on other sources. However, this advantage has its own limitations in terms of objectivity when I pose as the researcher and my respondents are the staff, the pastors, the volunteers and the community. People may have been inhibited to fully express their views during the interviews and FGDs to give respect to the position that I hold in the organization.
2. I limited my studies solely to our own operations and excluded other organizations doing the same kind of work either in the community or in our partner churches.
3. Attendance in the whole research process, specifically during the focus group discussions, was not regular. It fluctuated from one session to another due to the unavailability of some personnel. Further, another limitation is my inability to thoroughly triangulate the data collection.

Further research:

1. There is a need for research on partner churches not directly involved in the community outreach, but provide support in terms of financial assistance. These are mostly the materially advantaged churches. Bigger and more influential churches could also make a more

comprehensive and broader impact on the community because of their connections and influence.

2. There is also a need for research on the international partnerships that we are also engaged in, such as the long-term and short-term foreign workers, the short-term mission teams, churches overseas and other OM offices that support the work. This could tackle the roles they play towards sustainable CTD in developing countries with churches and faith-based organizations.

3. Lastly, there is a need for a participatory action research with a broader sample using the Appreciative Inquiry approach. While I incorporated listening tours in my data collection, it was limited to only a few individuals. More and varied stakeholders can participate in the whole research process not just as respondents. They can help design the questionnaires and interview questions at the start of the research process and share ownership in designing the whole inquiry.

VIII. APPENDICES

Appendix A – OM Philippines and OM International Mission Statements

I. OM International

Purpose: To motivate, develop and equip people for world evangelization and to strengthen and help plant churches especially among the least reached

Vision:

- Focusing on the unreached
- Partnering with churches
- Caring for our members
- Training and equipping world Christians
- Mobilizing the next generation
- Globalizing our ministry
- Strengthening our organization

Core Values:

- Knowing and glorifying God
- Living in submission to God's word
- Being people of grace and integrity
- Serving sacrificially
- Loving and valuing people
- Evangelizing the world
- Reflecting the diversity of the body of Christ
- Global intercession
- esteeming the church

10 Key Focus Areas (KFA's):

- Emerging Missions Movement– changing the face of missions
- Europe – Restoring hope
- India – Transformed from within
- Muslim Peoples – Loving neighbours
- Next Generation – Releasing the power of young faith
- Pioneering Initiatives – Breaking new ground
- Relief and Development – Mercy in action
- Resourcing – Mobilising for world missions
- Ships –Bringing knowledge, hope and help
- World Faiths – Building bridges

II. OM Philippines

Mission Statement: To work in partnership with churches and organizations for world evangelization through missions mobilization, cross-cultural training and discipleship, transformational ministries and community help among the unreached and marginalized.

Strategies and thrusts:

- Missions Mobilization
- Cross-Cultural Training and Discipleship
- Transformational Ministries and Community Help
- Personnel and Administration
- Communication and Resource Development

Appendix B – OM Philippines – Cebu Ministries’ Profile

Different Ministries Profile

Name of Ministries	Started	Size	Nature	Day & Time	Staff Assigned
1. Day Care	2007	25 kids	Early Childhood Development	M-F; 10-12am	Noviel & STEP
2. ALS	2008	25 teens 3 College	Out of school	T-Th; 9am-3pm Fri – 10am-2pm	Lyra, Daniela, Meshel, Emarie
3. Teens/Youth	2008	20-30 30-50 Outreach teens	Bible Studies Outreaches	Fri ; 10am-2pm Weekends	Dabe, Daniela, STEP
4. Scholarships	2008	74 scholars from Kindergarten to College students	Education	Weekly work schedule with College Scholars; quarterly meetings with parents and scholars	Xenia
5. STEPers	2003	5-7 persons at a time; minimum stay of 3 months	Foreign short term workers	Weekly team meeting and devotion every Friday afternoon	Miriam and Richard
6. Mission Teams	2004	3-5 Teams per year; average of 7 persons per team	Mission exposure teams	Average of 6 days of stay per team	Miriam, Richard, assigned persons
7. Special Projects	2002		Special cases (including the island outreach and housing projects)	At least once every month	Gerry Rizon
8. Children’s outreaches	2001	14 outreach areas with an average size of 50-60 children per area	Week-end outreaches and Tuesday feeding	Every week-end in various areas and every Tuesday night feeding	Anelfa Rizon

Appendix C – Comparative Table on Poverty Indicators among the countries in South-East Asia and among the provinces in the Philippines

Part 1 – Regional Level

Country	Poverty Incidence Among Population	Year
Lao PDR	33.5	2003
Myanmar	32.0	2005
Cambodia	30.1	2007
Philippines	26.5	2009
Vietnam	14.5	2008
Indonesia	14.2	2009
Thailand	8.5	2008
Malaysia	3.6	2007
Brunei Darussalam
Singapore

Note: Brunei Darussalam is a regional member of Asian Development Bank (ADB), but is not classified as a developing member country.

Sources: Millenium Indicators Database Online (UNSD 2010) Pacific Regional Information System (SPC 2010), country sources: http://www.adb.org/documents/books/key_indicators/2010/pdf/Key-indicators-2010.pdf

Taken from the National Statistical Coordination Board, Slide no. 31 RAV/08 February 2011

Part 2 - National Level

Cebu and Negros Occidental continue to have the biggest share in the total number of poor families.

	Magnitude of Poor Families			% Share of Total Poor Families		
	2003	2006	2009	2003	2006	2009
PHILIPPINES	3,293,096	3,670,791	3,855,730	100	100	100
Cebu	185,624	211,406	213,162	5.6	5.8	5.5
Negros Occidental	112,512	130,077	144,828	3.4	3.5	3.8
Camarines Sur	116,460	119,747	126,280	3.5	3.3	3.3
Pangasinan	92,191	128,396	114,400	2.8	3.5	2.9
Nueva Ecija	64,808	94,026	112,367	2.0	2.6	2.9
Leyte	99,802	104,260	110,214	3.0	2.8	2.8
Zamboanga del Norte	102,074	101,511	109,745	3.1	2.8	2.7
Bohol	90,735	104,032	102,522	2.8	2.8	2.6

Quezon	84,031	101,394	98,426	2.6	2.8	2.4
Davao del Sur	88,165	89,452	94,049	2.7	2.4	2.4
Negros Oriental	105,334	112,585	91,387	3.2	3.1	

Taken from the National Statistical Coordination Board, Slide no. 21 RAV/08 February 2011

Appendix D- Survey Questionnaire (Community Outreach Profile) for staff and volunteers

This is part of the research that I am undertaking to look at the existing partnerships of OM Phils and the local churches working together in the community. Your valuable input would help towards finding ways to strengthen and improve the partnerships. Please feel free to answer as much as it is in your ability to do so. You are also free to not complete the questionnaire and withdraw your participation in the research process should you think it does not serve your purpose, you are incapable of doing it or for whatever reasons you find necessary to withdraw.

Thank you very much and I appreciate your participation. Rizalina L. Ababa

+++++

Name: _____ Church Membership: _____

Age: _____ Status: _____ Occupation: _____ Address: _____

How many years are you involved with the ministry of OM? In what capacity? (Pls check appropriate line and indicate the time you have been involved, i.e month and year)

_____ Staff: _____ Volunteer: _____

Please describe the following:

Community outreach A: (pls. fill out separately for different outreaches)

- Name of outreach: _____ Partner Church: _____

- Current programs/activities you do: _____

- Schedule (time/day) and place: _____

- how many children are attending: _____ youth: _____ adult _____

- How many are working with you? _____

- from the church: _____ , OM Staff/foreign workers: _____ , others: _____

- What is unique about your program in this outreach? _____

- In your own opinion, what kinds of effects/impact has the outreach made on the following:
the children/teens: _____

the community: _____

the church: _____

- What do you envision to happen in your community outreach in the next 2-3 years?

- To make your outreach more effective, what do you think needs to be done or what areas need to be improved? _____

Appendix E - Four AI questions used for the staff and volunteers Discovery and Dream Phase and also used by the volunteers and staff for the Listening Tours in the community

- 1.) What are the best experiences you have with our Community outreach programs/activities that you cannot forget? What have we done?

- 2.) What do you value most in our community outreach programs that you think contribute much to you and to the community? What are we good at?

- 3.) What do you think are the impacts of the community outreach on the children and the community? What difference does/did it make?

- 4.) What are your hopes, dreams and desires to see fulfilled in your children, community and also for the community outreach?

(The above questions were translated to Cebuano)

Appendix F (Part 1) - Survey Questionnaire for pastors

This is part of the research that I am undertaking to look at the existing partnerships of OM Phils and the local churches working together in the community. Your valuable input would help towards finding ways to strengthen and improve the partnerships. Please feel free to answer as much as it is in your ability to do so. You are also free to not complete the questionnaire and withdraw your participation in the research process should you think it does not serve your purpose, you are incapable of doing it or for whatever reasons you find.

Thank you very much and I appreciate your participation. Rizalina L. Ababa

+++++

Name: _____ Age: _____ Size of the church: _____

Name of Church: _____ No. of years in the church _____

How long has the church been in partnership with OM Phils- Cebu Ministries: _____

Tell me about the nature of the partner: _____

Community outreach A: (pls. fill out separately for different outreaches)

- Name of outreach: _____ When did it start: _____

- programs/activities you do: _____

- Schedule (time/day) and place: _____

- how many children are attending: _____ youth: _____ adult _____

- How many are working with you? _____

- from the church: _____ OM Staff/foreign Workers: _____

- What do you think are the things that the church and OM do in the community outreach?

- Role of the Church: _____

- Role of OM: _____

What do you think are the challenges in working together in your community outreach?

What do you envision to happen in the community outreach in the next 2-3 years _____

To make your outreach more effective and reaching out to more people in the community, what do you think needs to be done or what areas need to be improved? _____

What do you think about Community Transformational Development? Can we consider our community outreaches CTD? _____

Appendix F (Part 2) - Survey Questionnaire for pastors

Pastors' name:		No. of years in pastoral service in this church:			
Church name:					
Meeting Location Address:				Contact Information:	
Street or PO Box:				Church Phone:	
City:				Fax:	
State:		Zip:		2nd Phone:	
Mailing Address (if different):				Cell Phone:	
Street or PO Box:				Notes: (don't publish cell number, etc.)	
City:				Email:	
Church Location: (by street names, landmarks, bus, etc.)					
Year church was founded-		Historical notes: (name changes, mergers, etc)			
Church Staff and Leadership					
Title (Rev., etc.)	First Name	Middle	Last Name	Suffix	Position (Sr. Pastor, Youth Pastor, etc)

Current <u>active</u> adult membership-		Current <u>total</u> adult membership	
Total <u>average weekly attendance</u> at all main worship services		Total number of people <u>actively involved</u> in your church (church involvement at least monthly)	
Over the last five years has your church's average attendance: grown, remained level or declined?			
No. of youth 12- 17 yrs. Served by your church programs & activities (either members or not)		No. of youth 12-17 yrs. who attend your church youth group, fellowship group, or Bible study	

Church Description: What is your church's unique focus, identity, emphasis, style, history, or mission?

Membership Composition

What is the largest people group or sector in your church? i.e. businessmen, young professionals, students, children, senior citizens, urban poor settlers, etc....

List other people groups or sectors represented in your church: i.e. businessmen, young professionals, students, children, senior citizens, urban poor settlers, etc....(place approx. % in parentheses after each)

List other specific groups represented in your church not mentioned above: (place approx. % in parentheses after each)

Church Service name (Sunday service, mid week, etc.)	Day(s)	Time	Notes (Description)

Other Programs Serving primarily your congregation (Bible studies, women's group, etc.)

Other Programs Serving the community

Global ministry outside the country: (mission trips & projects, support of ministries)

Send additional information on a separate sheet. Bulletins, brochures & other printed materials are also helpful

Appendix G- Appreciative Inquiry Questions: Discovery and Dream Phase (for the pastors and staff)

Part 1

1. What comes to your mind when you hear the word partnership?
2. What is your idea of a good partnership?... of a bad partnership?
3. Give three reasons why people go into partnership.
4. If a partnership were a dish, what are the ingredients that would make it delicious?

Part 2

1. What was your best memory of a good partnership between the church and OM?
2. What is most important to you in the partnership?
3. What have you done that best demonstrated good partnership?
4. What three things would you do to further improve the current partnership?

Appendix H – Guided Interview Questions for Pastors:

Part 1 - CHURH in general:

- If you have to describe your church using an object, a personality, or animal - what would your church be and why?
- What is the church known to be good at doing? (strengths)
- What are the best experiences you have with the church that you will always remember?
- What is in your Church that you most value?
- What are some events and social/community issues that you think the Church has been involved and how does this affect the Church and the community?
- What are some factors in the church life and in the community that keep you from doing what you want to do or from becoming the best Church that it could become? What are some areas where you think the church can improve?
- What do you think has been the role of OM in your church and how does this contribute to your church life and activities?
- What are your dreams and hopes for your church?

Part 2 - PARTNERSHIP with OM

- How long have you been working or in partnership with OM? In what capacity?
- What has been the level of partnership of the church with OM?
- What are the best times have you experienced working with OM – what makes it unforgettable?
- What do you value most in the partnership?
- How does the partnership affect you and the church? What has been its impact on the church and the community?
- Describe a situation/s where partnership with OM has been a challenge and has affected the church activities? Which areas of the partnership you think can be improved or can be done better?
- What are your hopes and dreams for the partnership?

Part 3 – Community Transformational Development

- What comes to your mind when you hear the phrase Community Transformational Development (CTD)? Can you define, describe or illustrate CTD?
- Has the church been involved in CTD? If yes, what are they? If no, why not?
- How do you see our community outreach programs? Do you think this can be called CTD? Why and why not?
- What are your indicators that our community outreaches are considered CTD?
- What can we do together to make it a more intentional CTD?

Appendix I - Quantitative Profile of the Participants

Name	Age	Gender	Yrs in OM	Church Membership	Job Description/ Position	*O.H.	Participation in the Research Process						
							FGD1	FGD2	FGD3	FGD4	Interview	Survey	**LT
Staff:													
1. Dabe	25-30	Male	10	LivingWater	Youth Coordinator	3	-	Yes	yes	yes	n/a	yes	-
2. Meshel	25-30	Female	8	CBEC	OSY teacher	2	-	yes	yes	-	n/a	yes	Yes
3. Malou	25-30	Female	1	COHFC	Communication officer	1	-	Yes	-	Yes	n/a	yes	Yes
4. Mae	25-30	Female	4	LWMI	Finance Officer –	1	-	Yes	-	Yes	n/a	yes	Yes
5. Xenia	20-25	Female	3	CBEC	Scholarship Coordinator and Social Worker	1	yes	Yes	Yes	Yes	n/a	yes	Yes
6. Jesleigh	20-25	Female	2	BUCCI	Day-Care teacher	1	-	Yes	-	Yes	n/a	yes	-
7. Lyra	31-35	Female	2	BUCCI	OSY teacher	1	-	-	Yes	-	n/a	yes	Yes
8. Anelfa	40- up	Female	7	LCBC	Children’s Ministry Coordinator	1	Yes	Yes	Yes	Yes	n/a	yes	-
9. Lilia	40- up	Female	5	-	Auditor	-	Yes	Yes	Yes	-	n/a	yes	-
10. Richard	31-35	Male	3	LCBC	Mission Teams Coordinator	-	Yes	Yes	Yes	Yes	n/a	yes	-
11. Miriam	31-35	Female	3	LCBC	Mission Teams Coordinator	1	-	Yes	-	-	n/a	yes	-
12. Daniel	36-40	Male	3	TLCC	Church Relations Officer	-	-	-	-	yes	n/a	-	-
Pastors:													
13. Danny	40- up	Male	1	COHFC	Senior and founding pastor	1	Yes	n/a	Yes	Yes	Yes	Yes	n/a
14. Nilo	40-up	Male	2	MFNC	Pastor	1	Yes	n/a	-	Yes	Yes	Yes	n/a
15. Roel	40-up	Male	8	CBEC	Pastor	2	Yes	n/a	-	Yes	Yes	Yes	n/a
16. Jonatan	20-25	Male	3	BHCF	Pastor	2	Yes	n/a	-	-	Yes	Yes	n/a
17. Gerry	40-up	Male	7	LCBC	Associate Pastor	1	Yes	n/a	Yes	Yes	-	Yes	n/a
18. Macky	36-40	Male	10	BUCCI	Senior Pastor	2	Yes	n/a	-	Yes	-	Yes	n/a
19. Zaldy	31-35	Male	9	TEC	Pastor	1	-	n/a	-	-	Yes	Yes	n/a
20. Dino	40- up	Male	2	BAC	Pastor	1	Yes	n/a	-	-	-	Yes	n/a
21. Fidel	40- up	Male	5	ANLC	Pastor	1	-	n/a	-	yes	Yes	Yes	n/a
Volunteers													
22. Orlan	40- up	Male	7	BAC	Church leader and core vol	1	n/a	yes	-	Yes	n/a	Yes	-
23. Davies	36-39	Male	3	Alliance	Evangelist and Feeding Coord.	1	n/a	Yes	Yes	Yes	n/a	Yes	Yes
24. Bing	36-39	Female	4	COHFC	Church Elder and Core Vol	1	n/a	Yes	Yes	Yes	n/a	Yes	Yes
25. Meldred	40-up	Female	1	COHFC	Church Elder and Core Vol	1	n/a	Yes	-	Yes	n/a	Yes	Yes
26. Emary	20-25	Female	2	BHCF	OSY volunteer teacher	2	n/a	Yes	Yes	Yes	n/a	Yes	Yes
27. Jemimah	26-30	Female	1	BHCF	Church leader and core vol	2	n/a	-	Yes	-	n/a	Yes	Yes
28. Rr (?)	20-25	Male	2	Nazarene	OM Scholar, outreach teacher, feeding coordinator for teens	2	n/a	yes	-	-	n/a	Yes	-

**** Listening Tours**

Appendix J – Community Outreach General Profile

Name and Location	Schedule of Meeting	Number/kind of regular participants	Regular Activities	Regular Workers		Year Started	Partner Church	Pastor
				Church	OM			
1. Cabantan (Ababa's Residence)	Saturday 0900-1100	Kids – 35 Teens – 5	Children's programs Teens' discipleship	4	3	2003 (8 yrs)	(CBEC)	Ptr. Roel Alino
2. Makro (Oralde's residence)	Sunday 1500-1700	Kids – 100 Teens – 25 Adults- 15	Children's programs Teens' discipleship Adult Bible Study	Metos, Joyce, Emar Meshel	Meshel (Staff) JLT youth Foreign	2003 (8 yrs)	Cabantan Bradford Evangelical Church (CBEC)	Ptr. Roel Alino
3. Banilad - Uni. (Churchbuilding)	Saturday 0900-1100	Kids- 20	Children's programs	Jemimah, Emarie, Nida	-	2003 (8 yrs)	Blessed Hope Christian Fellowship	Ptr. Jon Navacilla
4. Umapad (Open Space and a residence)	Saturday 1400-1700	Kids – 110 Teens – 30 Adults - 25	Children's programs Teens' discipleship Adult Bible Study	Jemimah, Emarie, Nida Ptr. Jon	Dabe JLT youth	2004 (7 yrs)	Blessed Hope Christian Fellowship (BHCF)	Ptr. Jonathan Navacilla
5. Port (Post office hallway)	Saturday 1500-1700	Kids – 40	Children's programs	-	JLT youth Foreign	2001 (10 yrs)	Bradford United Church of Christ,Inc (BUCCI)	Ptr. Macky Sabayle
6 . Tres (Millamena's res)	Sunday 1400-1600	Kids – 35	Children's Programs	Jan, Ptra. Rachel	Foreign	2007 (4 yrs)	Bradford United Church of Christ,Inc	Ptr. Macky Sabayle
7. Tap-tap (Churchbuilding)	Sunday 1000-1200	Kids - 60 Teens -15 Adults-35	Children's Programs Teens' discipleship Adult Sunday Service	Ptr. & Mrs. Ganar, Ken, Mae, Kate,etc	Jesleigh (staff)	2003 (8 yrs)	Tap-tap Christian Fellowship (TCF)	Ptr. Rizaldy Ganar
8.Capitol (Tan's residence)	Saturday 1400-1600	Kids – 25 + 45 at BAC	Children's Program + feeding	Orland Tan	Foreign	2004 (7 yrs)	Banilad Alliance Church (BAC)	Ptr. Dino Mapa
9. Cordova (church building)	Sunday 1400-1600	Kids – 20 Teens - 10	Children's Programs Teens' discipleship	-	Dabe (Staff) JLT youth	2005 (6 yrs)	Grace Methodist Chuch (GMC)	-
10. Labangon (church building)	Saturday 0900-1100	Kids – 30	Children's programs	Joy	JLT youth Foreign	2005 (6 yrs)	Ambassador of New Life Church (ANLC)	Ptr. Fidel Batiancila
11.Tac-an (Comm center and open space)	Saturday 1400-1700 Tues – pm	Kids- 60 Teens - 30 Adults- 15 + 35	Children's Programs Teens' discipleship BS and Sun Service	BTC students RJ	Rizons (staff) JLT youth Foreign	2007 (4 yrs)	Lahug Community Baptist Church (LCBC)	Ptr. Gerry Rizon
12. Opao (Open space)	Saturday 1400-1700	Kids – 60	Children's Programs	-	Noviel (Staff) Scholar, Foreign	2009 (2 yrs)	Mandaue First Church of Nazarene	Ptr. Nilo Rosende
13. Looc (church building)	Saturday 1400-1600	Kids – 30	Children's Programs	Bing, Meldred, etc.	Malou (Staff) Foreign	2010 (1 yr)	Calvary Hearts Fellowship Church	Ptr. Danny Go
14. Tuesday (OM center's driveway)	Tuesday 1930-2030	Kids – 80 Teens-30 Adults - 50	Children's prog Youth and Adult BibleStudy + feeding	Others: various volunteers	Mae, Xenia, Lyra, (Staff) JLT , Foreign	2007 (4 yrs)	-	-

Appendix K - Partner Churches' General Profile

Name of Churches	Yrs old	Yrs With OM	Size of Member ship	Types of memberships	No. of Full-Time workers	*Size of Community Outreach
1. Bradford United Church of Christ, Inc. (BUCCI) - Reformed Presbyterian	98	10	1000+	Working and young professionals	12	70
2. Lahug Community Baptist Church (LCBC) - Baptist Conference in the Phils	38	4	100+	Urban poor, young professionals, students	3	150
3. Mandaue First Church of Nazarene (MFCN) - Church of Nazarene	32	2	57	Urban poor settlers, youth, children	1	60
4. Cabantan Bradford Evangelical Church (CBEC) - Reformed Presbyterian	26	8	35	Urban poor settlers, senior citizens, youth	1	180
5. Banilad Alliance Church (BAC) - Christian Missionary Alliance	25	2	40	Businessmen, young professionals	1	70
6. Calvary Open Hearts Christian Fellow. (COHCF) - Assemblies of God	22	1	100+	Urban poor, young professionals	3	35
7. Blessed Hope Christian Fellowship (BHCF) - Philippine Advent Mission	21	8	86	Urban poor settlers, students, young pro	1	185
8. Ambassador of New Life Church (ANLC) Baptist Conference in the Phils	11	6	30	Urban poor settlers, students	1	30
9. Tap-tap Christian Fellowship - BUCCI (TCF-BUCCI) Reformed Presbyterian	05	8	35	Poor farmers, youth, students	1	110
10. Grace United Methodist Church Ext. (GUMC) Methodist	-	-	-	Urban poor settlers, fishermen	-	-

* Total size of community outreach participants with OM only

Appendix L – OM Philippines- Cebu Ministries and Local Churches Principles of Partnerships

DESCRIPTIONS/INDICATORS	Life-giving Forces	HOW CAN WE MAKE THIS HAPPEN?	WHAT WILL WE DO?
<p>- we strive towards a common goal to proclaim the Gospel through various sustainable programs of transforming lives and communities as demonstration of God’s love and compassion to all people.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>- <u>clear Vision, Mission, Goals</u> - <u>Biblical conceptual framework of holistic transformational ministries</u> = Christ as the core, Church the agent, Community the subject and the Bible as the ultimate authority of our ways and conduct</p> </div>	<p>SHARED VISION</p>	<p>- pray for God’s direction for each community outreach</p> <p>- ensure that church members, leaders, pastors as well as OM personnel, including foreign workers, know and embrace the Vision, Mission and Goals for the outreaches</p> <p>- well-grounded on the Biblical foundations of community transformational development</p>	<p>- spend quality time in prayer – seeking God for guidance before launching a community outreach</p> <p>- local churches and OM come up with their respective VMG’s</p> <p>- Church and OM leadership craft and agree on specific VMG’s for each community outreach</p> <p>- disseminate agreed VMG’s to all constituents</p> <p>- translate VMG’s to workable programs/projects</p> <p>- conduct courses/teachings on Biblical basis of Community Transformational Development for the churches and continued supplies of related literature and resources, where available</p>

- we aim to develop nurturing relationships by encouraging and serving one another beyond the call of duty and demonstrating mutual trust and commitment towards the fulfillment of our common goal.

- warm fellowships = good fellowships/ friendships, fun activities, friendly meetings
 - strong bond of belongingness = harmonious working relationship, loyalty, commitment
 - family-oriented care group = personal support in times of needs and crisis
 - trustworthiness = honesty, respectfulness and reliability

CARING RELATIONSHIP

- schedule regular prayers for one another
- foster loving and caring community of workers
- create open network of communication, fellowships and meetings for workers

- enjoin workers to attend scheduled prayer meetings and encourage them to share prayer concerns and needs
- establishing closer bonding through brothers'/sisters' keeper relationship with each other both during and outside of work-related activities (having a mentor-mentee relationship, where possible)
- setting aside funds for workers' emergency needs and personal crisis
- have regular and spontaneous fellowships for retreats, outings and fun activities
- maintain links for updates and happenings

Life-giving Factors	HOW CAN WE MAKE THIS HAPPEN?	WHAT WILL WE DO?
----------------------------	-------------------------------------	-------------------------

- we employ systematic methods for clear communication of roles and expectations, provide feedback and avenue for monitoring and evaluation to ensure transparency, accountability and consistency.

- clarified and agreed Memorandum of Agreement (MOA) - signed and evaluated
 - simplified Manual of Standard Operating Procedures (SOP) - understood and implemented
 - commitment to excellence
 - open communication for check and balance

DEFINED MANAGEMENT SYSTEM

- finalized MOA, modified and contextualized
- come-up with simplified SOP with participatory M&E design
- provide regular updates and progress reports

- discuss and clarify roles and expectations before signing an MOA
- regularly review the MOA
- set up a committee to create the SOP manual (we don't have it yet!)
- spend time to discuss/further explain sections of SOP during regular partners meeting
- include in SOP the agreed Output Indicator as basis for Monitoring and Evaluation
- have Outreach coordinators both for OM and the church to directly oversee the over-all outreach operations and monitor reports/updates

- we seek to work for results that are mutually beneficial to all stakeholders involved for growth, sustainability and self-reliance.

- develop a participatory Monitoring and Evaluation System with Output indicators

- set up an Output Indicator Toolkit and use it regularly
 - establish accountability to ensure M&E are implemented

FRUIT-BEARING

- growing, not stagnant -- most, if not all, stakeholders are experiencing growth and transformation
 - sustainable impacts are seen both qualitatively and quantitatively and are recognized by the community and others outside of the program.
 - developing leaders and fulfilled workers

- provide avenues for empowered workers and community people to exercise their gifting and learnings

- celebrate small successes
 - recognize emerging leaders and give them opportunities to lead
 - acknowledge growth and take corrective/rehabilitative actions for non-responding outreaches/projects

Life-giving Forces

HOW CAN WE MAKE THIS HAPPEN?

WHAT WILL WE DO?

- we acknowledge that all parties involved are endowed with resources: finance, manpower, materials, time or talents that can be pooled together for optimal use to help achieve the shared vision in order not to create dependency or dominance over the other.

- diversity of gifts and resources - everyone has something to share
- appropriate use of resources
- faith-based – God’s work done in God’s way will never lack God’s supply
- strong mission thrust – freely receive, freely give by considering others’ needs

WISE STEWARDSHIP OF RESOURCES

- encourage every partner to make use of his/her resources

- develop dependence on God for provisions and not on partners

- strong and honest accounting procedures

- have an honest and open inventory of each stakeholder’s resources

- have assets-based assessment of the community
- maximize limited resources through sharing according to one’s capacities proportionate to the needs

- believe that God shall supply all our needs; spend what we have and yet do not limit what we can do with our present resources

- observed accounting procedures – every centavo/peso is accounted for

– we provide a safe avenue to explore and discover ways to use and maximize human and organizational potentials through training and carrying out of programs and services for individual growth and community transformation.

- community-based reflective and experiential learning – participatory hands-on ways to learn and be trained
- godly and equipped workers = skilled, disciplined, compassionate and committed
- learners, not experts = a continued desire with a servant attitude to explore

CAPACITY BUILDING

- provide immersion programs/training for all workers

- link with national and international OM connections

- facilitate exposure programs and training programs with other organizations

- enable workers to interact, if possible, live in the assigned communities
- provide workers with basic Community work tools for community profiling, organizing, situational analysis,

- intentionally and actively send reports/stories to the OM world and also to seek out opportunities for long-term linkages

- continue to seek and link with other organizations programs and trainings and provide opportunities for the workers to join.

Appendix L – Memorandum of Agreement between OM Philippines and Church Partners

MEMORANDUM OF AGREEMENT

Establishing a joint project between

Operation Mobilisation Philippines (OMP), a mission organization duly registered with the Securities and Exchange Commission (SEC) reg. # 185339 with a main office located at 1052 Baltimore St., Brookside Hills Subd., Cainta, Rizal and a Visayas office at Room 301, Cherry Court Bldg., Gen. Maxilom Ave., Cebu City, represented by Josephine Li.

and

_____, an evangelical church duly registered with the Securities and Exchange Commission under the organization of _____ represented by _____.

(Agreement No. _____)

I. PURPOSE

This undertaking seeks to promote the welfare of marginalized children (including street kids, orphans and those who have been abused) by means of a holistic approach. Our partnership with local churches and organizations is for the purpose of incorporating them into the body of Christ together with their families, making them productive and responsible members of their community for the glory of God. The program includes discipleship and leadership training as well as responsible parenthood and citizenship.

II. RESPONSIBILITIES OF THE PARTIES

The parties involved commits to perform their distinct but related roles and responsibilities for the achievement of the above purpose:

Role of OM:

1. To provide direction, curriculum and program during the initial stages of the undertaking.
2. To provide training, monitoring and accountability for the volunteer-teachers;
3. To incorporate church volunteer-teachers to a wider group of volunteers for fellowship and encouragement;
4. To facilitate special events and/or gifts for volunteers and for the children as resources allow;\
5. To provide special ministry and leadership training for selected children;
6. To provide network of resources, where available;
7. To promote the work in a bigger network of related ministries for consolidated prayer and resources;
8. To facilitates the visits and ministry involvement of short-term international teams;
9. To provide missions information, orientation and exposure to involved parties.

Role of the Partner Organization:

1. To identify the target area(s) for the ministry;
2. To run the regular program for the children and their parents and the community where they belong;
3. To finance the program of activities when/if able;
4. To identify and assign the volunteer-teachers and staff for the program;
5. To send volunteer-teachers and staff for scheduled meetings and trainings with OM coordinator;
6. To formulate the over-all program;
7. To ensure discipleship and church membership of the children;
8. To initiate Bible studies for parents and other family members of the children of the outreach;
9. To facilitate community program, where possible and relevant;
10. To share material and financial resources.

III. PERIOD OF AGREEMENT AND MODIFICATION/TERMINATION

This agreement will be for a minimum period of one (1) year and maximum of two (2) years subject to an annual evaluation between the parties involved. The agreement can be carried over to succeeding years subject to availability of resources and the ministry developments. Should any of the parties wish to modify any of the major provisions in this agreement, a written notice must be given subject to discussion and clarification before any such modification is put to effect.

IV. CONTACTS

For the purpose of keeping an effective communication between the parties, below are names and numbers of the contact persons involved in the program:

Anelfa Rizon (Outreach Coordinator) - 09062486067

Maria Lourdes Malinao (Communication Officer) - 2344463

Signed in the mutual agreement this ____th day of _____, 20__ at _____, Cebu City.

Signed by:

Rizalina L. Ababa
OMP-Cebu Ministries
Cebu-Visayas Regional Coordinator

Church Pastor

Witnessed by:

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