

Observations on Development Case Studies

Case study method: great for analysis - ties theory to reality (Lewellyn and Hoebel).
Also for teaching (Evans and Evans).

1. Wholism:

- not programmatic, must begin with the worldview of the agent. Western bias of fragmentation, specialization, linear thought and dualism. Berger Homeless Mind. So more a problem for westerners and western trained national. Local people often have less problem with this issue. Can't integrate at the program level without dealing with our worldviews. Segmentation is more a matter of attitude than program. Doctor who heals and then does spiritual ministry, vs. doctor for whom healing is publically and clearly a spiritual ministry. Natives often no problem with wholism. We can learn from them.
- systems thinking, can start anywhere, not Maslow linear thinking. Start with any felt need, but wholism is not linear. Simultaneously deals with the whole and so on transformed whole people and whole societies.

1.1 Needs are wholistic. All rooted in sin.

1.2 Solutions are wholistic: not only money for poor, exorcism, defeating the demons, healing with medicine or prayer. Must go deeper to the transformation of individuals and the formation of a new community.

1.3 Wholistic vision of the individual. Redemption and Reconciliation here and in eternity.

1.4 Wholistic vision for the community - church: Theology of the Kingdom of God. Evangelism, Church, Kingdom, King. Shalom.

- Must deal with diversity within organic unity. Not structural unity but organic unity: a body.

1.5 Take spirit world seriously: avoid secularism of western SN/N dualism. Avoid Christian animism that perpetuates a magical worldview, and assumes we can control the spirits, and gods by magic formulai, gnostic insights and spiritual powers. Learn to submit in worship, not be in control. 4

- avoid miracle/natural split that reinforces idea God only in supernatural events.
- see ordinary and extraordinary.

1.6 Stress prayer and more prayer.

2. Culturally appropriate:

- demands we learn the language and culture 1
- demands incarnational involvement with the people and their lives 2

- go as learners: power down position. Dignity of the people and their culture.
- research and ministry go together, not linearly related.

2.1 As mixed staff.

- friendships, and live together and equally.

2.2 Contextualization as communication:

- Bible translation, appropriate worship forms, communication through stories (oral societies).
- Tribal (family focus, group decisions, ancestors, spirit world, power encounters), peasant (marginalization, poverty, group decisions, social systems of evil, liberation and justice), urban (alienation, fragmentation, specialization, massive systems of oppression and injustice)
- See where God is at work: tribal (dreams, miraculous healings, visions); peasant (social and economic uplift, equality and dignity), urban (communities of fellowship,
- partnership in setting up the program: planning, resources, work and evaluation.
- witness by local believers, expatriots move to discipling.
- in worship forms and messages.
- self theologizing.

2.3 Contextualization as transformation: critical contextualization, transformation.

2.4 Contextualization as autonomy.

- recognize and build the autonomy of the local churches. Spontaneous expansion less by institution but by local expansion. 1 Takes off.

3. Institutionalization:

- needed, but becomes a self-sustaining system: 1 outside vs. inside. Need more info.
 - = feed it with growth and funds
 - = takes more to sustain it.
 - = cases need to deal with transference of power from one inst. to another. this is the crucial crisis of past mission endeavors.

3.1 **Loose organization vs tight organization** 2

- see the characteristics of good organizations.

3.2 **Mechanical and Organic organizations**

Mechanical

Top down, control
Mechanical roles

MBO

Organic

Bottom up, empowerment 3,
Organic relationships: relational orientation 3.
based on love and respect, servant attitude.
Organization context within which things are
free to happen, serendipities of God.

Program oriented	People oriented
Bigness is good	Appropriate contextualized size, small is good.
Centralized, one leader at top	Decentralized. Many leaders.
External inputs required	Self-sustaining programs the goal.
Rigid	Flexible and remakes itself constantly.
Time driven (PERT chart)	Harvest principle
Goal: externally determined,	Goals internally set. barefoot doctor
Build an institution	Build people
Professionalism	Folk and mobilization of laity and new believers.
Planning	open to the serendipities of God. 4
Focus on outcome	Focus on process.
Human engineering and control	Human planning + God's leading and actions.

3.3 Transitions in organization

- mission to church, parachurch to church.

3.4 Sustainability and transferability?

- problem of external finances: 1st of the 3 selves (Venn/Anderson). Pushed to the extreme denies the oneness of the global church. How to give and not create dependencies? How cut off without killing the plant.f Not enough material in the cases to guide us here.

4. Training leaders not followers:

- empowerment, and discipling.

4.1 Must begin with people as they are: not expect them to be perfect.

4.2 Discipling in the flow of life, not so much in classrooms.

- inductive Bible studies are crucial in this. Teach them to read and interpret the Scriptures for themselves.
- retreats

4.3 Train them to train leaders, not only to do the job.

- need various discipling processes: Bible study, skills in agriculture,
- congruence in teachers life: Doing, Being and Saying. Not a verbal message but a life.

4.4 Entrust them early.

4.5 Team building and networking

4.6 Tied to the church. Parachurch do specialized functions - evangelism, radio, loans, Acts: Care for the widows.

4.7 Communicate the vision, not just practices and tasks.

5. Establishing churches:

- the goal is focused on developing a Christian community that ministers to the world.
- therefore loans, medicines given to all, but focus is on church planting. 2

5.1 The goal is a body of believers that replicates itself and proclaims the Kingdom of God.

5.2 Parachurch workers need to serve informally in the church 1.

6. Suffering Persecution: 1

- way of the cross. Cannot find an easy bridge or painless conversion.
- depends on openness and closedness. Social and cultural systems oppose conversion. Economic development and healing are surface to deeper cultural and social systems.

6.1 Particularly sensitive to new converts:

- may have to put them in special places. ?

6.2

7. Learn from our failures:

MILITARY SPENDING

U.S. Military Spending:

- 1998 \$ 268 billion
 2003 396
 2007 470
- 2003 more than the combined military expenditure of the next 25 countries including Russia, China and Japn
 26 times more than U.S. enemies: Cuba, Iraq, Iran, Libya, North Korea, Syrian and Sudan
 11 times the total US spending on domestic food and housing programs
 39 times the amount US spends on international development and humanitarian aid [approximately \$ 10 billion in 2003, .1% of the US national wealth—among the least generous of the world's affluent countries which gie .33% of their wealth].

World Military Spending:

- 1995 \$ 1,200 billion
 2000 812

MCC Washington Memo

1. Dialogue to understand one another: we and they: open ended discussion. We don't know their world, so come as learners. Share our worldview with them.

- Stage one: contact, interact, explore [interact X frequency X power X placement = Halleluia God]
- Stage two: analyse and plan as equals. Their view: What is you control: handle it. What is beyond our control-assign it to a spirit: God goes through stone-->pandal-->temple-->big temple-->big mela
- stage three: facilitation of implementation, montering, carry out the task, zero day = phase out starts on the 1st day implementation.
- produces real change: chapti diagrams

Notes on Development

1. **Case One:** Vietnames? in Senigal.

When they dig wells in dry sand, they look for Baobab trees [look like upside down trees]. When a Hydrologist and WV man came the villagers saw them as outstanding *said* = witchdoctors [water witches] using their *molla* sacred scriptures to consult with the spirit of the earth. What to do you do?

- ignore and go on
- dig wells for Jesus and call evangelist to set them straight
- find this a simple way to teach science --back door to just science
- why don't we have a wholiestic answer

African village well: tribal rite at river=god of river.

Prayer--> no water. They sacrificed at bore well-->water-->their god provided water--> there is no maintenance except sacrifices. If pump fails then what.

Developmet is not morally and spiritually neutral.

Value:

- ask question not asked so far in WV -- people's phenomenology
- study their worldview
- dialogue with them. Start process, dialogue on causality, both will learn. Dialogue on assumptions

The people use their own methods to find water:

- dig under a big tree green in May before the rains
- dig under big ant hills
- dig at the bottom of a gradient, not near the top but near paddy fields

2. **Case Two: Latrines**

- a cheap airtight latrine built to control flies. Trained people to build them [Sefad People] they left top half open, why? Dark smelly, moist places attract demons and are sources of witchcraft, so left top half open, but then the flies got in.
- people built latrines but let them become overgrown because they didn't understand the disease cycle. Retrained to keep them clean. Failed, Retrained to say spirits live in feces and overgrown areas. People kept them clean. Is this the real solution.

3. **Case Three:**

Farmer adopts a new technique and gets a big crop. So dies and people say the son's life was what gave fertility to the crops. He made a bad choice. Must show respect to spirits and ancestors

4. **Case Four:**

WV tries to get people to build houses with big windows for better health. They shut them down. Why? Evil spirits enter big windows, and if you keep them small the spirits cannot

get in.

5. Case Five: Tanzania

Introduced large windows for better health. At first people resisted thinking large windows let in the spirits. Finally they agreed and infant mortality dropped.

When WV reduced infant mortality they asked what was the best result of the project. The people said, "Now we don't kill the old women anymore." Previously when a child died the parents went to a sorcerer who pointed a finger at an old woman and claimed she caused the death. So they killed her. Looked for women with bloodshot eyes [caused by cooking in huts full of smoke [no windows]

3. Model for Participatory Community Development:

1. All people live in communities that share cultures
2. PCD involves cross-cultural encounters. Understanding: emic and etic, humility
 - dialogue, sharing and learning: dialogical community
 - move to worldview issues: examine our and their presuppositions, meta cultural frames.

4. Existing views of Missions

1. Dualism: Social gospel + evangelism
2. Problem solving: Why do you think I have a problem you can solve?
3. In your face evangelism: manipulative, uses development as a stage for evangelism
4. Low key evangelism: liberation

5. Model for analysis:

- set up five chairs: evangelical, orthodox, liberal, fundamentalist, R.Catholic
- ask three questions and sit on the right chair:
 - = what was your upbringing
 - = where are you now
 - = where will you be five years from now.
- produces interesting insights into people's pilgrimages.

- he belongs to the 'radical center'

6. How do you do Christian administration?

7. Dangers:

- focus on doing job and not giving explanation of what is going on
- focus on high tech-mechanistic, formulaic
- reductionist leaving out spiritual dimension
- stratigraphic approach
- complementarity

8. What is Transformational Development?

- **significant; sustainable; secure [reduces vulnerability]**
- community based, sustainable
- physical, biological psychological, social, cultural and spiritual
- towards the kingdom of God
- trinitarian: open to God/Christ/Holy Spirit-->never acts alone, fractile
- base in sociocultural/historical contexts: place, story, time
- retrieval of divine self image of person and community
- what is quantity of life: shalome, health, relationship in community, in church etc.

9. What is Sustainability?

- ability to evaluate the plan and to depend on own sources
- socially, environmentally and physically and economically and spiritually viable
- technically feasible
- community learns to analyze problems, find solutions and carry out programs.
- growing, dynamis, learning
- dependent on God, sharing resources

10. What is Discernment?

- convergence of stories
- reconciliation

11. Contextualize

- provide a new narrative.
- stress general revelation
- study the community
- communicate without offense and without compromise: integrity of message, of relationships in the community, in message and paramessage
- point of departure: start from bottom and go up? - no meaning. Start top- why water, how given, -->meaning and solution. Start with talk, values, powerstructure: ethnography.

12. Participatory Learning and Action

- started as Survey Method -->Participatory Rural Action, then Participatory Urban Action, now PLA.
- method for understanding survival strategies of the people seeking intrinsically sustainable change
- not top down Specific Hard Hitting Programs: based on beneficiaries' attitudes, and they in the end must stay 'thank you.'
- not One Tool Hammer approach: hit everything as if it were a nail.
= classify, categorize, capuslate the needs packaged, control coincide: work one place and then work everywhere the same. Format people to fit our computer.
- PLA: Recognizes the community has:
 1. Stock of Resources: physical, field, water, grazing, safe place for residence, intellectual, spiritual . . .

2. Skill base to manage these resources: service groups: barbers, servers etc.
3. Stake Holders with interest in the outcome: owners.

- look for:

- = physical possibilities
- = social acceptability
- = technical feasibility
- = economic viability
- = environmental sustainability

13. A normal community strategy plan:

- planned for about 60 years: 1 ½ generation, self and children
- rural plans about 2-3 generations: 80 - 100 years.
- faltering sustainability: population rises, fertilizers needed, productivity goes down.
- external push/pull forces, consumerism, land development, new diseases
- stable condition---> crisis forces up and down---> actions---> sustainable solution
- look at capacity of community and vulnerability to redirect: = CV
- discuss CV: attitude/Affectivity is essential (50%); technology and resources (25%)
followup (25%).
- go with humility==see as equals

14. Methods for Ethnography;

- visualize, open ended, nonextractive, nondirective, shared/open to correction, learn together

15. Poverty: lack of freedom to grow physically, socially, culturally and spiritually.

- restrained by stakeholder power struggles.
- ontological poverty: poverty of meaning
- own pain: void, God meets us there.
- worry: sense of presence of an absence of something.
- world sense.
- James Loder: little voids, big voids.
- reference points: put India may upside down, other put it right side up.
- Huguibert Mveng: ontological poverty, anthropological poverty, see self as a thing not a being. Treated as a full humanbeing --> breakthrough. Love breaks through, a liberating experience of being. In being with them. Han woman Kalahari: Christ died for whites and blacks but not for Han!

16. Growth constraints;

- internal vs. external
- poverty is everywhere and will always be present.

17. Transferral Development

1. wholistic
2. stewardship/freed up to make decisions, take responsibilities

3. kingdom sign: creation/recreation
4. shalome: life in kingdom order, harmony peace, fill stomachs, education life enhancing
5. Obedient to call of God's trinitarian ministry
6. Church as covenant community-sustainability

18. Evangelism:

1. Don't give answers to questions people don't ask. Start by answering questions people ask. Move on challenge them with the Christ Story. The Holy Spirit is at work.
2. Share stories and dialogue about stories and how they fit together. My story, your story, our story, God's story.

19. Methods:

	Inputs	Process	Outcomes
God, spiritual Humans, social Culture Psychological Biophysical			

- technology: 1 Cor. 4:7. Possible to learn because of God's story. Offer to enhance life, technology can help save life, makes fall more tolerable, you are embodying his story when you use good technology rightly.

- God is drawing all to himself:

- God see it as God at work in all, explain why we do development [love of God], explain how it works.

20. Importance of Rituals:

- create rituals to start, process and end the task [ask God's blessing, seek his guidance, give him thanks.
- ask permission to act.
- use Bible stories, translate the bible, encourage group discussions and enter these,

21. What is Transformational Development?

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- towards the kingdom
- trinitarian: open to God. God always acts in all three persons at the same time
- based on sociocultural and historical contexts
- retrieval of divine self image of person and community

- what is quality of life? shalome, health, community

22. What is sustainability?

- ability to not depend on external support
- socially, environmentally and physical and economically viability
- technically feasible
- communities learn to define, analyze and find solutions to problems
- dynamic, growing, learning.