



TEARA AUSTRALIA

Development That Works

**Good
Development
Group Guide**

Welcome

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WHY THIS TOPIC?

In the year 2000, the global community embarked on an ambitious agenda to address poverty and injustice – the Millennium Development Goals. For 15 years, the Goals shaped poverty alleviation and development work around the world. International agencies embraced them, the United Nations Development Program monitored them, and thousands of ordinary people around the world, including TEAR Australia supporters, advocated for them; holding governments accountable for the promises they had made.

› Don't ever let anyone tell you that development doesn't work!

- Extreme poverty has declined from nearly half of the world's population (1990) to 14% (2015).
- The number of primary-aged children not attending school has almost halved, from around 100M (2000) to 57M (2015), in spite of population increases. The gender gap has diminished substantially.
- Globally, under-five mortality has halved, from 90 deaths for every 1000 births (1990) to 43 deaths per 1000 births (2015). The maternal death rate has declined by 45%.
- Over 6.2M malaria deaths have been averted between 2000 and 2015, mostly those of children in sub-Saharan Africa.
- In 2015, 91% of the global population had access to improved drinking water (76% in 1990). The number of people using open defecation halved in the same period.¹

Of course, we can't claim that targeted development programs have achieved all this. Neither can we relax and file the

problem of global poverty away under “Solved”. Not when 800M people around the world still live in extreme poverty; when 16,000 children die every day before their fifth birthday, mostly from preventable causes; when around 880M people live in squalid slum-like conditions in the developing world’s sprawling cities². “There will always be poor people with you,” observed Jesus, “and you can help them whenever you wish” (Mark 14:7). And so we should, as people who understand that such poverty and injustice is an affront to God, grieving him deeply, and demanding that his people take the lead in doing something about it.

But what we do about it needs to be smart. It needs to use resources wisely and deal gently with the delicate balances of our planet. It needs to be sustainable, building on the wisdom, skills and energy of people rather than on unending flows of funds. Above all, it needs to value human dignity and worth, bringing people closer to the “abundant life” that was always God’s intention, and that Jesus spoke about (John 10:10).

Since 2000 the development community has learned a lot about what works and what doesn’t, building on prior experiences, applying research findings and trying new ideas. Christian organisations like TEAR have been very involved in this process, bringing to the task their conviction that this is Kingdom of God work, and therefore can be anchored in his wisdom and fueled by his power. We don’t just want to improve people’s lives. Our hearts are set on a radical transformation that gives glimpses of the Kingdom, that reconciles people with God, with each other and with the creation, and that liberates people to be who they were meant to be.

This resource invites you to explore some of the current thinking about sound development practice, from both a biblical perspective and from the point of view of TEAR’s partners and the people they work with. We hope that you’ll be encouraged and

challenged to find your place in this process, and play your part in this Gospel work. On pages 28-30 you will find some suggestions as to how to do that.

› Getting started

This Group Guide is designed around four main sessions which should each take between 60 and 90 minutes, depending on the length of discussion. There are some additional sessions on specific topics that you can select from, if you wish. These are available at tear.org.au/development-that-works

Each session includes some biblical material, some other input, and questions to stimulate discussion. Please use them flexibly, according to the needs of your group. There is also a suggested activity for group members to do in between meetings. Some time is allowed at the beginning of Sessions 2-4 to discuss these activities.

If you are a group facilitator, please read through the material carefully, and try to match suggested actions to your group’s needs and interests.

› The main sessions are:

Session 1: POVERTY – What is poverty?

What causes it? How does it feel to be poor?
What does God think about it?

Session 2: PRINCIPLES of Good Development –

What should be the foundations of development work, especially for Christian organisations?

Session 3: PRACTICES of Good Development –

What does good development work look like?
What kinds of strategies work well?

Session 4: PARTNERSHIPS in Development –

Why is partnership important? What are the marks of healthy partnership? How do we, as ordinary Australian Christians, fit into this network of partnerships?

¹ All figures from *The Millennium Development Goals Report 2015*, pp 4-7. UNDP, 2015. This report contains lots more news of encouraging progress, as well as on-going challenges.

² Ibid, pp 8-9.

Session 1

Poverty

Note to Facilitator:

1. Read through the plan for the session, and the Bible passage. Think about the questions yourself. If you think you need to change any of the questions for your particular group, do so.

2. Make a copy of **Resource 1**, and cut it up into individual slips.

3. Make a copy of **Resource 2**. If you have a large group, you could enlarge this to A3 size, or simply copy it onto a large sheet of chart paper.

4. Get a Post-it note pad (a larger size is best) and a supply of pens, enough for one for each person.

5. Arrange the technology necessary to watch the video clip.

› **Introduction** Watch *As It Is In Heaven*
<https://vimeo.com/213779145>

This clip challenges us to think about people who live in poverty as people, not as The Poor. In this session, we will explore what poverty is, how it feels to be poor, and how people become/stay poor.

› Brainstorm

Give each person three sheets from the Post-it pad, and a pen. Ask them to write what they think are the 'markers' of poverty, the signs that a person or a community is poor. Write one 'marker' on each sheet.

Stick up the responses on a wall, or table top, or sheet of cardboard. Group together the ones that are the same, or similar.

If necessary, ask group members to explain the markers they recorded.

? **Were you surprised by any of the responses? Which ones, and why?**

› Listening to the voices of the poor

In the late 1990s, the World Bank embarked on an ambitious project to find out what being poor was really like; how poor people think about poverty and well-being; what the priorities of poor people are; and what their experiences of poverty alleviation are. About 40,000 people from 50 countries were interviewed. The results were published as *Voices of the Poor*, a series of three books which can be accessed on the web.

Share out the slips of paper from **Resource 1** among the group. Read the quotes, one by one, around the group. After listening to each quote, decide whether it fits with the 'markers' of poverty on the Post-it notes. If it does, put it with them. If it doesn't, make a separate group of poverty markers.

? **How is this different from the way most people think about poverty?**

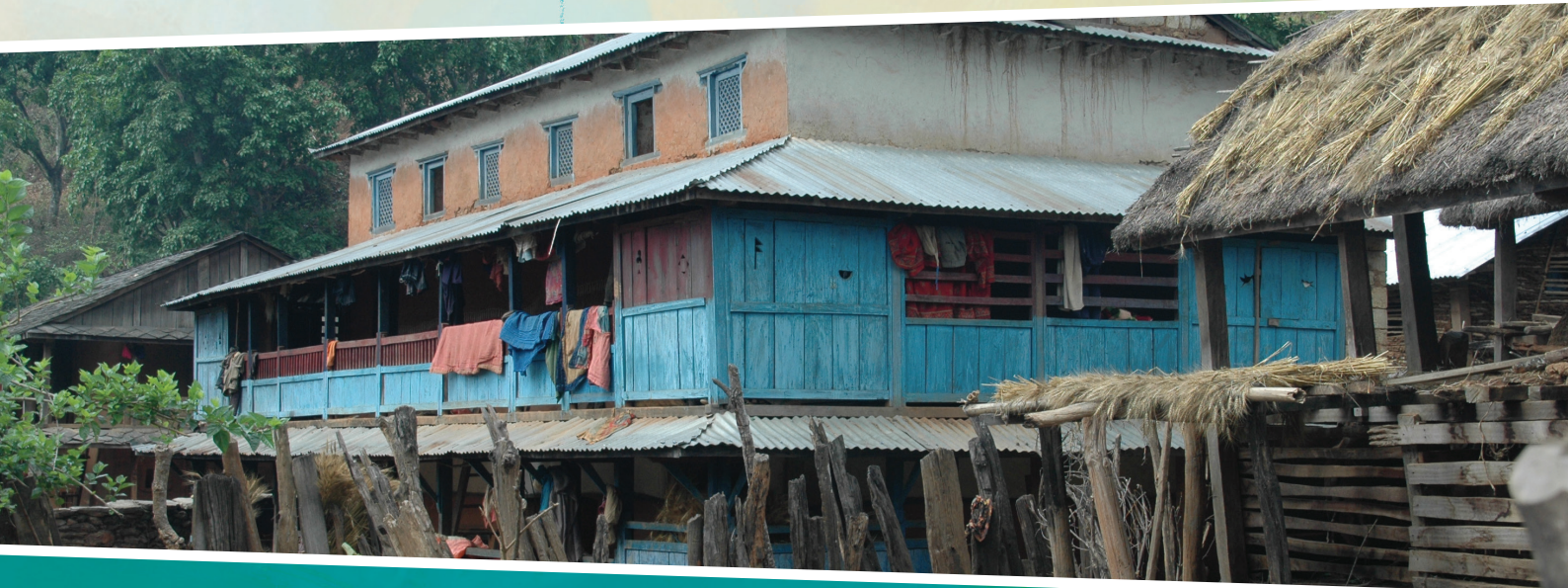
› Poverty as broken relationships

In *Walking with the Poor*, Bryant Myers draws together a lot of thinking about poverty and argues that we should see poverty as a result of broken relationships – see **Resource 2**.

- **Broken relationships with others:** exploitation, violence, discrimination, injustice, oppression;
- **Broken relationship with creation:** unfair access to resources, over-use, greed, environmental degradation;
- **Broken relationship with oneself:** lack of dignity and self-worth, poor self-esteem, or seeing oneself as superior and privileged;
- **Broken relationship with God:** not knowing God, bondage to harmful traditional religious practices or secular materialism; hopelessness, fear of the future.

Myers also points out that it's not just poor people who suffer as a result of these broken relationships – people like us in wealthy communities do too! He says that poverty is not just about *having* (or not having); there is also *poverty of being*.

? **How is *poverty of being* experienced in our Australian society?**



Sort out your Post-it notes and the quotes from *Voices of the Poor* according to which type of broken relationship they represent, and put them in the appropriate place on the *Broken Relationships* diagram **Resource 2**.

These four kinds of broken relationships are connected. Read the following description of the Pipaltar community in a remote village in Nepal.

Having read about Pipaltar discuss these two questions.

- ?** How were the four types of broken relationships experienced by the Kumals?
- ?** What do you think was the foundational cause/s of their poverty?

PIPALTAR COMMUNITY IN NEPAL

The idea of caste comes from the Hindu belief that people are born into pre-determined levels in society, as a result of their behaviour in previous lives (karma). You can't change your caste; you can only accept it and hope for better in the next life. Belief in caste condemns men and women to poverty and discrimination.

The Kumals are low-caste people living in a remote village called Pipaltar. Their land is quite fertile, but in 1980, a high-caste village nearby diverted irrigation water to their own fields, leaving the Kumals dependent on rainfall. This reduced their yields, leading to severe hunger when the rains were poor. Increasingly erratic monsoons, a likely result of climate change, made their problems worse. They went to the local government offices to protest, but no-one was interested in helping them. They became dependent on low-paid work in the high-caste villagers' fields, and sank deeper into poverty.

Food insecurity made the Kumals vulnerable to ill-health. Women, as

the last to eat in most households, suffered particularly from malnourishment; maternal and infant death rates increased. When a Health Post was built under a government plan, it remained locked and empty – the Kumals were unable to demand the resources and staffing required. Similarly, teachers' attendance at the local school was irregular and half-hearted and school buildings, the responsibility of the community to maintain, cracked and crumbled. Again, attempts to get government officials to intervene proved fruitless. Most families didn't send their children to school anyway – what was the use of education to poor, low-caste people like them?

Their attempts at redress caused conflict with the high-caste village, and their failure led to even more hopelessness and despair. This in turn resulted in alcohol abuse and sexual/domestic violence, quarrels between neighbours and alienation of youth – more conflict in an already stressed community.

Session 1

Poverty

> From the Bible

We're probably all familiar with Micah 6:8 – *What does the Lord require of you? To act justly, and to love mercy, and to walk humbly with your God.* That verse falls right in the middle of the book. To find out what led to that uncompromising statement, we need to look at the first half. Micah was reacting to the way the powerful were behaving; their greed and violence was resulting in terrible poverty and distress.

Read Micah 2:1-2; 8-10.

? **How were people in Micah's day being plunged into poverty?**

Read Micah 3:1-3; 9-11.

? **How were the political and religious establishments complicit in what was happening?**

Read about God's judgement on these three types of oppressors:

Economic – Micah 2:3-4;
Political – Micah 3:4;
Religious – Micah 3:5-7

The whole nation was going to suffer.

Read Micah 3:12.

? **How did both the poor and the powerful experience the four types of broken relationships?**

? **What parallels can you see with the situation of poverty and inequity today? Think both locally and globally.**

? **Do you think God judges people and nations who not only ignore the poor, but actually cause and deepen poverty by their actions and policies? Justify your view.**

Micah responded by carrying God's message to his people – an unpopular task! Like Micah, we have a responsibility to address poverty, as experienced by the poor, but also as it effects ourselves and our own culture.

? **How can the “broken relationships” view of poverty help us do that?**

> Prayer

Finish by reading Agur's prayer together on opposite page 6.

Agur, the writer of Proverbs 30, was very aware of the dangers of both poverty and wealth. He saw clearly that there were spiritual implications for both, so he prayed.

Pray for the poor, both locally and globally;

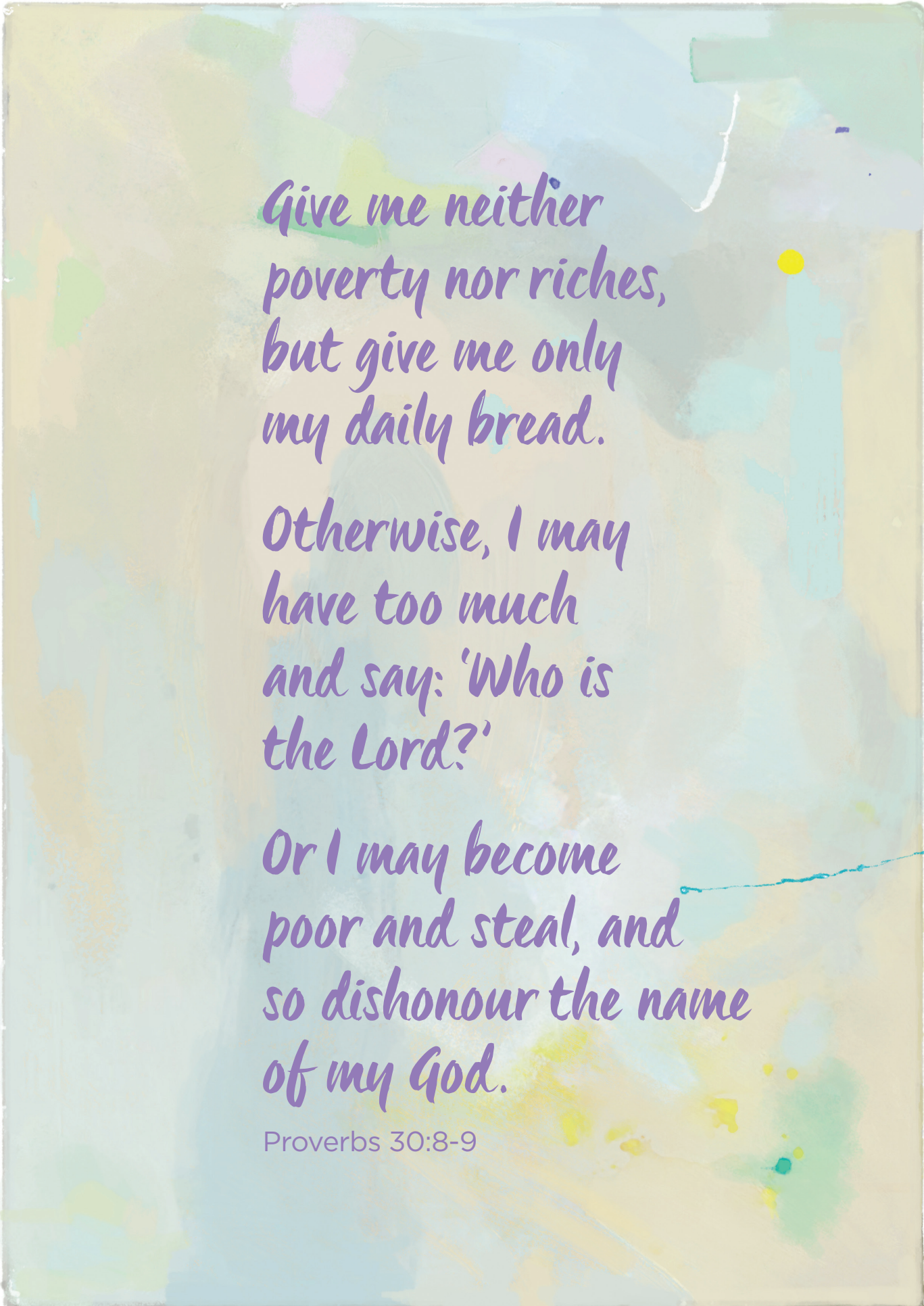
Pray for the powerful, who are also at risk of broken relationships;

Pray for each other, as you think about your own responses.

> Preparation for the next session

Find a news story or article about poverty from the newspaper, TV or radio, or from the web.

- What kinds of broken relationships do you see in this article?
- How could healing of these broken relationships address the issue?



Give me neither
poverty nor riches,
but give me only
my daily bread.

Otherwise, I may
have too much
and say: 'Who is
the Lord?'

Or I may become
poor and steal, and
so dishonour the name
of my God.

Proverbs 30:8-9

Session 2

Principles of Good Development

Note to Facilitator:

1. Read through the plan for the session, and the Bible passage. Think about the questions yourself. If you think you need to change any of the questions for your particular group, do so.

2. Bring along a copy of **Resource 2** from **Session 1**.

› From the last session

In the last session, we explored what poverty is like, and what causes it. What we think about poverty is very important, because it will shape how we address it.

- If we think poverty is lack of material resources, we will give resources to poor people.
- If we think poverty is caused by lack of knowledge, we will try to educate the poor.
- If we think poverty is about oppression by powerful people, we will ?
- If we think poverty is because of bad choices made by poor people, we will ?
- If we think poverty is a result of broken relationships, we will ?³

Briefly share the stories participants found about poverty, what kind of broken relationships the stories entailed, and how healing of those relationships might take place. Have the copy of **Resource 2** handy as a reference.

Of course, poverty is very complex; all of the five things above are involved to varying degrees, and probably more besides. This means that our responses to poverty will also be very complex and broad-ranging. There is **no single solution**; some approaches work in certain contexts but not in others. In this session, we'll be looking at some basic principles that underlie good development work.

› From the Bible

There aren't any stories in the Bible about development projects – obviously! But there are many passages that show us how God (and Jesus) interacted with people, from which we can draw principles to guide us.

Read Mark 10:46-52.

Bartimaeus was probably just one of many beggars on the dusty streets of Jericho.

Put yourself in Bartimaeus' sandals. Blindness had no cure. For years, he'd been sitting there in the dust, dependent on the casual generosity of passers-by. He'd probably be sitting there till he died. Nothing in his life was likely to get better. Then Jesus came by and Bartimaeus seized his opportunity. Jesus asked Bartimaeus: "What do you want me to do for you?"

? You'd think that what Bartimaeus needed was pretty obvious. Why did Jesus ask the question?

? Compare Bartimaeus' reply (verse 51) with what he was calling out earlier (verses 47 & 48)⁴. How was it different? What do you think had happened in the meantime to change his request?

³ Adapted from Corbett & Fikkert, *When Helping Hurts*, p 52.

⁴ Maybe that was what he always called, to get attention and, hopefully, a coin or two. "Elias, son of Judah, have mercy on me!" "Samuel, son of Benjamin, have mercy on me!" Using a potential donor's name would be very effective. But I'll bet he wouldn't have asked Elias or Samuel or anyone else to give him his sight!

› Development Principle #1 Participation

Listen to those who are poor. Show respect for them as people; take notice, ask. Poor people must be involved in setting the agenda for their own development. They may not know exactly what they want; part of the role of development workers is to help them refine their objectives and become more specific. Thinking through and articulating their priorities are important parts of the process. But we must not assume that we know what poor people or poor communities need.

? What could Bartimaeus have replied to Jesus' question? (Maybe if he'd had less faith?)

? Why was Bartimaeus' answer so significant?

› Development Principle #2 Sustainability

Look for the root causes of poverty, not just the symptoms. "Sustainability" is an important concept in development. Many development projects don't result in lasting change because they are only addressing surface issues. Helping communities deal with underlying issues is much more likely to really transform lives, not just make them a bit better for the time being.

? How would Bartimaeus' life be different, if he could see?

Jesus said: "Your faith has healed you," not "I have healed you" or even "You are healed". Some scholars say that the cloak that Bartimaeus threw aside (verse 50) may have been a garment that identified him as a beggar. He knew he wasn't going to need it again. Now, that's faith!

? What role does faith have in Bartimaeus' healing?

› Development Principle #3 Empowerment

Nurture faith. The numbing horror of poverty destroys faith, destroys hope. Many poor people cannot conceive that life could be better, let alone that they could do anything to change things. "Empowerment" is another important development concept. When people participate in development activities that work, they increase their faith in themselves, in their community and ultimately, we trust, in God who cares about them and values them.

? Where did Bartimaeus' faith come from? What made it grow?

Luke also records this story. Read Luke 18:43.

? What were the outcomes of this healing, for Bartimaeus and for others?

Think about Bartimaeus in terms of the four broken relationships we looked at in the first session.

? How did Jesus' intervention in his life bring about reconciliation and healing in those relationships?

Principles of Good Development

› Development Principle #4 Transformation

Go for total transformation! That means change in all parts of a person's life, and in the whole community. It means changing things for the poor, and for the not-so-poor, and even for the powerful. It means defying the pain of all those broken relationships and showing glimpses of what God's Kingdom is all about, so that everyone has an opportunity to praise him.

In the last session, we saw how the complex nature of poverty kept the Kumal people of Pipaltar without hope. Here's what happened.

BACK AT PIPALTAR

TEAR Australia's local partner, the United Mission to Nepal (UMN) conducted a thorough analysis of the situation and had long discussions with local people, which showed that the roots of the Kumals' poverty needed to be addressed. UMN's advocacy staff worked with the Kumals, helping them prepare for meetings with district administrators. After many discussions and lengthy meetings, the Kumals' right to water was affirmed, and the irrigation canal reinstated.

The high caste village was furious, but UMN brokered a deal to share water between the communities. Several Kumal men were trained to manage the system. Using the skills they had learned, and with help from UMN, the Kumals argued for permanent staffing of the Health Post, and the establishment of a birthing centre. Now, the Health Post is operating well; local women have been trained

to help with childbirth, and almost all pregnant women have regular check-ups, deliver at the birthing centre, and receive post-natal support.

Other activities included the formation of a Child Club, women's groups and three farmers' groups, scholarships to keep vulnerable students at school, and an anti-domestic violence campaign conducted by women's group members. Groups participated in Ward-level planning meetings and have developed their own proposals to put forward to the Village Development Committee.

The Kumals no longer feel helpless; they appreciate the input from UMN and want it to continue, but they have also felt the thrill of success through their own efforts. The local government administration is more aware of its responsibilities, and no longer ignores the low-caste Kumals.



Things for the Kumals are by no means perfect; there's still a long way to go. But there has been a lot of progress.

? How have the four principles of good development been put into practice in this community?

? How are broken relationships being mended?



› TEAR's approach to development

TEAR Australia's "Theory of Change" says that TEAR aims to achieve these outcomes:

- Stronger, more effective partnerships based on mutual respect and learning;
- Communities with productive relationships with other "actors" in their networks;
- Communities understanding, advocating for and accessing their rights;
- Communities solving their own development problems in self-reliant and diverse ways.

› Prayer

Pray for TEAR's International Programs Team, as they work with partners in Africa, Asia and the Pacific to design effective programs with poor communities.

Pray for any local activities that group members may be involved in – with poor communities, refugees, people with disabilities, Indigenous groups, elderly people... Pray that these principles will underpin those activities.

› Preparation for the next session

Choose an international development organisation. Go onto their website and see what you can find out about the principles that shape their programs.

- Do they match up with the principles you've discussed in this session?
- Are there some additional principles that could be added to this list?

Session 3

Practices of Good Development

Note to Facilitator:

1. Read through the plan for the session, and the Bible passage. Think about the questions yourself. If you think you need to change any of the questions for your particular group, do so.

*2. Copy **Resource 3** and cut it up into four pieces. You may like to enlarge it to A3 size.*

3. Have enough copies of TEAR Target available for each member of the group. You may need to contact your state office, or TEAR's Melbourne office, and get some sent to you.

› **From the last session**

Briefly share the principles of development you discovered in your research. In particular, discuss any additional principles you think could be added to the four we discussed in the last session.

› **What development agencies actually do**

Some people think that development is about giving people things – this of course comes from the idea that poverty is lack of resources. However, if we believe that people are poor because of broken relationships, then the things we do will be very different.

? What kinds of development activities have you heard about?

? How do they address the problem of broken relationships?

› **Four creatures small and wise**

In Session 1, we prayed Agur's prayer about the dangers of both wealth and poverty. We're going back to Agur's wisdom in Proverbs 30 to read four proverbs with high relevance to development. They are about small creatures, but they represent vulnerable people.

Read Proverbs 30:24-28.

Facilitators: Use **Resource 3** as the group discusses each of these creatures.



Ants

› Ants store up their food in the summer

Ants plan ahead. They are proactive; they work hard all summer to ensure they have adequate food for the winter.

Many poor people lack the confidence and the resources to plan ahead. They work extremely hard, but daily living consumes everything they earn, and more. If they can afford to feed their family in the evening, they feel they are doing well.

Savings and credit groups help poor people begin to save. Groups meet regularly, and each member brings a tiny amount – maybe as little as 5 cents

each time – which is banked on behalf of the group. Sometimes savings groups are also literacy groups. Often, the group learns together about health and hygiene, nutrition, family planning, safe water, kitchen gardens or women's rights. Group members also learn basic business management and income generation skills. In time, they can take out small loans to start micro-businesses. Many participants in TEAR-funded projects have been through this process, and now own tea shops, snack stands, livestock, fish ponds and lots of other tiny businesses. From being desperately poor, they are now self-reliant and self-confident.

- ? In what ways do savings group participants prepare for the future, like ants?
- ? What factors would help make a savings group effective? What could hinder its success?

- ? How might membership of a savings group help heal some of the broken relationships that make and keep people poor?

Hyrax



› Hyraxes make safe choices

Hyrax, or rock badgers, are small furry creatures about the size of rabbits, but with short legs like guinea pigs. They are big enough to be a meal, but small enough to be easy prey. So they protect themselves by living in crags and crevices in the rocks, out of reach of predators.

Addressing violence is often a critical part of development work. It is a huge problem in poor communities, and the most vulnerable – women, children, the elderly and people with disabilities – suffer the most from it. Here are some examples of the ways TEAR-funded projects create safe places for people.

- **Flood and cyclone shelters in India.** Local disaster management teams are trained and equipped to warn about approaching disasters, rescue people, and provide first aid.
- **Teaching about safe migration.** Many poor Nepalis migrate in order to get jobs and send money

home. Projects there teach people about the dangers of trafficking and being exploited.

- **Learning about your rights.** Often, there is government assistance available for the elderly and for people with disabilities. TEAR-funded projects help people access rights and benefits they didn't know they were entitled to.
- **Tackling domestic violence.** Women all over the world suffer as a result of domestic violence. Poor women have even fewer choices than women in developed countries. Working through women's groups, TEAR-funded projects teach about women's rights, and mobilise women to support each other.

- ❓ **Have you heard of any other examples of how development projects help people find safety or make safe choices? Share them with the group.**
- ❓ **What could be some of the risks of intervening in the lives of poor people in the name of safety?**
- ❓ **When might safety precautions be inadequate?**

Locusts



› Locusts are powerful together

Locusts demonstrate the power of numbers. One locust can't do much, but together they can quickly strip the land bare. They work effectively without anyone telling them what to do. God made people to live in community, and communities are a wonderful resource. Often, the things that add richness to life happen spontaneously, when people get together and make something happen.

Good development projects bring people together, and allow space for them to discuss the issues that affect them and figure out solutions that will work for everyone. Here are some examples:

- **Self-Help Groups** – like women's/mothers' groups, farmers' groups, child clubs, support groups for people with disabilities or people living with HIV, local disaster preparedness groups...
- **Positive Deviance** – this strategy looks at people in the community who are being successful, and provides ways for them to share their success.

Nutrition programs, for example, find out how mothers with healthy children are feeding their families using locally-available foods, and teach others to do the same.

- **Appreciative Inquiry** – communities come together to talk about the strengths they have, and how they can build on these to improve their lives. Instead of asking "What's wrong?" appreciative inquiry asks "What's good about this community, and how can we make it better?"
- **Community-Led Total Sanitation** – after learning about how open defecation causes disease, communities work together to make sure everyone has a toilet, and uses it properly.

- ❓ **What experiences can group members share of times when collective action was very effective?**
- ❓ **What values and attitudes enhance unity in action? What hinder it?**
- ❓ **How might approaches like Appreciative Inquiry or Positive Deviance be useful in work that group members are involved in?**

Practices of Good Development



› Lizards go where others cannot

Lizards enter our houses and most of us don't care. There are advantages to being small, and that applies to "small" people too. Ordinary folk can be a great influence for good, and can often reach those who would shut out people of higher rank. People who think they are unimportant may be able to do more than the powerful.

TEAR's experience is that with training, skills and support, poor people can be encouraged to talk with politicians and government officials about the needs of their communities. Some of these ordinary people have got on community committees and organisations, and some have even been elected to various levels of government. Their "broken" self-identity has been healed and their confidence built up. They are like lizards in kings' houses!

- ❓ What are the advantages of poor people influencing community issues and public policy, rather than having others speak up for them?
- ❓ What barriers might need to be overcome?
- ❓ How does this proverb apply to us here in Australia? How can we be "lizards" in our communities, churches, workplaces, universities, etc?



Thakur Kumal



Chintaman Kumal



Durga Nepali

› Back in Pipaltar

- Thakur Kumal and the Water Users' Committee direct the flow to Pipaltar and the high caste village in turn. Thakur now grows enormous cabbages in irrigated fields.
- Chintaman Kumal joined a farmers' group and now raises goats to supplement his income.
- Phulmaya Kumal was good at helping women in childbirth. Now she is a trained community health worker at the Health Post, where Durga Nepali (18) has safely delivered her baby Nisa.
- Durga Nepali has joined a women's savings and credit group, and is putting aside a few rupees a month.
- Janak Kumal is the Chairperson of the school's Child Club, which is promoting sanitation and hygiene. He is learning valuable leadership skills and developing his confidence.

? How are these five people using Agur's advice, and being like the "four creatures small and wise"?

Pray for

- People who are putting aside what they can for the future;
- People who are trying to make safe choices, and provide safe places for others;
- People who are working together in communities;
- People who, although they are "small", are trying to influence others for good.

Pray for each other, as you seek to be "small and wise" in your own contexts.

› Preparation for the next session

Choose to read TEAR *Target* or the most recent TEAR Annual Report, or look on TEAR's website. Find a project story that is a good example of the kind of work you have discussed during this session.

Find out what you can about the TEAR partner who is implementing the project. (They may have their own website, for example.)

Session 4

Partnerships in Development

Note to Facilitator:

1. Read through the plan for the session, and the Bible passage. Think about the questions yourself. If you think you need to change any of the questions for your particular group, do so.

2. Go to TEAR's website and download TEAR's Guidelines for International Program Development and Relief Assistance – tear.org.au/resources/guidelines-for-development-and-relief-assistance Print out enough copies for group members to share.

3. Copy **Resource 4** and **Resource 5** onto large sheets of chart paper.

4. Copy **Resource 6** onto a piece of A4 paper.

5. Have a blank sheet of chart paper and a marker pen available.

6. Arrange for the technology necessary to watch <https://vimeo.com/213779145>

› From the last session

Briefly share the TEAR project stories that you read about, considering:

- ❓ What principles of good development are seen in practice in this example?
- ❓ What broken relationships are being healed?

› Thinking about partnership

Record these on one of the sheets of chart paper.

- ❓ What relationships are often called 'partnerships' today?
- ❓ What do you think are the characteristics of healthy, effective partnerships?

Distribute the copies of *TEAR Australia's Guidelines for International Program Development and Relief Assistance*. Look at the section on Partnerships, page 3.

- ❓ How do the characteristics of TEAR's partnerships (listed as dot-points) match with the characteristics you recorded on the chart paper?
- ❓ Why does TEAR believe that working in partnership with local organisations is important?
- ❓ According to this document, how does TEAR work to build strong partnerships?

› From the Bible

Paul was thoroughly committed to partnership. He wrote often and affectionately about his "fellow-workers in the Gospel", and worked closely with various ministry partners – Barnabas, John Mark, Luke, Silas, Timothy, Titus, Tychicus, Epaphroditus, Aquila and Priscilla, Euodia and Syntyche, Clement, etc. These partnerships were sometimes stretched and tested – as most partnerships are!

A great example of Paul's role in connecting the networks of early Christians is found in 2 Corinthians 8 and 9 – "The Collection". The church in Judea was in dire need. Requests for support had been sent out to the new churches in Asia Minor, and Paul was following up this request with the Corinthians.



Read 2 Corinthians 8:1-5.

- ❓ What was the situation of the Macedonian churches (verse 2)?
- ❓ How did the Macedonian Christians respond to the appeal?
- ❓ Why did Paul praise the Macedonians in a letter to the Corinthians?

Write the role the **Macedonian churches** played in their box on the chart paper.

Read 2 Corinthians 8:7-15.

- ❓ What was Paul urging the Corinthian Christians to do?
- ❓ What reasons did Paul give to support his request?

Write in their box on the chart paper what the **Corinthian Christians** were asked to do.

Read 2 Corinthians 8:16-21.

- ❓ Why did Paul send Titus (and the un-named brothers) to Corinth? (See also 2 Corinthians 9:5.)
- ❓ How were the funds to be delivered to the Christians in Jerusalem? Why did Paul arrange things this way?

Write in the “**Titus et al.**” box on the chart paper what role Titus and the other brothers had in The Collection.

Of course, **Paul** was a central figure in all of this. Write down the roles that Paul filled in his box on the chart paper.

Session 4

Partnerships in Development

› A real-life example

Watch <https://vimeo.com/213779145>.

Use the chart paper copy of **Resource 5** to record the roles of TEAR Australia, TEAR supporters, TEAR's partner PNKS and the Local Community.

? What parallels can you see with your record of The Collection on the previous chart?

› Some tricky issues

TEAR Australia only works through local partners; it does not have its own projects. This is a deliberate choice, as explained in the *Guidelines for International Program Development and Relief Assistance*.

? What are some of the advantages of working through partners?

? What could be some of the disadvantages?

Some Australian Christians and churches want to work directly with poor churches and poor communities, rather than through an organisation like TEAR.

? Why work through an organisation like TEAR? What "value adding" does TEAR bring to the process of development?

› Planning for partnership

As a group of Christians with a concern for justice and compassion, you have a role to play in this network of partnerships that can bring positive change to the lives of people experiencing poverty, disadvantage and oppression. Many of you may already be giving regularly as individuals – this is wonderful, as regular giving allows organisations to budget effectively and make long-term commitments to partners, knowing that they can fulfill those commitments.

If you are not already a regular giver, please consider this as a personal or family option. Contact TEAR, or look on the TEAR website for more information.

Look at the suggestions for group involvement on pages 28-30, and discuss what your group could do together, to "do justice, love mercy, and walk humbly with God"? Get specific, and commit to a plan of action. Use **Resource 6** to record it.

› Prayer

Read 2 Corinthians 9:13-15 together.

Commit your group's plan to God in prayer.

Pray for TEAR's local partner organisations – mention by name the ones you know about.

Pray that all involved in this web of partnerships will work together in mutual love and respect.

Thank God for the "incredible gift" of being part of his family, and having the opportunity to glorify him by serving others.

Because of the service by which you have proved yourselves, others will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else.

And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you.

Thanks be to God for his indescribable gift!

2 Corinthians 9:13-15

References

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As it is in Heaven <https://vimeo.com/213779145>

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About the Author

Lyn Jackson first came across TEAR Australia in 1989, and since then has been a local representative, TEAR group organizer, staff member and TEAR fieldworker. With her husband Darryl, Lyn was seconded to TEAR's partner EFICOR in India for a year, and to the United Mission to Nepal for 10 years. In Nepal, Lyn worked first as Education Director, and then as Communications Director, for UMN. In June 2016, the Jacksons returned to Australia, and are now settled in Cleveland, Queensland. Lyn has qualifications in Education and Transformational Development, but really just likes to tell stories!

Quotes from Voices of the Poor



"For a poor person everything is terrible – illness, humiliation, shame. We are cripples; we are afraid of everything; we depend on everyone. No one needs us. We are like garbage that everyone wants to get rid of."

A blind woman from Moldova

"Poverty is like living in jail, living under bondage, waiting to be free." Jamaica

"If you want to do something and have no power to do it, it is talauchi (poverty)." Nigeria

"People place their hopes in God, since the government is no longer involved in such matters." Armenia

"Every day I am afraid of the next." Russia

"Poverty is pain; it feels like a disease. It attacks a person not only materially but also morally. It eats away one's dignity and drives one into total despair." A poor woman, Moldova.

"I was tossed around, getting knocks here and there. I have been everywhere, carrying these children with my teeth." Widow from South Africa.

"The poor live at the whim and mercy of nature." Kenya

"Little by little the environment is dying and people don't understand that the problem comes from the fact that man is killing the environment."

A poor mother of seven, rural Guatemala.

"If you are as poor as I am and can't contribute regularly, you can't participate." Togo

"Respect is lost, if someone wants to do something... always someone steals the money."

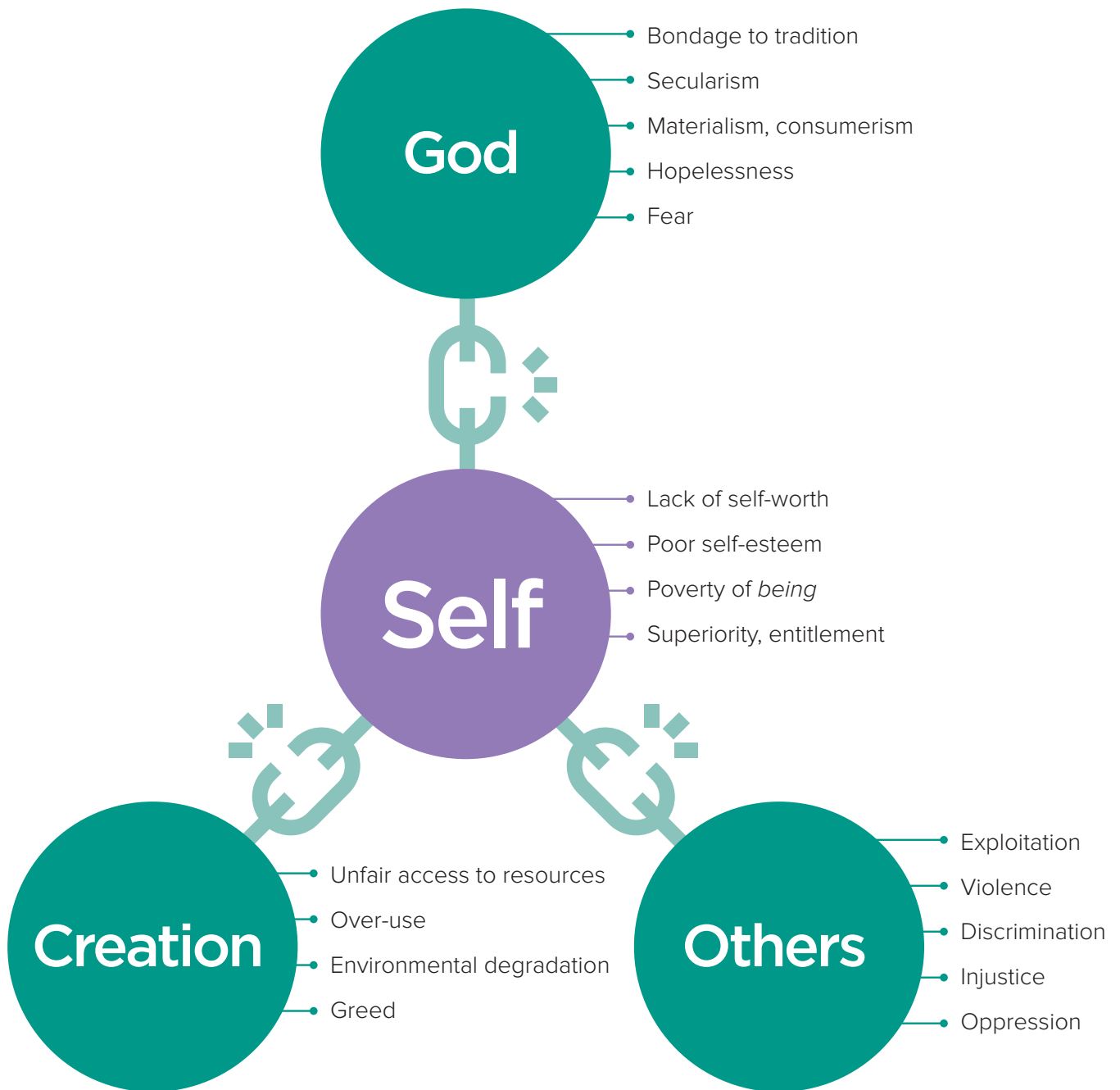
Panama

"The poor are those who suffer. Because in our country there are resources. The authorities don't seem to see poor people. Everything about the poor is despised, and above all poverty is despised." Brazil

"A person remains unprotected; he is oppressed by a feeling of being humiliated, beaten, insulted and robbed." Ukraine

"Poverty is humiliation, the sense of being dependent on them, and of being forced to accept rudeness, insults, and indifference when we seek help." Latvia

Poverty as Broken Relationships



Adapted from Bryant L. Myers, *Walking with the Poor* (page 144) and Steve Corbett & Brian Fikkert, *When Helping Hurts* (page 58).

Four creatures small and wise



Roles in The Collection (2 Corinthians 8 & 9)

<p><i>Macedonian Churches</i></p>	<p><i>Corinthian Christians</i></p>
<p><i>Paul</i></p>	<p><i>Titus et al</i></p>

Roles in “As it is in Heaven”

<p><i>TEAR Australia</i></p>	<p><i>TEAR Supporters</i></p>
<p><i>TEAR’s Partner, PNKS</i></p>	<p><i>The Local Community</i></p>

Plan of Action

<i>What We Will Do</i>	<i>Roles & Responsibilities</i>	<i>Timeline</i>
<i>Learn</i>		
<i>Live</i>		
<i>Pray</i>		
<i>Advocate</i>		
<i>Give</i>		

Take Action



What's right for your group?

When planning how your group will respond to what they've learned about development, there are lots of things to take into account... the age, availability and interest level of members, the resources available to you, other plans or events you might be considering, the role this group plays in your members' lives. Below are just a few options to consider. "Mix-and-match" ideas, according to what will work for your group. For further information or advice, please contact your TEAR Australia state education staff, see TEAR Australia website for contact details www.tear.org.au

> Dip your toe in

For groups that are relatively new to thinking about poverty and development, or have limited time and resources.

Learn

Visit tear.org.au and subscribe to *TEAR Update* to get stories of transformational development and development insights from TEAR partners. At each group meeting, choose one story to share and discuss briefly.

Live

Choose one everyday activity as a "trigger" to remind you of people struggling with poverty, and use that to remind you to offer a quick one-sentence prayer. For example – washing your hands; opening up your computer; preparing vegetables for dinner; starting your car... Share with group members as a way of being accountable.

Pray

Make prayer for TEAR-funded projects and TEAR partners part of your group's regular meeting time, as well as part of your personal prayer time as individuals. Use the prayer points from *TEAR Update* to help focus your prayer.

Give

Choose one of the more expensive gifts from TEAR's Useful Gifts Catalogue – visit usefulgifts.org.au, and commit to purchasing it as a group. Members could contribute a small amount at each meeting until you have enough. Do some research on the gift; find out how this gift helps heal broken relationships. Ask your local TEAR education staff for assistance.

Take Action



› Knee deep

For groups that have made a start, and want to deepen their understanding or commit to further action.

Learn

TEAR's biannual supporter magazine *TEAR Magazine* is a great way to stay up-to-date with the latest thinking on development responses from a faith perspective. Free to TEAR's Regular Givers, key articles are also available on the TEAR website. Use *TEAR Magazine* materials in your group by setting aside part of a meeting to discuss one of the stories. Take time to reflect on how the project seeks to heal broken relationships, as well as how it demonstrates the principles of good development practice.

Live

Get the skills you need to be a leader in a movement that embodies justice – become a TEAR Ambassador. It is a lifestyle choice to make time and space to promote and act on issues of inequality and social justice within your sphere of influence. By joining our Ambassador program we support you with unique resources and information. To find out more visit tear.org.au/will-you-lead-the-conversation-on-justice

Advocate

Get along to the Justice Conference – one of the largest biblical and social justice conferences globally, bringing together world-class speakers and artists making it an excellent gathering for those needing inspiration and equipping for faith based advocacy work. To find out more visit www.thejusticeconference.com.au

Give

Decide on one fund-raising activity you can do as a group during the year. Choose a particular TEAR project or partner you would like to support; find out what you can about them and use this information in your fund-raising. Contact your local TEAR education staff for assistance or visit usefulgifts.org.au



› Dive right in

For groups ready to take up bigger challenges.

Learn

Read *When Helping Hurts: How to alleviate poverty without hurting the poor... and yourself*, by Steve Corbett and Brian Fikkert. This excellent book takes a more detailed look at some of the material used in this group resource. There are reflection questions at the end of each chapter. You could select particular chapters to address as a group.

Live

Have group members share about the ways in which they are engaging with their own communities here in Australia. Discuss how these activities help heal broken relationships, and demonstrate the principles of development that works. Encourage each other!

Pray

Commit to sharing TEAR prayer points with your church, home fellowship group or faith community.

Advocate

Arrange to visit your local MP, or invite him/her to come to one of your group meetings. Contact TEAR's Advocacy Co-ordinator advocacy@tear.org.au for resources and for assistance in planning the meeting.

Give

Promote regular giving to TEAR in your own churches and faith communities. Ask your state education staff for materials and advice.

Aim to hold at least one TEAR Useful Gifts stall at a church or community event during the year. Make this a group project, so that all group members get experience in how to do this.



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