

tearfund

FIFTY YEARS OF FAITH IN

ACTION



LEARNING AND INSIGHTS

**'AND WHAT DOES THE
LORD REQUIRE OF YOU?
TO ACT JUSTLY AND TO
LOVE MERCY AND TO
WALK HUMBLY WITH
YOUR GOD.'**

MICAH 6:8

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This report has been produced by Tearfund's Impact and Effectiveness team and was written by Lydia Powell and Seren Boyd. It draws on a number of research reports, evaluations and organisational experience from Tearfund's 50 years, including *The role of faith in Tearfund's work during its first 50 years* by Dr Dena Freeman, an academic expert on religion and development.

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Tearfund is a Christian relief and development agency working with partners and local churches to bring whole-life transformation to the poorest communities.

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Cover image: A woman and her child in northern Kenya, supported by Tearfund's WASH programme.

Cover photo: Will Swanson/Tearfund

OUR CHRISTIAN FAITH IS WRITTEN INTO OUR DNA AND UNDERPINS EVERYTHING WE DO — BUT WHAT DIFFERENCE DOES IT MAKE IN PRACTICE?

INTRODUCTION AND INSIGHTS

For the past 50 years, we have been on a journey to shape and outwork a distinctively Christian, faith-based approach, with the communities, individuals and supporters we partner with, at home and overseas. It is not enough for us simply to be 'Christians doing development': we want our faith to be tightly interwoven into how we work and the impact we have.

We have pioneered, adapted, trialled and learnt to ensure faith is intertwined with all three core strands of our work: development, humanitarian response and advocacy. As we pursue our vision to go where the need is greatest, that means integrating our faith in ways that are responsive and sensitive to the context and culture – while remaining true to our values. This requires us to think carefully and prayerfully about where and how we work.

One of our distinctives is putting the church at the centre of all we do. God calls the church to help release people from poverty, regardless of their faith or background, and we see part of Tearfund's role as enabling the church to live out this calling. By this, we mean the local church*, the congregation on the front line, battling the same injustices as the wider community. And we mean the global church, a movement of Jesus' followers, playing their part in ending extreme poverty.

Faith is what motivates us to tackle poverty and injustice and what drives us on to do better. So prayer and biblical reflection have been constants along the way, guiding our steps. We pray into our decision-making and we pray for each other; collective worship and Bible study are part of the Tearfund culture. All our work is rooted in our understanding of scripture.

OUR VALUES

Christ-centred
Compassionate
Servant-hearted
Truthful
Courageous

Our experience tells us that faith-based approaches can make a distinctive contribution to development, humanitarian response and advocacy. More recently, the wider sector has given greater recognition to the role of faith in people's lives and the value of working with faith-based organisations.

This report is part of our contribution to a conversation that the World Bank, USAID and European government ministries including DFID have joined. It looks back over Tearfund's first 50 years, during which we have worked in more than 112 countries with 860 partners. It highlights significant examples of where faith has influenced our organisational development and global work. It is not an exhaustive history, nor is it an impact assessment. It considers whether and how our faith makes our work different from other players and where and how we have influenced and impacted others.

* In this report, our definition of 'local church' is a 'sustainable community of local Christian believers, accessible to all, where worship, discipleship, nurture and mission take place'. The word 'church' refers to the wider body of Christ.

** All beneficiary names used in the report have been changed to protect their identities.

OVER THE COURSE OF 50 YEARS, WE'VE PUT OUR FAITH INTO ACTION IN THESE KEY WAYS:



WORKING WITH THE LOCAL CHURCH AND LOCAL PARTNERS

We envision and empower people and organisations at the grassroots to improve their situations, using their own resources. Where possible, we work with and through the local church, building its capacity to become a catalyst for change. This is fundamental to our belief that lasting transformation comes from meeting people's material and spiritual needs.



CHANGING ATTITUDES AND BEHAVIOURS

We have developed strong relationships with faith leaders over decades and collaborate closely with them to help galvanise their communities to work together for change. The strength of these relationships opens the way for us to challenge harmful attitudes or stigma that may be deeply embedded within society – and sometimes within faith communities too.



BUILDING NETWORKS AND ADVOCACY MOVEMENTS

We put a great deal of effort into building and supporting networks where relief and development organisations can collaborate and share best practice. We have also harnessed the potential of church networks to build advocacy movements and popular support for changes to the benefit of people and the planet.



RESPONDING TO EMERGENCIES

We are driven by our faith to respond where the need is greatest, holding true to our Christian values. Our priority and preference is to work with local partners, building their capacity to respond but, where necessary, we also set up our own teams. We tend to the needs of the whole person and treat everyone with dignity and respect.



LEARNING AND ADAPTATION

Our journey to 'do development differently' has involved reflection, adaptation and change. We are committed to learning and improving – and to sharing our learning with others. We contribute to thinking and innovation in the wider sector, and we resource grassroots development workers through publications, training and networking.

Find out more at www.tearfund.org/faithinaction



A BRIEF HISTORY OF TEARFUND

The first 50 years of Tearfund's story chart a gradual unfolding of what we understand Christian development to be. Our theology of development is rooted in the concept of 'integral mission' (see page 8). This timeline shows how our understanding and expression of integral mission have developed.



1960s – 1980s

BORN IN A CRISIS

During the 1960s, more than 40 million people are made refugees by disasters or conflicts such as the Biafran War. In response, Christians in the UK make generous donations to the Evangelical Alliance, prompting it to set up what would become Tearfund. The first committee meeting is held on 29 May 1968.



Throughout the 1970s and 1980s, we give grants to missionaries, local churches and Christian organisations to respond to disasters, or to run development projects focusing on issues such as health or agriculture. We generally work through missionary networks that provide information about and access to disaster areas.

The first official grant is given to the South American Missionary Society (which later becomes the Anglican Church in Argentina) for its medical and welfare support for indigenous communities in northern Argentina.



We also play a key role in setting up several new Christian relief and development NGOs and send out technical experts to missionary societies and churches (see page 10). Within ten years, Tearfund has an annual income of more than £2 million and is providing grants to more than 130 partners.

CHANNELLING COMPASSION

During these early years, Tearfund is key in helping the UK evangelical church to translate its care for people living in poverty into practical action. Part of Tearfund's mission is to connect UK evangelical congregations with issues of global poverty and give them an opportunity to respond (see page 11).



SOME OF THE SIGNIFICANT DISASTERS TEARFUND HAS RESPONDED TO

1968*

BIAFRA FAMINE

Amount raised: £5,000**



*dates on the timeline mark the beginning of a specific disaster response

**amount raised from specific appeals only

1970



TUNISIA FLOODS

Amount raised: £10,000

1976

GUATEMALA EARTHQUAKE

Amount raised: £75,000




We understand poverty as the result of people's broken relationships – with God, with one another and with the environment. Guided by integral mission theology, we see the church as called to help restore these relationships by responding holistically to people's needs – economic, emotional, spiritual and physical.




1990s – 2005


SUSTAINABLE COMMUNITIES

 We train and support local Christian partners to carry out development in their own communities, including agriculture, education, health and water projects. Over the years, we help many small partners grow into effective, sustainable organisations.

 We develop a process known as 'church and community mobilisation' (CCM) through partners in Africa. This is where local churches work with their communities to improve their situations using local resources – helping churches to become a catalyst for change (see page 9).


 During the HIV pandemic, we play a lead role in challenging the evangelical church on its own unhelpful attitudes and mobilising congregations to be part of the solution (see page 12).

RESPONDING TO DISASTERS

 Our humanitarian relief work grows dramatically and we become well respected in the field. We build the capacity of local partners to respond to disasters in their communities. In larger-scale disasters, beyond the capabilities of our partners, we set up our own teams to respond directly.

Our staff training programme includes a biblical perspective on humanitarian work and emphasises the importance of Christian values and showing respect for other cultures and faiths.

ADVOCACY AND CAMPAIGNING

 We begin advocacy and campaigning work in the early 1990s, supporting local churches and partners to do likewise. Every campaign has a biblical basis and is rooted in Christian values. We campaign on a range of issues, including debt relief, trade, livelihoods, HIV and ethical tourism. We are the first large international charity to work on climate change as a development issue.

In 2002, we work with our local partners, who are already doing advocacy work in their countries, to produce an advocacy toolkit based on biblical principles. This demonstrates to Christians globally that advocacy for justice is an important outworking of their faith and gives practical steps to help them get involved in advocacy work.

By 2005, we have 2,000 campaigners carrying out 50,000 actions a year and have built a network of 3,000 UK churches supporting us through prayer, donations and volunteering.

 A collection of images from Tearfund's 50-year archive. Photos: Tearfund UK

1987



ETHIOPIA FAMINE
Amount raised: £850,000

1994

CONFLICT IN RWANDA, DRC AND TANZANIA
Amount raised: £4,553,362



1998

HONDURAS HURRICANE
Amount raised: £4,329,299



Part of Tearfund's role is to envision and equip churches for integral mission. We help churches to see that their mission engages all aspects of people's lives. Gradually, churches take on more ambitious development projects with their communities, respond to disasters and engage in advocacy.




A community welcome. Photo: Unknown/Tearfund

2005 – 2015


SUSTAINABLE COMMUNITIES


 Research from Africa shows CCM to be yielding positive results, such as improved self-worth, restored relationships and increased agricultural productivity. We extend our CCM training to partners around the world.

By the end of 2015, more than 10,000 churches are undertaking CCM. The simple idea of partnering with churches to overcome poverty becomes a global movement, prompting other agencies to use this approach. We begin to develop more church-based approaches, similar to CCM, under the umbrella term of 'church and community transformation' (CCT).


 During this time we focus on five key areas of technical expertise: food security, livelihoods, water and sanitation, resilience and HIV. We also start addressing the issue of sexual and gender-based violence, using religious teaching to help people change their behaviour and so restore broken relationships, in line with our theology of poverty (see page 12).

RESPONDING TO DISASTERS

 We look at how local churches can be involved in preparing for and responding to disasters, building on the fact that they often have the respect of local people and a good understanding of local needs and culture.

 We develop training resources for pastors, which prove extremely popular. By 2018, they will be in use in more than 20 countries. Our Christian values help us take a lead on 'beneficiary accountability', an approach that will become mainstream across the sector (see page 20).

ADVOCACY AND CAMPAIGNING

 We continue to campaign on key development issues and our work on climate change grows. We contribute to key milestones, including the global Paris Agreement in 2015 to limit global warming to less than two degrees Celsius (see pages 14–16). Our supporters play a key role in helping us achieve impact and complement our campaigns with ethical lifestyle choices.

We continue to invest in advocacy training and resources for our local partners and, where possible, the local church. By 2015, about 125 partner organisations worldwide are regularly carrying out strong advocacy (see pages 14–16).

TIMELINE CONTINUED

2004

ASIA TSUNAMI

Amount raised: £30,709,180



2010



HAITI EARTHQUAKE

Amount raised: £12,099,613

MIDDLE EAST CONFLICT

Amount raised: £9,706,936

2013



📷 Boy playing whilst mother watches from the shade.
Photo: Tom Price/Integral Alliance



We have one overarching vision, rooted in our belief that Jesus commissioned the church to participate in God's mission to redeem and restore all of creation: 'to see all people freed from poverty, living transformed lives and reaching their God-given potential.'

2015 ONWARDS

WHOLE-LIFE TRANSFORMATION

The ultimate goal of our work is 'whole-life transformation', wherein we see human flourishing across all aspects of an individual's or community's life. To that end, we are focusing on three priorities: church and community transformation, work in fragile states, and environmental and economic sustainability.

CHURCH AND COMMUNITY TRANSFORMATION (CCT)

🏠 The holistic nature of CCT approaches brings change in areas not typically measured – feelings of empowerment, improved relationships and better emotional health (see page 9). So we are scaling up our CCT work to help build a global church movement to tackle poverty in all its forms. We are working with local churches, denominations, networks and theological institutions to encourage them to adopt CCT approaches, and are developing tools to evaluate the impact of our work from a holistic perspective (see page 22).

FRAGILE STATES

🔥 In our aim to serve the most vulnerable we are strengthening our work in regions or countries that are vulnerable to violence, conflict, chronic underdevelopment and political crises. By 2030 it is

estimated that an overwhelming majority of the world's poorest people will live in these 'fragile states'.

Guided by our faith and our values (see page 2), we're working to address root causes of violence and instability: empowering young people to bring about change, building relationships between faith groups and supporting individuals to become peacemakers.

ENVIRONMENTAL AND ECONOMIC SUSTAINABILITY (EES)

👨👩👧 Climate-related shocks are proving to be powerful drivers of poverty and hunger – and a significant threat to development gains. Our response is to mainstream EES in all our work and, more specifically, to promote sustainable agriculture, local clean energy and a circular economic model that ensures natural resources are reused not wasted.

Our goals are based on biblical teaching: living sustainably within God's creation to ensure that everyone can meet their basic needs and reducing inequality.

By mobilising large church networks, we're helping to build a global grassroots movement; encouraging supporters to pray, hold governments to account on climate matters and make lifestyle changes.

📷 A collection of images from Tearfund's 50-year archive
Photos: Unknown, Jade Beakhouse, Eleanor Bentall, Tom Price, Will Swanson/Tearfund, iStockphoto.com

2015



NEPAL EARTHQUAKE
Amount raised: £7,013,450

EAST AFRICA FOOD CRISIS
Amount raised: £6,689,043



2017

2018

INDONESIA TSUNAMI
Amount raised to date: £1,947,063





WORKING WITH THE LOCAL CHURCH AND LOCAL PARTNERS

WE STRIVE TO DO DEVELOPMENT DIFFERENTLY BY WORKING WITH LOCAL CHURCHES AND LOCAL PARTNERS

Tearfund was born at a time of intense debate within the evangelical church about the nature of Christian mission and its role in social action – a debate that continues today.

INTEGRAL MISSION

In the 1960s, Latin American theologians developed and shared a more integrated approach to mission which recognised that caring for the poor is an outworking of Christian faith. They challenged churches to step outside their walls, serve their community and grapple with local issues. This approach came to be known as 'integral mission'.

Tearfund has adopted this theology of mission and it is the foundation of our theological development. We see part of our role as deepening Christians' understanding that doing mission is deeply spiritual and deeply practical, just as it was in Jesus' life and ministry. To follow in his footsteps means to work for the redemption and restoration that he offers in every facet of people's lives, to bring them in line with God's original plan for human flourishing. So, it means providing food and solace, justice and hope, and working for the flourishing of the natural world within which we live.

We've been exploring how to integrate this holistic understanding of the Christian faith into every aspect of our delivery and impact ever since we began.

LOCAL CHURCH AT THE CENTRE

We want to see people empowered to change their own situations. The Bible teaches that every person is made in God's image, which means they are inherently invested with God's characteristics and have a place in creation. We see each person as having infinite value and God-given potential to transform their own situation.

And we believe that the local church is best placed to deliver this kind of development: it is embedded in the local community, trusted, respected, influential, with an incredibly long reach and members motivated to see lives transformed. This means the drive for tackling poverty is locally owned and its momentum is sustainable.

We understand poverty to be the result of people's broken relationships – with one another, with God and with the environment. We see the church as the body through which Christ's mission is continued, in its calling to be 'salt' and 'light' (Matthew 5:13–14), a visible sign of God's love for the world, helping to redeem and restore every aspect of people's lives.

CATALYST FOR CHANGE

Where possible, we use a catalytic approach, which focuses on mobilising and envisioning, resourcing, accompanying and building the capacity of those on the front line – both local churches and local church-based partners. It also means catalysing the UK and global churches to support this front-line action (see pages 11 and 14–16).

'CCM changed me and changed my life. Finally I understand that the calling of the church is beyond its four walls.'

CAMILA, CCM FACILITATOR, PERU

CHURCH AND COMMUNITY MOBILISATION

From the mid-1990s, we started to develop a model of church-centred development. Even as the scale and scope of our work expanded, we became increasingly committed to the idea that local churches were ideally placed to carry out development work.

At the time, we were making forays into empowering local congregations in the UK to tackle poverty. This approach was groundbreaking: most such work at the time was done by NGOs or para-church organisations. Bible studies were at the heart of the process, helping churches to see the role they could play in their community. Tearfund provided grants, training and networking opportunities, to enable churches to work with a wide range of marginalised groups, from excluded children to homeless people.

Meanwhile, in Africa we were exploring a tool called Participatory Evaluation Process (PEP), developed by sociologist Dr Judy Hutchinson and used by World Vision. PEP enabled communities to reflect on their current situation in order to determine their future. Our partner, the African Inland Church of Tanzania, first used PEP in its community development work in 1998, at our suggestion. The results after just a few months were impressive: communities revived uncompleted projects and initiated new ones, without any funds from Tearfund.

For whole-life transformation to happen, however, we needed to put the local church at the heart of PEP, so we wove in the Bible-based church-envisioning training we had used with UK churches. This new approach was piloted in Tanzania by the Diocese of Mara in 2001, with encouraging results in the form of small-scale development projects such as a nursery and a primary school. By 2005, the approach was known as church and community mobilisation (CCM) and was being used in Uganda, Tanzania, Kenya and southern Sudan.

To enable our partners to replicate the approach globally, we created a training manual, *Umoja* (Swahili for 'togetherness') and set up Friends of Umoja, a network to strengthen and spread CCM methodologies. Its membership now includes major church organisations and other international NGOs. We also began to develop more church-based approaches, similar to CCM, under the umbrella term of church and community transformation (CCT).

By 2014, CCM was taking place in 41 countries worldwide and contributing to the transformation of around 10 million people. Church and community projects have built schools and health clinics, introduced innovative farming techniques, established new market places and more. Research is showing that CCM is also leading to increased social unity, hope and collaboration within and outside the community (see pages 22–24). The ultimate expression of CCM's success is churches and communities using their initiative, working together and identifying local assets to address their needs.



CCM has been more challenging in countries where Christians are a minority and where religious freedoms are restricted. We have found that local churches have been able to mobilise their congregations through CCM, but practical projects set up as a result have often involved only the church members, and not the wider community. Yet, in many cases, relations between the church and community have improved through CCM, an important foundation for future collaboration.



WORKING WITH THE LOCAL CHURCH AND LOCAL PARTNERS

BUILDING PARTNERS' CAPACITY

In the spirit of helping communities recognise their own resources and solve their own problems, an important part of Tearfund's work is building the capacity of small Christian organisations. Through our involvement and input over decades, a number of small-scale organisations, many of which originated in a local church, have been empowered to achieve their vision of social action. We have maintained close and deep relationships with them.

In the 1970s and 1980s, we were instrumental in setting up a number of new Christian relief and development NGOs, such as ACROSS (African Committee for the Rehabilitation of Southern Sudan) in 1974. These partners then received training, resources and grants from us to carry out their work.

We began to develop closer links with church denominations that had strong roots in local communities, and to seek out new partners to fund through national Evangelical Alliances and the World Evangelical Alliance. This prompted many Evangelical Alliances and denominations to set up development organisations or separate development wings.

By the 1990s, our shift towards 'bottom-up' approaches that built local organisational capacity and technical ability gathered momentum. Our publications for development workers (see page 24) were a key part of this training and knowledge sharing. As subsequent sections explain, our support has helped our local partners not only to have greater impact but also to diversify into sectors such as humanitarian response and advocacy. This deliberate choice to focus on local was – and remains – intricately bound up in our faith.



Warmis is a Christian NGO that works with indigenous communities in northern Peru. It was set up in 2001 by four women who had a vision but little practical experience. Before giving funding, Tearfund worked with them over two years to develop their organisational capacity, technical knowledge and ability to engage the local church. We also involved them in national and international training for our partners. With our support, Warmis has become a widely respected NGO, achieving impact on issues such as women's rights, livelihoods, literacy and agriculture. As one of the founders, Miriam Moreno, reflects: 'We had a dream and a passion, but Tearfund helped us to become more professional, to look forward and achieve our vision'.

📷 Woman who was taught by Warmis how to crochet blankets to sell.
Photo: Lydia Powell/Tearfund

WE KNOW WE CAN GO FURTHER

- Accompanying churches and communities longer term, through our partners, and helping them access resources and opportunities in-country to make CCM sustainable
- Understanding the restrictions in different contexts that might compromise CCM's impact (see also pages 26–27)
- Adapting our approaches further to ensure CCM can be used effectively across different contexts
- Working harder to ensure the most vulnerable members of the community are reached
- Building our evidence base to demonstrate the impact of CCM

'We had a dream and a passion, but Tearfund helped us to become more professional, to look forward and achieve our vision.'

MIRIAM, WARMIS, PERU

THE UK CHURCH

The UK church network has always been an essential part of our work, through its giving, fundraising, campaigning and prayer. Donations from supporters make up a high percentage of our overall funding. Many supporters are motivated by their faith to give and get involved, so are very loyal and very generous. Maintaining relationships with them and building trust is hugely important to us.

Our influence has spread as we have built relationships and encouraged churches to give, pray and act. During our first 25 years, our primary input into UK churches was providing resources and materials to inform them about the state of the world and the Bible's mandate to care for the poor (see page 8). The success of our magazine, *Tear Times*, launched in 1969, led to films such as *Cliff in Kenya* in 1982, featuring Sir Cliff Richard whose involvement with Tearfund dates back to our earliest days.

Once envisioned, churches proved extremely receptive. Supporters marked 'Tearfund Sunday' each year and sold fairly traded goods through our trading arm, Tearcraft. By the early 1990s accredited speakers were giving presentations across the country, while Tearfund Regional Coordinators organised events and set up prayer groups.

By 2005, we had built up a network of 3,000 partner churches. We also started to engage with new audiences at events such as New Wine. Such partnerships have become increasingly important: our collaboration with Big Church Day Out since 2014 has attracted the support of about 1,000 volunteers.

Our volunteering overseas programme began in 1971, sending out about 500 people a year by 2005. Young people became a strong focus, recruited through our relationship with Scripture Union and our Soul Action programme with Soul Survivor, and later through programmes such as the DFID-funded International Citizen Service. Since 2005, we have sent 3,192 young volunteers overseas. Our Connected Church programme, which started in 2008, also helped churches engage directly with communities overseas. Many overseas volunteers find their trip sparks a lifelong commitment to tackling poverty.

Community fundraising – from bike rides to bake sales – has always been a core part of Tearfund's support base, and the rise of social media has encouraged more people to get involved. In more recent years, we have encouraged supporters to 'be the change' and make lifestyle changes in favour of low-impact, environmentally friendly choices. Campaigning too has become key (see pages 14–16). Our 50th anniversary campaign, *We Won't Stop Until Poverty Stops*, emphasises a 'whole-life response' with its three goals – to raise 1 million prayers and 50,000 actions towards ending extreme poverty, and to raise enough money to release 5 million people from material and spiritual poverty.





CHANGING ATTITUDES AND BEHAVIOURS

OUR WORK WITH LOCAL CHURCHES TO CHANGE ATTITUDES AND BEHAVIOURS HAS BEEN PIONEERING AND POWERFUL

Discussing deep-rooted and sensitive topics can often be done very meaningfully with faith communities. Over decades we have built up strong relationships with faith leaders that allow us to be bold in tackling subjects that were previously taboo. The changes that have resulted have been deep, lasting and far-reaching.

HIV

When the HIV pandemic took hold in the 1980s and 1990s, we encouraged our partners in Africa to respond, but initially they were reluctant to engage. African evangelicals at the time often held deeply conservative attitudes towards sex and gender, and associated HIV with promiscuity and immorality. In many cases, church leaders were complicit in fuelling the stigma and silence that helped spread HIV.

Tearfund's strong relationships with church leaders made us highly qualified to help the church become part of the solution. We believed that people living with the virus would be the most powerful catalyst for change. So, we created forums for African faith leaders living with HIV to speak out about their situation to church denominations and educate them about HIV. Many of these 'HIV Champions' were respected church leaders who had never made public their HIV status.

The experience was shocking and humbling for those who had previously not seen HIV's relevance to the church. It challenged the church to see HIV as an issue for everyone, including Christians. As a result, many churches made positive changes to support members of their congregations affected by the disease.

In 2006, we launched a ten-year plan to stop the spread of HIV and reverse its impact in all communities where our partners were working. Working closely with local churches, we took a whole-life approach, discussing HIV in the wider context of relationships, gender, life skills and Christianity.

Our IMPACT projects in Malawi, Democratic Republic of Congo (DRC), Nigeria and Tanzania used mobile phone technology to train 'Mother Buddies' to accompany vulnerable women through pregnancy, to ensure children are born HIV-free. In Nigeria, a 2015 impact assessment found that treatment with antiretroviral drugs had increased from 77 per cent to 100 per cent; early infant diagnosis increased from 25 per cent to 87 per cent and there was a reduction from 50 per cent to zero per cent in the transmission of HIV from mother to child.

SEXUAL AND GENDER-BASED VIOLENCE

Through our HIV work, we realised that many women with HIV had become infected through rape. Our research into sexual and gender-based violence (SGBV) in Africa revealed the scale of the issue, both within and outside the family. It showed that generally faith leaders were refusing to engage with the problem or were legitimising gender inequality through their interpretation of religious scriptures.

In 2011, we mobilised NGOs, churches and individuals to join us in forming an international coalition to end SGBV, known as We Will Speak Out. In 2014, we started to support partners in 15 countries across Africa, Asia and Latin America to mobilise faith leaders to respond to sexual violence and to build a movement of survivors whose priorities and experiences would help shape strategy and policy.

'Before I came here, I believed... that man was superior to woman. But these teachings have changed my beliefs. Now I know that... none is above the other.'

CHURCH PASTOR, RWANDA

In KwaZulu-Natal, South Africa, for example, we developed a peer-led movement that offered safe spaces for survivors to break their silence and begin their journey towards healing, using a methodology developed by the Institute for Healing of Memories. This work won us the International Aid and Development Category in the 2018 Charity Awards. However, in this context it has so far proved challenging to involve church leaders, and survivors feel that stigma in churches remains a major problem for them.

We have developed a wider, faith-based approach, known as Transforming Masculinities, which invites faith leaders and communities to reflect on and challenge cultural practices that justify gender inequality and SGBV. A scripture-based curriculum is the basis for weekly 'community dialogues' for men and women from the local congregations. Issues such as gender roles, sexual violence and the role of religious teachings in sexual violence are discussed. This approach has also been used in multi-faith settings (see also page 18), where the curriculum is adapted to include verses from other, relevant holy texts as well as the Bible. To date, 5,500 men and women have completed the community dialogues process worldwide.

We have been undertaking research to assess the effectiveness and impact of this Transforming Masculinities approach. Quantitative endline findings from an intervention in DRC, which reached more than 687,000 people, showed a reduction of up to 40 per cent in violence against women and girls, and significant shifts in men's and women's attitudes towards gender equality and denouncing violent behaviours. Faith leaders who have received the training have started to give sermons about gender issues and gender-based violence, and also to raise these issues with community members.

'A new command I give you: Love one another. As I have loved you, so you must love one another.'

JOHN 13:34



Woman with her twins in DRC. Photo: Hannah Maule-ffinch/Tearfund

EBOLA OUTBREAK

The initial international response to the Ebola epidemic in Sierra Leone and Liberia in 2014–16 paid no heed to local culture or religion. International relief workers in full-body protective clothing created fear and sparked rumours of kidnappings, so people hid their sick and buried their own dead. Addressing these beliefs and behaviours was key to stop the virus spreading. Collaborating with other faith-based NGOs, we worked with local partners to train pastors and imams to spread health messages in a way people would understand and trust. Our research has shown this was crucial in bringing the disease under control.

WE KNOW WE CAN GO FURTHER

- Gathering evidence that a faith-based approach can have a significant influence on positive behaviour and attitudinal changes across difficult and sensitive issues
- Sharing our learning with other organisations and networks, those of faith and no faith, in order to collaborate on joint initiatives



BUILDING NETWORKS AND ADVOCACY MOVEMENTS

CAMPAIGNING AND ADVOCACY ARE CENTRAL TO OUR MISSION TO MOBILISE THE CHURCH FOR SOCIAL ACTION

Engaging the global church in political advocacy has proved highly effective as we have tapped the potential of existing connections to build huge networks and movements for change. Our faith-based approach has been a powerful mobiliser and motivator as we challenge Christians to speak up as an outworking of their faith, and we underpin all our campaigns with biblical reflection.

FINDING OUR VOICE

As early as the 1970s, we took opportunities to speak out on issues relating to poverty. We campaigned on aid in the 1980s. By the early 1990s, we were becoming more aware that community development alone could not address poverty at scale, or the inequalities and injustices that kept entire nations trapped in poverty.

Tentatively, we took part in Whose Earth?, a joint campaign on climate change with Spring Harvest and Youth for Christ, which marked the Rio Earth Summit of 1992 with a mass rally in Hyde Park. Our supporters' positive response dispelled any concerns that they would consider campaigning 'too political' for a Christian NGO.

So we embarked on an approach that was rooted in our faith and predicated on our supporters' full buy-in. Prayer was, and always has been, key: our monthly World Watch Prayer Link began in 1992 to help supporters pray for international issues. Our campaigning often includes worship events and prayer vigils. We ensure that every campaign we work on is underscored by a strong theological framework – be it creation care or justice for the poor.

We were inspired by the advocacy work of our overseas partners (see page 15), whose example helped shape our theology of advocacy. By the late 1990s, advocacy was a core priority of our work, at international, national and local levels. This coincided with Jubilee 2000, a burgeoning international debt cancellation campaign with a strong faith element. We were the first large NGO to promote the campaign to supporters – and quickly found we were able to mobilise huge numbers in church networks. The numbers we mobilised often dwarfed those gathered by secular NGOs: on a single day, we gathered a record-breaking 232,927 signatures for the Jubilee 2000 petition.

The success of this campaign, which led to G8 governments cancelling more than US\$130 billion of the poorest countries' debt, opened the eyes of the evangelical church to the importance of advocacy. And it taught us that we had a significant and distinctive role to play in mobilising the church.

'Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy.'

PROVERBS 31:8–9

'This cord of justice, which is now part of my DNA, strengthens my faith and makes me more content.'

JOSH EVANS, CAMPAIGNER

ACTION AT THE GRASSROOTS

Some of our local partners overseas, mainly in Latin America, were already doing local-level campaigning and advocacy in the early 1990s. Our partner Mopawi, for example, was campaigning to protect the Honduran rainforest and uphold indigenous land rights. Our partner in Peru, Paz y Esperanza, was mobilising the local church to advocate for human rights (see case study on page 17).

We worked with our partners and learnt from their experiences to develop our biblical approach to advocacy. We helped build their advocacy skills by developing training and educational resources, taking them to international conferences, and encouraging mutual learning and support between them. This work continues today. We also fund full-time advocacy staff for some partners, reflecting our priority that advocacy should be locally owned and locally driven. Our partners have secured hundreds of changes to national policy through their advocacy.

We are also involving local churches by training them to include local-level advocacy within the framework of CCM – with promising results. In Kenya, for example, Tearfund's partner, Christian Community Services of Mount Kenya East (CCSMKE), helped several churches gain permission and funding to build a new water system. In Uganda, our partner Pentecostal Assemblies of God has empowered communities to lobby local government to improve their access to education and healthcare.



📷 The Big IF rally in London in 2013. Photo: Corinne Munday/Tearfund

KEY MILESTONES

Over the years, our advocacy has responded to global political realities and pressures. We have developed public policy and campaigns teams and focused on key development issues including debt, trade, governance, HIV, water and sanitation, and climate change, always within a strong theological framework.

And we have seen significant impact. Our Water Matters campaign with WaterAid in 2002, for example, lobbied successfully for a new international target for sanitation access and contributed to the UK aid budget for water being doubled in 2005 – and again in 2006. We were a major player in Make Poverty History in 2004–2005, and in the IF campaign on food security in 2013, which helped secure a continued UK commitment to spend 0.7% of gross national income on aid.

We were the first large international charity to work on climate change as a development issue. We co-founded The Climate Coalition in 2005 and have contributed to many key milestones since, including the 2008 Climate Change Act, a US\$100 billion climate finance agreement in 2009, and the global Paris Agreement in 2015.

A period of prayer, reflection and research in 2013–14 helped bring into sharper relief the fact that huge progress in poverty reduction and global economic growth were occurring to the detriment of the environment: trends such as climate change and biodiversity loss were accelerating. This led us to prioritise environmental and economic sustainability and creating a 'restorative' economy that continues to lift all people out of poverty and protects our planet. ▶



BUILDING NETWORKS AND ADVOCACY MOVEMENTS

KEY MILESTONES CONTINUED

At the same time, we have come to understand the responsibility and potential of our unique position of influence with the global evangelical church. Now our global advocacy programme is set on building a popular movement, both in the UK and in several key G20 countries, for social and cultural change that will lead to changes in social norms, policy and systems in favour of a restorative economy.

In 2015, our Ordinary Heroes campaign saw 4,000 supporters pledge to make sustainable lifestyle choices and, the following year, 3,500 churches took part in our Big Church Switch to clean energy suppliers. Our advocacy has also led UK supermarkets to commit to reduce food waste and we have held influential meetings with DFID on plastics.

In 2017, we co-founded the Renew Our World campaign starting in ten strategic countries, including Australia, Brazil, Nigeria, the UK and the US, mobilising local Christians to call on their governments to deliver on commitments made in the Paris Agreement on climate change.

WE KNOW WE CAN GO FURTHER

- Building movements of people at local, national and international levels who will model lifestyle change and speak out on difficult issues
- Speaking out on climate change, particularly focusing on plastics, the restorative economy and off-grid renewable energy sources
- Supporting local partners to advocate on issues affecting their communities and nations

‘Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.’

1 CORINTHIANS 12:12

COLLABORATION FOR CHANGE

We are called to use our God-given strengths to collaborate with others, working together as ‘one body’ (1 Corinthians 12:12). Joining with our peers, we have established global networks of Christian relief and development actors to collaborate and share best practice.

To promote the vision and practice of integral mission in development, we co-founded the Micah Network in 1999 for evangelical relief and development NGOs. Today, the network has more than 500 member organisations and national networks in more than 80 countries. Integral mission is now widely accepted and implemented.

We have also been active in the Joint Learning Initiative (JLI), a forum where faith-based organisations learn from each other and develop evidence for the effectiveness of faith-based approaches. Tearfund launched and co-chaired the JLI's hubs on gender-based violence and mobilising local faith communities.

We were instrumental in setting up a consortium of evangelical relief agencies called the Integral Alliance, whose aim is to provide a coordinated response to emergencies through sharing offices, information, logistics and learning. We were also a key player in starting Micah Challenge, a global evangelical campaign in support of the Millennium Development Goals, which sparked national campaigns in 41 countries.

In addition to those networks we have helped establish, we are also a long-standing active member of 80 others.

We have worked with our Peruvian partner, Paz y Esperanza, for more than 30 years, mobilising the church to play a role in promoting peace in their nation. Together, we developed a biblical approach to advocacy that combines law, hope and Christian values. Campaign successes include the release of more than 1,000 innocent prisoners and the establishment of a Truth and Reconciliation Commission, which paved the way for reforms to help avert future conflict.

With Tearfund's support, their human rights advocacy work has expanded to include a range of issues such as child protection, women's rights and indigenous rights. As a result, Peru now has more laws and practices in place to protect vulnerable people.

'Our partnership with Tearfund made us feel our work was part of a bigger picture – the global church.'

RUTH, PAZ Y ESPERANZA, PERU





OUR FAITH COMPELS US TO GO TO THE PLACES OF GREATEST NEED WHEN DISASTER STRIKES

We were set up in response to humanitarian disasters and we have a strong calling to this field. Inevitably, disaster response takes us into fragile states and non-Christian contexts. But we see this as an opportunity to put our faith into action in new ways and embrace new challenges such as working across religious divides.

BUILDING THE CAPACITY OF LOCAL PARTNERS

We follow Jesus' example by working with those in the greatest need because we are assured that, even in the worst circumstances on earth, nothing can separate us, or those we serve, from the love of God (Romans 8:38–39).

Our preference and priority has been to work with local partners in humanitarian contexts. They are on the scene even before disaster strikes, they are embedded in the local community, they have established relationships within it and are highly motivated to respond.

We began a major training programme in the early 1990s to build local partners' capacity in disaster management, which included producing a manual combining practical training and, where appropriate, biblical teaching. In some cases, we placed an overseas worker with our partners, to set up and run their disaster response team and then to train local staff in best practice. Even when we are working in multi-faith settings and with non-Christian organisations, we readily find areas of common ground as 'people of faith', including in religious scriptures (see page 13).



📷 Tearfund-supported emergency food distribution in Ethiopia.
Photo: Colin Cosier/Tearfund

Since 2013, we have been involved in regional consultations about the role of local faith-based organisations in the humanitarian system and have jointly commissioned research making the case for strengthening partnerships with such local actors. A number of international commitments to 'localisation' have followed, including the Grand Bargain, signed at the 2016 World Humanitarian Summit, which commits donors and aid organisations to providing 25 per cent of global humanitarian funding to local and national responders by 2020. We remain committed to advocating to the wider humanitarian sector about the 'added value' of involving faith communities in disaster programming.

'Our faith... brings unity, strength and patience and teaches us to see what God is doing and where he is working.'

COMMUNITY MEMBER FROM TIERRALTA



The town of Tierralta was overwhelmed by the arrival of many families fleeing violence during Colombia's long civil war. We gave resources and training to the local church, Iglesia Cristo el Rey, to enable them to meet people's needs. Thanks to the warm welcome and hard work of the church, the displaced community now has land, permanent homes and a strong sense of community identity.

 This man was helped to settle in Tierralta after being displaced.
Photo: Lydia Powell/Tearfund

LOCAL CHURCHES IN DISASTER RESPONSE

From 2005, we began to consider the distinctive role that local churches could play in disaster preparedness and response. We identified niche roles for them – from advocate to peacemaker to first responder – and encouraged the church to challenge fatalistic mindsets that could hinder disaster preparedness and response.

We continue to share and work with Micah Network, Integral Alliance and the World Evangelical Alliance, using networks to promote a church-based, holistic response in the humanitarian sector, just as we do in the fields of development and advocacy (see page 16).

One area where we felt local communities could have a particularly strong impact was in disaster risk reduction and resilience. We developed a participatory tool that enabled communities to assess local risk factors and address them. We also helped communities to link this work with climate change adaptation work, in a more joined-up approach.

'Neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God.'

ROMANS 8:39

In 2011 we produced a handbook for church leaders outlining practical ways they could prepare for and respond to disasters, providing a biblical basis for the church's involvement. This resource, *Disasters and the local church: guidelines for church leaders in disaster-prone areas*, has been translated into ten languages and is used by partners and churches in more than 20 countries.

An independent review in 2018 of our pioneering work with local churches in this field found that their capacity had been built in four principal ways: they had greater understanding and awareness of the role they could play in managing disasters; they built relationships within their communities and with other humanitarian actors; they identified local risks and vulnerabilities and often responded to them; and they ensured disaster management plans included the needs of particularly vulnerable groups, such as the elderly.



RESPONDING TO EMERGENCIES

A HOLISTIC APPROACH TO DISASTER RESPONSE

As the number and scale of disasters increased, we took the decision to start sending out our own response teams where local capacity to respond was not sufficient. Our first response team from the UK was sent to Armenia in 1993; the following year, a much larger team went to Rwanda during the genocide. We set up a specialist department called the Disaster Response Team in 1997.

In our operational responses, we set up offices in-country, organised vehicles and logistical support, and recruited large teams of hundreds of local staff, alongside international staff. Such large-scale operations were costly and required us to seek more institutional funding. We also signed up for new international standards such as the SPHERE guidelines and the Red Cross Code of Conduct, which set external benchmarks across the humanitarian sector. This helped us evaluate our effectiveness and how well we were addressing the needs of the most vulnerable.

In response to these external benchmarks we produced a set of our own consolidated Quality Standards. The eight standards summarise all the relevant external and internal accountability and quality standards, codes, guidelines and principles to which we are committed. In some instances, such as 'beneficiary accountability' (see right), we were able to shape best practice according to Christian values and influence the wider sector.



With an emergency cash grant from Tearfund Hanan can buy food for her children.
Photo: Stella Chetham/Tearfund

COMPELLED BY FAITH

Becoming more deeply integrated into the wider humanitarian sector has required us to adjust, as has our engagement in more challenging settings. Inevitably, outworking our faith in humanitarian contexts looks different from how we work through CCM in mainly Christian communities. But we're committed to professional excellence and our spiritual passion is unwavering.

Theological basis: We place particular emphasis on our organisational culture, behaviour and values. So, for example, staff are to follow Jesus' example in actions and relationships, and prayer is key to all strategic decision-making. From the early 2000s, our international staff have been given theological resources and go through an internal training programme that frames their work in a distinctively Christian way.

Respect for others: We put strong emphasis on respecting local culture and other faiths, both when staff are at work and in private.

Going the extra mile: We are determined to seek out those whose needs are greatest, regardless of their faith or background.

Beneficiary accountability: We were a lead agency on this issue because it resonates with our belief that everyone is equal in the eyes of God. Under 'beneficiary accountability', humanitarian workers should be responsible to the beneficiaries they serve, allowing the affected community to set their priorities and plan their recovery. In practical terms, this translates into responses such as cash handouts rather than traditional distributions, and processes that invite beneficiaries' feedback and survey their needs, all of which then informs our work. We were a founding partner in the Humanitarian Accountability Partnership (HAP) and a lead player in developing the HAP Standard in Accountability and Quality Management. This concept of beneficiary accountability is important to us because it is central to our own Quality Standards, and it has since been adopted by other NGOs.

Safeguarding: We are committed to safeguarding and protecting all our partners, organisations, volunteers and staff, and particularly our beneficiaries, who are some of the most vulnerable people in the world. We believe this is an important part of our calling as Christians and we expect to be held accountable for our actions.

WE KNOW WE CAN GO FURTHER

- Continuing to grapple with the question of how our Christian approach can make a distinctive contribution to disaster programming, recognising that our faith-based approaches are not always easily distinguished from secular ones
- Seeking new ways of working in non-Christian and multi-faith contexts where we feel called and able to serve





LEARNING AND ADAPTATION

INTEGRATING FAITH AND DEVELOPMENT MEANS MUCH REFLECTION, ADAPTATION AND INNOVATIVE EXPERIMENTATION

This report has shown how we have been committed to learning from our experiences and from others over our 50-year history. We try to be innovative, self-critical, open to external perspectives and adaptive to new realities, as we stay focused on foregrounding our faith. We share our knowledge, seek collaboration and contribute to innovation in the broader development and relief sectors.

MEASURING DIFFERENTLY

We want to see individuals and communities flourish so we pursue whole-life transformation. Through our work, we aim for change in every aspect of a person's or community's well-being – including physical, social, economic and spiritual well-being.

As Christians, we believe that it is important to monitor and assess the impact of our work to ensure we are stewarding God's resources to the best of our ability. Reviewing our work helps us to learn how we are doing and to improve.

We have been improving our impact measurement techniques and building a more robust evidence base to assess whether holistic change is happening as a result of our work. This has taken us on a journey of learning from others, trialling, adapting and sharing our ideas. Our open approach is very much motivated by our faith – and by the desire to see holistic approaches used more widely.

Inspired by academic research into development and well-being, we developed our innovative Light Wheel tool (see right) to measure the kind of holistic change that we are trying to achieve. The Light Wheel measures impact by scoring against indicators of people's physical, social, economic and spiritual well-being based on nine domains; these include social and emotional factors not traditionally measured by development practitioners.

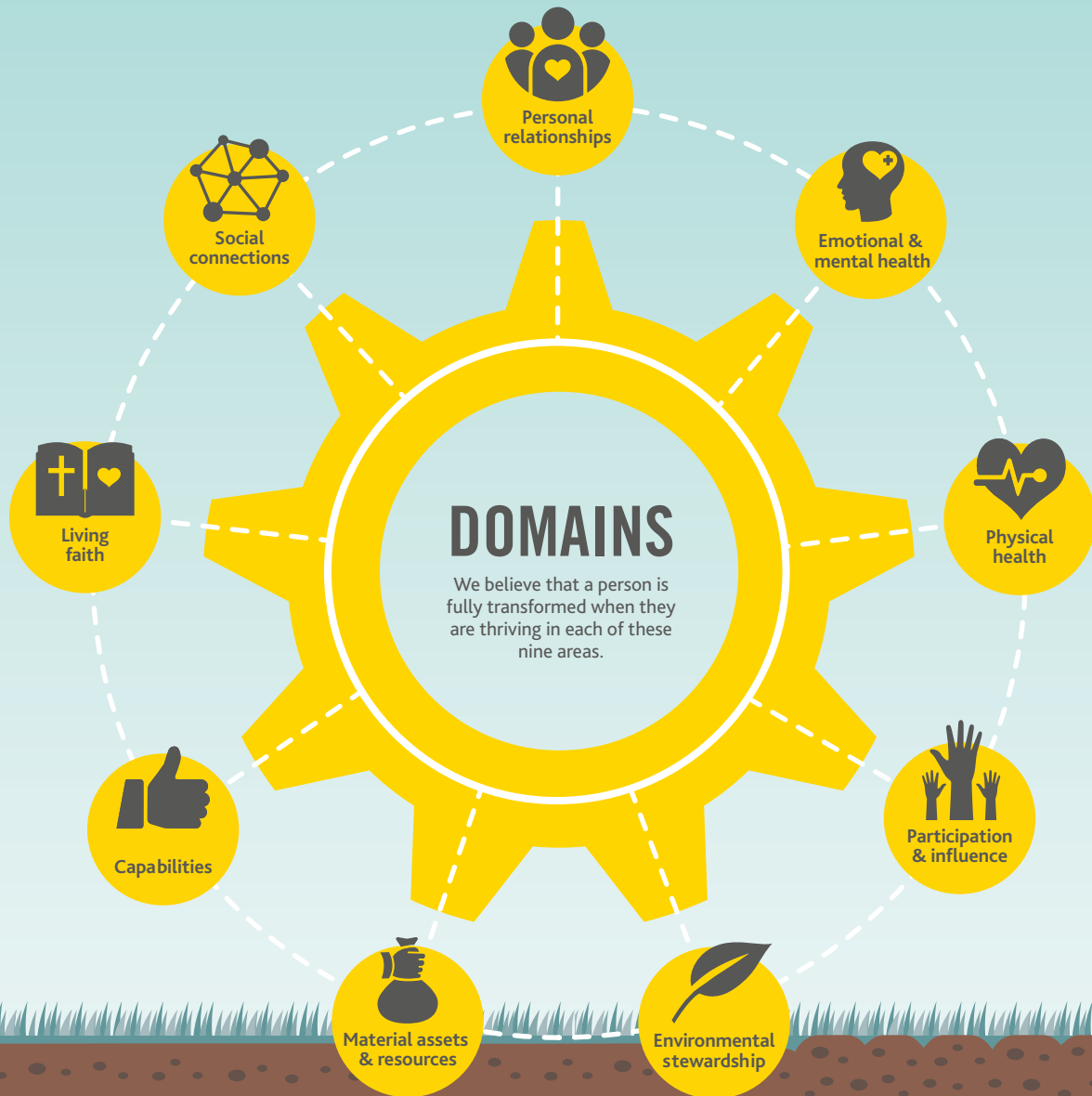
The image of a wheel with spokes reminds us that each area is connected to the others, and that the full transformation that enables people to live life in all its fullness (John 10:10) requires transformation in all of these areas.

As the wheel rolls along its journey, it interacts with different elements of context, just as any individual or community is affected by their context. This will affect the impact of our work and must be taken into consideration.

The Light Wheel toolkit contains a range of data collection tools, such as focus group discussions and household surveys, which can be used to help us measure and assess the transformation of individuals and communities over time. The tools are participatory and can be used flexibly depending on the context and needs.

THE LIGHT WHEEL

The Light Wheel provides a framework to envisage and measure whole-life transformation. It sets out nine domains that influence an individual's or community's ability to live well, flourish and be resilient. These areas are interconnected because poverty is complex and multi-faceted.



CONTEXT

As the wheel rolls along, its journey is affected by the terrain beneath it. In the same way, any individual or community is affected by the context in which they find themselves, such as politics, the economy and the environment. This context will affect the impact of our work and must be taken into consideration when assessing change.





LEARNING AND ADAPTATION

HOLISTIC IMPACT OF CCM

The Light Wheel is already showing its potential to prove the value of faith-based approaches and is sparking interest among other development organisations.

A 2016 study by Bath Social and Development Research Ltd at the University of Bath into the impact of our CCM work in Uganda over 15 years provided clear evidence of a positive impact on individuals and communities. The research used the Light Wheel to assess holistic change across the nine domains of well-being (see pages 22–23). The outcomes cited most often were increased feelings of empowerment, self-worth and confidence, and improved community relationships. A significant number of households ranked Tearfund's CCM partners as the organisations that have contributed most to their lives.

'I have come that they may have life, and have it to the full.'

JOHN 10:10

PUBLICATIONS FOR DEVELOPMENT

We have been pioneering and influential in producing publications for grassroots development workers. We are strongly motivated by our faith to serve development workers on the front line and in remote locations, based on the belief that every individual has value, no matter where in the world they are. So, we are one of the few UK development NGOs to produce educational literature for them.

From the late 1980s onwards, we have provided useful and important information, using clear language and good design to communicate challenging concepts, for partner organisations, church leaders, health workers, farmers, groups and individuals. Our flagship publication, *Footsteps*, combines practical advice for small-scale development initiatives with Bible study and discussion about how faith impacts their work. A reader survey in 2012–2013 suggested that *Footsteps* was read by some 20,000 people in 120 countries – and was used regularly for training purposes.

Our *Roots* guides are more technical titles produced for our partners and other Christian NGOs, to build their capacity on issues such as project cycle management and organisational governance.

WE KNOW WE CAN GO FURTHER

- Investing more in research and gathering empirical and rigorous evidence for learning, adaptation and improvement
- Scaling up our use of the Light Wheel to demonstrate the holistic impact of our work, in particular our faith distinctive
- Innovating and using digital media to reach more people with our publications and to enable more peer-to-peer knowledge creation and exchange

'Tearfund's resources are very significant to us because they help us to understand the relationship between church, faith and community.'

VERONICO, CORSOC, COLOMBIA





CONCLUSION: LESSONS FOR THE ROAD AHEAD

Our 50th anniversary year has given us the opportunity to reflect prayerfully on our journey so far. We have undergone some seismic changes and some more subtle shifts of focus over the years. In a changing world, we know we will have to adapt further – but we will face these challenges as we continue to follow Jesus where the need is greatest. Our faith, our belief in the power of prayer and our commitment to work with the church, at the local and global levels, remain unshaken.

WE WILL CONTINUE TO ENSURE THAT:

Our Christian faith shapes both the issues that we choose to work on and the way in which we carry out our work.

- Faith is permeated throughout our work. We see our work as part of God's plan, to see justice for the most vulnerable people on the planet and an end to extreme poverty. We will continue to seek God's wisdom and guidance through prayer.
- We are committed to the pursuit of whole-life transformation in development, humanitarian and advocacy work; to see the restoration of relationships; and to support the local church to be at the heart of local solutions.
- Faith has been a strong influence in leading us to develop our church and community transformation approaches, including CCM, and other work with church-based partners, including disaster response and advocacy.

We innovate and find new ways to integrate faith practically into our work and achieve greater impact.

- Our experience and research are identifying key areas that we are committed to improving, to ensure CCM is inclusive and can be used effectively across the contexts we work in.
- Following Jesus where the need is greatest presents challenges for working in fragile states and where the church is less present. We are committed to being adaptive and responsive in such contexts, while staying true to our values.
- We have been focusing on themes such as sexual and gender-based violence, have played a part in promoting the localisation of humanitarian funding, and have worked tirelessly to promote, explain and prove the role of faith in development. To go further, we know we will need to work more with other faith groups at local and global levels to find and outwork solutions.



We collaborate with our peers to establish and participate in global networks of relief and development NGOs.

- We have played a key role in creating national and international networks, working with Christian, interfaith and secular NGOs to share best practice. We are open in sharing our learning and tools that we have developed – an openness strongly influenced by our faith and our desire to show the value of faith-based approaches.
- We value knowledge and learning – and our faith compels us to share them for the greater good. Our publications for grassroots development workers are a valuable mechanism to do this.
- Our focus on whole-life transformation has been influential among Christian organisations and has broadened the discussion on the role of faith in the relief and development sector as a whole.

We mobilise churches and supporters across the globe to campaign on key and often challenging issues, including climate change.

- We have based our campaign and advocacy work on biblical principles and Christian values, and shown supporters that campaigning can be an outworking of their faith. This has proved a significant driver of our success in mobilising large sectors of the church to carry out tens of thousands of campaign actions every year.
- We work with existing church networks and have strong experience of forming coalitions with other organisations to have a larger voice in the campaigns we work on.

The global church – our supporters, campaigners and partners across the world – remains the lifeblood of Tearfund, as we collaborate to shape and outwork our vision

- We have used existing networks to build a strong supporter base across the global church whose prayer, giving and actions are fundamental to what we do and who we are.
- Our faithful supporters account for a higher proportion of our funding than is the case for many other NGOs: their funding has allowed us greater freedom to be innovative and develop specific faith-based approaches such as CCM.
- Our partners overseas are equally important to us and our collaborative, capacity-building approach has been strongly motivated by our faith. Most of our work still depends on this partnership structure – in contrast to many relief and development agencies who often favour a direct operational approach.

Our Christian faith is our heritage and our future. We count ourselves as co-labourers with Christ (1 Corinthians 3:9) and we know that ultimately it's God who will bring an end to poverty. Our 50-year journey has been one of learning, growing and adapting so that we can work effectively in collaboration with partners, networks and other key actors across the world.

Our experience shows that our faith-based approach can make a distinctive difference to global poverty reduction efforts. We also know that we can still do more and have greater impact. Central to who we are and where we have come from is our focus on working with local people, local groups, and the local church. They are at the heart of all that we do and have solutions, resources and knowledge of what works, with whom and for whom, within their own context.

So we press on towards our ultimate goal: to see all people freed from poverty, living transformed lives and reaching their God-given potential. Our faith will continue to be our route map and God our guide.

Find out more at www.tearfund.org/faithinaction



Catriona Dejean
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Following Jesus
where the need
is greatest

tearfund

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