



Child Focus Community Transformation Overview

Acknowledgments

The Child Focused Community Transformation Model and materials were developed over several years, and with countless hours of effort. Food for the Hungry gratefully acknowledges the many people who contributed to this manual. Over fifty FH staff have contributed to envisioning and refining what CFCT is today, and they come from every region and every country where FH works. The following people have contributed to this toolkit specifically.

Primary Contributors to this Toolkit

Andrew Barnes Ryan Smedes
Luis Noda Victor Cortez
Celeste Brown

Other Reviewers and Advisors include:

Joel Mercado Blanco.

Updates to this CFCT Toolkit:

Updates to this CFCT Toolkit will be made available and re-released. A summary of the changes, dates of the update, and the version numbers is included below so readers can be assured they have the latest copy and all the updates.

Version	Date	Changes
1.0	February 2016	Original

Extracts from this guide may be freely reproduced for non-profit purposes with acknowledgement to the author(s).

Translations:

Not available at this moment.

Recommended Citation:

Food for the Hungry (2016). *FH Child Focused Community Transformation Overview: CFCT Overview*, Washington, D.C.: Food for the Hungry

CFCT Model Overview

TABLE OF CONTENTS

INTRODUCTION	4
DEVELOPMENT OF CFCT	4
WHAT DOES CHILD FOCUS COMMUNITY TRANSFORMATION MEAN?	5
THE PROCESS	6
KEY CHARACTERISTICS OF CFCT	5
OUR PROGRAM FOCUS	7
CHILDREN	7
FAMILIES	8
CHURCHES	8
COMMUNITY LEADERS	9
WHOLISTIC INTEGRATED APPROACH	9
INTEGRATION OF BIBLICAL WORLDVIEW	10
THE PROMOTION OF A BIBLICAL WORLDVIEW	10
PROMOTING THE BIBLICAL WORLDVIEW WITH STAFF	10
PROMOTING THE BIBLICAL ROLES OF PARENTS, LEADERS AND OTHER GROUPS	11
THE ROLE OF PARENTS	11
THE ROLE OF THE CHURCH	11
WHERE THERE IS NO CHURCH	12
THE ROLE OF LEADERS	13
TRAIN LEADERS ON BIBLICAL PEACEMAKING, HEALTHY RELATIONSHIPS, AND CONFLICT RESOLUTION	13
ENGAGING WITH CHURCH AND OTHER LEADERS TO PARTICIPATE IN LOCAL MEETINGS	14
USE OF CENTRALLY CREATED AND LOCALLY ADAPTED TRAINING CURRICULA	15
INTEGRATION	15
MONITORING AND EVALUATION OVERVIEW	15
PROGRAM KEY PERFORMANCE INDICATORS (KPIs)	16
CFCT MANUALS AND TOOLS	16

Introduction

Child Focused Community Transformation (CFCT) is FH’s model for transformational development. At the heart of the CFCT model is the welfare of the most vulnerable population in most societies - children. The CFCT model grew out of FH’s Child Development Program and its love and care for children, FH’s expertise in multi-sectorial food security programs, and a desire to see children thrive in key relationships¹ within healthy families and communities. This will permit them to reach their God-given potential while they grow.

This document is meant to give a brief overview of the Child Focused Community Transformation philosophy, goals and methods. Other more detailed documents are available and are referenced on page 12 of this overview.

Development of CFCT

Between 2005 and 2011, the concept of CFCT began to crystalize throughout FH, particularly in Latin America. Beginning in 2005, the Child Development Program (CDP) Council began promoting how country strategies for child sponsorship could include aspects deemed to be the most effective to impact the lives of every child in each community where FH works. This philosophy resulted in countries choosing a variety of approaches to child-focused interventions in the context of child sponsorship. Some countries were able to define a single strategy that solely focused on the “critical needs” of children in their communities. Initially funded through child sponsorship but increasingly through other resources, the goal was for all programs to have child-focused outcomes as their main objective. By June 2010, staff from the Latin America and the Caribbean Region (LACR) presented a “Child Focused Community Transformation Model” at the Global Leadership Gathering held in Rayong, Thailand.

By 2011, FH leadership was convinced that FH should pursue a unified model for community transformation, with child based outcomes as the focus. CFCT was identified as the chief vehicle through which the field based implementation goals of its strategic plan, Envision 2020, could be met. “Child Focused Community Transformation” was adopted as FH’s approach, and was officially launched through a CFCT Summit, held in September 2011.

CFCT is the base of all FH program models. While there may be great diversity of projects and donors, there are some things that we want to make happen everywhere – in particular, walking with churches, leaders and families, training them in the essentials of what they need to know to lead Godly and healthy lives.

The following is a list of some of the benefits of this standardized model:

1. It creates a unified vision for how to achieve transformation in worldview, relationships, and behavior that can be measured and shared with others.
2. By basing CFCT on evidence based approaches, it can increase impact on the most vulnerable.

¹ As mentioned in FH’s Vision, Mission and Values (VMV), a person has four key relationships that need to be reconciled in order for this person to experience wellbeing: a) the relationship with God, b) the relationship with one’s self, c) the relationship with others, and d) the relationship with the rest of His creation.

3. Standardization makes it easier to equip staff, local churches, families, and community leaders with state of the art development practices and a new vision
4. Focusing on the Program Key Performance Indicators will make FH's programs more measurable.
5. The CFCT model utilizes lower cost, higher impact methods that can increase cost effectiveness by decreasing cost per beneficiary.

It is important to remember that the CFCT Model and the tools associated with it are not 'static'. The model must be adapted and contextualized according to local conditions. Changes should be made as we learn what, and where, it works best. Changes resulting from learning are not a sign of failure but are a sign that the model is "alive", strong and growing. FH promotes a learning culture, allowing staff and community members to learn from both their successes and their perceived failures.

The CFCT Model enables the integration and harmonization of FH programming to achieve our vision, mission and values (VMV) as laid out in the five VMV Core Components. The model:

- Is based on the truth that God is the Foundation and Designer of good development.
- Enables us to focus on the most vulnerable, which is God's heart.
- Enables us to see the community and its people wholistically and in partnership with them, allows us to develop strategies that are wholistic and integrated.
- Promotes mutually transformational relationships by facilitating healthy relationships in the community, among the church, the leaders and the families, as well as in staff and in donors
- Facilitates implementation strategies that work out our premise that well-being flows from the process of people and communities aligning their lives to God's design, which is always for good.

CFCT's end goal is the transformation of people and their communities. While accountability for program excellence is shown through the achievement of indicators, the goal is transformation. CFCT also helps improve relationships and social capital, forming improved bonds between spouses, among community members, among churches, between community members and their leaders, and between others outside their communities (e.g., government workers).

What does Child Focus Community Transformation mean?

A core component of FH's vision and mission is "Our ultimate focus is the most vulnerable." Children are the most prominent and vulnerable persons in the communities we serve and they disproportionately suffer from diseases and death². The level to which children in a community are thriving or not thriving (suffering) is an excellent measure of the spiritual, social, and economic well being of a community in general. Furthermore, God has designed adults – even those who are vulnerable and in very challenging circumstances – to look first to the survival and development or well being of their children. For this reason the term **child focused** is applied in the name of the model.

Another important point to clarify is that child focused does not mean activity is focused solely on children. This is important, especially in the context of child sponsorship funding. Sometimes, child sponsors and people in communities think that activities funded by sponsorship must directly involve or benefit their child. However, God's design is that the parent or guardian cares for their children

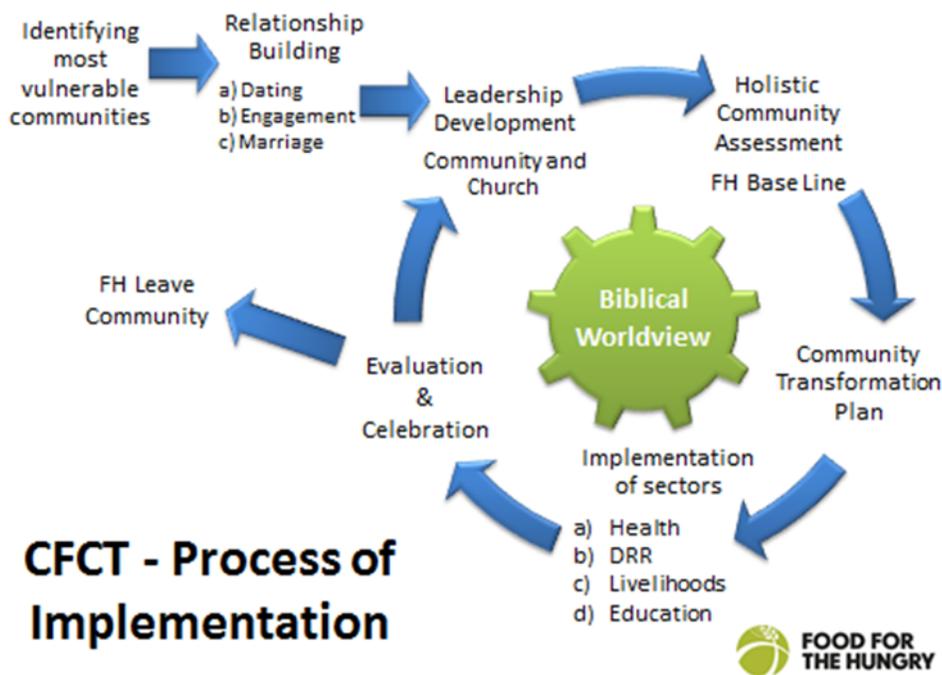
² Children and youth account for the majority of the population in Global South countries. They are not only the future, but the present of their societies.

supported by the church, the leaders, and others in the community – so activities must heavily involve these parents. Therefore, the majority of the activities in the CFCT model are focused on the family, church and community leaders in order to equip them to better care for and provide for their children³.

We use the term “**transformation**” to refer to the Spirit driven process of radical change in the behaviors, attitudes, beliefs, and worldviews of individuals, communities or cultures towards living in healthy relationship with God, others, and God’s creation. We use the term “**transformational development**” to refer to the work staff and community members do in order to achieve mutual transformation to advance and accelerate measurable well being improvements of the most vulnerable.

The Process

As stated above, the goal of CFCT is the transformation of individuals and communities. FH understands that transformation is an exclusive attribution of the Holy Spirit. Nevertheless, FH must be intentional in seeking this intervention with this goal in mind, through a process of walking with families, churches and community leaders. The following diagram illustrates what a typical CFCT process would entail. The steps are interconnected and build upon one another.



- Biblical worldview is at the center and the whole program is built upon it.
- Preliminary actions include identifying vulnerable communities, building appropriate relationships and formal partnerships with those communities and their leaders, conducting a participatory assessment of the community’s situation, and jointly developing the community’s transformation plan.

³ Example: in an Agriculture project targeting small scale farmers and their families, the increases of production and family income should translate in children’s wellbeing increases (lower malnutrition, more school attendance and performance, less vulnerability to preventable diseases, reductions on family violence, and others).

- After the Community Transformation (CT) Plan is developed FH and the community leaders will usually concentrate on the most relevant development sectors (based on need) including health, disaster risk reduction, livelihoods and education.
- Monitoring and evaluating the program processes and results is an integral part of the process. Monitoring and Evaluation (M&E) provides feedback to the community and FH staff and helping all parties to see what is and what is not working and make changes if necessary, as well as to celebrate achievements.
- The ultimate goal is community “graduation”. Graduation occurs when the community exhibits the capacity to continue the rest of the CT Plan without FH’s presence. The length of time required from identifying the community to graduation will vary according to the context.

Key Characteristics of CFCT

As described above, CFCT is a vast and ambitious programmatic model that embraces and creates a common ground for FH’s projects and programs worldwide. To summarize CFCT’s key characteristics include:

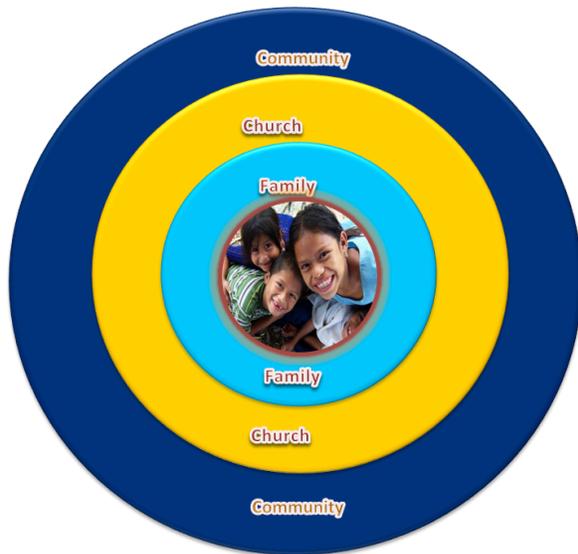
- A specific approach to entering, partnering with and graduating a community, so that they increasingly implement their Community Transformation Plan by themselves
- Physical/spiritual integration and the application of Biblical worldview in everything we do
- Harnessing and mobilizing the involvement of churches, leaders, and families while strengthening their capacities
- Programmatic integration of FH interventions (four sectors) irrespective of source of funding
- Evidence-based behavior change and programmatic design
- Focus on measuring results and learning from them in order to become better at what we do

Our Program Focus

Children

We aim to strengthen and equip the community to nurture and provide for children as God designed. The ultimate indicator that the family, church and leaders are doing this well is witnessed in the improved wellbeing of their children. The goal is to see children thriving as God intends. FH believes that children thrive best when they are in healthy and functional families, which in turn are embedded in healthy and functional communities. Child development happens in the context of community transformation and the CFCT model has been designed to support that transformation. The Model was designed after considering questions like, How does God view the child? What is God’s intention for each child? What are the critical issues and opportunities that affect their development? How can FH best support, equip, and enable the community to address these issues?

The CFCT model moves away from providing primarily material resource support and moves towards



Influences on Child Wellbeing

increasing the capacity of parents to successfully raise their children. According to studies at MIT's Jameel Poverty Action Lab (JPAL), one of the most cost effective interventions in education is educating parents on the economic value of sending their children to school for as long as possible. Any resource support that we do in our programs must have a long-term strategy in place to increase the capacity of parents to provide for the needs of their children, and to increase demand and their advocacy for services that they cannot provide on their own. Short term resource support (e.g., tuition for schooling, uniforms) is deemphasized in the CFCT Model in favor of longer term capacity building solutions and solutions which have been shown to be cost effective and more sustainable. There are exceptions to every rule, but careful

consideration is needed before providing short-term support.

For some resources, we realize that external supplies will always be required – communities will not make their own vaccines, chlorine for water purification, deworming medicine, or high dose vitamin A capsules. In those cases, it is important to assure that mechanisms remain so that parents will continue to have access to important resources after a project has ended, and that they can pay for resources not provided by government or other agencies at no cost. Regardless, it's important to ask the question about every activity we do – what happens when the project ends? The objective is to prevent the creation of a hand-out mentality and donor dependency that undermines self-efficacy, ownership and sustainability.

Families

God, in His wisdom, entrusts children to families and assigns to families (and then to the larger community) the responsibility to provide for and enable their children to develop as God intends (their God-given potential). This is part of each family's responsibility to increasingly meet each other's needs. Questions to be considered are: What is God's design for families, and their role?

The CFCT model and its tools and processes aim to:

- Restore family values by 1) encouraging family harmony and joint decision making between spouses and 2) training and support parents in their God given role.
- Recognize and build on the family's resources and strengths.
- Measure change in how the family nurtures and provides for the children.

Churches

FH seeks to motivate and empower churches to increasingly reach out to their communities. This means to lead and participate in the development of their communities and the wellbeing of families and

children. The church (no matter how big or small) is the body of Christ in the community. FH believes that the church and its members are responsible to live the life of Jesus and share His love, and care, with all members of the community. The CFCT Model will therefore emphasize the church's role in serving and meeting the needs of others in the community, especially children and the most vulnerable.

The CFCT model and its tools and processes aim to:

- Honor and strengthen the role of the church by listening to the church and taking a participatory planning approach and posture with the church.
- Recognize and build on the church's resources and strengths.
- Measure change in how the church functions in its role.

Community Leaders

The CFCT Model emphasizes the role of community leaders that are increasingly solving the problems in their communities as related to the development of children and the most vulnerable. Communities are made up of individuals and families that function together under higher level government structures and their leaders. It is very important that these community leaders have both the motivation and capacity to identify opportunities and lead their communities. To do so, leaders must understand and implement "servant leadership." A servant leader practices good governance while pursuing justice and peace for all in the community, including those most vulnerable. The servant leader is a good steward of community resources and mobilizes those resources to solve problems.

The CFCT model and its tools and processes aim to:

- Honor and strengthen the role of local community leaders, both formal and informal, by listening to them and taking a participatory planning approach with them.
- Recognize and build on their resources and strengths.
- Measure change in how they function in their roles.

Wholistic Integrated Approach

Since FH's understanding of poverty is wholistic, FH's approach is wholistic. In order to tackle the problem of poverty we need improvements in different sectoral areas for it to be effective, and hopefully sustainable. Moreover, the individual improvements in one area are often synergistic with the improvements in other areas in terms of poverty reduction. We focus on four main sectors to create the general strategies we use to approach the community:

- **HEALTH:** Hygiene, nutrition, maternal and newborn care, and disease prevention and treatment.
- **LIVELIHOODS:** Agriculture and livestock production, soil and water conservation, market linkages, and microfinance.
- **EDUCATION:** Early child development, early grade success, ongoing education opportunities, character building.
- **EMERGENCY RESPONSE/DISASTER RISK REDUCTION:** Community-managed risk assessment and disaster management planning.

The crosscutting areas (Gender, Protection, Environment and Worldview) are not separate initiatives, but are woven into each of the sectors. They should be taken into account at all levels.

Integration of Biblical Worldview

FH believes that overcoming all forms of poverty depends on changes in worldview and mindset (or beliefs/attitudes/values) that result in positive behavioral change. True transformational development is based on a change to a worldview and mindset that aligns with reality and God's intentions and design. God has a development plan for humans⁴, individually and collectively, and as FH, we want to align ourselves to His plan for our actions to be transformational and truly sustainable.

The promotion of a Biblical worldview

The promotion of a Biblical worldview should be integrated into the programmatic design of all four sectors, staff and community training, and overall program design. We know that Biblical worldview is a key driver for transformation and want to be more consistent in advancing that in practical ways. Biblical worldview needs to be the foundation of our messaging and relationships. These themes are promoted throughout the tools developed for CFCT.

A Biblical worldview promotes hope and combats fatalism in communities in which we work. If we believe that one day God will bring restoration and fulfillment to his broken creation, and that we as His children should be working towards this reconciliation, this is hope to communities living in poverty.

There may be communities and countries where it is easy to promote Biblical worldview and sharing about Jesus is culturally acceptable. However, there are fields where overtly promoting Biblical worldview is difficult or not possible. We can still promote a Biblical worldview in these places through our service and genuine love for people. However, we should be sensitive in how we do this. These are the situations where we must promote Biblically consistent values and principles in our work. For example, a message from the Bible is that God created men and women in God's image, and they have equal value and worth. A Biblically consistent message is the following: Men and women have unique gifts and talents, and are equally valuable. While the message is consistent with the Biblical message, and helps prepare the way for the full gospel, it is phrased in a way that is more acceptable in predominantly non Christian contexts, and which can easily be used in government funded programs.

Promoting the Biblical Worldview with staff

It is important for supervisors and others to encourage and coach staff in modeling Biblical behavior and values. Training on FH's Vision, Mission and Values (VMV) is helpful in developing staff understanding of Biblical worldview and values. Staff can also consider using other FH resources.

The first Core Component of FH's VMV is that Our Foundation is God: "Focused on God's purposes, pointing to God, his character, his work, his love, his plan. We acknowledge God as the main source for transformation." A connection with God is foundational, and prayer is the means by which God calls us to maintain our relationship with him. Prayer is, therefore, the foundation for everything that FH does. We need God's wisdom and God's input as we walk with churches, leaders and families. The best way that we can get this is through regular times of prayer. Colossians 4:6 says, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

⁴ God's development plan for humans and this world can be summarized in 4 phases: Creation, The Fall, Redemption, and Restoration/Consummation. Reference the [VMV Participant Guide](#) for more information.

It is essential that each field office (FO) set aside regular times for prayer and staff devotions. In addition, it is strongly encouraged that the leadership in each of those offices foster a culture and atmosphere of regular prayer outside of prayer meetings. It is important for our staff to have time to share their personal prayer requests and concerns. Supervisors need to pray for and with those that they manage. It is encouraged that work meetings with staff start and end with prayer.⁵

Times of celebration and praise should be added into the regular schedules of your office to share and celebrate what God has done. One idea would be to add a regularly scheduled time for celebrations and praise into your “all staff” meetings. Some fields choose to have staff retreats. If this is done in your country, an extended sharing and praise session should be added to the activities.

Promoting the Biblical roles of parents, the church and community leaders

Our mission statement also says that we walk with churches, leaders and families in overcoming all forms of human poverty. We know that God is our foundation and He has revealed Himself to us in God’s Word, therefore we must consider the Biblical roles that God has mandated for families, churches and leaders. We must also encourage, strengthen and build the capacity of community members to assume these roles.

The Role of Parents

God’s Word is clear that parents and guardians are to take an active role in caring for their children. The Bible commands parents and guardians to “train” their children, to “direct” their households and to “bring up” their children. All of these words are active words, suggesting an active rather than a passive role in parenting. 1 Timothy 5:8 clearly says that families are to provide for their own family members and especially those family members that live in their own households (children). From these verses, we see that parents and guardians are to take an active role in the education of their children (spiritual, social and formal) and provision for their needs. Our work must always strengthen and encourage the Biblical roles of families, and walk alongside of them and support them – not supplant their role – to help them increasingly meet their God given potential.

The Role of the Church

The Church is the body of Jesus Christ, His visible presence in the world. As an organization FH recognizes that, “The role of the church is to actively share the love of Jesus with all members of the community, revealing God’s intentions, teaching God’s truth as it is applied in all areas of life and reaching out to meet the needs of others in the community.” In Micah 6:8, we see that believers are commanded by God, “to do justice, love kindness and walk humbly with God.” All believers are given the instructions in Mark 12:28-31 to follow the two greatest commandments to, “Love the Lord God with all

⁵FH as a Christian organization receives funds from donors who restrict the use of those funds. FH staff members have a right, however, to gather for prayer and participate in religious life, as long as beneficiaries are not present. FH staff who work for projects funded by donors that restrict the use of their funds with beneficiaries must be sensitive to these rules, and ensure that they are followed exactly. See (section 5 below) that addresses this issue.

their heart, soul, mind and strength and love their neighbors as themselves.” In Matthew 5:13-16, we see Jesus referring to the church (his body of believers) as “the salt of the earth” and “the light of the world.” Finally, Jesus gives several charges to his followers in Matthew 28 and Acts 1:7-8. He tells them to, “go into all the world and preach the gospel” and to “be his witnesses, to the end of the earth.” One of FH’s responsibilities is to strengthen churches and to help them assume the role that God has planned for them.

God intends that the church’s role is to preach the gospel, to advocate for peace and the just treatment for all members of the community, to commit kind acts for the community (service), to love God and neighbors and to be salt and light by showing God’s love to everyone in the community. A Biblical worldview recognizes that all relationships were broken in the fall. God’s intention is that the church begins God’s work of restoration of broken relationships by reaching out to the community. The church has a clearly defined role by God and a very specific job to do. Our job as FH is to support the church in their role (and not to supplant it).

Any program we engage in with churches or a body of believers should seek to strengthen their role. Churches and bodies of believers are an institution formed by God to be a visible presence in the community. They will be present in the community long after our work has finished. In many communities and nations, as many NGOs come and go, the oldest and most long lived institutions are churches and other para-church organizations. Our programs should seek to strengthen the church’s ability to reach out into their community sharing the love of God in word and deed.

In the CFCT model, strengthening the church’s role will involve regular trainings using the suite of tools designed for leaders, with one manual (the Church Leaders Training Manual) specifically geared toward churches. The goal is to inform and encourage pastors and church leaders to reach out to their communities and serve them. The modules we use in the Cascade Groups will also help strengthen church members’ understanding of their role in the community, church, and family. In addition to our standard CFCT training there are excellent organizations partnering with FH who provide trainings to pastors and church leaders. Another way that we can strengthen the role of churches is to invite them to take part in the activities that we undertake and to promote that they have a seat at the table in community leadership groups.

Where there is no church

Food for the Hungry has the privilege of walking with communities where no church exists (or the church is persecuted). It is a privilege and a high calling of FH to show Christ’s love to these communities. There are several steps that can be taken.

- **First**, where there is no church we must build relationships. The third Core Component of FH’s VMV states, “Our work is relational.” Our most important job will be to build relationships and trust in the community.
- **Second**, as we build relationships and trust, it will become possible to share Biblical values and truth. We know from Psalm 19: 1-4 (“The heavens declare the glory of God...”) that God’s Word extends to those countries where no church exists. A natural entry point – and often our primary role – will be to introduce Biblical values into communities through our work. For example, when we are promoting education of girls, we should promote the Biblical value that all children have equal value because they are created in the image of God. This promotion of

Biblical values helps prepare people for the proclamation of the full gospel once the church begins work in a community, and helps to align people to God's will prior to that time.

- **Third**, God's plan is that churches be salt and light and reach out to their communities. Therefore, where it is appropriate, we need to partner with appropriate local, national or international church planting organizations that can begin establishing the church in the communities where we work. Our primary role is not that of a church planting organization. If the church is weak or non-existent in your country, it will be very important to your ministry and the transformation of the community that you build strong relationships with church planting organizations that operate in your country. If you are not aware of operational church planting organizations, contact an Affiliate Office. They may be aware of organizations based in their country that are operating in your field country.

The Role of Leaders

Leaders are all those who have a role of influence in the community. They may be formally recognized and elected leaders, or they may be the equally influential informal leaders who community members go to for advice and guidance. God intends that all leaders in the community lead their members towards his intentions, both individually and collectively, and help them fulfill their God-given roles. Leaders should be encouraged to help parents meet the needs of their children and to encourage and allow churches to meet the needs of their community. In addition, leaders must practice servant leadership and be good stewards of the resources in their community.

God intends that leaders exhibit the characteristics of servant leaders, and work for the care, protection and just treatment of all those in the community, especially the most vulnerable, the children of that community. God's Biblical role of leaders is that they increasingly seek to meet the needs of those in the community above their own. We see this principle in Philippians 2:3-4, "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others." As an organization, we must encourage leaders to practice servant leadership, serving and meeting the needs of the most vulnerable.

God also calls leaders to be good stewards of the resources and opportunities of their communities. They must steward resources well so that they benefit others and are not used for personal gain. 1 Peter 4:10 it says, "As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God." FH's primary role in developing leaders is to encourage them to embrace their role, as God intends.

Train leaders on biblical peacemaking, healthy relationships, and conflict resolution

The New Testament explains why we feel that it is important for leaders to practice peacemaking, healthy relationships and conflict resolution. James 3:17-18 says, "But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness." John 17:23 reminds us that Jesus' desire for us is to be "brought to complete unity to let the world know that you sent me and have loved them...." We desire to share Biblical truth on peacemaking, healthy relationships and conflict resolution because it is the wisdom that comes from heaven. Interpersonal

conflict is also a key barrier to development in many communities. FH serves in many post conflict communities where wisdom from heaven on Biblically solving conflict is critically needed. We also know that intimate partner violence (including domestic abuse) is a major problem in most of the countries where we work. When we raise up peacemakers in communities and families, we will be harvesting righteousness in these same communities and families. Thus training and modeling in peacemaking, healthy relationships and conflict resolution is critical to our goals.

In the CFCT model, this training will happen with both formal and informal leaders, households and through formal training and informal modeling by FH staff. Firstly, we will provide formal training to the recognized leaders of a community through our Community Leaders Training. This training will focus on many topics, but conflict resolution is the focus of at least one of these lessons, and the expectation is to add more over time. Our desire is to see formal leaders in the community practicing Biblical conflict resolution so that they will model this behavior for those that they lead.

By training formal leaders on conflict resolution, Biblical peacemaking and healthy relationships – and sharing this information with every household with a child through the Cascade Groups⁶ – we desire to reap a harvest of righteousness in the community and see entire communities strengthened as their relationships become stronger and stronger. We know that shocks in people’s lives (e.g., lost livelihoods, disasters, conflicts, insecurity) sometimes result in inappropriate and ungodly or unhealthy responses to those shocks (e.g., increases in alcohol and drug use, sexual abuse, depression and anxiety). We hope that our work in strengthening personal resilience will also lead to development of resilience in parents and others who can better withstand shocks in their lives without resorting to violence, discord, and unhealthy responses. Studies have shown that building social capital (as we will be doing through the Cascade Groups and other formed groups) – building relationships among people within neighborhoods, between neighborhoods, and beyond neighborhoods – is also useful to aid people in recovering from these shocks more quickly and completely.

Engaging with church and other leaders to participate in local meetings

FH staff should engage with church and government leaders (e.g., encouraging community members to participate in all meetings with local, district, and municipal government). A strength of the CFCT model is its concentrated focus on walking with leaders through capacity building and leadership training. FH staff will be regularly engaging with leaders through the community and church leaders training manuals.

However, community members must also be encouraged to regularly engage with these leaders, and to engage with leaders outside of the community (e.g., government ministry leaders, political leaders). Engagement with church and government leaders by community members will look different for every field. In some fields, community members may have regular and open access to church and government leaders. In other places, civil society involvement in governments is more restricted or even dangerous. Persistence and sensitivity is key in helping more traditional, authoritarian cultures to see that it is appropriate and acceptable to approach leaders and engage with them in a culturally respectful manner.

⁶ In the Cascade Group model, a group of 10-16 volunteer peer educators – chosen by their peers with guidance from FH – is trained on a particular topic by the Promoter and equipped to share this information with a set number (6-15) of households in the community. Each Cascade Group Volunteer is then responsible for visiting and sharing this information with the 10-16 households in their charge in their neighborhood every two weeks. As we use the Cascade Group model for teaching Biblical conflict resolution, peacemaking and healthy relationships, this information and related skills will cascade, just like a waterfall, to every family with children in the community, often reaching 90% of all households.

The more that we can encourage community members to be involved with the leaders in their community (and beyond) and be active and involved citizens, the more sustainable their transformation will be. Our desire is to see active and involved community members being led by leaders who are responsive to community needs and approachable in hearing community concerns.

Use of Centrally Created and Locally Adapted Training Curricula

Standardizing our ministry by using the tools – including training manuals – in the CFCT model has several advantages. First, using standardized training manuals and indicators increases our effectiveness and makes it easier to measure. The standardized curricula help to improve capacity and create more opportunities for success, because the curricula use proven best practices and teaching (pedagogical) methods. The common global program model enables us to speak the same programmatic “language” across Regions and Fields. Finally, through sharing best practices through a common language, we will be more likely to create a virtuous cycle of improving the efficacy and efficiency of the model collectively (its quality).

It should be remembered that the standard CFCT model was meant to be adapted to local conditions, therefore, FH staff are permitted to modify CFCT’s training manuals based on baselines, follow up assessments and cultural issues.

Integration of Funding Sources

The CFCT model serves to integrate all FH resources at the community level – including funding. Any resource that is pursued by FH staff is expected to be viewed through the lens of CFCT. Sponsorship funding is only one of the possible FH resources that fund the CFCT model. It is not a required resource. Other funding types can fully fund the implementation of the CFCT model. All funding resources that FH pursues should be used to support the goals of CFCT. It is assumed that funds raised through sponsorship will be a substantial portion of the resources needed to implement CFCT. In some cases, such as government funded programs, sponsorship and other resources will be needed to support efforts that those donors are unwilling to fund.

Monitoring and Evaluation Overview

An important part of the CFCT model is improved measurement of all FH programs. There are several key reasons we want to have better measurement of FH programs:

- So that God can be glorified
- To show changes in our programs to donors
- To learn what works and doesn’t work in transformational development
- So that we can communicate well about FH as a whole to stakeholders

All projects are required to measure a limited set of Program Key Performance Indicators (KPIs) every two years. There are Program KPIs for each sector, as well as a few cross-sectorial ones (e.g., Community and Church Leaders training, worldview).

Program staff should review changes in indicators every two years, and pay particular importance to those for which there has been a statistically significant change. For some indicators that move more slowly, staff may choose to wait until the four year mark to see if changes are seen at that time.

While it may be a challenge for some smaller fields to measure Program KPIs every two years, please keep in mind that we have suggested small sample sizes (using Lot Quality Assurance Sampling, LQAS) as a way to minimize the time required to measure indicators. Also, measurement of indicators more frequently can help fields to readjust their approach when results are not being seen. Sometimes a program will find that their monitoring system shows that all activities are being completed as planned, but when results and impact indicators are measured, few if any changes are seen. Good monitoring of inputs, activities, and outputs is not a substitute for fairly regular (e.g., every two years) measurement of outcomes, results, and impact level indicators.

Staff members are encouraged to use results from the quantitative tools (e.g., KBPC surveys, Barrier Analysis Studies, Local Determinants of Malnutrition Studies) and qualitative tools (e.g., Focus Group Discussion guides, PRA tools used as part of the Wholistic Community Appraisal) together to make decisions on what interventions, activities and behavior change messages are needed in a given project area. More open ended qualitative tools (e.g., Focus Group Discussions) are usually used first in order to identify possible problems or situations that then can be measured and quantified using quantitative tools. Qualitative methods can be useful in answering “why” and “how” questions, and sensing emotion and strength of attitudes. Quantitative methods are more useful for answering “how many,” “what percent”, and “who” questions. Both should be used to get a good feel for the communities in which we work.

Program Key Performance Indicators (KPIs)

The Global Key Performance Indicators (KPIs) are the minimum program measurement requirements set forth in Envision 2020. These indicators were selected with input from the Ministry Services Teams (MST) for each sector. Each Ministry Services Team is made up of representatives from each region that possesses extensive experience in the sector that they represent. For each sector, the MST considered possible indicators focusing on wellbeing impact, discussed selection of possible indicators and voted on the best Program KPI(s) for their sector.

CFCT Manuals and Tools

FH has produced a significant number of manuals and tools designed to help and guide FH’s staff implement CFCT. All of these materials can be found on the [CFCT Resource](#) page in [FH Connect](#), FH’s intranet for informing and inspiring FH Staff worldwide. General information about [CFCT](#) can also be found there.

The following list highlights the most important manuals and tools developed to date:

Manual/Tool	Purpose/content
Model Implementation Manual	Detailed explanations about what CFCT is and how everything fits together
Program Quality Standards	Model and program sector standards
M&E Toolkit	Program Indicators, M&E tools, and how to use them
Vulnerability & Community Cluster Selection Manual	How to select a cluster of communities
Holistic Community Assessment, Stakeholder Meetings and MOU	How to enter a community
Community Leaders Training Manual	Training content for community leaders
Church Leaders Training Manual	Training content for church leaders
Cascade Group Manual	How to implement cascade groups
Health Manual	List of health essential topics
Community Management of DRR	How to conduct a DRR community assessment and plan
Savings Group Manual	How to implement saving groups

Note: More tools on Livelihoods and Education are forthcoming. They will be uploaded to FH Connect upon completion.