

Who we are here

What is this tool?

This tool is a guided exercise that helps programme staff understand how World Vision's identity at the global level is expressed at the programme level. This exercise also enables programme staff to examine the potential direction of the programme and ensure World Vision's contributions will align with the national office strategy.

objective

To develop an understanding and connection between World Vision's global identity, the assessment findings, and the national office strategy

product

Brief summary describing the programme's identity

who facilitates

Team leader in a participatory process with programme team

who participates

An internal process for World Vision staff only

preparation

Read World Vision's core documents, the Integrated Focus, Principle Level Choices, and the Ministry Framework.

time span

approximately 1 day

materials

- LEAP assessment report
- national office strategy
- flipchart paper
- markers

Introduction

This exercise helps programme staff to look at 'who we are' at World Vision and connect our understanding of 'who we are' with the an initial analysis of the opportunities and needs in the programme area. In the next steps of the Critical Path, the starter group and community members will identify their priorities for child well-being. This exercise helps programme staff to understand what contributions World Vision could potentially make towards the community priorities in alignment with World Vision's identity and the national office strategy.

Make sure that all staff participating in the process have read and understand World Vision's core documents, the assessment findings, and the national office strategy. They should also be familiar with the regional strategy.

Recommended Process

Start the discussion with a conversation about the core documents, focusing on WV's vision, mission, Integrated Focus, Principle Level Choices, and the Ministry Framework. For a library of WV's core documents, visit www.transformational-development.org/integratedprogramming, under reference materials.

World Vision's Christian identity is central to who we are. Depending on the context, our Christian identity needs to be clearly communicated as part of our global identity. The core documents refer to our Christian identity. For more on how WV's Christian beliefs inform our partnerships, see the background document at the end of this tool, "Guiding Beliefs: the Church and WV".

Part I - Assessment: Where are we?

Use the questions below to analyse the findings from the LEAP assessment report. Discuss the implications with the group.

- Summarise the contexts in which the area fits (For example, urban/rural, religious, civil society maturity, government capacity, etc.)
- What are the key child well-being issues emerging from the data, both positive and negative?
- Are there any particular groups or types of children or families who seem to be living in worse conditions than others, or whose rights are particularly violated? What discrimination is taking place and why? Consider the following factors: age, gender, disability, ethnic, religious, cultural or linguistic groups.
- Summarise the key factors that influence a decision, with the support office, to proceed, such as sponsorship feasibility, level of conflict, level of emergency, or others.
- What are the key issues which have emerged from the data that should be explored during the next steps of the Critical Path? Are there key documents that should be reviewed in more detail during design phase?

- What is your current understanding of the capacity of key duty-bearers? What groups or organisations may be potential partners? How will relationships with these groups be explored during the design phase?
- Has sponsorship feasibility analysis highlighted any operational challenges for managing sponsorship? What are the current perceptions of child sponsorship by community members or other potential stakeholders?

Part 2 - National office strategy: Who are we?

Note to facilitator – replace the text in blue, in the diagram on page 3, with the targets set in the national office strategy. Add other questions beneath each target that will help the group think through the implications of the assessment findings in light of the national office strategy.

Next, discuss the targets set in the national office strategy. Discuss their relevance to the programme given the assessment findings. Use the questions under each target group to guide conversation and capture discussions on a flipchart or table.

Draw out concerns about how the national office strategy and the implications of the assessment findings might not complement each other. Brainstorm possible solutions. Determine which targets in the national office strategy are most relevant to your programme's context.

Finally, check the group's understanding of the targets they have set for the programme against the core documents, regional strategy, and national office strategy. Do they all align?

Once you have answered the questions and had time to discuss and debate with the group, compare answers across the four sections.

Part 3 - Alignment

Review the completed diagram from page 3. Across the four sections, do the answers reinforce each other? For example, if the answer to question one under Target Segments includes a demographic of highly migratory groups, do the targets under Target Marketing and Funding make sense? Would the Target Ministries be most beneficial? Would the Target Operating Models effectively reach them?

If not, re-examine the questions and answers as a group. Ask:

- How might the programme need to modify its identity to create the most effective partnerships?
- Can the programme align with the national office strategy AND meet the communities' most pressing needs?
- If not, does the national office strategy reflect the country's reality?
- Is the decision to proceed the best decision?
- What compromises are necessary to ensure alignment between target groups and leverage the most resources?



Tips for Facilitators

- Guard against bias or preconceived ideas about what the programme's identity should be.
- Check for alignment throughout the process, not just at the end. Are the emerging themes consistent with the existing strategies?
- Make sure the group has a balanced set of perspectives. Each participant will bring a certain lens to the process.

Target Segments

Where shall we work and with whom to make these contributions?

- Given the targets determined by the national office strategy and the results of the assessment, which stakeholders in the community are potential partners?
- Which contributions might programme staff make?
- What populations may be the focus of partnership efforts?

Target Marketing and Funding

What resources do we need to make these contributions (human, financial)?

- What type of funding might be most appropriate in these communities?
- What resources may exist in the community that partnerships can leverage?
- Given the results of the assessment and the target ministries, what staff and expertise will the programme need to succeed? Does it have the right people?

Target Ministry

What ministry do we need to prioritise and invest in to make these contributions?

- Do the national office's target ministries coincide with the most apparent needs found in the assessment?
- What sectors are both national office target ministries and needs identified in the assessment?
- What community needs may World Vision not be able to play a lead role in addressing?

Target Operating Models

What operating models do we need to undertake these contributions?

- Are the communities located in a high to low civil society context?
- How can partnerships best address the communities' needs? Should partnerships focus on tangible deliverables? Or be advocacy-oriented? What would the ideal blend be?
- What existing community structures are well positioned to lead partnerships? How can the programme best support them?

Date of Issue: 19 Sept 2002

WVI Board Reference: BD/02/57

Note: It was resolved by the WVI Board on Sept. 19, 2002 that the following text, which is a section in the Report of the Commission of the Church, be adopted as a WVI Partnership Position Document.

Our Mission Statement identifies WVI as “an international partnership of Christians whose mission is to follow our Lord and Saviour Jesus Christ in working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the Kingdom of God.” Our collective commitment to follow Jesus and serve people in poverty is what unites us.

Our Identity

Within World Vision, we seek to follow Jesus Christ and serve the poor in order to respond to the call to mission that we first heard in our churches:

“Will you seek and serve Christ in all persons, loving your neighbour as yourself?” “I will, with God’s help.” (Anglican Confirmation)

“to put to use every Christian and evangelical possibility latent but already present and active in the affairs of the world” (Catholic [Paul VI, *Evangelii nuntiandi*])

“I accept the Lord Jesus as my personal Saviour and Lord and will follow Him wherever He leads me.” (Evangelical Prayer of conversion)

The eucharistic offering does not end in the church building but is there to irrigate the whole of life through the faithful. These should go out into the world as witnesses, every one in his or her own way, according to the diversity of gifts, to the new life offered to humanity in Christ. (Orthodox [John Chrysostom])

All believers are entitled to and should stridently expect and earnestly seek the promise of the Father, the baptism of the Holy Ghost, the enduement of power for life and service . . . according to the command of our Lord Jesus Christ. (Pentecostal statement of Fundamental Truths)

“Let us go forth into the world, rejoicing in the power of the Spirit.” “Thanks be to God.” (Lutheran Dismissal).

Today, we are Christians from a variety of church traditions including Anglican, Anabaptist, Evangelical, Historic Protestant, Orthodox, Pentecostal, Roman Catholic, Wesleyan and other Trinitarian churches. These differences in tradition are increasingly sources of dialogue and mutual enrichment.

As a partnership, our historical roots are in evangelical Protestantism. The core gospel commitments that have guided us in the past will continue to guide us in the future. While the various church traditions have distinctive theological perspectives and liturgical practices, we understand that they also affirm these core gospel commitments. We choose to articulate these gospel affirmations in ways that unite Christians as followers of Jesus committed to serve the poor.

Uniqueness of Christ: “Through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.” (Col. 1:20). Celebrating the uniqueness of Jesus’ incarnation, life, death, resurrection, ascension and the purpose of the cross, we aspire to more fully learn what his identification with the poor and oppressed means for our ministry.

Authority of Scripture: “All scripture is inspired by God and is useful . . . for training in righteousness.” (2 Tim. 3:16). We aspire to more fully learn how our various church traditions best nurture our encounter with Scripture.

Personal faith within Christian community: “For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek.” (Rom. 1:16). We aspire to more fully learn how the practices of our various church traditions best nurture our shared life in Christ.

Commitment to mission: God calls us not simply for our own good, but for the good of all humankind and creation. “So we are ambassadors for Christ” whose Kingdom is one of “steadfast love, justice and righteousness” (2 Cor. 5:20 and Jer. 9:24). We aspire to more fully learn how best to exercise this ambassadorship through life, deed, word and sign.

Whatever their religious background or church affiliation, WVI seeks staff who bear witness to Jesus Christ and give evidence of a desire to grow in their faith. WVI believes that staff participation in church life is key to the maturing of faith and the practice of love.

Our Understanding of the Church

We are aware of the rich history, theology and complex reality of the Church over the last 2,000 years. We are not attempting a definitive or exhaustive statement, but offer some foundational understandings to guide WV in our commitments and practice.

In a world of increasing pain, suffering, injustice, conflict and alienation from the God who created it,

We believe that the Church

is a community of love reflecting the eternal communion in God - Father, Son and Holy Spirit

was brought into being by God through the life, death and resurrection of Jesus Christ and the experience of Pentecost

is a confessing community of faith, hope and love, sent into the world as a servant people to bear witness through worship, fellowship, preaching, teaching, witnessing and service

as the Body of Christ is one -- holy, universal (catholic) and apostolic -- marked by the fruit of the Holy Spirit: "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control" (Gal. 5:22, 23).

is the forgiven people of God, baptized into Christ, invited to his Table, shaped by Holy Scripture, and called daily to respond to the leading of the Holy Spirit

is the sign and instrument of God's vision for the whole world in the coming of the Kingdom of God. As such, the Church bears witness to God's glory, the potential of humanity fully alive in a restored creation where justice and peace reign.

We acknowledge

that Jesus Christ "loved the Church and gave himself up for her," and regardless of her limitations, the Church is central to the fulfillment of God's purposes in the world (Eph. 5: 25-33).

that the Church has had many concrete expressions, forms and structures throughout the ages and that it continues to manifest itself in diversity in local congregations, historic communions, denominations, fellowships, mission movements and structures. Where these expressions impede mutual recognition between Christians and various churches, we hear a renewed call to commitment to the One who prayed "that they may all be one . . . so that the world may believe that you have sent me" (John 17:21).

We encourage

reconciliation and cooperation among diverse Christian churches and organizations. We emphasize what unites us, rather than what divides us. When churches are present where we work, WV staff are expected to participate in and contribute to the ministry of their local church.

How we understand ourselves in relation to the Church

World Vision

understands itself to be part of the one universal Church with a particular calling and ministry to serve the poor in the name of Christ. World Vision can never be a substitute, competitor or replacement for the Church

acknowledges its need for the Church and knows that it does not express all the marks of the Church nor fulfill all the functions of the Church. Neither is World Vision self-sufficient or spiritually autonomous. World Vision understands that it is called to serve and involve the Church in our shared mission with the poor.

seeks to work with the diverse expressions of the Church in the contexts of our work. Our work calls us to relate to local congregations in the communities where we serve. We also seek positive relationships with other forms and levels of the Church, locally, nationally and globally.

Recognizing that the Church, and WV as part of the Church, is a forgiven but not yet perfect people, we desire to relate to the Church with humility, openness, respect and with a servant spirit.

In Summary

WV is an international Christian relief, development, advocacy and resource-raising organization within God's mission mandate for the Church.

WV is an expression of the Church in mission on behalf of the poor and oppressed.

WV shares the ministry mandate of the Church to work with people in poverty and bear witness to Jesus Christ.

WV and churches resource each other for mission.

WV is committed to work humbly with and in the service of the Church in all its expressions in order to contribute to the fulfillment of God's mission in the world.