Local church management of development initiatives: A reflection on five management processes

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ABSTRACT

Faith-based development initiatives often experience difficulties with efficiency and sustainability. While there are a number of reasons for this, one of the more common reasons is poor management. This study therefore presents a contemporary approach to management, the Management Process Approach, and discusses its relevance for faith-based development work.

Because Christians sometimes resist the idea of applying management principles and practices, some of the reasons often given in resistance are addressed. It is acknowledged, however, that secular theory cannot be applied unquestioningly. The extent to which this theory allows for the actualisation of the Christian principles of love, justice, stewardship, humility and dignity is suggested as a useful measure by which the appropriateness of management theory for faith-based development initiatives can be determined.

This study investigates four real faith-based development initiatives in relation to the four processes in the Management Process Approach. These processes are planning, organising, leading and controlling. In addition, a fifth process, financing, is included, since this is such a vital and often problematic issue in development work in general that it requires special attention..
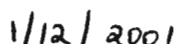
No empirical data is presented since no hypothesis is being tested. Rather, this study introduces and illustrates the possibility of using management theory to increase the effectiveness of faith-based development initiatives. However, some general suggestions and recommendations, drawn from the theory and case studies, are presented in the final chapter. The ultimate conclusion states that while management theory certainly does have much to teach managers of faith-based development initiatives, a Christian manager should never become so concerned about following the rules set out in management textbooks that he neglects the God whom he serves, and thus fails to uphold Christian principles in his daily interactions with people.

DECLARATION

I declare that this is my own unaided work submitted in partial fulfillment of the requirements for the degree Masters in Theology and Development at the University of Natal, Pietermaritzburg. It has not previously been submitted for any other degree or examination at any other university.
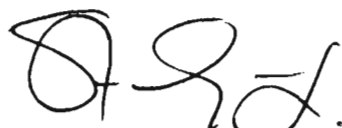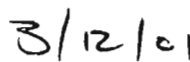
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PERMISSION TO SUBMIT

As the supervisor of this thesis, I approve of its submission in partial fulfillment of the requirements for the degree Masters in Theology and Development at the University of Natal, Pietermaritzburg

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CHAPTER 1

INTRODUCTION

> Unlike in the past where we were confronted with the institutional apparatus of the oppressive state under apartheid, we face major social problems *within* our community. It is here that we encounter the aftermath of the economic disasters created by apartheid, lack of basic health care, the emergence of a permanent underclass with no prospect of a better life, the destructive power of AIDS, the breakdown of family values due to complex social problems, the culture of substance abuse and a high level of criminal as well as political violence. These issues are a major test, posing serious theological questions about the authentic witness and mission of the local church.
>
> (Bonganjalo Goba 1995:79)

This extract was taken from a paper presented at the Vanderbijlpark Conference of the South African Council of Churches in 1995. The theme of the conference was 'South Africa in Regional and Global Context: Being the Church Today'. Goba's words are representative of what has become a widespread sentiment since the advent of democracy in South Africa in 1994, namely, that churches need to become involved in healing and rebuilding the nation. For local churches, this means identifying and attempting to meet needs within local communities. Moreover, this task should be approached in such a way that people's knowledge and skills are developed, thus encouraging them to take responsibility for their own well-being rather than remaining dependent on others.

Since 1994, some local churches have established new initiatives while others have modified existing initiatives in accordance with the principles of development. Some of these have been successful; others have not. In general, however, many initiatives flounder as a result of factors such as lack of community participation, failure to identify real community needs, language barriers or cultural differences (Cusworth and Franks 1993:12). These relate to the difficulties involved in the *practical implementation of the process* of development within local communities. However, another common problem affecting faith-based initiatives, and one which is often overlooked, is that of ineffective *management* of the initiatives once they have been established (Ndegwa, Mureithi and Green 1987:15). Problems with factors such as planning, evaluating, staffing, funding and management of people have a profound impact on the

effectiveness and sustainability of an initiative. A central requirement for success is thus competent management.

The majority of materials available on management refer either to traditional businesses or to the management of development organisations and projects in the Third World. Although Christians have produced some writing on subjects such as Christian business ethics, Christian leadership and Christian approaches to financial management, there seems to have been little written on the subject of Christian management, especially in relation to faith-based development initiatives. This study has been born of a desire to investigate the ways in which traditional management theory can enhance the effectiveness and sustainability of development initiatives undertaken by local churches.

1.1 Scope of the study

Up until this point, the term 'faith-based development initiative' has been used without any explicit clarification. A clear definition of the use of the term will, however, facilitate an understanding of the scope of this study. Each of the three parts of which the term is composed, namely, 'faith-based', 'development' and 'initiative', are explained below.

Faith-based

'Faith-based' refers primarily to the fact that projects are initiated and managed by members of local church congregations. By implication, however, the term also requires that Christian principles guide the way in which the project is structured and managed.

This study does not examine independent non-governmental organisations that have been established by Christian people and have a Christian foundation. Instead, the focus is on the way in which churches as community organisations at the *local level* have become involved in development and the types of management structures that their development initiatives have assumed.

Development

> Development is that process by which the disguised, unexpected, latent characteristics or potential of people are developed, made available, are utilised or transformed for the enhancement of their quality of life... and the improvement of the social functioning of those people
>
> (Du Toit in Lombard 1991:109)

A common misconception is that development is a purely economic concept (Gnanadason 1998:133; Magesa 1989:113). On the contrary, the concept of *development* is extremely broad, encompassing all aspects of people's lives. Physical, social, cultural, religious/spiritual and intellectual improvements are all thus integral to development.

An in-depth exploration of the concept of development is beyond the scope of this dissertation. However, one further point must be noted here. In reproducing Du Toit's definition above, one phrase has been omitted, as indicated by the three ellipsis. This phrase is "the stimulation of modernisation". The reason for this elimination is as follows. It is often believed that 'development', in whatever form it takes, will further the progress of so-called undeveloped, or underdeveloped, societies towards the status of so-called developed societies, that is, western societies. This implies that there is something inherently better, or more desirable, in these latter societies. This, however, is not necessarily true. Firstly, living according to western standards often distracts people from experiencing the deeper meaning of life and simply creates the desire for more and more 'things' (Sahlins 1997:6). While God intends us to have 'life in all its fullness', God does not equate this with material pleasures. Development, as understood by Christians, must thus avoid tempting people away from relationships with God and their fellow human beings. Secondly, environmentalists have made it very clear that 'if current trends continue, we will not' (Daniel Maguire in Rasmussen 1996:10). In other words, if we continue to exploit and abuse the earth and her natural resources, which at present seems to be a natural consequence of the western idea of progress, we will reduce the capacity of the earth to sustain us. Perhaps, therefore, we need to reconsider what constitutes real progress.

The use of the term *development* in this study in no way implies movement towards western ideals, hence the exclusion of the phrase from Du Toit's definition. This study is concerned with

development that meets the real needs of poor and marginalised people in such a way that their personal capacities to improve their lives are enhanced.

Initiative

The initiatives that churches establish are often referred to as 'projects'. The organisational definition of a 'project' is generally something like 'the investment of capital in a time-bound intervention to create productive assets' (Cusworth and Franks 1993:3). In the context of development, however, this is not necessarily an adequate definition because of the stipulation that a project be time-bound. Although some development initiatives may be short-term, such as a once-off business skills training course or a sewing course, one of the primary principles of development is sustainability. Consequently, the word 'project' is not the most technically correct. In this study, therefore, the word 'initiative' is used to indicate a project which aims at sustainability. However, one or two of the case studies do use the word 'project' in their names or terminology. The term will thus be used in these cases, but this does not minimise the importance of sustainability.

1.2 Method

The concept of management will be examined in detail in the next chapter. Suffice it here to say that management is the 'process of coordinating and integrating work activities so that they are completed efficiently and effectively with and through other people' (Robbins and Coulter 1999:8). The most common approach to understanding the concept of management is the management process approach or MPA (Hampton 1986; Newman, Warren & McGill 1987). This defines management in terms of four primary processes: *planning, organising, leading and controlling*. However, for the purposes of this study, one further process, namely, *financing*, has been added. Financing is such an important and often problematic issue in faith-based development that it needs to be examined independently.

This study involves an in depth investigation into four faith-based development initiatives with a particular focus on the way that each has (or has not) made use of the five management processes. Each process is also discussed in detail, based on insights gained from secular management theory, and applied specifically to faith-based development.

1.3 Limitations of the study

Each initiative was investigated by means of personal interviews with managers and staff members (see Appendices A and B). There are, however, several limitations to the validity of the information obtained in this way. Firstly, staff members may not have felt comfortable speaking openly about their perceptions for fear of negative repercussions. Secondly, people may not have been entirely honest because they did not feel comfortable discussing some of the issues with somebody they did not know well. Thirdly, people may have provided the information they believed was being sought, rather than reporting accurately from personal experience. Lastly, language difficulties were experienced in a number of the interviews and it was thus difficult to discuss topics in-depth.

Another limitation is the churches of origin of the initiatives discussed in this study. Three of the four were undertaken by churches of the same denomination, namely, Methodist, while the fourth was established by the Free Methodist Church (note that the Free Methodist Church is structurally, procedurally and theologically different from the traditional Methodist Church). The predominance of Methodist initiatives was not intentional. The original idea was to investigate initiatives across a variety of denominations. However, many churches were associated with projects or organisations that did not fall within the scope of the study. In addition, an attempt was made to present management structures in a range of different geographical and socio-economic contexts with different relationships to systems of church management, which the selected initiatives provided as explained below:

- Case 1 discusses a *joint* initiative between a *wealthy suburban church* and *a poor church in an informal settlement*. The management structure of this initiative is separate from the management systems of each of the individual churches, although the management committee is accountable to the leadership of the two churches.
- Case 2 presents the development work undertaken by a relatively *wealthy, suburban church*. The management structure of this initiative was completely *integrated into existing church management structures*.
- Case 3 involves the efforts of a *group of poor churches* in a particular geographic area, which belonging to the same Methodist Circuit. (A circuit is a number of churches under the

authority of a Superintendent, who is appointed by the Bishop). This initiative is *managed through existing church management structures*.

- Case 4, established by a Free Methodist Church, illustrates the work of an *inner-city* church which is *managed by the church, community and government* but remains accountable to church leadership.

The predominance of Methodist initiatives in this study does raise the possibility that the insights presented may not be as relevant to churches of other denominations. However, since the focus of the essay is on basic principles of management and the case studies are simply employed as illustrations, the model should be applicable in almost any context.

PART ONE

MANAGEMENT, MANAGEMENT PROCESSES AND THE CHRISTIAN FAITH

CHAPTER 2
OVERVIEW OF MANAGEMENT AND MANAGEMENT PROCESSES

Before proceeding, it is necessary to explore the concepts which form the foundation of this study. This chapter will thus briefly examine the meaning of 'management' and the 'management processes' referred to in the title of this document.

2.1 What is management?

'Management is the process by which a cooperative group directs the use of resources (money, people and things) towards common goals' (Massie and Douglas 1985:30)

'Management is getting things done by, with, and through people' (Scanlan 1973:4).

'Management...is the process of getting work done through other people by the use of human resources, material and time to achieve objectives' (Cusworth and Franks 1993:30).

The above definitions highlight some of the most important aspects of management:
1. Management implies setting goals towards which a group of people will work, as well as ultimate accomplishment of these goals
2. Management involves co-operative interaction between the people involved in an initiative
3. Management requires resources including people, money and time

These aspects point towards the primary criteria that will be investigated in this study. Points 1, 2 and the 'people' element of point 3 refer to what are traditionally believed to be the four most important processes of managing, namely, planning, organising, leading and controlling (Hampton 1986; Newman *et al* 1987:7).

For the purposes of this study one further process, namely that of financing (indicated by 'money' in point 3 above), will be added to the list. This is included as a separate process in some of the older management textbooks (Gulik, Dale and Koontz and O'Donnell in Scanlan 1973:39) but has been incorporated as part of the four primary processes in more recent publications. However, both my own experience in faith-based development work and the

writing of various authors around community development work (Cusworth and Franks 1993:128; Kleinenberg 1994; Taylor, Marcus & Heyns 1998), indicate that financing is such an important and often problematic issue that it needs to be examined independently in this study.

The details of each management process differ slightly from one theorist to another. For the purposes of this study, therefore, the most commonly raised points within each process have been selected for discussion.

2.2 Management processes

The case studies in Part Two will be discussed in relation to the five management processes mentioned above. To facilitate easy reading of these, a brief definition of each process and its components is provided below.

2.2.1 Planning

Planning is the first step towards any successful initiative. To begin with, an organisation must define its *mission*, that is, the main reason for its existence (Hampton 1986:138; Stoner, Freeman & Gilbert 1995:248). It must also set clear *objectives*, which are the desired end-points that should be reached as a result of the activities of the organisation (Hampton 1986:140).

In order to ensure the survival of the organisation in the long-term, particularly in the rapidly-changing environment of today, *strategic planning* (or long-range planning) should take place (Certo 2000:166).

Lastly, the organisation must clarify its procedures for *decision-making*, such as who is involved, what procedures are followed and what criteria guide the decision-making process (Dessler 1998:108; Stoner *et al* 1995:245; Newman and Warren 1977:227).

2.2.2 Organising

There are two elements of organising. The first is creating *organisational structure*. This involves dividing an organisation into operational units and subunits, assigning responsibilities appropriately and creating some type of structure to govern relationships. Ultimately, the structure should facilitate movement towards the goals of the organisation (Hampton 1986:22; Massie and Douglas 1985:130; Newman and Warren 1977:12).

The second element is *managing human resources*, which essentially refers to the organisation of people. This involves finding the most competent people to assume the responsibilities defined within the organisational structure and then monitoring the effectiveness of their performance over time (Robbins and Coulter 1995:338-365; Certo 2000:256-272; Dessler 1998:292-320).

2.2.3 Leading

Different management theorists include different elements in the process of leading. However, the most common include motivating, leadership, communication and conflict resolution:

- *Motivating* involves an identification of the needs that employees have and an attempt to structure their work in such a way that these needs are met (Certo 2000:354).
- *Leadership* involves an identification and use of an appropriate leadership style as well as of the various forms of power that leaders have over followers (Robbins and Coulter 1995:520).
- *Communication* requires the development of formal avenues of communication within the organisation so that employees know where complaints, concerns or suggestions may be directed (Certo 2000:316-317).
- *Conflict resolution* requires the use of mature, constructive approaches to conflict such that the process of resolution strengthens the organisation, its services and relationships, rather than destroying them (Analoui 1993:194).

2.2.4 Controlling

Controlling refers to the process of monitoring the progress of a project or organisation against the goals that were set in the planning phase. Based on the assessment of progress, tasks and responsibilities may be modified or reallocated to ensure more effective movement towards objectives (Hampton 1986:23; Massie and Douglas 1985:233).

2.2.5 Financing

Financing involves both securing funding to enable the project to continue and controlling (and reporting on) the responsible distribution of those funds (Food and Agriculture Organization of the United Nations 1986:60; O'Brien 1996:204). Budgeting and procedures to ensure financial accountability are important here.

2.3 Identifying managers in faith-based development initiatives

It is important to note that these management processes do not refer to people, but to *processes*, which could be the responsibility either of a designated manager or of people who have a variety of other job titles. What is most important is that tasks and responsibilities are clearly defined in such a way that all five processes are competently carried out.

This issue is particularly important in faith-based development initiatives, given the concern of some ministers that although they acknowledge the importance of development initiatives, they simply do not have the time to co-ordinate them. This is a valid concern. The preaching, teaching, visiting, counselling and administration required of most ministers is extremely time-consuming. While it is important that faith-based initiatives receive the support of ministers, the responsibility for their management may be assumed by church leaders, lay congregation members, community representatives, or a combination of these.

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Conclusion

The purpose of this study is to examine how participants in faith-based development initiatives, whether ministers or lay people, can increase the effectiveness and sustainability of initiatives by applying the Management Process Approach, that is, by consciously attending to the processes of planning, organising, leading and controlling, as well as to the additional process of financing.

CHAPTER 3
MANAGEMENT FROM A CHRISTIAN PERSPECTIVE

3.1 The need for effective management structures in faith-based development initiatives

This study investigates the contribution that traditional management theory can make to the effectiveness of faith-based development initiatives. Before the discussion can proceed, however, it must be acknowledged that some Christians resist the adoption of formal or structured management practices in their churches (and by implication, in church-based initiatives). For this study to be relevant to the widest Christian audience possible, therefore, it is important to begin by discussing some of the most common reasons for this resistance and presenting some alternative views on the issue.

This section addresses four arguments often presented against the use of management practices in churches. The first is that Christian people do not require formal leadership since honesty, trust, responsibility and co-operation are inherent in their behaviour. The second is that the way in which the church is structured and functions is sacred and may not be criticised or changed. The third is that management positions provide Christians with money, power and status, which are the very temptations they should be avoiding. The last is that management is a secular practice that should not be transferred into a Christian environment.

1. Christian people should not require formal leadership since honesty, trust, responsibility and co-operation are inherent in their behaviour

A common phenomenon occurring in churches, and by association, in faith-based projects, is that of 'leaderless' communities. It is believed that trust, honesty, commitment, responsible behaviour and positive relationships are inevitable amongst Christians and that effective functioning will be a natural consequence of these. Regular meetings may be held to discuss important issues, but a designated leader or manager seems superfluous (Arbuckle 1993:100). Unfortunately, however, these types of communities have been shown to flounder time and again. Human beings, whether Christians or not, are sinful, and we often fail to live up to the values that we profess. We are not always honest, we do not always carry out our duties

responsibly, we are sometimes lazy, we struggle to relate to some of our colleagues, we feel resentful about the way that decisions are made and thus resist them, and we attempt to palm tasks off onto others, especially tasks that we dislike.

P.J. Hartin (1992), who writes about Christian ethics, discusses an idea that can be applied to the debate about Christians and management. Hartin believes that if the world were the way God intended it to be, no ethics would be necessary. However, given that sin does exist, there are times when the only way to overcome it is to do things that would not be necessary were there not sin. Similarly, if the world were as God desired, we may not have need for management structures at all. However, the nature of sinful human beings requires that we embrace management procedures to facilitate effective functioning of organisations.

2. *The way in which the church is structured and functions is sacred and may not be criticised or changed*

'Spiritual protectionism' prevents the questioning or critique of current church structures since they are believed to be sacred (Watkins 1993:373). Although this belief is not upheld by most Protestants and even Catholics today, there are some churches that do insist on its validity. The argument must, therefore, be addressed in this essay.

It may seem odd to debate an issue of *church* structure when the focus here is not necessarily on the church itself, but rather on the initiatives it establishes. However, as indicated in the first chapter, certain faith-based development initiatives are managed by the same structures that manage the church itself. Consequently, where there is resistance to modifying church structures to facilitate more effective management, the management of development will be affected as well.

In writing about moral judgements, Len Hulley (1991:17) points out that history has shown many Christian judgements to be wrong, even those supposedly based on scripture (like Apartheid, for example). Consequently, no person should be able to claim infallibility with regard to moral *or any other* judgements (italics mine). Similarly, Paul Tillich (in Hulley 1991:18) explains that 'all ethical judgements are provisional'. Their provisional nature does not

necessarily detract from their value, however, it simply means that they should be open to challenge and debate.

Elna Mouten (1997:248) writes that the struggle to develop ethical guidelines in society is a 'creative process of discovery'. Therefore, in order to prevent domination of thought and practice by one judgement or ideology which may or may not be correct, challenge and critique from others needs to be welcomed. This requires an honest re-evaluation of beliefs, resulting either in an affirmation of the original judgement as acceptable, or in a modification of the original judgement. Consequently, it is only when we are open to critique that we are able to participate in Mouten's 'creative process of discovery'. This process of critique and re-evaluation can thus be seen as a mark of a healthy Christian body, rather than as a threat.

In relation to management structures, then, it is important that Christians are able to evaluate the management of churches in order to determine whether these reflect the practices and principles of Scripture. This process will affect faith-based development initiatives as well, since the structure and functioning of a particular church is likely to influence the structure and functioning of any initiatives which that church undertakes.

3. *Management positions provide Christians with money, power and status, which are the very temptations they should be avoiding*

Positions of management *are* often associated with money, power and status, and thus concerns about temptation are entirely valid. Any person holding a management position *is* vulnerable to these temptations. Indeed, Ernest White (1986:546) states that one of the major crises facing society today is the fact that those in leadership positions are afforded so much power. As Christians, however, we have a role model in Jesus, who has provided us with clear guidelines regarding temptation. According to Fitzmyer (in White 1986:551), the account of Jesus' temptations illustrates his refusal to abuse his power. His sole concern was to remain obedient to God and fulfill his purpose on earth. Consequently, although the temptations exist, as indeed they existed for Jesus, we are to consistently resist them. We are never to use positions of management to benefit ourselves, but only to ensure better service of others.

4. Management is a secular practice that has no place in the church

Management and other organisational issues are sometimes perceived as secular ideas which have no place in the church, and may thus be resisted in church-based organisations as well (Shawchuck 1979:20). Four comments are necessary in response to this. Firstly, management is essential because it implies structure, and it is through order and structure that God can exercise his creative activity (Horton 1984:100).

Secondly, we need interdisciplinary connections because we cannot all be experts in all matters (Hulley 1991:21-22). Consequently, consultation with experts on management, through books, articles or personal contact, is appropriate when our projects require assistance. However, as Christians we cannot simply apply the standards of the world to our organisations. We have to ensure that the measures we take to increase organisational effectiveness are in line with the values of the Gospel. Christians are continuously debating how best to extrapolate the teachings of the Bible into our modern day world, especially in relation to matters on which the Bible is silent. Euthanasia, abortion and organ transplants are but three obvious examples of this (Hulley 1991:16). Another example is that of organisational structure and functioning. The absence of clear teachings on organisational matters does not exempt us from applying Christian principles in organisational practice, however. It simply means that we must find ways to extrapolate the essence of Biblical teachings into this new situation. No one approach will satisfy all groups of Christians. However, since critique and re-evaluation are so central to the process of discovering God's Will, further debate around the principles discussed in this chapter, and on other writings on Christian management, is essential.

Thirdly, if the words 'manager' and 'management' are substituted for 'steward' and 'stewardship' in many Biblical passages, it becomes evident that the Bible does in fact provide guidance around the issue of management (Shawchuck 1979:20). This semantic substitution is entirely appropriate, given the definition of a steward as a 'person entrusted with management of another's property, esp. paid manager of great house or estate' (Fowler and Fowler 1964:1261). In the case of faith-based development work, a manager is entrusted with property of the church, or rather, with property of God, to speak purely theologically. Several Biblical teachings can be identified which relate to the position of this manager/steward, such as the parable of the

unrighteous manager (in Luke 16) or 1 Corinthians 4:1-2, which states that people 'ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful'. The original Greek of these verses translates 'those entrusted' as 'house managers or stewards' (Shawchuck 1979:20). Consequently, management cannot simply be considered a secular concept.

Lastly, A.B. Vencer (1982:287), in his discussion on Christian perceptions of the task of administration, states that we should not distinguish between 'spiritual' and 'secular' ministries. Moreover, he reminds us that the apostle Paul considered administration a spiritual gift (1 Corinthians 12:28). Since Vencer defines management as an integral part of administration, it is reasonable to assume that management is a spiritual gift as well, and thus entirely appropriate for use in Christian organisations. Vencer makes one further point which is worth noting in this context: 'The question it seems to me is not whether management is spiritual or secular but whether the Christian worker is spiritual or not' (1982:287).

Management is a powerful tool for both Christians and non-Christians. However, it is true that the majority of research and writing on the subject of management has been done by non-Christians operating in a secular environment. It would not be appropriate for Christians to simply apply these values and concepts unthinkingly to their projects. There are some distinctly Christian principles which should guide both our understanding and our practice of our roles as managers.

3.2 Principles to guide Christians in management of faith-based development

The motivation for our work as managers should be firmly rooted in commitment to Christ (White 1986:553). However, the presence of a commitment does not necessarily imply an awareness of how best to operate in particular situations. Clear, specific instructions contribute to this type of understanding. Just as God presented the Israelites with the Ten Commandments, therefore, it would be helpful to have some Christian guidelines to shape our management practice.

Admittedly, there is often intense disagreement amongst theologians regarding what can be considered the core elements or principles of Christianity, but this debate cannot be entered into here. The principles discussed below represent some of those most commonly referred to in Christian writings as guidelines for our lives as Christians in all spheres, which of course, would include management of development work. Note that the order in which these are presented is no reflection on their relative importance.

Love

Many Christian ethicists advocate that 'love' should be the primary principle guiding all our actions and decisions (Fletcher 1967:15; Jacques 1976:75). J.H. Jacques (1976:76) believes that it is because God loves us that we *must* love our neighbours, but it is also God's love for us that *enables* us to love. 'Love' has been defined in various ways, but a definition that fits our context of management has been written by Joseph Fletcher. He defines love (agape) as 'good will at work in partnership with reason, seeking the neighbour's good radically, nonpreferentially' (1967:16). Jacques adds that this love should be completely selfless and concerned with the well-being of others, regardless of whether or not we like them. Moreover, this love includes none of the reciprocity that secular ethics demands (1976:76-77).

Justice

Traditionally, justice means 'giving to each...what is...due' (Fletcher 1967:18). Fletcher believes that love and justice are one and the same, since justice is the result of distributed love (1967:17). However, as Michael Langford (1985:8) points out, it is often difficult to determine what is loving, and therefore what is just, when decisions involving two or more claimants need to be made, since it is not always clear how the benefits of love should be distributed amongst them. For example, in a faith-based development initiative, a manager may be torn between wanting to allow an ill or disabled employee, who is not performing adequately as a result of her condition, to retain her job, and wanting to ensure that the service maintains high standards for the beneficiaries and that other staff members and volunteers are not inconvenienced.

Consequently, Fletcher rejects Luther's claim that " 'whoever wants to be a Christian should tear out the eyes of reason' " (1967:18). He believes that justice is achieved when the distribution of

love is calculated and applied rationally. He suggests that the principle of 'most love for the most neighbours' is a most useful guide for these calculations. In contrast, and perhaps more rationally, Langford believes that it is not majority happiness that is the most important factor in influencing actions and decisions, but rather *overall* happiness. In other words, if the pain experienced by the minority is greater than the intensity of the happiness experienced by the majority, then the action or decision cannot be considered loving (1985:9).

Stewardship

Faithfulness to the principle of justice may well be costly to us as individuals. The problem with many people, including Christians, is that although we are committed to justice in theory, in practice we support it only if there are enough resources to ensure that we will not suffer as a result. However, one of the basic concepts of Christianity is that Christians must learn to view their material possessions as gifts that do not in fact belong to them and should thus be freely shared wherever there is need (Hauerwas 1983:104; Shawchuck 1979:20).

In deciding how best to distribute finances and other resources within an initiative, therefore, it is important to remember that we are simply stewards of the resources on God's earth (Botha 1999:17). It is, therefore, the responsibility of managers to ensure that resources are used in such a way that people's needs, including those of paid staff, volunteers and the poor and needy who are assisted by the project or organisation, will be better served.

Humility

Closely related to stewardship is the concept of humility. Our aim as Christians should never be to achieve personal power, status or wealth. Rather, we should seek simply to spread God's love as we meet the needs of others. The knowledge that we are being faithful should be a reward in itself (Roloff 1997:140). While we may well receive recognition for our efforts, the approval of other people should not be allowed to become the force which drives us to work as we do. However, Jacques (1976:60-61) challenges our efforts to remain humble:

> Christian humility is born of faith. You cannot cultivate humility directly, as many have learnt to their cost. The harder you try to be humble, the further you seem to get from it. Humility comes from self-forgetfulness and not from deliberate cultivation. It grows secretly from faith because faith puts God at the centre of life rather than self.

This challenge is to be taken seriously by all Christians, but particularly by those who are church leaders or managers of Christian initiatives, since they have a responsibility to set an example for others and are accountable to God for the way in which they use the power which their positions afford them.

Dignity

The principle that every human being should be treated with dignity is often related to the belief that we have all been created in the image of God and thus deserve the utmost respect (Ndungane 1996:74). Desmond Tutu takes this idea further by explaining that each person is a 'God-carrier', so the mistreatment of any person is equal to blasphemy (Battle 1996:95). Obviously, this raises questions about the validity of Fletcher and Jacques's beliefs in calculated justice, for some people are bound to be hurt as a result of this process and to feel that they have been mistreated. This apparent disrespect for their dignity could thus perhaps be considered blasphemous.

This problem cannot be resolved here, given that it has already kept theologians and ethicists busy for many years. What is important for our purposes, however, is that we should ensure that no matter what we say, do, or decide as managers, we make a concerted effort to respect and promote the dignity of each individual. Even if a decision has to be made that will hurt an employee or potential beneficiary, the decision can be conveyed in such a way that the dignity of the person concerned is not destroyed. The way we treat people speaks very clearly of our respect for them, or our lack of it.

Conclusion

Although many Christians have reservations around the introduction of management principles into Christian organisations, management theory can be utilised in such a way that it creates order, structure and accountability in the Body of Christ and thus allows for more effective ministry. However, secular theory should not be applied unthinkingly to practice. The Christian principles of love, justice, stewardship, humility and dignity provide a standard against which all management theory can be measured. Theoretical suggestions which facilitate the actualisation

of these principles should be embraced, while those that would seem to contradict these principles should be discarded.

PART TWO

CASE STUDIES

CHAPTER 4
CASE STUDY 1: PARTNERSHIP DEVELOPMENT

This case study represents an initiative that was undertaken jointly by one poor church (Ivory Park Methodist) and one wealthy church (Calvary Methodist), where the management structure was separate from the management structure of the church. However, a number of church leaders were involved in management of the initiative and the management committee remained accountable to the leadership of both churches.

4.1 Background information

4.1.1 Brief description of the initiative

This initiative is a pre-school which was developed in an informal settlement by two Methodist churches. It catered for 42 children between the ages of 3 and 6 years.

4.1.2 History of the initiative

The pre-school was the result of a partnership between two Methodist churches in Gauteng. One church, Ivory Park Methodist, was located within an informal settlement of about 500 000 people with high levels of poverty and an unemployment rate of around 70%. The other church, Calvary Methodist, was situated about 10km from Ivory Park Methodist in a suburb inhabited by middle and upper class people.

Three years ago, the ministers of these two churches agreed to work in partnership so that members of Calvary Methodist could contribute to the development of people in Ivory Park Church and the surrounding community. A great emphasis was placed on the need for the development of relationships between members of the two congregations before any other development was initiated. A Pilgrimage of Pain and Hope was arranged, where some members of Calvary Methodist spent a weekend in the homes of members of Ivory Park Methodist.

Although difficult and challenging, the weekend was a growing experience for all involved and has become an annual event.

Following the first pilgrimage, a development committee was formed, consisting of the two ministers and some representatives of both congregations (although not all members of the development committee had been involved in the pilgrimage). The purpose of this committee was to plan and implement development initiatives in the poor community. Several initiatives were launched by this committee, including a candle-making project, a second-hand clothes shop and a pre-school (which forms the focus of this case study). After about a year, the development committee dissolved and was replaced by independent management committees for each initiative.

The pre-school was started when the original development committee was still functional, although it did not begin as a joint initiative between the two churches. Members of Ivory Park Methodist began speaking of the desperate need for a pre-school within their community and raised this in the context of committee meetings. Members of Calvary Methodist, however, had many concerns about legal requirements in terms of health standards, salaries and registration and so resisted the idea as an immediate possibility. Eventually, the minister of Ivory Park and his leadership became frustrated with the lack of support from their partners, and independently launched the pre-school. Not surprisingly, this created conflict within the development committee and between the two ministers.

Ultimately, however, Calvary accepted that Ivory Park was serious about maintaining the pre-school and suggested the formation of a joint management committee. Ivory Park agreed, and soon a committee of 10 people was established. The two ministers were co-chairs of this committee.

After running the pre-school jointly for two years, however, it was agreed that Calvary should withdraw and allow Ivory Park to continue with the pre-school alone. There had been too many differences of opinion between the two churches about how the initiative should operate and a

separation seemed to be the best option. This case study focuses mainly on the first two years in the life of the pre-school when it operated as a joint initiative.

4.1.3 Attitudes of churches towards the initiative

Members of Ivory Park were divided in their attitudes towards this initiative. Some fully understood the need for a pre-school and supported the churches' efforts to establish and maintain one. Others, however, felt that it was not the role of the church to run pre-schools, and that if the pre-school existed, it should have some financial benefit for the church.

Members of Calvary were generally supportive of the initiative. However, this support did not necessarily manifest itself practically. Although some members provided financial assistance to the pre-school, very few were willing to visit the school or volunteer their services. This was partly because they were afraid to enter the informal settlement and partly because of other commitments that demanded their time.

4.2 Management Processes

4.2.1 Planning

As indicated in the previous section, very little planning took place prior to the launch of the pre-school. In fact, it was the different perceptions of Ivory Park and Calvary on the importance of planning and the type of planning necessary that caused conflict between the partners and resulted in the independent action of Ivory Park to establish the pre-school.

Mission and objectives

Objectives were developed by the joint committee and written up within a constitution, since this was a requirement that the Methodist Church of Southern Africa has for all pre-schools established by Methodist Churches.

The objectives of the pre-school as stated in the constitution were not readily available as the document had been sent to the District office and a copy had not been kept on site. However, the objectives of the pre-school as understood by members of the committee were as follows:

To provide quality education for children in the poor community so that:

- They receive a solid foundation before beginning primary school
- They increase their chances of entry into quality primary schools
- The cycle of poverty may ultimately be broken

Decision-making

Although the development committee was supposedly a joint committee, the minister and members of Ivory Park felt that Calvary was actually in control, and that planning and decision-making were conducted according to their precise, middle class standards which were not appropriate for the type of community in which the pre-school was located. For example, Calvary worked out very accurately how much money would be required to feed each child per day and structured school fees accordingly. However, the minister of Ivory Park believed that because of the nature of the poor community, they could have charged lower fees and still fed the children, because members of the congregation would have provided food if necessary.

Although members of both churches were present at committee meetings, therefore, the reality is that Calvary dominated meetings and had ultimate authority over decisions that were taken. There were several reasons for this. Firstly, meetings were conducted in English without the use of interpreters, even though the majority of people from Ivory Park were not fluent in English and consequently, they did not follow all that was discussed. Secondly, although attempts were occasionally made by the chairpeople to gather opinions from Ivory Park representatives, their lack of understanding prevented them from contributing. They also felt intimidated by the more educated, wealthy committee members and thus did not feel comfortable sharing opinions. Thirdly, technical documents like financial statements and budgets were used in the meetings. The meanings of these were briefly explained to Ivory Park members, but the explanations were not comprehensive enough and the majority of those from Ivory Park failed to understand them.

4.2.2. Organising

4.2.2.1 Organisational structure

Relation to the organisational structures of the churches

Although some of the people that were involved on the pre-school management committee were also church leaders, the management of the pre-school was seen as separate from the management of the churches. This was one of the primary problems highlighted by the minister of Ivory Park Methodist, especially in relation to finances. He was angry about the fact that even when the pre-school was thriving financially and had a large sum of money in the bank, committee members from Calvary refused to allow the money to be used for church expenses like water, lights and the annual 'assessment' that has to be paid by all Methodist Churches. As a result of the poverty of its members, however, Ivory Park Methodist had been in severe financial difficulty for a long time and was threatened with closure. The Ivory Park minister thus believed that a church-based initiative should be able to assist the church if necessary, and *vice versa*, if both were to remain financially viable.

Development of job descriptions and organisational structure

At first, no job descriptions were formally drawn up. Staff simply did what they believed needed to be done and the ministers assisted wherever possible. Ultimately, however, there was a recognition that job definition was important, so the committee developed written job descriptions for each staff member.

The assimilation of these jobs into an organisational structure was never specifically defined. It was accepted by all concerned that the management committee was the ultimate source of authority and it was assumed that the principal would have authority over the teachers.

Organisational chart

While a hierarchy for the pre-school was not specifically defined, those interviewed were in agreement that the organisational chart would probably have looked like the diagram below:

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             ┌─────────────────────────────────┐
             │   Joint management committee     │
             └─────────────────────────────────┘
                            │
                            ▼
                    ┌──────────────┐
                    │  Principal   │
                    └──────────────┘
                            │
                 ┌──────────┴──────────┐
                 ▼                     ▼
          ┌──────────────┐    ┌──────────────┐
          │   Teachers   │    │     Cook     │
          └──────────────┘    └──────────────┘
```
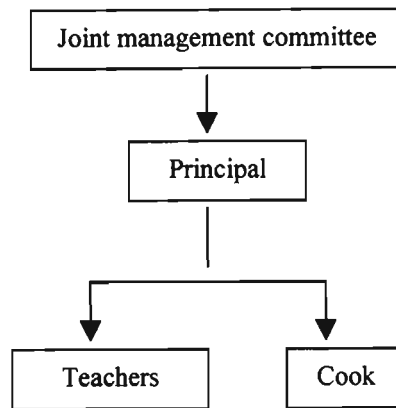
However, the minister of Ivory Park felt strongly that everybody involved in the pre-school should be considered equal, although different roles and responsibilities were allocated to each. He thus preferred a horizontal organisational structure, as illustrated below:

```
  ┌──────────────────┐      ┌──────────────┐          ┌──────────────┐
  │ Joint management │      │              │   ┌─────▶│   Teachers   │
  │   Committee      │─────▶│  Principal   │───┤      └──────────────┘
  └──────────────────┘      └──────────────┘   │      ┌──────────────┐
                                                └─────▶│     Cook     │
                                                       └──────────────┘
```
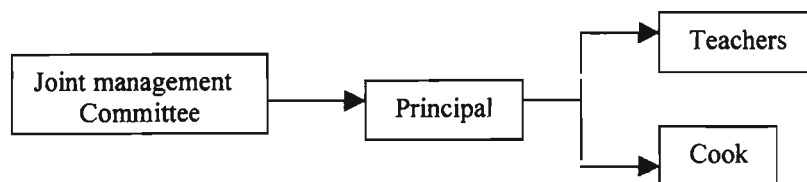
4.2.2.2 Managing human resources

Recruitment and selection

Initially, no selection procedures existed. Members of the Ivory Park congregation, who were unemployed and believed to work well with children, were appointed by the minister. However, not all staff employed in this manner proved their competence. Consequently, with the greater involvement of Calvary, more formal procedures for selections were developed. Vacancies were advertised from the pulpit of Ivory Park Methodist on Sundays. Applicants were then interviewed by a team consisting of three members of the management committee. The decision made by the interview team had to be be confirmed by the management committee before a new staff member could be appointed.

Orientation

There were three primary activities involved in orientation. A newly-appointed teacher began

with a discussion with the principal on the functioning of the school and was then introduced to other staff members. The opportunity would also be provided to observe and assist in a classroom for one day, after which the teacher would be assigned a permanent class.

Approach to formal contracts

All staff had written contracts, since this was a requirement of the District to which Calvary and Ivory Park belong. However, it has since been recognised by Ivory Park that contracts are essential and that the committee would probably have introduced them independently at some stage even if there were no District requirements.

Compensation and benefits

Staff of the pre-school were paid, although their wages were low. Nevertheless, they did meet the requirements of the labour law. A portion of their salaries was deducted for UIF.

Training

The Methodist Church has a pre-school education department which offers training for the teachers at local church pre-schools. In the case of the pre-school in this study, all teaching staff were obliged to attend the training, half the cost of which was subsidised by the school. The other half was deducted from their salaries.

The cook was also able to attend a short course on pre-school cooking offered by the Methodist education department. The same system of payment was applied.

Supervision and evaluation

No formal supervision was conducted. However, the principal addressed problems with the staff when she felt it was necessary.

Staff evaluations were carried out annually by the principal and the co-ordinator of the education department of the Methodist Church. However, staff members were never given copies of these. While the principal claimed that problem areas identified in the evaluations were raised with

individual staff members, the teacher interviewed stated that she had receieved no feedback and would have liked to know both her strengths and weaknesses as perceived by the principal.

Staff performance

In general, staff performance was perceived to be adequate but not outstanding. According to committee members, the problem seemed to be that staff were not particularly passionate about their work and thus only did the minimum necessary. However, the teacher interviewed stated that she was very passionate about children and loved being with them.

4.2.3 Leading

4.2.3.1 Motivating

Reasons for people's initial involvement in the initiative

People from the poor community became involved in this initiative mainly because they were unemployed and needed jobs. Some, such as those on the management committee, were involved because the minister had requested that they be.

Reasons for people's continued involvement in the initiative

Members of Ivory Park Methodist remained involved because they were committed to the initiative, because they enjoyed their contact with the children and/or because they were in need of the salaries they received at the end of each month.

Members of Calvary remained involved because they had strong feelings about the well-being of children and because they were committed to meeting their needs.

Factors causing staff dissatisfaction

According to the management committee, staff were unhappy about their salaries and about the fact that they were obliged to work during school holidays (as the school catered for the small number of children whose parents did not have alternative carers for them during this time). The teacher interviewed mentioned her salary as a source of dissatisfaction, but also the fact that she

often had to fight with parents to get them to pay fees, and the fact that she had to deal with so many children who were neglected at home.

4.2.3.2 Leadership

There was a conflict in the leadership styles of the two ministers. Calvary 's minister was primarily task-oriented and achievement-driven and thus mainly concerned about the quality of the service that the pre-school was offering to the community and the efficiency with which it was run. In contrast, the minister of Ivory Park Methodist was primarily people-oriented and relationship-focused. He was more concerned with ensuring that the needs of as many people as possible in the community were met and that people had positive experiences when visiting the pre-school. It was always difficult to reconcile these different leadership styles. A balance between them was never found.

4.2.3.3 Communication

Relationships between superiors and subordinates
Relationships between staff members and the principal were generally positive and characterised by respect and honesty. However, relations between staff and the committee were not always positive, since there was often resentment about the way meetings were conducted and about decisions that were made.

Formal channels of communication
In theory, if staff members had any problems they could speak directly to the principal. If they were not satisfied with the way the situation was handled, it could be discussed with the management committee. Staff did sometimes approach the principal, but very seldom raised issues with the committee. Sometimes they confided in the minister from Ivory Park whom they believed had a pastoral responsibility to assist them.

4.2.3.4 Conflict and conflict management

Conflict often arose amongst staff members over who was responsible for various tasks. The most common problem was between the teachers and the cook, because the latter felt that it was too much work for her to serve all the childen by herself and the teachers refused to help because it was not their job. Generally, the staff were able to resolve these conflicts on their own, but from time to time the principal was called upon to mediate and clarify roles.

Conflict also developed between the two ministers as a result of their different ideas about the way the pre-school should be run. They would discuss this both in meetings and privately, but ultimately were unable to come up with a compromise.

4.2.4 Controlling

There was no formal evaluation of the effectiveness of the initiative apart from the staff evaluations previously discussed. General perceptions of the effectiveness of the pre-school were discussed during monthly committee meetings.

4.2.5 Financing

Person responsible

Initially, the treasurer of Ivory Park worked with a member of Calvary on the finances. The idea was that the treasurer would receive on-the-job training so that she could ultimately manage the finances alone. However, she continuously failed to attend meetings with her mentor. The minister of Ivory Park believes that this was because she was unemployed and preoccupied with trying to make a living, and thus did not have the time required to devote to the initiative.

Budgets

Formal budgets for the pre-school were drawn up by the management committee. Most of the time, the pre-school operated comfortably within its budget.

Sources of funding

The sources of income for the initiative were as follows:

1.   school fees paid by the parents

2.   sponsorship by members of Calvary Methodist, who paid half the cost of maintaining a child per month. Initially, people sponsored individual children, but after various difficulties with this system, it was abandoned. Later on, members of Calvary paid the same amount but did not have a responsibility to any particular child.

3.   the Mission Unit of the Methodist Church, which provides annual grants on condition that an appropriate proposal is submitted

4.   occasional donations from overseas visitors or members of other churches.

Accountability

Financial statements were presented at every monthly committee meeting and annual audits were carried out on the financial statements.

4.3 Final note

Since Calvary withdrew from the joint initiative in Ivory Park, it has assisted with the establishment of several other pre-schools in the informal settlement. The pre-school discussed in this study now caters for about 50 children and is managed by members of the Ivory Park church in conjunction with their minister. However, one member of Calvary Methodist is still actively assisting with the school's finances.

CHAPTER 5

CASE STUDY 2: A COMMUNITY SOCIAL WORK SERVICE

This case study involves an initiative undertaken by a relatively wealthy suburban church.
Theoretically, the management of the initiative was conducted through the church management
systems. In practice, however, this system did not work very effectively.

5.1 Background information

5.1.1 Brief description of the initiative

This initiative, supported by a suburban Methodist church, provided social work services to three
local schools (catering for large numbers of children from townships), the local police station
and churches in various poor communities.

5.1.2 History of the initiative

In 1997, the minister of the Lombardy East Methodist Church developed a vision for providing
counselling and social work services to the surrounding community, particularly the schools. He
felt that the church had become too inward-focused and that it needed to begin living out its
mission statement - *Taking Christ to the Community.* This initiative seemed to be a very practical
way of responding to the needs of the community and realising the mission of the church
simultaneously.

At the same time, one of the congregation members was about to graduate as a social worker,
and the minister felt that she would be able to make his vision a reality. The church council,
however, had two reservations regarding the minister's proposal. Firstly, they were not
convinced that a new, young graduate would be able to handle the responsibility of establishing
such a service, and secondly, they were concerned about the capacity of the church to support
another staff member financially. Ultimately, however, it was agreed that a social work service

was necessary, that the new graduate would be given a year's probation period, and that the budget would be restructured to accommodate this.

After a year, the executive agreed that the service had become indispensable to the community and decided that it should continue under the leadership of the social worker (social worker 1). However, the workload had become so large that social worker 1 arranged for two social work students from the University of the Witwatersrand to assist her several days a week as part of their practical work. She was also aided by a psychology student from another church who was wanting practical experience in counselling and by a social work student from Ireland wanting work experience in South Africa.

In 2000, the social worker took a years' study leave, a locum (social worker 2) was found to replace her, and the involvement of students continued. The idea was that when social worker 1 returned, the two would work together, one taking responsibility for the counselling service and the other focusing all her attention on community development. However, as a result of several factors including poor planning by the church executive, inadequate communication and the arrival of a new minister, the entire service was abandoned early in 2001.

5.1.3 Attitude of the church towards the initiative

The church leaders and congregation supported the idea of the social work ministry and were pleased to know that the church was making a contribution to the community. However, this attitude was seldom translated into practical or emotional assistance for the social workers.

After the minister resigned at the end of 1998, the church was led by a new minister every year for the next three years. While two of these did support the social work ministry in theory, they did not have the same vision as the original minister. The social workers feel that it was largely the negative attitude of the third new minister towards the ministry that ultimately led to its collapse.

Moreover, when the locum decided to go overseas in 2001, the church executive felt that without the joint vision and passion of both social workers, the initiative could not continue. This was a source of tremendous frustration for the social workers, who tried to stress the importance of focussing on the work as opposed to the people doing the work, but the executive admits that their support for the ministry was largely based on their trust of those running it, and their hesitance to employ anybody else in place of either of them.

5.2. Management processes

5.2.1. Planning

The structure and functioning of the social work service were left in the hands of the social workers, mainly because the executive did not feel knowledgeable enough about the field of social work to do the planning themselves.

The planning undertaken by social worker 1 was based on an assessment of needs which was conducted in the three local schools. The service was planned in conjunction with a representative from each school (either the principal or the guidance teacher) in such a way that it would meet the most important needs of parents, teachers and pupils as revealed in the assessment.

Mission and objectives
Social worker 1 defined the service broadly in the form of a mission statement, but no clear objectives were stated. The mission statement was as follows: 'To support and care for people in the community such that their capacities to cope with problems and manage life tasks are developed'. However, since she never communicated this to the executive, they simply considered the ministry to be a practical manifestation of the church's mission statement.

Social worker 2 retained the overall mission as defined by Social worker 1. However, she did spend time planning objectives for the individual projects in which she was involved.

Decision-making

Overall, the social workers were given a great deal of freedom to plan and implement decisions as they saw fit. Only when they encountered difficulties did they consult the executive for assistance with decision-making.

During the time that social worker 1 worked for the church, she introduced bi-monthly meetings of the social work team, the purpose of which was to discuss the service and plan for any necessary changes.

Once social worker 2 arrived, however, these team meetings ceased. A significant amount of time was spent planning and making decisions with police representatives and school staff.

5.2.2. Organising

5.2.2.1 Organisational structure

Relation to church organisational structures

The social work service was fully integrated into the organisational structures of the church so that the same management and accountability structures were applicable both to social workers and other full-time staff members.

Development of job descriptions and organisational structure

Social worker 1 never had a formal job description. Her work simply developed as she was made aware of community needs. However, as she became more familiar with the needs of the communities and the patterns of intervention required, she was able to place volunteers in specific areas to carry out specific tasks.

Social worker 1 provided social worker 2 with a written job description when she arrived. However, this was very broad and vague and thus not extremely helpful in clarifying her role.

No attempt was made to formalise the structure of the organisation in terms of hierarchies or lines of authority.

Organisational chart

No formal organisational chart was been drawn up by the church. According to a member of the executive, however, the chart would have appeared as follows:

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                    ┌─────────────────┐
                    │  Church council │
                    └────────┬────────┘
                             │
                             ▼
                    ┌─────────────────┐
                    │ Church executive│
                    └────────┬────────┘
                   ┌─────────┴─────────┐
                   ▼                   ▼
          ┌──────────────┐      ┌──────────────┐
          │ Administrator│      │   Minister   │
          └──────┬───────┘      └──────┬───────┘
                 └─────────┬───────────┘
         ┌─────────────────┼─────────────────────┐
         ▼                 ▼                      ▼
  ┌──────────────┐  ┌──────────────┐      ┌──────────────┐
  │ Youth pastor │  │ Social worker│      │  Secretary   │
  └──────┬───────┘  └──────┬───────┘      └──────────────┘
         ▼                 ▼
┌──────────────────┐ ┌──────────────────┐
│ Youth leaders and│ │ Social work      │
│ Sunday school    │ │ students and     │
│ teachers         │ │ volunteers       │
└──────────────────┘ └──────────────────┘
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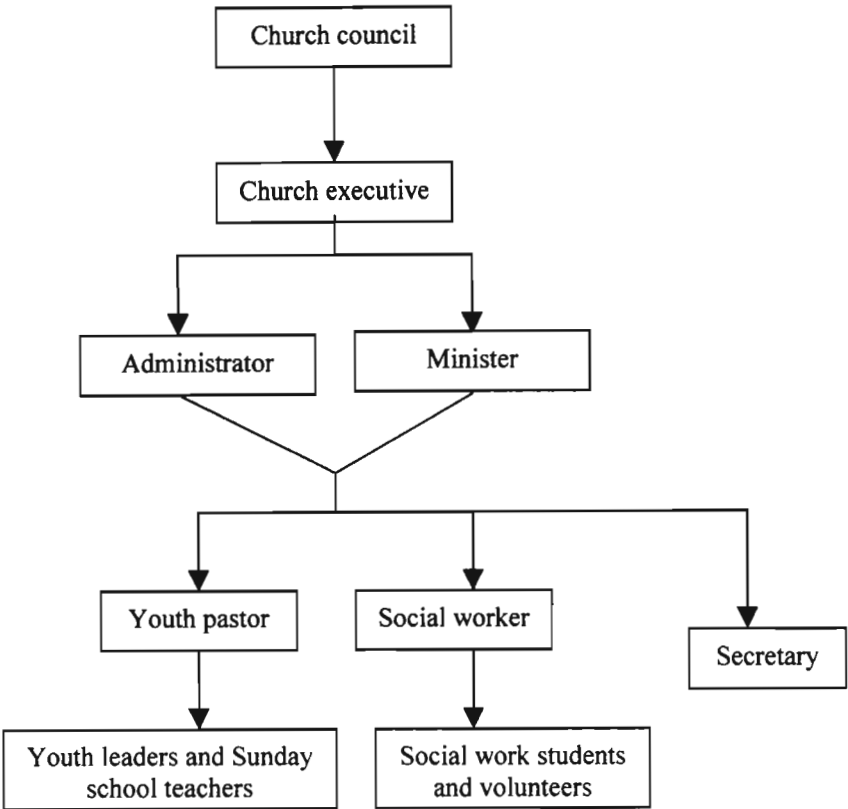
5.2.2.2 Managing human resources

Recruitment and selection

Social worker 1 was appointed primarily on the recommendation of the minister. Although she was required to attend executive and council meetings to present her vision, no formal recruitment or selection interviews were conducted. When a locum was required, however, the position was advertised in the Methodist newspaper. Interviews were conducted by a group consisting of the current social worker and two members of the church executive.

Students were either selected and placed in the organisation by their respective universities, or granted permission to assist after approaching the social workers independently.

Orientation

Social worker 1 was not provided with any orientation. Firstly, it was assumed that she was familiar with church structures and secondly, there was no established service into which she could be oriented. However, before social worker 1 left, she and social worker 2 worked together for one month so that projects could be explained and handed over effectively.

Students were required by their universities to undergo a period of orientation during which they were taught about the principles and practices of the organisation, introduced to staff members and given a clear understanding of their roles in the organisation.

Approach to formal contracts

Social worker 2 was given a contract as the Bishop of the Methodist Church had sent out an order that all staff members should have formal, written contracts. However, social worker 1 never had any type of written agreement with the church.

Compensation and benefits

The social workers' salaries were in line with those of social workers in government service. However, they received no benefits or special allowances.

Training

No formal training was given to the social workers, although they both attended (and paid for) several courses that they felt would be beneficial. They both felt the church should sponsor these courses, but usually the church's financial situation prevented this.

There was an attempt, however, to share knowledge and information during the bimonthly meetings organised by the original social worker and attended by two volunteers. The Wits students were unable to attend as a result of their lecture commitments. Consequently, attempts

were made to teach various aspects of theory and practice that were lacking during weekly supervision.

Supervision and evaluation

Neither of the two social workers received formal supervision from the church since it was assumed that any problems would be raised in the staff or executive meetings. However, both social workers expressed the need for more formal supervision. Social worker 1 found (and paid for) an external supervisor for her first year, but in her second year could no longer afford it. An external supervisor was organised for social worker 2, but her office was so far away that it was not easy or convenient to schedule supervision sessions, and these soon ceased.

Students received weekly supervision from the social workers during which their performance was critically discussed and evaluated.

No formal evaluation of the social work service or the social workers themselves was ever conducted. The students, however, were evaluated every six months in line with university requirements.

Staff performance

The church members, church staff, church executive, schools and community members were extremely happy with the way in which the social workers were performing. No major issues with regard to staff performance were ever raised. The only problem that arose from time to time was that the various schools complained that they did not see the social workers regularly enough. This was not, however, due to poor performance, but rather due to work overload. This was regularly explained to school staff by the social workers.

5.2.3 Leading

5.2.3.1 Motivating

Reasons for people's initial involvement in the initiative

According to a member of the executive, the social workers were attracted to this initiative because (a) it was unstructured and allowed them a great deal of freedom, as opposed to other welfare organisations which are often highly structured, and (b) because the concept of a church-base was attractive for Christian social workers. Both social workers agreed with these perceptions.

Reasons for people's continued involvement in the initiative

The executive believed that it was the constant positive feedback from the community and the enjoyment of and commitment to the work that kept the social workers involved, despite the stressful nature of the work. Social worker 1 believed that it was purely a sense of calling and commitment to God that kept her in the job, while social worker 2 relied both on community support and her sense of calling.

Factors causing staff dissatisfaction

According to both social workers, the two primary causes of dissatisfaction were lack of active support from the church for their work and the salaries they received. Both experienced extreme emotional stress during the course of their work and felt they had nowhere to turn. Moreover, the stress of trying to make ends meet while covering high petrol and cellular phone bills, which were inevitable because of the large geographical area they were covering, simply added to the job-related stress. Both felt that they had tried to make the church executive aware of the stress they were experiencing but still had received no support. Social worker 2 did, however, eventually manage to negotiate a small salary increase.

In retrospect, members of the executive acknowledged that the workers had received little personal support, although one member felt he had tried to support social worker 2 but received little response. There was also the acknowledgement, corroborated by both social workers, that

this particular work was too stressful for one person to manage alone and that a team approach would be essential if the ministry were to continue.

5.2.3.2 Leadership

Since it was not clear who the leader was in this situation, it is difficult to describe his or her style of leadership. However, a member of the executive believed that the executive aimed to be participatory in its style of leadership, but that this was not always accomplished in reality.

5.2.3.3 Communication

Relationships between leaders and subordinates
Social worker 1 had spent her high school and university years at the church and had been a member of various music groups and other church initiatives. Consequently, she was fairly well-known by members of the executive and by the minister who initially had the vision for the social work ministry. At first, she felt that she had good relationships with her superiors. However, the more her requests for assistance, support and job definition were ignored, the more frustrated she became and the more difficult she found it to relate to them. Although she tended to appear friendly towards them, she felt very differently. Eventually, she began to withdraw and found it difficult to communicate with the executive at all.

Social worker 2 was less well-known, particularly since she made the decision not to worship at the church where she was working. Because she was more confrontational than social worker 1, her relationships with the leaders and the executive were honest, but often conflict-ridden.

Relationships between social worker 1 and student workers were supportive and positive, and the students claimed to have benefited from the relationship. However, social worker 2 had more confrontational relationships with her students, and they did not feel as supported and guided.

Formal channels of communication

Although it was never specifically stated in writing, the social workers assumed that they should take concerns first to the minister or administrator and then to the executive. Both used this channel of communication. Social worker 1 was extremely frustrated at the lack of enthusiasm with which her concerns were treated, even when they were raised continuously. Social worker 2 felt the same, but was often more assertive in persisting until some action was taken. Some members of the executive have acknowledged that not enough action was taken in relation to the social workers' concerns.

Students communicated first with their supervisors (the social workers) and then with their universities, as recommended by their course co-ordinators. However, they had almost no contact with church staff and management.

5.2.3.4 Conflict and conflict management

The major conflicts that arose were around the working conditions of the social workers, particularly the lack of clear job descriptions, lack of accountability and salary issues. These were discussed in staff and executive meetings. Severe conflict also arose between social worker 1 and the youth pastor. The social worker was terribly frustrated as her work stress was almost unbearable as a result of this conflict, and it took months before the executive actually took action to address it, despite numerous requests.

Conflict with students was generally around their failure to fulfill their responsibilities. These issues were discussed during their weekly supervision sessions and during specially organised meetings with school staff.

5.2.4 Controlling

No formal evaluation of the initiative was conducted by the church. Social worker 1 did, however, try to have regular meetings with representatives from the schools to evaluate the

effectiveness of the service. Social worker 2 continued this informal evaluation and extended it into her work with the police services as well.

Students were evaluated formally by the supervisor and the university.

5.2.5 Financing

Person responsible
Church finances were controlled by a treasurer.

Budgets
Formal church budgets were drawn up annually on the basis of written requests submitted by church project leaders. The social work service was budgeted for in terms of salaries, but no other funds were available to support their work. Social worker 1 would have liked money to spend on books, training and petrol, but was reluctant to ask given her knowledge of the church's financial position. Social worker 2, however, was less sympathetic towards the church and firmly explained her need for more money to cover petrol and cellular phone costs. A small increase was eventually given to her.

Sources of funding
The social workers' salaries were financed partly by small monthly contributions from the schools involved and partly from the church income. Ultimately, however, external funding would have been necessary to sustain the initiative, but a combination of factors resulted in a neglect of fund-raising activities and the initiative could not be continued by the church.

Accountability
The church's financial statements were presented to the executive on a monthly basis and audited annually.

5.3 Final note

The Lombardy East leadership believe that their initiative was not a complete failure since the community has now realised the need for social workers and taken steps to put appropriate services in place, for example, one of the schools has arranged to have social work students working with the pupils several days a week and another has employed a counsellor on a permanent basis. The possibility of the church's involvement with a similar initiative at some stage in the future has not been discounted, although whether or not this will happen and what form it will take will depend largely on the vision of the minister and the presence of someone within the church to drive the project.

CHAPTER 6
CASE STUDY 3: THE EAST END MISSION

This case study describes an initiative that was undertaken by a group of churches located in different communities around Pietermaritzburg, but falling within the same circuit of the Methodist Church. (A circuit is a number of churches under the authority of a Superintendent, who is appointed by the Bishop). As in the previous study, the management of the initiative was handled by existing church management structures. However, the structures were more complex in this example than in the previous one.

6.1 Background information

6.1.1 Brief description of the initiative

This initiative was started by five Methodist churches in the Metropolitan Circuit of Pietermaritzburg, all of which were struggling to survive financially. The churches had decided to work together to share resources so that their ministries would be more viable as well as relevant and effective in the communities in which they were located. One aspect of their work was the establishment of new development projects at the various churches and the modification of current mission projects such that they would have a development focus.

Because of the structure of the Methodist Church circuits and the number of churches involved in this particular circuit, the description of this initiative becomes rather complicated. In order to facilitate understanding, therefore, a schematic drawing of the Metropolitan Circuit is provided below.

```
┌─────────────────────────────────────────────────────────────────┐
│                    Circuit Quarterly Meeting                      │
│  (attended by all Church Ministers, pastoral staff and lay        │
│  leaders of all churches in the circuit as well as any members    │
│  of the various congregations who are interested. All major       │
│  decisions regarding any of the churches are taken in this        │
│  meeting)                                                          │
└─────────────────────────────────────────────────────────────────┘
                                │
                                ▼
┌─────────────────────────────────────────────────────────────────┐
│                        Circuit Leadership                         │
│  (including a Superintendent, who is appointed by the Bishop,     │
│  and 2 lay people elected by the quarterly meeting as leaders     │
│  known as Circuit Stewards)                                       │
└─────────────────────────────────────────────────────────────────┘
                                │
                                ▼
                 ╭───────────────────────────╮
                 │  Churches in the Metropolitan │
                 │         Circuit               │
                 ╰───────────────────────────╯
```

Boshoff Street   Mountain Rise   Nerina Road   Woodlands   Eastwood

Metropolitan   Wesley   Prestbury   Howick   Hilton

East End Mission Churches

6.1.2 History of the initiative

The churches situated in the poorer areas of the Metropolitan Methodist Circuit in Pietermaritzburg were struggling to survive financially and to make their ministries relevant to their poverty-stricken communities. When a new minister arrived at Boshoff Street Methodist about five years ago, he suggested the creation of a structure which would enable the poor churches to share resources, work cooperatively and increase the effectiveness of their respective ministries.

Discussions were held from early in 1997 with circuit leaders and ministers of the churches concerned, namely, Boshoff Street, Mountain Rise, Woodlands, Eastwood and Nerina Road.

Subsequent meetings were held with the leaders of these churches, and it was eventually proposed that the East End Mission be established in 2001. Areas of joint ministry (or Mission Tasks) in the East End Mission churches were to include pastoral tasks, teaching, fellowship and training, ministry to informal settlements, community programmes, evangelism, church extension and ministry to old-age homes.

An existing Circuit Mission committee was given the task of actively monitoring the implementation and operation of development initiatives in the East End Mission churches. Also in 2001, a Circuit Mission office was established to facilitate a more hands-on approach to mission work. This office was run by a Circuit Mission secretary and was located at Boshoff Street Methodist Church, since the minister of this church was the chairman of the Circuit Mission committee.

It is the management of the mission work of the East End Mission that was investigated in this study.

6.1.3 Attitudes of the churches towards the initiative

Attitudes of individual congregation members towards the initiative varied. Some indicated an acceptance of it. Some were aware that it existed, and supported it in theory, but did not display any practical support for it. Others had heard about it, but did not know what it actually entailed. However, there were leaders of established mission projects at some of the East End Mission churches who felt extremely threatened by the new structure.

6.2 Management processes

6.2.1 Planning

Although the minister at Boshoff Street had since 1997 been sharing ideas as to how he thought the East End Mission should be structured, he invited all the leaders from the five poor churches in the circuit to a planning day at the end of 2000 where they were encouraged to discuss their

ideas regarding the structure and functioning of the initiative. This day concluded with the development of a plan with which the majority agreed.

While church leaders were very involved in the planning of the initiative, therefore, ordinary congregation members and project leaders were not. However, during the time that this study was being conducted, the nature and purpose of the church-based mission projects became a central focus of the East End Mission executive and as a result, project leaders were invited to join the Circuit Mission committee. Theoretically, this would enable them to participate in the planning and decision-making regarding mission projects.

The manager of the East End Mission gave the churches an ultimatum: If the structure was not operational within a year, it would be abandoned. Consequently, all planning had to take place with this goal in mind.

Mission and objectives
The mission and objectives of the East End Mission and the Circuit Mission committee were formally recorded in a written document (the Mission Policy document) which was compiled by the chairman and discussed and accepted by the East End Mission executive. According to this document, the objective of the Circuit Mission Projects committee was to take responsibility for coordinating social concerns, community and education projects at circuit level and helping churches to initiate new ministries to the poor and disadvantaged communities in the circuit. Specific tasks of this committee included:

* Monitoring projects on a daily basis (through the Circuit Mission office) in terms of achieving developmental goals
* Assessing and training staff, volunteers and project participants
* Resourcing project needs
* Ensuring accountability
* Conducting evaluations

(These tasks were laid out in the Mission Policy Document 1999:1).

Strategic planning

No strategic planning was conducted.

Decision-making

Decision-making (usually by consensus) was initially the responsibility of the East End Mission executive. However, once the old Circuit Mission committee assumed its new role, mission-related decisions were to be taken by its members and reported to the executive, although these decisions did require the approval of the executive.

Individual project leaders were responsible for making decisions regarding the functioning of their projects. According to the chairman, however, it was preferable for them to do so within the guidelines of the Circuit Mission Policy.

6.2.2 Organising

6.2.2.1 Organisational structure

Relationship to the organisational structure of church

The East End Mission executive was accountable to the Metropolitan Circuit and its superintendent, as were the executives of other churches in the circuit. The initiative was thus completely integrated into church organisational and management structures.

Development of job descriptions and organisational structure

Only the Circuit Mission secretary had a written job description, although she reported that changes were continuously made to it. None of the project leaders, even those who were employed, had formal, written job descriptions. They largely determined their own responsibilities in accordance with their local church executives.

The organisational structure of the East End Mission had been carefully planned out by the executive. However, the structures for specific monitoring of circuit mission were still extremely new and no formal structures had yet been put in place. The ideal, according to the chairman,

would be to have a local mission committee attached to each local church to monitor and support the projects in each church. These committees would in turn be accountable to the Circuit Mission committee and the East End Mission executive. This ideal structure was not possible at the time of this study for two main reasons. Firstly, members and leaders of local churches did not necessarily have the knowledge and skills required to run effective committees. Secondly, many project leaders felt threatened by the implementation of the new structure and thus resisted it. Whether this ideal will ultimately be accepted and realised in the local churches, therefore, has yet to be seen.
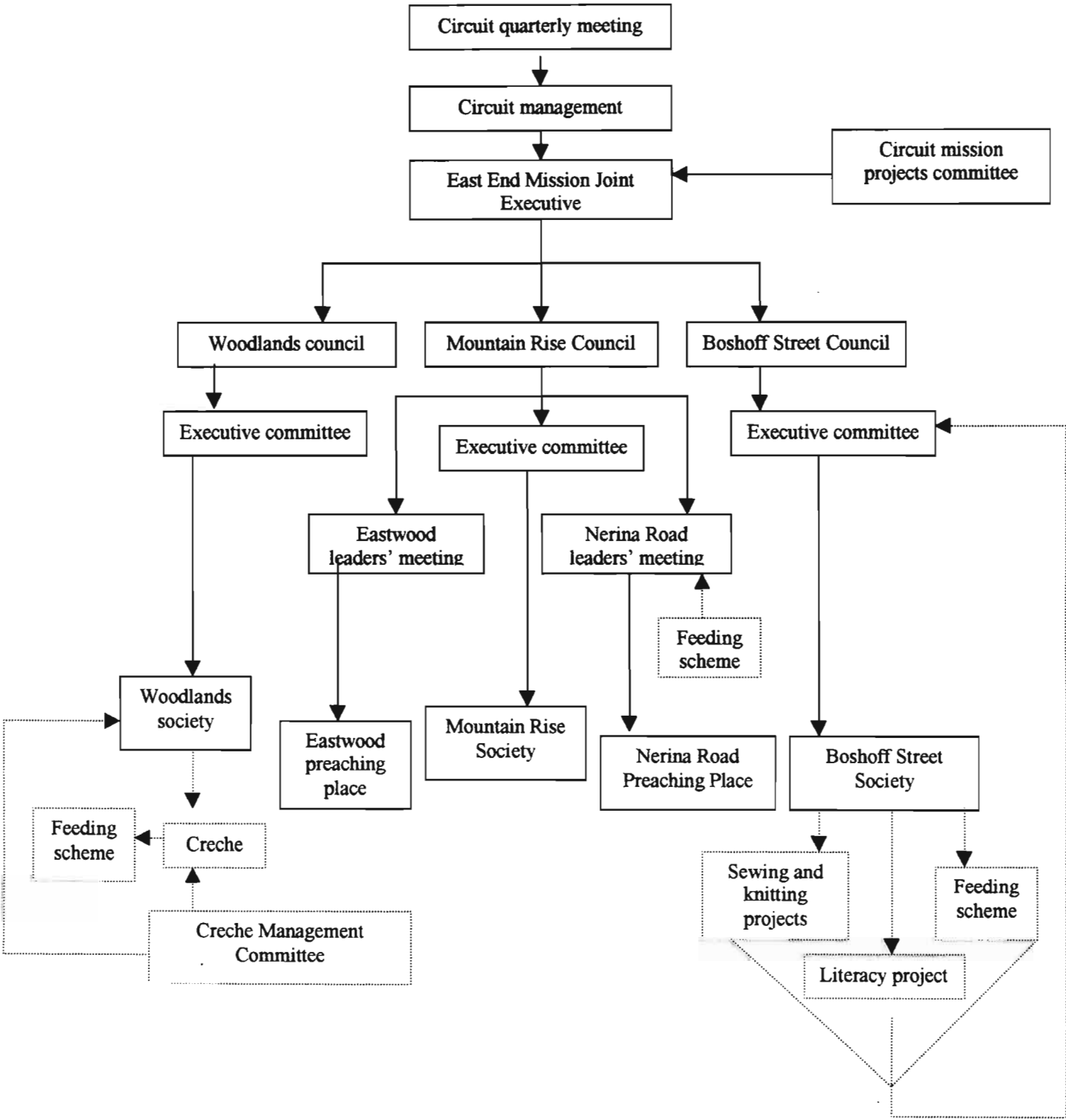
Organisational chart

The organisational chart is displayed on the following page.

6.2.2.2 Managing human resources

Recruitment and selection

Church leaders were elected in accordance with the regulations of the Methodist Church of Southern Africa. Staff for the Circuit Mission office were interviewed by the manager (chairman). However, the East End Mission executive had to approve all appointments. Individual projects selected staff (whether paid or voluntary) in different ways, but generally people were included in projects on the basis of a willingness to help or the desire to make a difference, and entered projects with the permission of the project leader.

Organisational chart of the East End Mission

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                        ┌──────────────────────────┐
                        │ Circuit quarterly meeting │
                        └──────────────────────────┘
                                    │
                                    ▼
                        ┌──────────────────────────┐
                        │    Circuit management     │
                        └──────────────────────────┘
                                    │                        ┌──────────────────┐
                                    ▼                        │ Circuit mission  │
                        ┌──────────────────────────┐  ◄──────│ projects committee│
                        │  East End Mission Joint   │         └──────────────────┘
                        │        Executive          │
                        └──────────────────────────┘
```

Woodlands council	Mountain Rise Council	Boshoff Street Council
Executive committee	Executive committee	Executive committee

- Eastwood leaders' meeting
- Nerina Road leaders' meeting
- Feeding scheme

- Woodlands society
- Eastwood preaching place
- Mountain Rise Society
- Nerina Road Preaching Place
- Boshoff Street Society

- Feeding scheme
- Creche
- Creche Management Committee

- Sewing and knitting projects
- Feeding scheme
- Literacy project

Orientation

The secretary of the Circuit Mission office spent several days with a previous church secretary who explained various procedures to her. Within the individual mission projects, orientation was generally informal and involved giving a newcomer a brief overview of the functioning of the project and an introduction to others involved.

Approach to formal contracts

Ministers and staff of the Circuit Mission office had written contracts in line with the requirements of the Methodist Church of Southern Africa. Mission project staff in the various communities were generally volunteers with no contracts, but even those who were employed had no written contracts.

Compensation and benefits

The secretary and ministers earned salaries in line with all others employed by the Methodist Church of Southern Africa. Paid project staff, such as those at the pre-school, received extremely low wages, but were paid at least the minimum wage as recommended by the unions. In those projects where staff generated their own income, income varied from month to month and could sometimes be extremely low.

Training

The secretary of the Circuit Mission office was sent by the chairman of the East End Mission on a basic computer course. However, no formal provision was made for training staff of mission projects. The hope was that one of the tasks of the Circuit Mission committee would be to organise and provide training for project leaders in whatever areas were felt to be necessary.

Supervision and evaluation

The Circuit Mission secretary was accountable to the chairman who raised problems informally when they arose. No formal procedures existed for supervising project staff.

Recently, a decision was taken by the executive that all mission projects should be evaluated. Consequently, a workshop was held to teach project leaders basic skills of project evaluation.

However, not all leaders attended this workshop. Moreover, there was no follow-up to discover whether project evaluations had in fact been conducted.

Staff performance

The manager was content with the way in which members of the executive and the mission secretary were performing their duties, but was not satisfied with the performance of project staff. He hoped that the support and guidance that would ultimately be provided by the Circuit Mission committee would improve performance.

6.2.3 Leading

6.2.3.1 Motivating

Reasons for people's initial involvement in the initiative

To a certain extent, people became part of the East End Mission because as ministers, leaders or project leaders of the various Methodist churches, they were required to do so. In terms of involvement with individual projects at the local level, it was generally a desire to help others that motivated participation.

Reasons for people's continued involvement in the initiative

Some people, particularly the leaders, remained involved because they were expected to do so, but also because they identified with and were committed to the aims of the initiative. Those in specific projects remained involved because they earned an income and/or gained a sense of satisfaction from contributing to the well-being of others (project staff) while others learned useful skills or received necessary support and services (project beneficiaries).

Factors causing staff dissatisfaction

At the time that this study was conducted, the venture was still in a "honeymoon phase" and the leaders involved were excited and committed. Dissatisfaction had thus not arisen in the executive. However, dissatisfaction was prominent in individual projects and had a variety of causes. Some project staff felt neglected and unsupported by their churches and by the circuit.

Others, on the other hand, resented any intrusion into their projects from ministers or church leaders. There was also a general feeling of frustration around lack of adequate finances to meet the enormous need that was encountered in communities.

6.2.3.2 Leadership

The chairman had a very task-driven style of leadership. By his own admission, he became impatient when people did not want to cooperate and could be quite forceful in ensuring that tasks were accomplished. He described his own leadership style as a 'hands-on' style because he wanted to have some measure of control over all mission work.

6.2.3.3 Communication

Relationships between superiors and subordinates
Many people seemed to be intimidated by the chairman and were thus not able to relate to him openly. However, others felt that they knew him well enough to be honest with him. The most glaring problem at the time of this study was the (often unspoken) tension between some project leaders and the chairman.

Formal channels of communication
People in the East End Mission churches generally communicated directly with their ministers and/or church leaders who would then take issues to the East End Mission executive.

6.2.3.4 Conflict and conflict management

At the time of this study, there were two major areas of conflict. The first involved project leaders who felt threatened by the Circuit Mission structure and the East End Mission and wished to continue functioning independently. This was being handled in different ways by different people. The manager tended to be intolerant of resistance to the initiative and was prepared to be quite forceful in getting people to comply. Some members of the East End Mission executive, however, felt that a more gentle approach was required and that people

should be assisted to see the benefits of the new structure. While the manager did tend to allow the executive to deal with people as they felt best, he remained frustrated and tended to be abrupt and intolerant when personally confronting resistance. He did acknowledge, though, that he could not ultimately force anybody to be involved if they continued to resist.

The second conflict area revolved around different (and often incompatible) expectations of various roleplayers in the process. This conflict often arose in executive meetings where different priorities demanded attention. For example, representatives from one particular church were concerned only with building a new hall and believed that the East End Mission should have provided the funding for this. However, the executive as a whole was attempting to focus on the development of mission and mission projects, and saw the hall as a secondary issue. Although different expectations had been continuously highlighted and discussed in meetings, a common vision had not yet been established.

6.2.4 Controlling

As the Circuit Mission Structure was still in the process of being set up, no formal evaluation had taken place. However, the East End Mission executive was insisting that all individual projects be formally evaluated.

6.2.5 Financing

Person responsible
The East End Mission had a designated financial controller who distributed donations of money or other material resources. Sometimes these were donated for a particular project, but where no recipient was specified, the East End Mission executive decided which project should receive the resources.

Budgets
The East End Mission had a budget which was compiled by the treasurer. At the time of this study, no budgets had been drawn up by the Circuit Mission committee. This was partly because

the committee was still very new, and partly because it did not have a pool of funds which could be allocated, or a person to generate funds for this purpose.

Individual mission projects were, however, required by the committee to draw up budgets and maintain detailed financial records so that these could be checked for accountability purposes and could also be submitted to funders.

Sources of funding

The circuit was responsible for the salary of the secretary. Other donations were received periodically from churches or private individuals. At the time of this study, the chairman was attempting to secure overseas funding for some of the projects.

Accountability

Regular financial statements were presented at executive meetings (relating to the East End Mission as a whole and not specifically to the Circuit Mission Structure) and annual audits were to be conducted in accordance with the requirements of the Methodist Church of Southern Africa.

6.3 Final note

It remains to be seen whether the East End Mission will be sufficiently functional by the end of 2001 to meet the chairman's expectations. Many of those involved do not believe there is anyone who could take over his position, so if he were to step down on the basis that goals had not been adequately met, the chances are that the initiative would collapse. If it does continue (with or without the chairman), a tremendous amount of energy will need to be exerted by all those involved to ensure that needs in the communities are effectively met, and that issues such as conflicting expectations and the complexities of operating such a large organisation do not hamper progress in this direction.

CHAPTER 7

CASE STUDY 4: UBUNYE COOPERATIVE HOUSING

This case study represents an initiative that was undertaken by a relatively poor inner-city church. The initiative was managed separately from the church by a Board containing representatives from the church leadership, the congregation, the beneficiary community and the local government Housing Department. However, the church leaders did have ultimate oversight of the project.

7.1 Background information

7.1.1 Brief description of the initiative

The initiative, established by the Ubunye Free Methodist Church in Pietermaritzburg, offered sleeping quarters and ablution facilities at low rental to anyone in need of housing who was able to pay the rent and was willing to abide by the rules of the establishment.

7.1.2 History of the initiative

The Free Methodist Church has a particular focus on working with 'majority peoples', which in South Africa, implies the poor black population. In the early 1990s, a team of Free Methodists conducted a survey of the needs of this population group in Natal and Transkei. One of the primary needs identified was for accommodation, especially co-operative housing, in city centres.

In response to this need, the pastor of the Ubunye Free Methodist Church developed a vision for the provision of low-cost housing to low-income individuals and families (defined as those earning less than R1500 per month). In consultation with some members of the congregation in 1995/6, he began to search for appropriate premises. The building he initially set his heart on was, however, completely unaffordable. Eventually he acquired an old residential hotel which was owned by a group of speculators who wished to sell it since it had depreciated in value. The building was paid for with a loan from a church in the United States. There were some people

already renting rooms in the hotel so when the building was bought, negotiations took place around whether or not they would be willing to pay the rent required by Ubunye. Ultimately, some residents left the building while others agreed to the terms of the Ubunye Housing initiative and stayed on.

Shortly after the initiative began, the pastor realised that Ubunye would not be able to repay the loan from the United States because the income generated by the initiative was lower than projected. Other sources of income thus had to be found. Eventually, the pastor was forced to apply for a government housing subsidy. This was granted in 1998.

At first, the pastor who initiated the project took on the role of managing director as part of his pastoral work. A resident of the housing initiative who was involved with its establishment was employed as an office manager to handle day-to-day affairs.

When the pastor left at the end of 1999, a problem arose as there was no full time pastor to replace him and no money to hire a new managing director. Consequently, the Chairman of the Board agreed to work one day a week as the managing director since his flexible job permitted this. However, in 2001, he obtained a more structured, full-time position and was unable to continue as managing director. Because of financial constraints, this position had not yet been filled at the time of this study.

Despite various difficulties arising from the ongoing relationship with the Department of Housing, as well as other problems which will be discussed further on, the initiative continued to function and meet the needs of a significant number of families, particularly single-parent families.

7.1.3 Attitude of the church towards the initiative

Longer-serving members of the church believed that since the church had given birth to the initiative, the initiative should serve the church in return, particularly in terms of providing the church with financial support. In reality, however, this was impossible, given the financial problems the initiative was dealing with.

Given that the membership of the church was extremely transient, newer members of the church were educated about the initiative and thus tended to simply accept it as a ministry of their new church.

7.2 Management processes

7.2.1 Planning

The initial planning for the initiative was conducted by the pastor in conjunction with several members of the church. Although the pastor was the primary visionary who sought out property and secured funding, he continuously reported his progress to his team.

Mission and objectives

Once the Department of Housing had been approached for a grant, action had to be taken to bring the initiative in line with Departmental requirements. Specifically, the initiative had to structure itself as a Section 21 (not-for-profit) Company with a Board of Directors and a written constitution.

The Board consisted of the following members:
- the pastor of the Ubunye church (although this person did not necessarily take the role of chair)
- at least 2 designated members of the Ubunye church council
- a maximum of 2 members of the Ubunye church congregation
- a maximum of 2 members of the community at large (excluding beneficiaries) who were interested in the initiative and have expertise in relevant areas
- a maximum of 2 beneficiary representatives
- interested members of the Free Methodist Conference
- a representative from the Department of Housing

The main object of the company, as stated in the constitution, was:

> ..to acquire immovable property, or rights to immovable property, in the Pietermaritzburg Area and to hold, develop and improve that property with a view to enabling qualifying beneficiaries to hire individual residential properties...

The constitution then added eleven ancillary objectives which expanded on the main objective (Ubunye Cooperative Housing [s a]:2-3). All of this took place within the framework of Government policy.

According to the Chairman of the Board and the posters displayed in the Ubunye offices, however, the working mission statement of the initiative was to "promote holistic responses to community needs, especially towards low-income workers and their families", while the primary aim of the initiative was 'to provide clean, safe and affordable housing'.

Decision-making

Policy decisions were taken by the Board, and all other important decisions were subjected to the scrutiny of the Board before being passed. Where urgent decisions were required and members of the Board could not be gathered together at short notice, a quorum consisting of the chairman, the secretary of the Board, the office secretary and the office manager had to be present before an official decision could be taken. Although staff members enjoyed this inclusion in the decision-making process, the Board members felt that they were lacking in the types of skills needed to deal with complex issues and that this arrangement was not ideal. Moreover, all involved acknowledged that it was difficult to hold urgent decisions until a quorum could be gathered when immediate solutions were required.

Decisions were usually taken by consensus in both Board and quorum meetings, although the constitution did state that issues could be put to the vote where necessary and that the chairman had the casting vote. However, the chairman could not recall ever having had to resort to the vote.

7.2.2 Organising

7.2.2.1 Organisational structure

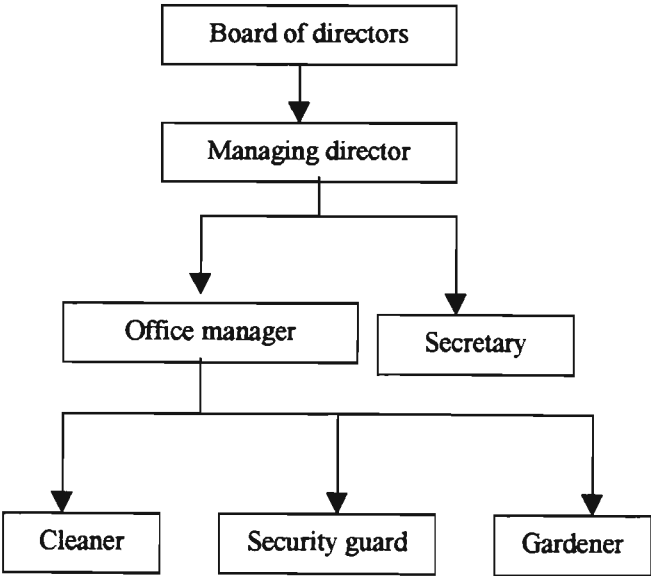*Relationship to church organisational structures*

The organisational structure of the housing initiative was separate from church organisational structures, although representatives of the church leadership and congregation were members of the Board.

Development of job descriptions and organisational structure

At first, the pastor took the role of managing director but appointed an office manager, whom he felt would be appropriate, to help with the daily running of the initiative. Once it took the form of a Section 21 company, with a Board of directors, the Board developed formal job descriptions for all staff members, and each was provided with a job description in writing. However, when interviewed, neither of the two office staff could give very clear or comprehensive explanations of what their jobs entailed.

No formal hierarchy had been discussed or drawn up. The organisational chart below is based on the chairman's understanding of the organisational structure.

Organisational chart

```
                   ┌──────────────────┐
                   │ Board of directors│
                   └──────────────────┘
                             │
                             ▼
                   ┌──────────────────┐
                   │ Managing director │
                   └──────────────────┘
                      │            │
            ┌─────────┘            └─────────┐
            ▼                                ▼
    ┌──────────────┐              ┌──────────────┐
    │ Office manager│             │  Secretary   │
    └──────────────┘              └──────────────┘
       │       │        │
       ▼       ▼        ▼
  ┌────────┐ ┌──────────────┐ ┌──────────┐
  │ Cleaner│ │Security guard│ │ Gardener │
  └────────┘ └──────────────┘ └──────────┘
```

7.2.2.2 Managing human resources

Recruitment and selection

In theory, interviewing was the role of the managing director, or in the absence of this person, of the chair of the Board. The Myers-Briggs Temperament Indicator (MBTI) was administered to applicants within government regulations. Every appointment had to be approved by the Board before it was finalised.

The only written criterion regarding potential employees was that they must be living Christian lives. There were, however, some further unwritten, but verbally agreed upon, criteria, which included the following:

- The person appointed must be competent to perform the required tasks

- The person must work well in a multiracial situation

- The person must be flexible and willing to adapt and listen to others

Orientation

No formal orientation was provided for new staff.

Approach to formal contracts

Staff members all had written contracts which had been drawn up by the Board.

Compensation and benefits

Staff salaries were not very high, although they did meet the legal requirements for a minimum wage. With the exception of the office manager, all staff were part-time, mainly as a result of lack of funds for full-time staff. No staff members received any benefits.

Training

The initiative had a policy of providing staff members with training, and the office manager and secretary had attended some very basic courses, but a lack of finances had prevented further training. Staff did indicate, however, that they would like further training, especially in skills like financial management that would help them to understand financial discussions in meetings.

Staff felt that since the founder of the initiative left, no attention had been given to the area of staff training, although they did recognise that there was a funding problem.

Supervision and evaluation

The original pastor used to hold regular staff meetings where individual problems could be discussed. Later, when there was a managing director one day a week, he ensured that group meetings were held weekly and that individual supervision and evaluation meetings were held monthly. However, these meetings did not take place as regularly once he secured another job. The chairman still attempted to meet with staff members from time to time to discuss problems, but both he and the secretary admitted that this was not sufficient. The office manager, however, did not feel that there was a lack of supervision.

Staff performance

In general, staff performance was satisfactory, although the board acknowledged that there were some problems, particularly with the secretary. These had not been dealt with in any formal manner.

7.2.3 Leading

7.2.3.1 Motivating

Reasons for people's initial involvement in the initiative

According to the chairman, staff members were prepared to work for the initiative partly because they needed jobs and partly because they supported the vision and mission of the church and the initiative. However, the office manager explained that his initial involvement was motivated by his close relationship with the original pastor. He began working at Ubunye because he wished to support the pastor's vision. The secretary, on the other hand, did apply for her position because she needed an income to support her family.

Reasons for people's ongoing involvement in the initiative

At the time of this study, the office manager claimed to be staying in his job only because he needed the income. If he had the skills and the opportunity, however, he believed he would leave and find another job. The secretary claimed to enjoy her work and responsibilities, but the office manager believed that she too would leave if she could find alternative employment. The chairman was aware that these staff members had had to deal with some difficult situations, but felt that they were committed to the goals of the initiative and were thus willing to remain in their jobs.

Factors causing staff dissatisfaction

Staff were not satisfied with the salaries they earned, but understood that the organisation could not afford to pay them more. The greatest source of dissatisfaction, however, was the threat to their personal safety since some of the residents began a rent boycott during 2000. Both the manager and the secretary (who were black) were seen to be "siding with white oppressors against them" and they both received death threats. (Residents perceived the management, including board members, to be exclusively white, which in fact was not the case). The secretary and her daughter were in such danger that they were forced to go into hiding. Although the situation had settled by mid 2001, residual tensions did remain, and the staff were still uneasy.

7.2.3.2 Leadership

While the initiative was structured hierarchically, management consciously attempted to employ participative and relationship-focused styles of leadership. Both Board members and staff members felt that although there was the potential for a top-down, authoritarian organisation, this had been purposely avoided. Staff were aware of the support and concern of their superiors and appreciated their efforts in this regard.

7.2.3.3 Communication

Relationships between leaders and subordinates

All those interviewed agreed that strong, positive relationships existed between superiors and subordinates. Staff felt that both the previous pastor and the previous part-time managing director were open and easy to talk to and that the Board members made good, fair decisions.

Formal channels of communication

If staff had difficulties, they should approach the managing director, or in his absence, the chairman of the Board. The chairman explained that staff had made use of this channel in the past, but that they did not use it so much anymore. However, the secretary claimed that she did not know whom to approach if she had a problem. The office manager did recognise the official channel of communication but was not using it because he did not have cause to. He did say, though, that he felt free to speak to members of the Board when necessary.

7.2.3.4 Conflict and conflict management

Up until the time of this study, the main source of conflict within the initiative had been between residents and management over the issue of rent. The situation, which had the potential to turn violent, was handled by long-term negotiations between staff, residents and members of management and took over a year to resolve.

It was reported by all those interviewed that there had been no conflict between members of staff, or between staff and management. However, if such conflict were to occur, it would be handled by the managing director or the Chairman of the Board, probably through a process of honest discussion and negotiation.

7.2.4 Controlling

According to the chairman of the Board, no formal evaluations of the initiative had been conducted because there had not been finances to hire an external evaluator. Informal, internal evaluations took place during board and staff meetings.

7.2.5 Financing

Person responsible

In theory, one Board member should act as treasurer. However, this was not the case at the time of the study since none of the members had the time. Consequently, the chairman was acting as treasurer.

Budgets

Budgets were drawn up annually by the managing director. The initiative had been through a time of financial crisis when it was difficult to raise the funds required by the budget, but the immediate crisis seemed to have passed and there was momentum towards more financial stability.

Sources of funding

Each tenant paid between R200 and R500 rent per month (depending on whether rooms were single or double and whether or not they have bathrooms attached). In addition, the organisation was allocated a subsidy by the Department of Housing for all tenants who met the following requirements: (a) They passed a means test, (b) they were South African citizens, and (c) they did not receive any other subsidy or own any property. The organisation received subsidies for 46 of its 51 rooms.

The Social Housing Foundation had also been approached for financial assistance. One problem with accepting funding from this source, however, was that the money could not be used to pay salaries.

Accountability

Financial statements were presented at every Board meeting. The financial management of the initiative was extremely transparent in the sense that staff members were given regular financial updates by the managing director or the chairman. However, they struggled to understand the financial statements, so would be unlikely to identify any problems.

Annual audits were required by the fact that the initiative was registered as a Section 21 company.

7.3 Final note

Although the absence of a managing director is problematic, the majority of staff and Board members are committed to ensuring the success of the Ubunye initiative. Given their previous performance in remaining functional during times of acute crisis and managing to alleviate the crises successfully, it is likely that Ubunye will remain viable in the long-term despite numerous obstacles.

PART THREE

DISCUSSION
OF
MANAGEMENT PROCESSES
AND
CASE STUDIES

CHAPTER 8

PLANNING

> It appears to be a human tendency to seek solutions even before the problem is understood
>
> (Maier and Hoffman in Hampton 1986:215)

For those involved in development work, there is great temptation to act without careful planning. The sea of human needs is so vast that immediate responses seem imperative. However, management theorists view thorough planning as essential for laying a firm foundation in any project or initiative (Andersen, Grude & Haung 1995:34; Certo 2000:102-208; Dessler 1998:107-210; Stoner *et al* 1995:237-311; Robbins and Coulter 1999:210-297).

8.1 Purposes of planning

Probably the most important purpose of planning is that it helps to ensure that an initiative accomplishes its aims (Certo 2000:127). He also highlights the fact that careful planning minimises the risk involved in any project or endeavour. In other words, possible problems and obstacles can be anticipated before they occur, and appropriate planning can reduce or even eliminate their negative effects.

Another purpose of thorough planning is that it sets the goals that influence the way in which all the other management processes are carried out (Dessler 1998:144). For example, without a clear understanding of objectives, it is difficult to structure the organisation appropriately and employ the most suitable people to contribute to accomplishment of goals. It is also difficult to evaluate whether staff are performing their tasks adequately if there is no yardstick against which progress can be measured. Similarly, obtaining financing for vaguely-defined ideas is almost impossible, since funders will not support initiatives that they do not feel have concrete, realistic and well-thought-out plans.

It is thus vital to understand that a carefully planned project may take longer to implement but is more likely to be sustainable than one which is rushed into with very little idea of objectives, structure, functioning and possible problems.

8.2 Some planning-related debates

While management theorists are in agreement that planning is essential, there does seem to be some controversy over the *amount* and *type* of planning that is necessary for success. Robins and Coulter (1999:212-213) state that in (for-profit) organisations, those that plan well do not *always* outperform those that do not. This may be true. However, they do not discuss how well these organisations perform the other management processes. As Certo (2000:127) points out, planning can become problematic when it is emphasised at the expense of the other processes. Consequently, an organisation that puts a great deal of effort into planning may not have the capacity for effective organising, leading or controlling, and may thus perform less well than another which places equal emphasis on all the processes, and thus spends less overall time on planning. In other words, the success of an organisation cannot be judged on its planning procedures alone.

Robbins and Coulter (1999:220-221) raise a number of problems that may arise as a result of thorough planning. Firstly, planning may lead to rigidity in the structure and functioning of an organisation such that it cannot respond to internal or external changes. Secondly, planning is not always easy because it is difficult to plan in response to a continuously changing environment. Thirdly, intuition and creativity cannot be replaced with formal plans. Fourthly, planning tends to focus on current competition, not future survival. And lastly, successful planning reinforces success, which may ultimately lead to failure, since the temptation is to stick with the old, 'infallible' plan rather than modifying it in accordance with new situations.

The problems related to rigidity are particularly relevant to development initiatives. It is often difficult to take all relevant factors into consideration when planning for development because it is not always clear what factors will influence the initiative. All communities are affected by

social, economic and political factors, and these may change suddenly and unexpectedly, thwarting carefully thought-out plans.

In response to these valid concerns, it must be stressed that planning cannot be seen as a once-off task, but rather as an ongoing process (Cusworth and Franks 1993:38; Robbins and Coulter 1999:212). If organisations are to be relevant and successful, they should be continually evaluating their effectiveness and monitoring both internal and external changes so that plans can be modified accordingly. Moreover, organisations must undertake the process of strategic planning which is discussed later in this chapter.

8.3 The tasks involved in planning

According to Hampton (1986), there are three primary tasks requiring attention during the planning process, namely, (1) Defining the mission and objectives, (2) Strategic planning, and (3) Clarifying the process of decision-making in the organisation.

8.3.1 Defining the mission and objectives

Defining the *mission* involves stating the main reason for the existence of the organisation (or initiative) as well as specifying its basic character and philosophy (Hampton 1986:138; Stoner *et al* 1995:248)

The organisational *objectives* must be related to the mission. Objectives are the end-points that should be reached as a result of the activities of the organisation (Hampton 1986:140).

In a now classic article, John F. Mee wrote in 1956 that there are three primary organisational objectives for businesses (Certo 2000:105):
1. Increased profit
2. Customer service through the provision of goods and services
3. Actions that are in accordance with the social and moral codes of the society in which the organisation is located.

However, according to the discussion on setting effective objectives (Certo 2000:114-115 and Dessler 1998:153-154 – see below) these seem to be more appropriate to a definition of the *mission* of businesses, since they are not specific and detailed enough to be classed as objectives. Drawing partly on the principles to guide managers (and all other Christians) which were presented in the first chapter, the *mission* of faith-based development initiatives could have the following three elements:

1. Demonstrating the love of Christ
2. Serving the poor and oppressed
3. Ensuring that words and actions promote justice and dignity.

All the initiatives investigated in this study displayed some understanding of their work in terms of these objectives. The partnership pre-school was developed on the premise that the mission of the church is to meet the needs of the whole person in accordance with the example set by Jesus and the requirements of followers of God as laid out in Scripture. The social work service developed out of the mission statement of the church, namely, 'Taking Christ to the Community'. The East End Mission executive produced a four-page document entitled "Mission Policy", which outlined the reasons for mission work in the circuit. The topics discussed included Jesus Christ as the centre of mission, the church as the agent of mission, the Methodist church as the instrument for mission, the Metropolitan circuit as the field of mission and the Methodist society (local church) as the locus of mission (Jacob and Rist 1999). The Ubunye Housing project explained in its constitution that the church has a responsibility to meet the needs of the surrounding community. Although it did not specifically describe this mission in terms of the Christian faith, the chairman did verbally express an understanding of the mission as a practical demonstration of Christ's love.

As a first step, therefore, it is important for faith-based development initiatives to develop a Christian understanding of their mission. Once the mission has been determined, more specific objectives must be established. Certo (2000:114-115) and Dessler (1998:153-154) give some guidelines for setting effective objectives in organisations. These are summarised below:

1. Those who are responsible for implementing and reaching objectives must take part in the process of establishing them

As Certo (2000:137) points out, not all members of an organisation can be involved in the planning process, but representatives of each group affected by the plans should be included. Businesses refer to these groups as 'functional groups'. In faith-based development work, some of the functional groups would be the local church congregation, the church leadership group, the project leadership, the project staff and the beneficiaries of the particular service.

Two initiatives in this study acknowledged the need to include representatives from all functional groups and developed their committees, which were responsible for planning, accordingly. The pre-school was governed by a committee consisting of members from both church congregations and leadership, teacher representatives and parent representatives. The Board of the Ubunye Project was constituted as follows: the pastor of the church, a member of the church council, a maximum of 2 representatives from the surrounding community who were interested in the project, a staff representative and a representative from the church congregation, any members of the Free Methodist conference who were interested and a representative from the Department of Housing.

In theory, therefore, these two initiatives met the first requirement for setting effective objectives. In practice, however, both highlighted the difficulty of incorporating all roleplayers in the process of planning and decision-making. In the case of the pre-school, although the committee contained representatives from the parent body and the teaching staff, it was noted that these people felt intimidated by members of Calvary and inadequate about communicating in English. Consequently, they were theoretically, but not practically, involved in the task. Similarly, the chairman of the Board of the Ubunye Housing Project acknowledged that participation by all Board members was not equal.

One challenge for faith-based development work is thus to ensure that representation is not assumed to equal participation. Significant effort must be exerted to ensure that all feel comfortable and able to participate. This could be accomplished in several ways. Members of functional areas could meet separately to generate and discuss ideas before bringing these to the

committee. Teambuilding activities and social gatherings could be used to develop relationships between committee members before serious planning is conducted. Interpreters could be used in meetings so that people are free to communicate in their mother-tongues. These are but a few suggestions. Churches need to be creative in finding ways to work around this problem right from the start, given that the objectives, and the process of setting them, will lay the foundation for the future of the initiative.

When employees have truly participated in the process of setting objectives, they tend to be more motivated to work towards them (Robbins and Coulter 1999:224; Dessler 1998:150). The converse of this was illustrated by the East End Mission where objectives were set by church leaders, but lay representatives, particularly project leaders, were excluded from the process until much later. Consequently, some project leaders felt threatened and resistant to the changes desired by the leaders. However, if they had been involved from the outset, the situation might have been avoided, or at least minimised.

In the case of the social work service, the social workers set objectives independently since the church committee did not feel they knew enough about what social workers could offer. This lack of understanding later manifested in a lack of practical support for the social work staff. If the church leaders had been involved with setting objectives, however, they may have had greater insight into nature of the work and the types of support that the staff required in order to accomplish them. In order to facilitate this, the social workers could have spent time educating the leaders about their possible roles and tasks in the organisation before objectives were developed.

As difficult and time-consuming as it is to ensure the participation of all roleplayers in the process of setting objectives, it is essential that sufficient attention be given to this task.

2. *Objectives must be stated as specifically as possible and must be clear and simple*
One of the problems arising in the social work service was that the social workers were overwhelmed by the extent of the needs in the communities and thus by their workloads. This is not surprising given that they were working only from a very broad mission statement: "To

support and care for people in the community such that their own capacities to cope with problems and manage their life tasks are developed". If objectives had been developed and stated more clearly and specifically, their tasks might have been more clearly defined. This in turn could have significantly reduced their workloads. For example, they could have specified the geographical limits within which they would work, the age-groups they would target, the types of problems they would specialise in and the types of problems they would refer to other professionals and organisations.

3. Wherever possible, objectives must be related to specific actions

Certo (2000:115) stresses that it is not sufficient for staff to be aware of objectives; they need to know *how* they are expected to accomplish these objectives. For example, the objectives of the pre-school were stated as follows:

> The primary aim of this pre-school is to provide quality education for children in the poor community so that:
> · They receive a solid foundation before beginning primary school
> · They increase their chances of entry into quality primary schools
> · The cycle of poverty may ultimately be broken

However, there were no details regarding how the pre-school staff should provide a solid educational foundation. Were they expected to teach relationship skills, counting, colours, reading, writing, spoken English, or all of the above? Moreover, it was not clear whether or not teachers were required to assist children and their parents in identifying and applying for quality primary schools. There was also no mention of how the cycle of poverty would be broken and whether it was up to staff to ensure that this happened.

The same applies to the social work service. It was not specified what types of interventions would be used to accomplish the mission. Would social workers undertake individual counselling, group therapy, community work, workshops and seminars, written publications, or a combination of these? Would they work independently or in conjunction with other professionals such as doctors, teachers or psychologists? Would they be involved in short-term work or long-term therapy?

The East End Mission did make an attempt to include actions in its objectives. An extract from the Mission Policy Document (1999:1) reads as follows (and I have added italics for emphasis):

(I)   A Circuit Mission Committee will oversee Mission projects and programmes. *It shall be comprised of ONE lay representative from each of the Societies in the Circuit, two ministers (one of whom shall be the mission co-ordinator), one Circuit Steward and a representative from the Circuit Management Team. The Circuit Mission to meet at least twice a year.*

(I)   The Circuit Mission Committee will exercise a monitoring function to assess:
         (a) The continuing effectiveness and viability of each project
         (b) That each project continues to operate within the overall Mission Policy of the Circuit.

(III)   *In future any proposal to initiate a Mission project that requires Circuit funds, or employs people to carry out such projects should be considered first by the Circuit Mission Committee whose members, after carefully considering the matter in consultation with those making the proposal, would then make a recommendation to the Circuit Quarterly meeting.*

These specific guidelines provided clarity on some of the aspects of the structure and functioning of the East End Mission so that all involved could plan appropriately and effectively.

4. Specify within what time frame objectives must be achieved

Robbins and Coulter (1999:214) explain that it is important to formulate both long-term and short-term plans. Long-term plans are those which extend beyond three years, while short-term plans are those focused on one year or less. According to Andersen, Grude and Haung (1996:37), setting only long-term goals is dangerous because it gives people the impression that there is plenty of time and does not motivate them to act in the short-term. Short-term targets tend to generate activity more effectively.

Most initiatives surveyed did not specify any particular time-frames for the accomplishment of objectives. However, the chairman of the East End Mission did state that if the project was not 'up and running' within one year, it would be abandoned. While the way in which this goal was set does not comply with the requirement of participation of all roleplayers, and while 'up and running' does not provide a very clear understanding of what should be accomplished, the time limit did give some of those involved a sense of urgency which was translated into actions which might otherwise have been postponed for months.

5. Clarify expected outcomes that can be used to measure the success with which objectives have been reached

Newman and Warren (1977:434) acknowledge that because it is often difficult to measure goal accomplishment in non-profit organisations, there is a tendency to focus on the activities that will lead to the results, rather than on the results themselves. For example, because it is difficult to determine how much progress individual people have made during counselling, the social workers relied on statistics to illustrate their progress. They kept records of how many people they had seen, for what types of problems and in what geographical areas. However, there was no consideration of the overall effectiveness of their counselling skills in terms of the improvements observed in their clients. It certainly would be difficult to do this, but perhaps one way in which the problem could have been approached would have been to set a number of criteria against which progress with every client could be measured, for example:

- Client keeps appointments
- Client cancels appointments when unable to attend
- Client is willing to take responsibility for following up contacts suggested in sessions
- Client carries out assigned 'homework' tasks as agreed
- Client displays increased insight into own behaviour
- Client displays increased insight into the behaviour of others
- Client appears more emotionally stable than at the start of the process

Evaluating against measurable criteria would have given the social workers a better idea of the overall effectiveness of their counselling skills and could have highlighted areas of weakness that they needed to develop in order to improve their counselling.

One of the easiest ways to measure success is to evaluate whether short-term goals have been reached within the specified time frames (Newman and Warren 1977:377). In the example of the social work service, the social workers could have set short-term goals of six weeks, so that the progress of each client would be evaluated according to the criteria on a six-weekly basis.

6. Set objectives that are challenging but not impossible to reach

It is important that employees feel challenged by objectives. However if they are too difficult to accomplish, employees are likely to become frustrated and discouraged. It is thus essential that objectives be set just outside the limits of what employees will find easily manageable (Certo 2000:115).

In the pre-school, for example, one of the objectives that developed over time was that the children learned to speak English fluently. This meant that the teachers were required to conduct all their activities in English. However, the teachers themselves were not totally comfortable speaking in English, so they had to work hard to improve their own language as well. While this was difficult at first, it was a challenge for teachers, and with increased practice, it became easier.

Another example of challenging objectives can be seen in the case of the East End Mission, where one objective was the modification of all mission projects such that they reflected principles of development. This may be difficult for project leaders who equate mission with charity, but if they are taught and guided in the principles of development (and if they overcome their resistance to the idea), they may find development work an exciting challenge.

In the Ubunye project, both staff and committee members were prepared to continue striving for objectives despite the rent boycott, partly because they believed that these objectives were reasonable and not impossible to accomplish. However, there is no doubt that those involved were challenged and stretched by their efforts.

7. Ensure congruence between real and stated objectives

Robbins and Coulter (1999:222) distinguish between real objectives and stated objectives. Stated objectives are the official statements about organisational objectives, often those statements that managers know will please various external stakeholders, especially funders. These should, but do not always, correlate with the real objectives, which are those that the organisation genuinely strives to achieve.

In accordance with the Christian principle of truth, it is important that the real and stated objectives are one and the same in faith-based development work. While it is tempting to modify objectives in written proposals to pacify stakeholders, it would be tragic if discrepancies were discovered, since this would discredit the work altogether. It is important, therefore, to be honest about objectives and to be able to justify these rationally, even if it means losing support or creating conflict.

8.3.2 Strategic planning

Strategic planning is long range planning. It involves an analysis of how the organisation will be able to continue accomplishing its goals three to five years from the present (Certo 2000:166). A central part of strategic planning is an analysis of the environment affecting the organisation, including economics, politics, social factors, technology, competition and geography, and an analysis of how this environment is likely to assist or hinder the organisation from reaching its goals in the future. The conditions in the environment are then compared with the strengths, weaknesses, opportunities and threats of the organisation itself, and a strategy is determined which will maximise the strengths and opportunities of the organisation within the given environment (Dessler 1998:183).

There are three steps in the strategic planning process (Certo 2000:166):
Step 1: Environmental analysis
Step 2: Establishment of an organisational direction
Step 3: Formulating a strategy

Once a strategy has been determined, and before it is implemented, there are three important factors which must be considered. The first is its consistency with organisational objectives, environmental considerations and internal conditions of the organisation. The second is its appropriateness given the time and other resources available. The third is its workability, in other words, its feasibility and ability to stimulate employees as they work towards implementing it (Hampton 1986:191-192).

None of the initiatives surveyed had undertaken any strategic planning at all. However, management theory stresses that strategic planning is essential if an organization is to survive and succeed for many years (Dessler 1998:183).

8.3.3 Decision-making

Decision-making involves the selection of a course of action from a number of alternatives (Dessler 1998:108) in order to deal with a specific problem or take advantage of an opportunity (Stoner *et al* 1995:239). Decision-making is necessary when setting objectives and conducting strategic planning, but also takes place continuously throughout the life of the initiative in various contexts. It is thus important that the process of decision-making within the initiative be carefully planned right from the start.

Types of Decisions

There are two major types of decisions that need to be made within organisations. The first are *programmed* decisions which are made in response to routine problems and are based on policies, rules, procedures, or habits. Generally staff members that are lower in the hierarchy are given the responsibility for taking these decisions (Stoner *et al* 1995:245; Dessler 1998:109-111; Robbins and Coulter 1999:193). For example, pre-school staff would decide whether or not to accept a particular child based on policies that had been drawn up by the committee. Similarly, in the Ubunye initiative, staff made decisions about whether or not to admit a particular individual or family based on criteria that were determined when the initiative linked up with the Department of Housing.

The second type of decision is a *nonprogrammed* decision which is a response to nonroutine problems and thus demands more creativity and initiative. These decisions are usually taken by those high up in the organisational hierarchy (Stoner *et al* 1995:245; Dessler 1998:109-111; Robbins and Coulter 1999:194). In the pre-school, for example, the committee had to decide on what to do about children whose parents did not have fixed employment and were not paying school fees every month, although they did pay when they were able. Once a policy decision was made about this, however, the decision became programmed and could be handled by the

teaching staff. Another example of a nonprogrammed decision in the pre-school was the issue of how to assist pre-school pupils to enter good primary schools.

In the East End Mission, nonprogrammed decisions were made by the executive when funds were donated to the initiative but not earmarked for a specific project. There were no fixed criteria to guide the process of decision-making. Instead, the executive used their initiative based on the needs and situations of the various projects at the time.

Decision-makers

In business, top-level managers have overall responsibility for the planning process and thus need to review and accept all decisions that are taken (Pearce and Robinson 2000:8). Chief executive officers (CEOs) are generally central in the planning process which is appropriate since it is their responsibility to give long-term direction to the firm and ensure its success. However, planning is likely to be less effective when the CEO becomes autocratic, so involvement of managers at all levels is essential (2000:9).

Two central principles in development are those of participation and capacity-building (de Beer 1997:21). Development theory stresses *process* just as much as, if not more so than, task. In other words, the aim is not only to establish and run a project effectively, but also to develop the knowledge, skills and capacities of those involved (Lombard 1991:259). It is thus vital that all those involved are given the opportunity to be involved with, or take responsibility for, decision-making, *even if it means that the initiative takes longer to become established.* While the business manager needs to make decisions that will maximise the efficiency of his business and hence his profit, the development process demands practice that will maximise the capacities of people. As discussed previously, it is not always easy to obtain full and honest participation, but it must nevertheless remain a central aim of development work.

The process of decision-making

There are different ways of making decisions, including voting, intuition, precedent and divine guidance. However, in business, rational decision-making, which involves a careful consideration of all the possible alternatives, is the preferred method (Newman and Warren 1977:227). The phases of the rational decision-making process are outlined below:

- Identification of the problem Thorough diagnosis of the problem or opporunity, including an identification of causes
- Creativity in finding possible alternatives
- Comparing courses of action and hypothetical outcomes
- Ordering of alternatives
- Making the choice
- Implementing the choice
- Obtaining feedback and evaluating

(Certo 2000:150; Stoner *et al* 1995:248; Newman and Warren 1977:226)

Rational decision-making is more difficult in relation to social problems because objectives, alternatives and results are all open to debate (Newman and Warren 1977:228). It takes tremendous insight and self-discipline to apply rational decision-making procedures to 'muddied' social issues (1977:229). Nevertheless, it remains a useful technique.

Difficulties of decision-making in non-profit organisations
Newman and Warren (1977:313-314) point out that making decisions in non-profit organisations (which would include faith-based development initiatives) is complicated by the influence of a number of factors, such as the existence of divergent goals, the requirements of funders and the absence of voices of the poor. These are discussed below.

- *The existence of divergent goals*
Non-profit organisations may be working towards a number of different goals. As a result, there is no single criterion on which to base decisions (Newman and Warren 1977:313). For example, the pre-school set three main objectives: providing a firm grounding, facilitating entry into primary schools and ultimately breaking the cycle of poverty. If an amount of money became available, the committee would have had to decide how to spend it in a way that would facilitate the accomplishment of objectives. However, given the established objectives, this may not have been easy. Would the money have best been spent on teacher training so that teachers could provide a better grounding to children, or on employing someone to do school readiness tests, the results of which could be presented to primary schools along with applications, or on employing

a parent to assist at the school for a few hours a week because she is unemployed, poverty-stricken and unable to pay her child's school fees?

Similarly, the Ubunye project listed eleven ancillary objectives in its constitution, which were not presented in order of priority. If the Board had used only this document to guide planning and decision-making, it would have been difficult to work out which objective to tackle first. Fortunately, however, the initiative had determined that its primary aim should be the provision of 'clean, safe and affordable housing'. Every decision was thus approached with this in mind so that the outcome of the decision would facilitate movement towards this goal.

- *Funders often have their own requirements*

A common problem faced by non-profit organisations and development initiatives is that in order to receive funding, they have to uphold funder requirements (Newman and Warren 1997:313). This problem will be discussed in detail on the chapter on financing, so a brief example now will suffice. The Ubunye project was forced to modify its structure and functioning in accordance with the requirements of the Department of Housing in order to receive financial assistance. Thus decisions could not be taken around what the Board felt was best for the community or the project, unless they were willing to sacrifice the subsidies they were receiving.

- *There is often the assumption that the 'producer' knows what is best for the 'consumer'*

The perception that 'producers' know best is often held by both 'producers' and 'consumers' with the result that the 'bargaining power' of consumers is weakened (Newman and Warren 1977:314). However, development theory clearly states that community members are the 'world's leading authorities' on their own circumstances (Huntington in de Beer 1997:22). An initiative set up to meet the needs of a particular community must thus be based on the comments, ideas and suggestions of local people. In addition, all subsequent decisions must be influenced by them. The case of the pre-school committee clearly shows how the perceptions of a group of outsiders about the needs of the community were assumed, by both insiders and outsiders, to be superior to local insights. It was the ultimate realisation by the insiders that the outsiders were not being sensitive to the needs of the community that led to the demise of the

pre-school in its partnership form. The voices of the poor must, therefore, be heard before decisions regarding their well-being are taken.

Conclusion

While the process of planning may be tedious and frustrating at times, it is vital that planning be carefully conducted in order to lay a solid foundation for the initiative and thus to ensure its sustainability. Planning involves developing a clear understanding of the mission of the initiative and then setting clear, simple and action-related objectives. However, in order to increase the possibility that the initiative will survive in a changing environment, strategic planning should be conducted. Lastly, the process of decision-making in the organization must be planned and clarified, with a particular emphasis on the inclusion of all roleplayers, or at least of representatives of each functional area.

CHAPTER 9

ORGANISING

Organising involves arranging tasks, activities and resources in such a way that the organisation will best be able to reach its goals (Dessler 1998:212; Certo 2000:212). Two major elements of organising are structuring the organisation and managing human resources. This section will examine these elements in more detail.

9.1 Organisational structure

9.1.1 Creating organisational structure

According to Stoner *et al* (1995:315), structuring an organisation involves four primary tasks: the division of work, departmentalisation, creating a hierarchy and coordinating all the departments within an organisation. The basic principle of structuring is that of *functionalisation*. Quite simply, this means that the organisation should be structured in accordance with the *types* of work that need to be done in order to reach objectives (Scanlan 1973:181; Dessler 1998:214).

The division of work

The total workload must be divided into tasks that can 'logically and comfortably' be performed by individuals and groups (Scanlan 1973:181; Dessler 1998:214). Examples of these tasks from each of the initiatives investigated are provided below:

- In the partnership pre-school, tasks included teaching, buying food, buying equipment, preparing and serving food, collecting fees, banking, drawing up financial statements and managing petty cash.
- The social work service was comprised of tasks such as individual counselling, group therapy, family therapy, liaising with police personnel, writing court reports, dealing with the Child Protection Unit, networking with other professionals and organisations, assessing community needs, developing programmes to meet needs and developing leadership skills in local community members.

- The East End Mission required fundraising, distribution of funds, education of project leaders in development principles and skills, provision of regular financial statements, monitoring of project development and approval of new project plans, amongst other tasks.
- Some of the tasks involved in the Ubunye project included maintenance and repairs in rooms and bathrooms, fundraising, monitoring of rent payments, liaison with the Department of Housing, monitoring payment of subsidies from the Department, and staff supervision.

Departmentalisation

The functional tasks must be combined in a way that is logical and will ensure efficiency. This is known as departmentalisation, and often also takes place around the principle of functionalisation so that those tasks that contribute to the accomplishment of the same basic function are grouped together. For example, in a business, the functional areas (or departments) might be sales, marketing, finance and human resources, while in a university, they might be academic affairs, student affairs and business affairs (Dessler 1998:214).

The surveyed initiatives could also have structured their tasks into departments. Some possible ways in which this could have been done according to the principle of functionalisation are illustrated below. These examples are based on the tasks just discussed in the section on 'division of work'.

The Partnership Pre-School

Education department	– teaching activities, purchase of educational equipment
Meals department	– buying food, preparing food, serving food, washing up
Finance department	– collecting fees, following up parents who have not paid, banking, handling petty cash, providing regular financial statements

The Social Work Service

Counselling department	– counselling individuals and groups, family therapy, liaising with police personnel, dealing with the Child Protection Unit, writing court reports

Community development department – assessing community needs, developing community leadership, designing new programmes in conjunction with community members

The East End Mission

Finance department – fundraising, monitoring distribution of funds, providing regular financial statements

Project development department – approval of new project plans, education of project leaders in principles and skills of development, monitoring project development in accordance with development principles

The Ubunye Project

Finance department - fundraising, collecting rent, following up non-payments, monitoring payment of subsidies from the Department

Maintenance department - maintenance and repairs in rooms and bathrooms

Management department - staff supervision, liaising with the Department of Housing

Although functionalisation is often the basis of departmentalisation, there are also other ways that departments can be organised, such as around products, customers or geographic areas (Dessler 1998:216-222; Robbins and Coulter 1999:302-304; Certo 2000:218). The chairman's ideal structure for the East End Mission provides an example of geographic departmentalisation, where each local church would have a committee dealing with the projects initiated by that church in the surrounding community. Each committee would be largely self-contained, as with geographical divisions in businesses (Dessler 1998:222). The advantage of this method is that it improves the speed at which things can happen at a local level, especially when the organisation covers a large geographical area. However, a disadvantage is that it implies duplication (1998:223), for example, in the ideal organisational plan of the East End Mission, each committee would need a chairperson, a secretary and a financial manager, so a number of people with specialised skills would have to be available in each context if the structure were to work effectively.

Creating a hierarchy

Creating a hierarchy involves linking departments in such a way that it is clear who reports to whom (Stoner *et al* 1995:315). Organisational hierarchies are generally represented in the form of organisational charts, as displayed in each of the four case studies (Certo 2000:216).

It must be noted that in developing hierarchies, managers face significant temptation. Structure can be developed to provide managers with excessive power. This does not represent a Christian understanding of the need for structure. To reiterate what was written earlier, structure should never be used to increase power and control, but only to ensure better service of people (Roloff 1997:140).

Four key concepts must be considered when hierarchies are developed. The first is the *chain of command*, which is a continuous line of authority from the top of the hierarchy to the bottom. The chain of command clarifies who reports to whom in the organisation (Certo 2000:226).

The situation in the social work service indicates the importance of defining the chain of command clearly. The social workers were never certain about whether they should be accountable to the minister, the administrator or the executive, and despite repeated requests, this issue was never clearly resolved. As a result, the workers often felt frustrated and neglected and did not receive the support or guidance that they needed.

The Ubunye project illustrates that the chain of command must not only exist on paper, but must be clearly explained to all members of an organisation. One of the two Ubunye staff members interviewed commented that she did not know who her supervisor was, or to whom she should turn if she had a problem. However, the chairman of the Board was very clear about the fact that staff were accountable to the managing director, but in his absence, to the Board. If a chain of command is to be effective, therefore, it needs to be known, accepted and utilised by all members of the organisation.

The second important concept in organisational design is the *span of control*, which is the number of subordinates that a manager supervises (Dessler 1998:240). Classic management

theory states that organisations with narrow spans of control (known as tall organisational structures) improve employee performance because they ensure close supervision. However, more recent writings have shown that tall organisations result in slower decision-making processes, which are not conducive to the flexibility and creativity required in response to a rapidly changing environment. They are also expensive to maintain. Many organisations are therefore trying to create flat organisational structures with wider spans of control and fewer levels between the top and the bottom of the hierarchy (Dessler 1998:421; Stoner *et al* 1995:318).

Because faith-based development initiatives are generally small, they are likely to assume flat organisational structures with either wide or narrow spans of control, depending on the number of people involved. For example, the pre-school had only three levels in its hierarchy, with spans of control of 3 in the lowest level (the teachers and the cook) and 1 in the middle level (the principal). Similarly, the Ubunye project had only four levels in its hierarchy, with spans of control of 3 (security guard, gardener and cleaner), 2 (office manager and secretary) and 1 (managing director) from the lowest level upwards.

As illustrated by the social work service and the East End Mission, the degree to which the management structure of a faith-based initiative is incorporated into the management structure of the church will affect the number of levels in the hierarchy. The more an initiative is incorporated into the church structure, the greater the number of levels in the hierarchy, since church leaders and management committees must be included in the hierarchy as well. This may be useful if the church structures are efficient. However, where problems exist in church hierarchies, the management of faith-based initiatives that are incorporated into these structures is likely to be negatively affected. Consequently, careful thought must be given to the ways in which a specific church hierarchy may affect a particular development initiative before the management structure of the initiative is finalised.

The third concept is that of *formalisation,* which refers to the extent to which jobs are structured such that employees have to follow set rules and procedures as opposed to using their discretion, creativity and initiative (Robbins and Coulter 1995:308). In the social work service, for example,

there was a low degree of formalisation since the social workers were given the freedom to plan and implement the service as they saw fit. In contrast, the East End Mission represents a high degree of formalisation since rules and procedures for the operation of local initiatives, local committees and the Circuit Mission committee were developed by the executive.

The last concept is that of *centralisation* and *decentralisation* which refers to the extent that the decisions in the organisation are taken by top-level management. The more decision-making is delegated to lower levels in the hierarchy, the more decentralised the organisation is said to be (Robbins and Coulter 1995:308). For example, the Lombardy East church delegated the majority of decision-making to the social workers themselves. The executive generally became involved only when financial decisions needed to be made. On the other hand, the pre-school, the East End Mission and the Ubunye project represent centralised structures, since all major decisions were made by the management committee, executive and Board respectively.
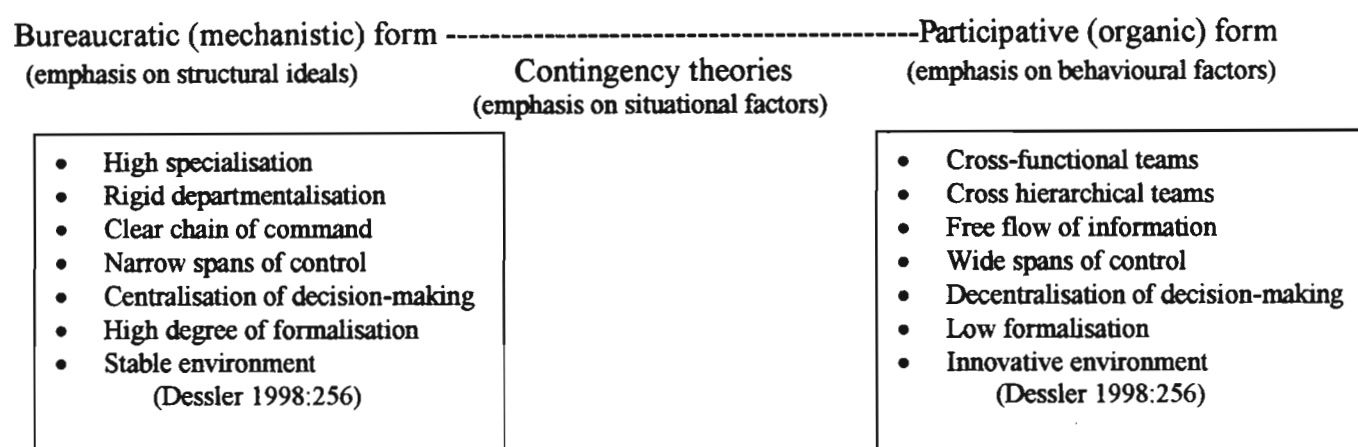
Coordination
Coordination involves developing mechanisms to ensure that tasks function together as part of a coherent whole, the effectiveness of which must then be monitored (Stoner et al 1995:315). If this coordination does not happen, individuals within the organisation are likely to lose sight of organisational goals and become more concerned with individual goals, often at the expense of the organisational goals. The amount of coordination required depends on the interdependence of the work of various departments. A high degree of coordination is more likely in situations where tasks involve creativity or where environmental conditions are rapidly changing (1995:320).

Coordination in the initiatives surveyed was conducted through monthly meetings of representatives from the various departments or functional areas. The pre-school, East End Mission and Ubunye Project all required brief reports from representatives in committee or Board meetings. This served two purposes. Firstly, it allowed everybody in the initiative to keep up-to-date with what others were doing. Secondly, it facilitated coordination of interrelated activities. Similarly, Social Worker 1 at the Lombardy Church introduced bi-monthly staff meetings to discuss and coordinate the work of staff, students and volunteers.

9.1.2 Types of organisational structure

A common trend is to view organisational structure on a continuum between bureaucratic, or mechanistic, and participative, or organic (Burns and Stalker, in Massie and Douglas 1985:141; Dessler 1998:252-253; Robbins and Coulter 1995:310). This continuum is represented diagrammatically below, and includes the typical characteristics of organisations at each end of the continuum in terms of some of the factors discussed in the section on organizational structure (Massie and Douglas 1985:141).

Bureaucratic (mechanistic) form --Participative (organic) form
(emphasis on structural ideals)   Contingency theories   (emphasis on behavioural factors)
                   (emphasis on situational factors)

Bureaucratic	Participative

• High specialisation
• Rigid departmentalisation
• Clear chain of command
• Narrow spans of control
• Centralisation of decision-making
• High degree of formalisation
• Stable environment
       (Dessler 1998:256)
	• Cross-functional teams
	• Cross hierarchical teams
	• Free flow of information
	• Wide spans of control
	• Decentralisation of decision-making
	• Low formalisation
	• Innovative environment
	       (Dessler 1998:256)

9.1.2.1 Contingency theories

There is no best way to structure an initiative. Various internal and external factors affecting an organisation, including strategy, size, technology and environment, determine what type of structure would be best for that particular organization (Shetty and Carlisle 1975:160; Robbins and Coulter 1995:310). The age of the organisation is another factor that influences organisational structure (Massie and Douglas 1985:145-146). It is important to note that structure does not need to be either mechanistic or organic. It may include some elements of each such that the organisation would lie somewhere along the continuum between the two extremes (1985:145).

Age of the organisation
Massie and Douglas (1985:145-146) point out that when an organisation is new, it often faces unexpected challenges to which it must respond quickly. Young organisations thus tend to the

organic side of the continuum. However, as time goes by, people within the organisation gain experience and confidence in managing the organisation within a particular environment. Lines of authority become more clearly defined. Order, stability and formal relationships are desired. Ultimately, the organisation begins to take on more mechanistic characteristics with the result that many older organisations can be located on the mechanistic extreme of the continuum.

A good example of this progression is the social work service. At first, the new social worker would simply respond to needs and accept offers of assistance wherever possible. No formal structures or lines of authority existed, other than that the social worker herself was the coordinator of the initiative. However, as she became more familiar with the needs of the communities and the patterns of intervention required, she was able to place volunteers in specific areas to carry out specific tasks, representing the development of specialisation. The chain of command was more clearly defined and procedures to ensure coordination and accountability were introduced, such as report-writing, individual supervision meetings and staff meetings. Decision-making was centralised in that all decisions about the structure and functioning of the service had to be discussed and approved at staff meetings. While the service could not be described as mechanistic, therefore, it certainly took on some of the characteristics of a mechanistic organisation.

Organisations that have moved towards the mechanistic side of the continuum do not necessarily retain mechanistic characteristics forever. Organisations tend to move through various cycles including birth, rapid growth, stabilized maturity and threatened decline. Organic characteristics are necessary during the first two phases, but tend to lessen during the stabilised maturity phase. However, when threatened with decline, the organisation often finds that its tight bureaucratic structure is too costly to maintain, and after some restructuring (which often includes staff cuts), it returns to a more participative (organic) structure (Massie and Douglas 1985:146).

Strategy

Robbins and Coulter (1995:311) illustrate how the three most common strategy dimensions within businesses influence organisational structure. Where the strategy is *innovation*, flexibility and free flow of information are important, so an organic organisational structure is most

appropriate. Where the strategy is *cost minimization*, action involves the creation of efficient systems, tight fiscal control and stability, which are in line with a mechanistic organisational structure. However, where the strategy is *imitation* (that is, ensuring minimum risk and maximum profit by copying market leaders), elements of both organisational types are needed. The mechanistic qualities ensure tight control while the organic qualities facilitate movement in new directions.

Although these business strategies are not entirely appropriate to faith-based initiatives, they do provide some helpful thoughts. Innovation is important since faith-based initiatives often operate under difficult conditions and have no fixed rules to guide them. Flexibility and creativity are thus vital. However, cost minimisation is also essential given that many initiatives struggle to secure and maintain sufficient funding to sustain themselves. A careful combination of organic and mechanistic characteristics is thus likely to be most effective.

Size
Generally speaking, the bigger the organisation, the more structure will be required and the more it will tend towards the mechanistic side of the continuum. Conversely, smaller organisations require less tight control and thus function well as organic structures (Robbins and Coulter 1995:311).

The East End Mission provides a good example of a large organisation that could ultimately tend towards the mechanistic side of the continuum. Once the ideal organisational structure has been established and each local church has established a team to manage its own development work, departmentalisation would be high. A high level of formalisation would be present if the Circuit Mission committee began defining policies and procedures to be implemented by the local projects, rather than allowing them the freedom of individual decision-making.

Despite their small size, the Ubunye project and the pre-school chose to retain some of the more mechanistic characteristics, such as centralised decision-making and clear chains of command. These enabled the management structures, which were accountable to the local churches, and in the case of Ubunye, to the Housing Department, to maintain a measure of control, especially

where subordinates were not yet sufficiently skilled to make the types of decisions with which management would feel comfortable or to be proactive enough to work without close supervision.

Technology

Technology in this sense refers to a conversion of input into output. Studies conducted initially by Joan Woodward and later by other researchers indicate that in general, the more routine the transfer, the more mechanistic the organisational structure should be (Robbins and Coulter 1995:313). The rate of change of technology also influences structure in the sense that where rapid changes occur, an organic structure is more appropriate. Moreover, technologies requiring special skills also require organic organisational structures (Massie and Douglas 1985:147). Lastly, it often happens that technology affects structure more towards the bottom of the hierarchy, and less towards the top, since it is the lower levels that are directly affected by technology (1985:146).

Most of the initiatives surveyed represented a complex transfer of input into output. For example, in the social work service, there was no set procedure to follow when dealing with people's problems. Each situation had to be investigated and handled individually. Moreover, new needs were continually being identified in the communities, and appropriate responses had to be developed in relation to each. Obviously, this required a high level of skill. However, this 'technology' only affected the structure at the bottom of the hierarchy, such that although it had some mechanistic characteristics, the service tended towards the organic side of the continuum.

The pre-school, too, involved complex technology in the sense that it required a high level of skill to transfer knowledge and skills to children. Theoretically, then, the pre-school should have assumed an organic-type structure. However, the low level of skill possessed by the teachers demanded a more highly structured and supervised (mechanistic) organisation. A balance between the two thus needed to be found.

Despite the formal, mechanistic structure of the East End Mission, the individual local initiatives required the flexibility of organic organisations since new, complex 'technology', that is, the

implementation of development principles, was encouraged. Although guidelines for this type of work do exist, these rules cannot be implemented rigidly. Rather, working developmentally requires creativity, initiative and flexibility.

The Ubunye project represents the least complex technology, in the sense that there were clear rules and procedures governing the types of people that could obtain housing, the rent required, the way residents were to pay for electricity and the types of activities that were required to maintain the property adequately. However, dealing with people is never an exact science, so a completely mechanistic organisation would not have been suitable for Ubunye either.

Environment

There are several ways in which the environment can affect organisational structure. Firstly, the greater the amount of environmental uncertainty to which an organisation must respond, the greater must be its flexibility, which corresponds with an organic structure. However, under stable and predictable environmental conditions, a mechanistic structure is appropriate (Robbins and Coulter 1995:314; Dessler 1998:251-252).

All the initiatives in this study can be said to have existed under fairly stable environmental conditions, although as has been mentioned before, there was always the possibility of change in the political, social or economic environments. Consequently, all the initiatives needed to have organisational structures which would allow for rapid adaptation to change if necessary. Because all except the East End Mission were fairly small, it would have been possible for the Boards or management committees to meet, plan changes and implement them fairly quickly when necessary. The East End Mission, however, was most likely to struggle in adapting to change because the organisational structure was more complicated. Consequently, there were many people within the initiative who would need to be informed of changes, and it would have taken some time for each project leader to determine exactly how to implement the changes in his or her project.

Secondly, environments can be classified into different degrees of complexity using factors such as racial diversity, preferences for food and clothing, languages, religions and customs. The more

complex an environment, the more an organisation within it will need to respond to diverse needs through organic structures. However, the more homogenous an environment, the more mechanistic an organisation within it can be and still function effectively (Massie and Douglas 1985:150).

Both the social work service and the East End Mission operated within extremely heterogenous environments and thus required organic characteristics to be able to respond effectively to needs. In the former case, the social workers operated in a number of different communities with people of different races, religions, income groups and educational standards. Generally, the student or professional social worker in a particular area would simply respond to needs as they arose by planning and implementing appropriate services. Although advice could be sought from colleagues, there was a great deal of freedom to act independently as the situation required, in accordance with an organic model. In the East End Mission, individual project leaders could modify their programmes to suit their individual contexts, but they would have to ensure that the changes corresponded with the development principles required by the executive. Their individual decision-making ability was thus limited. This represents some rigidity as in mechanistic organisations. Moreover, because of the clear chain of command that was established, any decisions made by the executive had to be implemented by project leaders at local level. However, because the environments in which these projects operated were so different, appropriate contextualisation of these decisions would probably not always be obvious, especially to those without training in development. It was thus not effective for this initiative to have such mechanistic characteristics if it aimed to adequately meet the needs of the local communities.

Thirdly, the markets served by an organisation can range from single products and single customers to an enormous range of products for national and international customers. The larger and more complex the market, the more organic the organisational structure should be (Massie and Douglas 1985:150). As discussed above, the initiative in this study that offered a range of services to a range of different communities, namely the social work service, required more organic structures than those providing a single service to a single community, such as the pre-school and to some extent, the Ubunye project.

Lastly, environments range from competitive and hostile to friendly and cooperative. The more competitive the environment, the more flexible the organisational structure must be in order to respond rapidly when change is required (Massie and Douglas 1985:150). Most of the church-based initiatives in this study existed in cooperative environments where other people and institutions with a similar focus were happy to work together to prevent duplication of services. However, the Ubunye project experienced some difficulties in their relationship with the Department of Housing when a member of the Department informed residents at Ubunye that because the initiative was receiving government subsidies, they did not need to pay rent. This clearly points to hostility in the environment. However, because of the small size of the organisation, and the organic characteristics such as low formalisation and free flow of information, management and staff were able to work together to contain the crisis, even though it persisted for a long time.

Beyond organic organisations

Today, many organisations are finding that the mechanistic-organic continuum does not provide adequate options for meeting the challenges of the continuously changing environment. Consequently, there has been a movement towards more creative approaches to organisational design. These include the use of teams, networks and 'boundaryless' structures (Dessler 1998:26).

9.1.3 Formal versus informal organisational structures

Informal structure is defined by Simon in Stoner *et al* (1995:334) as 'the interpersonal relationships in the organisation that affect decisions within it but either are omitted from the formal scheme or are not consistent with it'. In every organisation, employees develop habits, contacts and routines that are not determined by the organisational structure as illustrated on the organisational chart (Massie and Douglas 1985:213). For example, the newest member of an organisation is often the one loaded with unpopular tasks while females are often asked to take minutes in meetings or make tea (Hampton 1986:373).

Three examples of incongruence between formal and informal structures were noted in the case studies. In the social work service, social workers received little support from their local church

and so turned instead to members of the community like school teachers and police-people, or members of other churches in the same area. Secondly, in the Ubunye project, the secretary and office manager discussed work-related difficulties with each other, but these may never have reached the managing director or Board. Lastly, the chairman of the East End Mission executive appeared to sometimes make decisions independently of the committee and to inform them after the fact.

9.2. Managing human resources

Once the organisational structure has been developed, managers can begin the process of staffing the organisation. Several tasks are involved in this process, including recruitment, selection, orientation, training, providing compensation and benefits, and appraising performance (Robbins and Coulter 1995:338-365; Certo 2000:256-272; Dessler 1998:292-320).

Recruitment

The process of dividing the total workload into clearly-defined tasks should allow for the formulation of clear job descriptions. If this is not done, an organisation tends to become dependent on the contributions of one or more *particular individuals*, rather than being able to employ *any* person who possess a *particular set of skills* (Scanlan 1973:181; Dessler 1998:214). Recruitment involves finding the best person to undertake the tasks as laid out in a job description (Certo 2000:257).

Faith-based development initiatives are sometimes driven by the vision and work of one or two people in a local church. However, these people may leave the church, resign from the initiative or become ill, with the result that an initiative may cease to function effectively and may even collapse if a suitable replacement is not found. This is well-illustrated in two of the four case studies. In the case of the pre-school, the strength and vision of the two ministers was what initially drove the pre-school. Not only did they fulfill the responsibilities of a traditional chairperson, but they undertook many menial tasks on a day-to-day basis to keep the school functioning. For example, they bought food for the school, organised donations of equipment from time to time, drove to town to bank money and typed up minutes of meetings. In other words, they did whatever they felt needed to be done to keep the school going. If a new

chairperson had taken over, therefore, it would not have been easy to define his or her areas of responsibility. The new person may also not have been as proactive or responsive to needs as these ministers had been. The inevitable result would have been that certain essential tasks would have remained undone. If a clear job description had existed, however, it would have been easier to search for an appropriate replacement.

A similar situation existed in the East End Mission where the new structure was initiated and driven by the minister at Boshoff Street. While other people did support the idea, the whole initiative was still very strongly driven by his vision and commitment. Like the ministers at the pre-school, he was involved in numerous and varied tasks which he believed were necessary to ensure success. A clear definition of his responsibilities would have been difficult to develop.

It must be acknowledged, however, that the seemingly irrational division of labour in initiatives such as these is not always caused by poor planning and job definition. Given that the projects are often located in poor communities, most people do not have access to cars, telephones and computers. Moreover, many cannot converse well in English and thus prefer to avoid interactions with English speakers. However, ministers have generally been educated in English and also have access to various material resources through their employment by the church. It is thus easy for them to undertake certain practical responsibilities. Yet development is about building people as well as offering services. Although it may be more difficult and time-consuming to allocate some responsibilities to other individuals and to support and guide them in accomplishing these, it is essential if initiatives are to uphold the true principles of development.

Some of the sources of potential job candidates include the organisation itself, advertisements, referrals by current employees and employment agencies. In general, the higher the position is in the organisational hierarchy, the more skills will be required to carry out the work effectively, so the more widespread and thorough the recruitment process will be. However, the amount of time and effort that can be devoted to recruitment depends to a large extent on the size of the organisation (Robbins and Coulter 1995:344-345).

The recruitment conducted by a faith-based initiative will depend largely on whether it is able to offer people salaries or not. If money for salaries is not available, churches will probably draw on volunteers from their own congregations. If salaries are offered, the search for the best employee can stretch much wider, if the initiative so desires. However, most faith-based initiatives would require employees to be Christians, so advertisements could be limited to church bulletins, newsletters and newspapers, as was the case in all four of the initiatives surveyed.

Selection

The process of selection aims to predict which candidate will perform best in the job if hired. Mistakes in prediction can be difficult to rectify because the organisation opens itself to accusations of discrimination or unfair dismissal if it attempts to terminate an employee's contract. Various selection devices are thus used to assist in making this prediction as accurate as possible. These include application forms, written tests, interviews and background investigations (Robbins and Coulter 1995:345). For example, the Ubunye project made use of a written test which classifies people into personality types, namely, the Myers-Briggs Type Indicator (MBTI), as an initial selection device. The candidates selected on the basis of test results were then offered a personal interview. The other initiatives made use only of interviews.

When attempting to fill unsalaried positions, it is difficult to follow strict selection procedures, since it is necessary to take advantage of people's willingness to help, whether or not they possess the skills required for the job. Nevertheless, volunteers can be provided with informal job descriptions to help focus their efforts, regardless of their levels of skill.

Although these types of selection procedures are useful, it is also evident that there are some of us who will never excel in particular areas, no matter how hard we try. Therefore, even if we adhere strictly to our job descriptions, we will succeed better with some tasks than with others. An alternative to the use of job descriptions and formal selection procedures may thus be gift-based organising. In other words, people are placed in positions or given responsibilities because of their skills, abilities and talents. This technique may also mean that people are more enthusiastic about their work and that they enjoy it more. They may also be more willing to work without payment. However, in church initiatives, gift-based organising is limited by the range of

talents possessed by members of the congregation or the surrounding community. Moreover, it is likely that a greater number of people will be required to cover all the necessary tasks, if each is responsible for only one or two areas. Gift-based organising may thus work extremely well at some times but not so well at others.

Orientation

Orientation is important when a new person starts a new job. Its main purpose is to reduce the new employee's anxiety and facilitate his or her transition into the organisation. Orientation generally involves a clarification of the responsibilities of the employee, the goals and rules of the organization, an introduction to other members of the organisation and a discussion about issues such as working hours, wages, overtime and benefits (Robbins and Coulter 1995:354).

The pre-school was the only initiative of those surveyed that provided some form of orientation for new staff. The process was very simple. A newly-appointed teacher began with a discussion with the principal on the functioning of the school and would be introduced to other staff members. He or she would be asked to observe and assist in a classroom for one day, after which a permanent class would be assigned and the teacher would begin working independently.

Training

Managers are responsible for deciding when members of the organisation require training, which is necessary to update and enhance people's skills to improve the probability that they will be able to contribute effectively to the goals of the organisation (Certo 2000:266). The three most common types of skills that are taught in training programmes are technical, interpersonal and problem-solving skills. Training may take place either on-the-job or off-the-job (Robbins and Coulter 1995:355; Certo 2000:392-394).

The partnership pre-school was in a unique and fortunate position because the Methodist District to which the participating churches belonged had a well-established education department which provided training for pre-school teachers at reasonable rates. While the other initiatives surveyed all recognised the need for staff training, lack of finances was the major factor preventing it. This does not *need* to be a limiting factor in faith-based initiatives, however. Staff training is one area

where churches have a tremendous advantage over businesses. Church congregations, especially wealthier congregations, consist of numerous professionals in a variety of different fields, who may be willing to provide some training to staff of a church initiative free of charge or for a reduced rate. They simply need to be located and approached with a specific request.

Compensation and benefits

Ideally, organisations wish to offer attractive compensation and benefits packages so that they can attract and retain competent employees. However, they are not always able to accomplish the ideal. There are numerous factors which influence the types of packages each organisation can offer. These include the size and type of the organisation, the tenure and performance of the employee, the influence of unions, the management philosophy of the organisation, the geographical location of the organisation, the profitability of the company and whether the work is labour-or capital-intensive (Robbins and Coulter 1995:362-363).

As has already been mentioned, the main factor determining compensation and benefits in faith-based initiatives is the availability of funds. The social work service, the pre-school and the Ubunye project all indicated the desire to pay their staff better salaries and offer them benefits, but were limited by the available finances. In some faith-based initiatives, people are prepared to work for low salaries because they are extremely committed to the work, such as in the social work service, or because they are unable to find other employment, such as in the Ubunye project. However, problems arise when people in the latter category do find better-paying jobs and leave the initiative. One of the problems that the pre-school experienced was the inability to retain trained teachers because they were able to secure positions in government schools. Where possible, therefore, employees need to be offered non-financial incentives. This is discussed further in the next chapter.

Performance appraisal

Once a person has been selected for a job and is working in an organisation, it is important to conduct regular evaluations of his or her work. The outcome of an evaluation allows a manager to determine whether or not the work is being done properly and then either to reward and encourage the employee in some way or to request that performance be altered. Evaluations also

sometimes serve as the basis for promotions and salary increases, or demotions and terminations. Lastly, evaluation results can be used by superiors to guide their coaching and counselling of subordinates (Certo 2000:271).

Effective supervision and appraisal of staff was one of the management tasks that was lacking in most of the case studies. The executive of the Lombardy church were simply unaware of the type of support that their social workers needed. Moreover, there was no supervision or evaluation of their work and no procedures were put in place to ensure accountability. As both social workers were extremely hard-working, the lack of supervision probably did not affect their work significantly. What it did affect, however, was their mental and emotional condition. Both reported extremely high levels of stress resulting from the lack of support, guidance and active interest of the other full-time staff and members of the executive.

The Ubunye project, on the other hand, recognised the need for close supervision of staff and evaluation of their performance, but did not have a managing director to fulfill that function. Consequently, staff were left largely unsupervised, and although problems with performance had been noted by the Board, they had not been addressed with employees. This in turn meant that performance would be likely either to remain unsatisfactory or to actively deteriorate.

Scanlan (1973:424) cites several common reasons for the poor performance of employees. Firstly, the employees are not clear about what is required of them. This was certainly the case with the social work service. However, instead of leading to poor performance, it resulted in over-performance, with the social workers attempting to meet too many needs simultaneously because no limits had been set. In the Ubunye project, the secretary was unable to give a clear description of her responsibilities, even though she had been given a written job description. It seemed, however, that she had not referred to this for some time, if at all. Members of the Board were unhappy with her performance, and her lack of understanding of her job tasks may well have been one of the factors contributing to the problem.

Secondly, employees sometimes do not have the necessary knowledge and skills to do the job (Scanlan 1973:424). This was noted in the case of the pre-school, where those employed as

teachers were largely untrained and had to be sent for training. The process of learning was slow, yet teachers were expected to perform immediately. In the Ubunye project, too, staff and management felt that further staff training was essential for effective job performance, especially in the area of financial management.

Thirdly, employees may lack support and assistance from their superiors (Scanlan 1973:424). As previously noted, the social workers felt unsupported and while they did not under-perform as a result, other less motivated social workers may have. In the Ubunye project, staff and management acknowledged that it was difficult for staff to perform effectively because when they experienced difficulties, there was nobody to assist them immediately.

Lastly, Scanlan (1973:424) notes that employees may underperform as a result of poor relationships with their superiors. This did not seem to be a factor in any of the case studies. However, people may have refrained being honest about their relationships with superiors for fear of negative repercussions.

As important as performance appraisals are, they are not always straightforward. Firstly, employees involved in them often view them as reward-punishment situations, rather than using them more creatively and constructively. Secondly, those being evaluated often believe that the process is unfair or biased. Thirdly, people seldom take kindly to criticism, however constructive it is intended to be, so negative and unpleasant reactions are common. Fourthly, performance appraisals often require extra paperwork and the focus of the evaluator is thus on completing this paperwork, not providing helpful feedback to the employee (Certo 2000:272).

Scanlan (1973:425) discusses some common difficulties with performance appraisals. These have been modified and are presented here in the form of guidelines for successful appraisals:
- Define expectations and standards of performance beforehand
- Set future goals during appraisals, otherwise it becomes difficult to measure progress
- Focus on how the employee could perform better, not on the mistakes that have already been made
- Ensure that performance appraisals take place on a regular basis

- Allow employees to play an active role in appraisals
- Be patient with employees – remember that change does not happen overnight!

Conclusion

The effectiveness of an organisation is likely to be enhanced if its structure and functioning are carefully considered in relation to its goals. Attention must be given to the types of work that need to be done, the skills that are required to do the work and the structure that will be most conducive to effective task and goal accomplishment given the age, size, strategy, technology and environment of the organization. Once these have been determined, the organization can begin the process of seeking out the most appropriate employees within the constraints of finances and other incentives.

CHAPTER 10
LEADING

There is no clear or simple definition of the process of leading. Most management books launch straight into a discussion on the different elements of the process without actually defining the process itself. However, the common factor that these elements have is that they facilitate the effective functioning of individuals in the organisation and consequently of the organisation as a whole.

What is learned about *leading* from management theory largely correlates with the Christian understanding of servant leadership. From this perspective, the interaction of leaders with people involves care of each individual through working alongside them, appreciating the contribution each one makes to the initiative, facilitating cooperation and thus developing the potential of each one (Horton 1984:103). We are to be mindful of the worth of every person who is in fact created in the image of God (White 1986:553).

The elements of leading that will be discussed in this chapter include (1) increasing job satisfaction so that employees are motivated to perform well, (2) styles of leadership and the factors influencing the power that leaders have over followers, (3) formal communication patterns within organisations and (4) approaches to conflict.

10.1 Motivating

Numerous theories have been developed to explain the factors that motivate individuals and to illustrate how these can be used to improve both employee performance and employee satisfaction in the workplace. The most common theories of motivation discussed in management textbooks are based on the idea that when an individual has an unmet need, he or she experiences a state of tension. In order to relieve this tension, effort must be expended. The amount of effort expended is proportional to the worth the individual places on the ultimate reward and the probability that the reward will be forthcoming (Certo 2000:356).

The task of motivating therefore has two key elements: (1) understanding the needs of individuals in the organisation, since needs vary in type and intensity from person to person (Scanlan 1973:344; Analoui 1993:197) and (2) effecting modifications in organisational climate, job design or leadership to meet these needs (Scanlan 1973:342).

Amongst the theorists on individual needs and motivation are Maslow, Herzberg and McClelland (Robbins and Coulter 1995:484-501). While these theories will not be discussed in detail here, their implications for the task of motivating employees are summarised below.

Need hierarchy (Abraham Maslow)

The basic assumption of Maslow's theory is that human needs can be classified hierarchically. As lower-level needs are met, they trigger the mechanisms that create awareness of unfulfilled higher-level needs. Maslow's needs, as arranged from lowest to highest level, are physiological, safety, social, self esteem and self-actualisation (Maslow 1954).

The most important motivators relating to jobs are physiological and security needs (together known as economic needs which can be met by earning a salary). Only once these are met can there be a response to incentives appealing to other needs. In accordance with this, both the pre-school employees and the Ubunye staff, who were earning low salaries, indicated that what they would most like to change about their jobs was their salaries. According to Maslow, this would mean that their salaries were not meeting their physiological needs, so higher-level needs had not been activated yet.

However, in discussing Maslow's theory, Analoui (1993) points out that people generally resist naming their social and self-fulfillment needs. The most common need given by employees is 'money'. In accordance with this, staff of all the initiatives, with the exception of the social work service, cited financial reasons as their motivation for taking and staying in their jobs.

Interestingly, the social workers were able to give more complex reasons for their commitment to their work. Although they were not earning high salaries, they were earning more than the

employees in the other projects. According to Maslow, it would thus not be a coincidence that they were able to cite higher-level needs such as support, accountability, desire to make a difference and to live out God's love, and experience personal challenge and growth.

Motivation-Hygiene Concept (Frederick Herzberg)

The basic assumption of Herzberg's theory is that there are factors which if *not* offered in a job cause *dis*satisfaction (the hygiene factors), but their presence does not result in motivation or positive attitudes. These include wages, benefits and pleasant working conditions. However, their presence does not necessarily lead to satisfaction (Scanlan 1973:348; Dessler 1998:407). Accordingly, there was some degree of dissatisfaction amongst staff members in all the initiatives with regard to these factors. However, even when salaries were reasonable, as in the social work service, employees were not necessarily satisfied, since there were other unfulfilled needs.

There are other factors, therefore, which cause satisfaction if they *are* present (the motivation factors). These include recognition, feelings of accomplishment, opportunity for advancement, personal growth, responsibility and challenge (Scanlan 1973:348; Dessler 1998:408).

This theory has interesting implications for faith-based development initiatives which generally operate with scarce financial and other resources (Analoui 1993:195). It is thus highly likely, if Herzberg is to be believed, that employees *will* experience dissatisfaction. However, unlike in Maslow's theory, Herzberg does not discuss any order in which needs must be met. Hygiene factors do not have to be satisfied before motivational factors, or vice versa. Consequently, while managers may be unable to change the dissatisfaction arising from the absence of hygiene factors, they may be able to balance some of the unhappiness by ensuring that as many of the motivational factors as possible are present.

The Three-Needs Theory (Dave McClelland)

The basic assumption here is that people have three primary needs that need to be satisfied in the work situation, namely, the needs for achievement, power and affiliation. The need for achievement refers to the need to excel or succeed; the need for power involves the desire to influence the behaviour of others; and the need for affiliation revolves around the need for friendly and close relationships with others (Dessler 1998:408-410; Robbins and Coulter 1995:485).

Although these are undoubtedly important needs, it is clear from the case studies that employees need more than achievement, power and affiliation to experience satisfaction. Working conditions and the ability to meet financial obligations also play a role in contributing to employee satisfaction. McClelland's theory may thus be more appropriate to those working in large corporations where a living wage and accompanying benefits are taken for granted, not those involved in work in poverty-stricken areas.

Concluding comments

It was reported that there had never been any structured discussions regarding employee needs in any of the initiatives surveyed. When asked to surmise what motivated their employees to accept and continue in their jobs, the majority of managers referred to financial need. If motivation theories are to be useful, however, managers need to get to know their employees very well and consciously seek to discover their needs. As a result, jobs and/or working environments can be modified such that their needs will be met, their motivation will increase and their performance will be enhanced (Scanlan 1973:343-345).

10.2 Leadership

It may seem repetitious to include a section on *leadership* in this chapter on *leading*, since there is no clear distinction between the meanings of the two concepts. However, an explanation of the uses of these terms in management theory will provide greater clarity. *Leading* refers to the entire process of managing people within an organisation, with all the associated tasks and

responsibilities. *Leadership* is a quality that a person may possess which facilitates the accomplishment of the tasks involved in leading. Leadership refers to the 'ability to influence a group towards the achievement of goals' (Robbins and Coulter 1995:520). Ideally, all managers should possess leadership qualities. However, not all leaders have the capacity to be managers. The ability to influence people is but one aspect of management and does not necessarily imply the ability to plan, organise and control (1995:520).

10.2.1 Authority and power

Managers are given 'authority', which implies the right to make decisions, make requests and supervise the actions of others (Dessler 1998:231), but not all managers succeed in influencing people to cooperate with them. Leaders, on the other hand, possess some form of power which enables them to influence people to act in various ways (Stoner *et al* 1995:344). White (1986:551) believes that Jesus' response to his temptations indicates a refusal to use his power or authority for self-gratification. He would exercise them only in a manner that was consistent with the purpose of his mission on earth. Similarly, Christian leaders have a responsibility to ensure that their use of power contributes to the accomplishment of the principles of love, justice, stewardship, humility and dignity as discussed in chapter three.

Power is derived from different sources under different circumstances. Robbins and Coulter (1995:535-536) and Stoner *et al* (1995:344-345) discuss the sources, or bases, of power in organisations. It is important to note, however, that these are only potential sources of power. They become actualised only when subordinates allow themselves to be influenced by their use (1995:345).

Reward power – this is based on the fact that one person is able to reward another for carrying out work in a certain way

Coercive power – this is based on one person's ability to punish another for not performing adequately

Legitimate power – this is based on an employee's acknowledgement that the employer is entitled to exert influence within certain boundaries and so accepts this influence

Expert power – this is based on the belief that one person has special knowledge or expertise that another does not

Referent power – this is based on the desire of a person or group to imitate the leader whom they find attractive or admirable in various ways

All managers, but particularly those in faith-based initiatives, must be extremely cautious in their use of reward and coercive power. While these can be used effectively and legitimately to motivate employees, they can also become tools of manipulation. For example, the East End Mission executive could refuse to provide funding for local church development initiatives unless they are modified in accordance with development principles. Threatened with collapse, therefore, project leaders would have no choice but to conform. However, the committee could approach the issue differently by explaining to project leaders that they would prefer projects to have a development focus, and by explaining the benefits of development over the charity-type services that are currently running. When leaders show signs of making changes, even if they are small changes, they could be rewarded unexpectedly with additional funding to facilitate their efforts. In this way, the reward would not have been used manipulatively.

The use of expert power was illustrated in both the pre-school committee and the Ubunye Board. While there are a number of reasons for different levels of participation of committee members, one was probably the fact that the more educated members were perceived by the less educated to have special knowledge and expertise around planning, financing and other management processes. The inevitable conclusion of the latter group was thus that the work should be done by the experts. However, in development, the fact that local community members are experts on community life and needs must be treated in the same way. Community members should thus have some power over what happens in the organisation.

An example of referent power can be seen in the Ubunye project. The office manager seems to have had a very good relationship with the pastor who started the project. His initial involvement

in the project was motivated by his respect for and admiration of the pastor and his desire to support his ideas. However, once this pastor had left, the office manager no longer felt as committed to the project.

10.2.2 Leadership styles

Numerous theories have been developed to illustrate the most effective styles and methods of leadership (Robbins and Coulter 1995:520-5431; Dessler 1998:339-352; Certo 2000:327-346). For example, according to Fiedler's theory, a leader may be naturally task-oriented or relationship-oriented and must be placed in a situation where his personal style will be most appropriate (1995:521; 2000:339), in accordance with the concept of gift-based organising discussed earlier. House suggests that a leader should be flexible and may shift between being directive, participative, supportive and achievement-oriented as he deems necessary (1995:524). Vroom (1995:526) and Yetton (2000:332) discuss the possibilities of autocratic, consultative and group leadership styles. However, the general consensus amongst management theorists is that there is no one model that can be applied universally and consistently. Instead, the 'correct' approach to leadership is situational, in other words, a leader must act in a manner that is appropriate given the nature of his followers and the situation in which he finds himself (Certo 2000:328).

In order to illustrate this theory further, the management styles of the leader in each initiative will be evaluated in relation to the circumstances in which he or she was working. To begin with, the partnership pre-school was run by a committee which was chaired by the ministers of the two churches. While both ministers attempted to maintain a participative leadership style, tension arose as a result of the different emphases each placed on task and relationship. Although he attempted to focus on relationships to some extent, the minister of Calvary had a more task-focused and achievement-oriented approach to leadership, insisting that the work of the committee and the staff should be carried out efficiently and professionally. The minister of Ivory Park, on the other hand, was more concerned about the needs of the community than the professional execution of tasks and preferred a relationship-oriented style. He was happy for the work in the school and the functioning of the committee to be a bit haphazard, as long as

community needs were met. These contrasting leadership styles ultimately resulted in a split between the two churches. In retrospect, the minister from Ivory Park acknowledged that his people did benefit from some of the structure and task-orientation that was imposed on them and that they would attempt to retain some of that ethos, but that ultimately, he needed to keep community needs as his primary motivator. In contrast, the assistant teacher from Calvary strongly maintained that the school could not function effectively without a strong task-focus as well.

There is no doubt that development initiatives must be responsive to community needs, since needs are one of the primary reasons for their existence. Moreover, people and relationships must grow through the process of development. However, issues such as financial accountability do require a task-centred approach if they are to be effective. Since the two ministers represented these two different, but essential, elements, it would have been ideal if they had been able to work out a way to combine their task/relationship leadership styles and still maintain a strong focus of participation, which is a central principle of development.

The leadership style that was used in the case of the social work service can only be described as *laissez-faire*, since it was never clear who the manager was. Given the independence and proactivity of the social workers, however, what would have been appropriate is a supportive and relationship-oriented leadership style that would simply have given them the emotional and spiritual support they needed. With less skilled or less motivated social workers, the leadership style would have had to be adapted to incorporate more task- or achievement-orientation in addition to the support.

The chairman of the East End Mission described his own leadership style as a 'hands-on' style, since he wished to retain some control over all aspects of the project. This style could become problematic, for several reasons. Firstly, those project leaders who have been running their projects independently would be likely to resist being controlled or limited by the executive at this stage. Secondly, the chairman has a tendency to state his point of view forcefully, regardless of the thoughts or feelings of others. This is likely to antagonise people rather than encourage them to cooperate with him. Thirdly, a hands-on style may limit the development of initiative

and responsibility in other members of the initiative, since they know that the chairman will either give them instructions or take responsibility for various tasks himself. This will ultimately decrease the chances that the initiative will be sustainable without him. In order to motivate people to work with him and increase the sustainability of the initiative, it would probably have been more appropriate to use a relationship-oriented and participative style of leadership.

In the Ubunye project, participative and relationship-oriented styles of leadership were used. Firstly, there was an attempt to include staff and other roleplayers in all decisions that were made. Despite this, it has already been noted that there was not equal participation in decision-making. Although the way in which this leadership style was executed could have been improved, therefore, the attempts at inclusion were noticed and appreciated by staff. Secondly, the chairman of the Board was acknowledged by the staff to be extremely supportive and helpful, even though the time he had to devote to the initiative was limited.

10.3 Communication

Scanlan (1973:399) and Certo (2000:314) state that there is a direct relationship between the effectiveness of the communication within an organisation and the productivity of employees. Communication in this sense does not simply mean interpersonal communication between employees, but rather the type of communication that relates to the goals, functions and structure of the organisation. For example, does the structure of the organisation facilitate direct communication between the upper and lower levels in the hierarchy? Is communication between departments on the same level of the hierarchy such that tasks are effectively coordinated? (Certo 2000:316-317). Do managers provide subordinates with enough information for them to be certain of what is required of them? (Stoner et al 1995:536)

What happened in the social work service illustrates the importance of defining and using channels of communication within an organisation. When a new minister arrived at the beginning of 2001 and examined the financial statements, he felt that the church was no longer in a position to support the social work service. Instead of discussing this issue with the executive, however, he spoke directly and regularly to the social workers about it. On his recommendation,

therefore, Social Worker 1, who had barely had a chance to begin her work again after returning from her studies, began investigating alternative employment. When the issue eventually did reach the executive, therefore, members of the group had heard rumours that the social worker was planning to leave. The decision to end the service was thus based partly on the understanding that Social Worker 1 was not committed to the project and wanted to leave. This misunderstanding eventually emerged too late and it was acknowledged with regret that communication procedures had been incorrectly used. Although using the correct channels of communication may not have saved the service since other factors also contributed to its demise, a significant amount of pain, anger and confusion could have been avoided.

The East End Mission may soon experience difficulties related to poor communication. The structure and functioning of the Circuit Mission Committee have been discussed at circuit staff meetings (involving ministers and other pastoral staff), East End Mission executive meetings and at Circuit Quarterly meetings (involving leaders from all churches in the circuit). The idea was that ministers and leaders of individual churches would communicate with project leaders about the purpose and functioning of the Circuit Mission committee. However, discussions undertaken as part of this research indicated that not all project leaders were aware of the existence of this committee. Since the initiative relies on the correct functioning of channels of communication, the future effectiveness of the initiative may be jeopardized if the breaks in communication are not resolved.

10.4 Conflict and conflict management

> If managed and channelled effectively, conflict will serve as a source of energy for achieving individual and organisational development and progress. If, however, the discontent is suppressed and managerial prerogative is used to condemn it, the conflict will inevitably become submerged deep in the work relationships and will inevitably gain behavioural expression which is of a covert and even unconventional nature
>
> (Analoui 1993:194)

Organisations need to move away from the traditional view that conflict must be avoided at all costs. As Analoui (1993:194) points out, conflict in organisations can never be prevented; it is inevitable. Consequently, it is important to create an environment that is tolerant of different

points of view. Moreover, contemporary theories hold that a certain amount of conflict is *necessary* for groups of people to work together effectively. This does not mean that all conflict is constructive, however. There is recognition that conflict is dysfunctional when it prevents the organisation from reaching its goals (Robbins and Coulter 1995:456).

In the social work service, conflict developed between the first social worker and the youth pastor of the church. The tension became so bad that the social worker dreaded going to work. As a result, she asked the executive on a number of occasions to address the situation with them, but for almost a year no action was taken. Eventually the social worker requested a mediated meeting with the youth pastor to discuss the situation. The request was granted and the meeting took place, after which the conflict was reduced, but not eliminated. In terms of management theory, the situation was badly handled. There is no doubt that this conflict had become dysfunctional by the time it was brought to the attention of the executive. Either the executive or the minister should have acted as soon as they realised the severity of the situation. Fortunately, the executive has acknowledged their mistake and will probably handle future conflicts differently as a result.

Another example of dysfunctional conflict, as defined by Robbins and Coulter, was described in the Ubunye project, when tensions arose between residents and project staff around the payment of rent. This conflict was so severe that the lives of the office staff were threatened because they were seen to be "siding with white oppressors". Although the conflict took over a year to resolve, management did step in from the beginning to assist. Their first priority was the safety of the staff, so the secretary and her daughter were taken into hiding (the danger for them was considered to be greater than that for the office manager). Continuous discussions were held with residents to explain and clarify the rationality of the rent policy. As difficult as the situation was for all involved, the fact that staff are still alive and still prepared to work for the initiative, and the fact that the majority of residents began paying their rent, are testament to the positive way in which the conflict was handled.

Conclusion

An organisation cannot function effectively and move towards accomplishing its objectives unless the people of which it is comprised perform their duties competently. However, certain conditions must exist before employees are willing and able to do this. Firstly, the work should satisfy not only their need for remuneration, but other needs related to the development of themselves as people. Yet there is no standard set of needs that every employee will have. Consequently, managers must devote sufficient time to understanding the needs of employees and attempting to ensure that as many of these as possible are met through their association with the organisation. As job satisfaction increases, motivation to perform well increases too.

Secondly, employees need effective leadership. Managers must be sensitive enough to adapt their management styles according to the natures of their employees and the types of situations that must be dealt with.

Thirdly, employees cannot function effectively if their superiors do not communicate clearly and regularly with them, and if they are not certain what channels to use if they have problems. Consequently, communication processes must be clearly defined for employees and channels must be constantly open and available.

Lastly, employees must be assisted to deal with conflict in a manner that builds relationships and furthers the purpose of the organisation.

Investing in employees as people and developing relationships with and between them can be a tiring and time-consuming process. However, the energy invested in leading is likely to yield high returns. A manager who devotes sufficient attention to the process will probably build a competent workforce which is motivated to steer the organisation towards its goals.

CHAPTER 11
CONTROLLING

At first glance, the term 'controlling' may be difficult for Christians to accept, for it seems to contradict the ideas of love, humility and dignity that have been discussed as foundational for Christian managers. However, control in this context does not mean domination and command as the term seems to imply. Instead, it refers to the process of monitoring the progress of a project or organisation against the goals that were set in the planning phase.

> Control is the process of monitoring activities to ensure that they are being accomplished as planned and of correcting any significant deviations
>
> (Robbins and Coulter 1995:576)

The process of controlling involves three major elements (Scanlan 1973:455; Robbins and Coulter 1995:557). First, performance goals must be established. Second, a system of collecting, interpreting and evaluating information must be developed. Third, action must be taken to correct discrepancies between the ideal and reality. Controlling is only effective when it leads to changes in organisational performance (Newman and Warren 1977:453).

There are three types of controlling. The first, precontrolling, takes place before work begins. It involves anticipating possible problems and introducing systems to prevent them from occurring (Certo 2000:430; Robbins and Coulter 1995:563-564). For example, the chairman of the East End Mission was aware that misappropriation of funds might become a problem in some of the mission projects. Consequently, he advised the executive that one of the requirements that should be met before a project receives funding is that an appropriately trained person is appointed as treasurer and must agree to keep detailed financial statements.

The second type of controlling is concurrent controlling. This takes place while work is being carried out and involves monitoring the performance of employees, equipment and any other factors (Certo 2000:430; Robbins and Coulter 1995:563-564). In all of the initiatives surveyed, this was the most common form of controlling and generally involved informal discussions with

staff members about problems that had arisen or spontaneous responses to immediate needs. Some examples of concurrent controlling from the case studies are listed below:

- The principal of the pre-school would sometimes sit in on a teacher's class to observe her skills in teaching and relating to children. Problems would be discussed after the lesson.
- A member of the executive of the East End Mission visited a number of the local projects and met with project leaders to assess how effectively the initiatives were functioning.
- The chairman of the Ubunye project visited the staff from time to time to find out how they were coping.

While these examples represent important types of controlling, the way in which they were implemented would be described by Newman and Warren as lacking in 'consistency and predictability' (1977:526). The need for a structured approach to controlling is important, especially when the control process indicates a need for performance modification of employees. If controlling is not built into the operating system of an organisation and understood and expected by all employees, the required modifications are likely to be met with resentment and hostility (1977:526).

Lastly, feedback controlling is concerned with analysing previous organisational performance and attempting to improve performance in the future. This generally includes an analysis of how well the organisation has reached its objectives (Certo 2000:430; Robbins and Coulter 1995:563-564). This process should be intertwined with the planning process, especially given the earlier statement that planning is to be considered an ongoing activity (Cusworth and Franks 1993:38; Robbins and Coulter 1999:212). When discrepancies between objectives and reality are noted, plans must be modified such that objectives are more likely to be reached.

None of the initiatives surveyed had undertaken any formal evaluation, whether internal or external, of their effectiveness in reaching objectives. While the East End Mission is too young to warrant such evaluations at this stage, the leaders of the other three initiatives acknowledged that it would probably be a good idea to conduct formal evaluations. In terms of management theory, they would need to revisit their objectives as defined at the beginning of the project and work out whether or not these objectives have been achieved. Given that no measures for

evaluation were built in, however, internal evaluations are likely to involve subjective comparisons between objectives and current outcomes. An external evaluator may provide some more objective insights, but evaluation is difficult without predetermined approaches to measurement. One of the most useful products of the process of controlling would thus be a revised set of clear, detailed objectives accompanied by well thought-out methods of measurement to aid future evaluations.

In 1977, Warren and Newman wrote that 'controlling in not-for-profit ventures is still in an elementary and uninspiring stage' (1977:526). It would appear from the case studies that this statement is still relevant to faith-based development initiatives in 2001. One of the greatest challenges to churches, therefore, is to ensure that all three types of controlling are introduced as an integral part of the management of these initiatives. If this is done, there is a much greater chance that original objectives will be met effectively and that the initiatives will be able to run smoothly and efficiently.

CHAPTER 12
FINANCING

Since financing is not defined as a separate process in contemporary management theory, a definition of how the term is used in the context of this study must be provided. Financing here refers to financial planning, accumulation of funding for an initiative and distribution of funds in the most appropriate and accountable manner within an initiative.

Financing of development initiatives differs vastly from business financing. The corporate world aims to maximise profit (Certo 2000:111; Robbins and Coulter 1995:623), while the development world aims to secure enough funding for initiatives to remain sustainable (Food and Agriculture Organization of the United States 1986:59). The strategies for accumulating funds, and the purposes for which these funds are used, will thus be different in the two types of organisations. However, the methods of financial control and accountability that are used in business are just as relevant in the non-profit sector. This chapter aims to discuss strategies for planning and securing funding as well as for ensuring financial control and accountability.

12.1 Financial planning

Financial planning is essential if community-based initiatives are to be sustainable. Too many initiatives collapse because a source of funding withdraws or because the income generated by the initiative is not sufficient to sustain it (Food and Agriculture Organization of the United Nations 1986:60). For example, one of the reasons for the collapse of the social work service was the lack of sufficient funds to pay the social workers' salaries. The Ubunye project had a similar problem when it was discovered that the income from rentals was not as high as had been projected. Consequently, the Ubunye church was faced with the possibility that it would not be able to pay off the loan that had been used to buy the building. Fortunately, the Department of Housing was able to assist with subsidies and thus facilitate continuation of the project. Had this facility not existed, however, the project would probably have been forced to close.

The Food and Agriculture Organization (FAO) of the United Nations (1986:60) discusses four important factors that should be considered to ensure sustainability in rural development projects, but these contain elements that are relevant to all development-type projects. The

following three questions are thus based on the guidelines for rural development projects, but highlight vital issues for discussion when planning finances in any initiative that is concerned about sustainability. Although the FAO does not provide detailed answers to these questions, an attempt has been made to answer them briefly here.

- How dependent is the initiative on external sources of funding? The more dependent an initiative is, the more it is vulnerable to collapse if the funder withdraws.

- How much of the funding required for sustainable functioning can be generated from within the project? Obviously, the more able an initiative is to generate its own funding, the more likely it is to be sustainable.

- What other potential sources of funding can be approached if the current funds are withdrawn? To minimise the crisis experienced by an initiative when funds are withdrawn, alternative sources of funding should be identified in advance. The process could also be facilitated if the requirements of these new funders are determined and funding proposals drawn up, so these can be modified as appropriate and sent off immediately should the need arise.

Budgeting

Budgeting is an extremely important tool for planning and controlling finances. In terms of planning, it clarifies the functions and areas that are important within the organisation and how funds should ideally be distributed between them. In terms of controlling, it allows for comparison between the plan and reality, which in turn can lead to appropriate modification of either the plan, or the reality, or both (Scanlan 1973:483; Robbins and Coulter 1995:624-625).

Although budgeting is sometimes a top-down process, many organisations prefer a bottom-up approach so that those who implement budgets are responsible for drawing them up, and top-level management simply approves them. There are several advantages to budgeting in this way. Firstly, employees lower down in the hierarchy often have a more realistic idea of the needs of their departments than do senior managers. Secondly, people are generally more motivated to work within the guidelines of budgets that they have drawn up themselves, and lastly, employee morale tends to be higher when they are included in the decision-making processes (Stoner *et al* 1995:570).

The Lombardy church developed its budget on the basis of requests submitted to the treasurer by project leaders annually, indicating a bottom-up system of budgeting. However, the church was unable to allocate money to the social work service because all available funds were set aside to pay social workers' salaries, which left the church budget very tight. As noted in the case study, social worker 1 would have liked money to spend on books, training and petrol, but was reluctant to ask given her knowledge of the church's financial position. Social worker 2, however, was less sympathetic towards the church and firmly explained her need for more money to cover petrol and cellular phone costs. A small increase was eventually given to her. This demonstrates a degree of flexibility in budgeting and a willingness to listen to the needs of employees, which is important if they are to remain satisfied with their jobs. Obviously, money cannot always be given out as employees require it, but if they are involved in budgeting and understand the financial constraints of the organisation, it is more likely that they will accept shortages of money. This idea was illustrated in the Ubunye project. Although staff members were not involved in developing budgets, the managing director (or chairman of the Board) discussed their needs during the contact he had with them. Once budgets had been developed, they were presented and explained to the staff members. Even though they were not actively involved in the process, staff members were pleased at the opportunity to view and discuss the budget. Moreover, they were prepared to work within its constraints because these had been explained to them by somebody that they trusted.

The pre-school budget was developed by the management committee, which, as previously mentioned, contained representatives from all functional areas. However, the budgeting process caused a great deal of unhappiness, because members of Ivory Park Methodist, especially the minister, felt that the planning was too precise and that figures were too high and based on Calvary's middle class standards. They felt that the school could run on less money so that it would be more affordable for parents. However, members of Calvary were set on developing a good quality school and were convinced that parents would pay the required fees if they knew their children were receiving better education than they would in other local pre-schools. Moreover, it was argued that if the school was not of a high standard, children would not have much chance of entering good primary schools. Eventually the budget was set in accordance with Calvary's suggestions, even though Ivory Park was not entirely happy.

The importance of participation of the poor in their own development, and of hearing the voices of the poor, has already been discussed. Work in poor communities cannot truly be considered 'development' unless these principles are adhered to. Consequently, if Calvary had not been able to convince Ivory Park of the need for a larger budget, they should have accepted that that was not what the community wanted, and should have drawn up the budget as Ivory Park desired. It may have become clear over time that unless standards improved, children's futures in primary school would be jeopardized. The budget may thus have had to be increased to include teacher training, additional equipment and school readiness testing, amongst others. However, the local people would thus have learned of this need through experience, rather than having it forced on them by outsiders. This process would have been more in line with development principles than the process which actually occurred.

The Circuit Mission committee had not developed budgets for mission work, since the task of this body was mainly to distribute donations received. However, a decision was taken by the executive that all mission projects must draw up their own budgets so that it would be clear how money would be spent in each project and where additional finances would be required. It is likely, however, that these will be drawn up by project leaders who will not necessarily consult with other staff or community members. Yet if the projects are to be modified along the lines of development principles, all roleplayers need to be included in the process.

12.2 Sources of funding

Businesses target groups of consumers who can pay for the goods and services offered. However, non-governmental organisations (and development initiatives) often serve a segment of the population who cannot afford to pay for services, so other sources of funding need to be found (Fowler 1996: 147; O'Brien 1997:197).

According to O'Brien (1997:199-201), there are five primary sources of funding available to the non-profit sector: individual giving, foreign funding, corporate social involvement, trusts and foundations, and lotteries or games. Another source of funding not mentioned by O'Brien, but illustrated in this study, is that of government subsidies.

Individual giving

Private individuals may make once-off or regular donations to an organisation. They generally receive no physical reward or reciprocation for this generosity (Butler and Wilson in O'Brien 1997:199). Giving is thus based on feelings of altruism and unselfish regard for others (1997:199).

Individual giving was not a common phenomenon in the initiatives surveyed. However, both the pre-school and the East End Mission had received donations from other *churches* from time to time. No reward was received for this giving other than the feeling or knowledge that members of these churches had that they were being faithful to the command to help the poor.

Foreign funding

Foreign funding generally refers to money that flows from northern to southern countries. During the apartheid era, this was a major source of funding for non-governmental organisations, but much of this funding is now channelled through government and does not reach organisations on the same scale as it used to (Fowler in O'Brien 1997). However, it is still possible to secure funds from foreign countries. In order to draw on this funding, initiatives need to know which organisations to contact and must be able to present a clear and professional proposal, since projects compete with each other for these funds, and only those that are able to convince funders of their necessity and viability are likely to be assisted. The chairman of the East End Mission, for example, had numerous contacts overseas that he had built up over years of work in the development field. He was able to speak very persuasively about the needs in local communities and the types of projects that would meet these needs. Consequently, he secured a substantial amount of money in this way.

While overseas funds can be extremely useful, there are also some disadvantages to relying on them. Firstly, donors often refuse to sponsor administrative costs, especially salaries (O'Brien 1996:204), but as has been discussed previously in this dissertation, development initiatives need to be able to pay people acceptable salaries. Moreover, according to a study conducted by Burkey in 1993, administrative costs can run to between 80% and 90% of the budget of an initiative (1996:204).

Secondly, it is sometimes difficult to budget and plan based on foreign funding because once support has been promised, initiatives may be given no indication about when funds will be made available or how long the sponsorship will continue (O'Brien 1996:206).

Thirdly, each donor has requirements that must be met before funds will be pledged. To some extent this is justified, since there has been much misappropriation of donor money, and donors now wish to tighten their control over how money is spent. However, donor requirements do not always allow for community needs to be met in the most appropriate way (O'Brien 1996:204). Development initiatives often find themselves in the position where they are torn between pleasing donors and providing appropriate services to communities.

Lastly, the types of causes which donors are prepared to support change continuously, so an initiative may find that funding is withdrawn without notice because the funding priorities of the donor organisation have changed (Kleinenberg 1994:1).

Corporate social involvement

Many corporations have social responsibility funds that provide money to initiatives that improve the welfare of society as a whole, as well as furthering the interests of the corporations (Certo 2000:48; Zippay in O'Brien 1997:200). Indeed, many modern management textbooks contain whole sections on corporate social responsibility, and the interest in this area seems to be increasing (Certo 2000:48; Dessler 1998:89). However, O'Brien points out that not many non-profit organisations are aware of how to access these funds (1997:200). Accordingly, none of the initiatives surveyed had tapped into this funding source.

Trusts and foundations

Trusts and foundations are often established by concerned individuals or organisations to provide funding for projects addressing various social concerns or to initiate such work themselves. Some examples of trusts in South Africa are the Independent Development Trust (IDT), the Kagiso Trust and the Get Ahead Foundation (O'Brien 1997:200). This was not a major source of funding in any of the initiatives surveyed.

Lotteries and games

Although none of the initiatives in this study have confronted this problem, there may be some sources of funding that Christian managers must reject on the basis that they betray the very values that the church and its programmes attempt to uphold. A contemporary example of this is the national lottery. It is not ideal for faith-based initiatives to benefit from a system that encourages love of money and has the effect of increasing the poverty of people who are already poor. Christian initiatives must thus be discerning in their acceptance of financial assistance.

Government subsidies

Government subsidies are available to some non-governmental organisations that meet the necessary requirements, as in the case of the Ubunye project. When investigating sources of funding for development initiatives, therefore, churches should contact the relevant government departments (those dealing with the problems being addressed by the initiatives), in order to obtain information regarding available funds and criteria for allocation of those funds.

12.3 Financial accountability

Financial accountability is important for several reasons. Firstly, it guards against misappropriation of funds. Secondly, it provides current and potential funders with the assurance that their money is being spent as was intended. Thirdly, it provides the opportunity for managers to reflect on spending patterns within the initiative and assess whether they correspond with the objectives of the initiative.

12.3.1 Financial statements

Financial statements record the movement of money both into and out of the organisation. These may be produced annually, quarterly or monthly, depending on the organisation. The most widely used types of financial statements are balance sheets, cash flow statements and income statements (Stoner *et al* 195:565-566). One of the principles of accounting is that the form of financial statements should remain consistent. This facilitates easy analysis (Scanlan 1973:479).

The importance of presenting regular, accurate financial statements was accepted by all the initiatives surveyed. However, the problem raised in both the pre-school and the Ubunye project was that it was generally only the educated members of committees who could understand and debate financial statements. If all roleplayers are to participate meaningfully in the initiatives, this problem will need to be addressed.

12.3.2 Auditing

Contrary to popular perception, auditing is not only a process through which fraud is detected. Instead, auditing has many uses, ranging from assessing the honesty and fairness of financial statements to providing a basis for management decisions. Auditing also serves to protect treasurers against allegations of financial mismanagement. In addition, regular audits are often required by funders. Auditing may be conducted by members of the organisation themselves or by outside experts (Stoner at al 1995:574).

In the Methodist Church, annual audits are required for all local churches and mission projects. Consequently, the social work service and the pre-school have had their financial statements audited annually (and the East End Mission would have to do the same). These audits have not revealed any irregularities, but have also not been used for any purpose other than annual submission to the District Office. Similarly, the registration of the Ubunye project as a Section 21 company required an annual audit, but the results would not be used for any particular purpose unless irregularities were uncovered. Perhaps faith-based projects could begin to use audit results as part of their evaluation of their work and include all roleplayers in the process.

Conclusion

Although all management processes are equally important, financing is the one that is directly related to sustainability. Without money, few initiatives will survive. It is thus vital that careful financial planning takes place, that a number of potential funding sources and strategies are identified and used (while initiative also attempts to become as self-supporting as possible) and that there is tight control and monitoring of spending to ensure accountability to all roleplayers.

CHAPTER 13
CONCLUSION

This study aimed to explore how management theory could enhance the functioning of faith-based development initiatives. Because no hypothesis was tested and no empirical data was presented, it is difficult to draw firm conclusions. However, some general comments and suggestions drawn from the theory, case studies, general reading and my own experience in the field are presented below.

13.1 Planning

Mission and objectives

Those involved in faith-based development initiatives usually recognise the importance of some type of planning before the initiative is launched. The problem, however, is that planning is often too scanty because the imperative to act in the face of overwhelming need seems to outweigh the necessity for thorough planning. The reality is that the initiative is bound to encounter problems regardless of whether or not planning has occurred. However, planning can reduce the number of problems experienced since many will have been anticipated and dealt with in advance. Moreover, the better the initial planning, the easier it is likely to be to adapt to unexpected problems because values, priorities and procedures to guide decision-making will already have been determined.

Strategic planning

Strategic planning is often a difficult and time-consuming task. However, given the high failure rate of faith-based (and other) development initiatives, it seems that the usual practice of planning only for the present time and the immediate future is insufficient. If initiatives are to remain viable and sustainable, careful thought must be given to the internal and external factors that may affect them in the long term, and strategies must be developed for adapting to these factors in a way that will not compromise the original goals of initiatives.

Decision-making

The importance of including all roleplayers in planning and decision-making has been discussed several times in this essay. It is vital that if faith-based development initiatives are to build the capacities of people, listen to the voices of the poor and ensure that their dignity is upheld, their genuine participation must remain a priority. Each individual initiative will need to be creative in determining how this will be accomplished, but a few possibilities are listed here: using interpreters in meetings, conducting discussions in local languages, providing time for local people to meet with someone they trust before meetings in order to share ideas in a non-threatening environment, providing basic financial training, simplifying financial statements to make them more understandable and taking the views of community members seriously, since they are the experts on their own lives, needs and communities. Facilitating genuine participation means that planning and decision-making are likely to be long and even tedious processes, but this is a small price to pay for the ultimate outcome of an initiative that is planned and owned by the people it serves.

13.2 Organising

Organisational structure

Organisational structure tends to evolve throughout the life of an initiative. However, a carefully *planned* structure can enhance the functioning of the initiative and facilitate movement towards objectives. In order to determine the most appropriate structure for an initiative (on the continuum between mechanistic and organic), factors such as strategy, technology, environment, size and age of the initiative must be considered, as described in chapter nine. However, since the formality of these structures may not be popular in some churches, faith-based initiatives could benefit from some of the more contemporary organisational structures such as team- and network-based approaches (Robbins and Coulter 1999:317-322; Certo 2000:374-400). These are less formal, less structured, and allow for greater organisational flexibility and personal interaction, which is more in line with the ethos of many church-based initiatives.

Organising human resources

If faith-based initiatives wish to be effective, they need to recruit and select staff and volunteers who are appropriately skilled. However, various factors hinder the possibility of success in this regard. Budgetary constraints are problematic, since they prevent hiring of the most qualified people. Moreover, financial difficulties often cause faith-based initiatives to become dependent on volunteers who may or may not have the knowledge and skill required to perform their tasks adequately. It is also difficult for church-based initiatives to turn potential volunteers away, regardless of how inappropriate they would be as workers in that particular project, since Christians wish to provide opportunities for people to serve and develop their gifts. We also do not wish to destroy people's self confidence by indicating that we do not value their assistance.

There certainly are no easy solutions to these difficulties, but some suggestions may guide the planning of managers and staff in this regard:

- If funding is limited, the initiative should determine which positions most require skilled and qualified people, and then use available money to fill these positions appropriately.

- Where people (whether paid staff or volunteers) do not have adequate skills, some type of ongoing training should be arranged for them. If a professional trainer can be paid for some education sessions, this option can be investigated. However, training does not have to be expensive. It could involve asking a friend, relative, local church member or member of a nearby church, who has the necessary knowledge, to run a series of workshops on various topics.

- Regular individual monitoring and supervision of staff and volunteers is seldom seen as important in faith-based initiatives. However, it is only through regular, personal contact with those involved that problems can be identified and discussed, training needs can be pinpointed, and positive reinforcement can be given.

- Managers should make it a priority to motivate project staff using non-monetary reinforcement, especially where salaries are low or where staff are offering their labour free of charge. Positive reinforcement is likely to increase morale and enhance performance.

- Wherever possible, people should be assigned tasks that they enjoy and that allow them to maximise their strengths, in accordance with the concept of gift-based organising.

In staffing an initiative, it is also extremely important to ensure that staff members, volunteers and people in management positions are drawn largely from the surrounding community so that there is sufficient representation and thus ownership of the initiative. This will reduce the likelihood of allegations of hidden agendas or racism, as occurred in the Ubunye project.

13.3 Leading

Leading seems to be one of the processes that is most neglected in faith-based development initiatives. Yet from a Christian point of view, this process is one of the most important since it involves management of the people and relationships within an initiative. It is through leading that the principles of love, justice, stewardship, humility and dignity can be most effectively demonstrated to project staff.

Motivating

The task of motivating, which involves determining the needs of each employee or volunteer and ensuring that these are met wherever possible, rarely features in faith-based work. This may be because it is assumed that those who become involved do so because they are committed to the work and obtain a sense of fulfillment from participation in it. Based on this idea, if people remain with the initiative, they must be satisfied and thus require no additional attention. The truth, however, is that the initial ideal of 'helping people' that motivates many to devote themselves to a particular initiative is often tarnished by the reality of problems such as financial constraints, personality clashes, exhaustion and inability to meet the overwhelming number of needs in the community. Commitment may remain, but people are far from satisfied.

There may also be the belief that since initiatives are generally small, people have continuous contact with one another and are aware of the needs, emotions and ideas that each person has. This is probably true to some extent, but can certainly not be considered sufficient. While some people find it easy to share openly, many people are unlikely to discuss various issues with colleagues or superiors unless they are given specific time and space to do so. Moreover, many people do not think through issues carefully on their own, but are much better able to work through problems rationally in discussion with someone else.

In order to ensure that staff remain satisfied and committed, therefore, regular discussions about their needs, feelings and perceptions are essential. While individual discussions with each person involved are important, these do not have to take the form of formal, structured meetings. Regular telephone calls, home visits or conversations over tea or coffee can provide the relaxed atmosphere that will facilitate the type of conversation necessary. These discussions must be followed up with appropriate action, such as permitting time off, reallocating workloads, mediating in interpersonal conflicts or reassessing the extent to which the original mission of the initiative is realistic and achievable.

Communication

Formal channels of communication are seldom clearly defined in faith-based initiatives. There may be several reasons for this. Firstly, there seems to be an assumption that people know the communication structure since it is based on the structure of authority in the initiative. However, the latter is often not specifically defined either, so communication tends to follow the lines of interpersonal relationships rather than taking pre-defined routes which are designed to ensure that all involved are kept up-to-date. Secondly, there may be a perception that since the majority of those involved are Christians, communication will automatically be effective since they will share with one another when necessary. However, as previously explained, Christians are just as imperfect as other people and are not necessarily effective communicators. In order for the initiative to function effectively, therefore, the communication structure does need to be clarified. It need not follow any *particular* format; what is most important is that each person is aware of who to turn to with difficulties or suggestions, and that each person receives messages and instructions shortly after they are given.

A useful method for communicating messages is the use of a phone-chain (or a 'visit-chain' in areas where there are few telephones) where information is passed from one person to another in a predetermined order. The structure for communication of problems may be different from the message or information structure but usually involves a designated individual who can be approached in case of difficulty. Of course, this person must be readily available to staff. If he or she is unable to make time to meet with a person needing to talk, or if an employee feels criticised or patronised for raising a problem or asking a question, that particular channel of

communication is likely to become obsolete. This is problematic firstly because it indicates a breakdown in relationships, which should be prevented in Christian initiatives, and secondly because organisational functioning will be less effective as a result.

Conflict and conflict management

Many Christian people struggle with the issue of conflict, partly because we believe that demonstrations of anger are not appropriate for people of faith, and partly because we fear hurting others and thus avoid discussing unpleasant issues. There also seems to be a common perception that Christian people should try to be 'nice to people', even if that means ignoring problematic issues. As discussed in chapter ten, however, conflict can be constructive if it is managed effectively. The problem is that many people simply do not possess skills in conflict-resolution and thus prefer to ignore or avoid it. It is thus essential that those managing faith-based initiatives receive appropriate training in conflict-management and actively use these skills to address and work through conflicts within the initiatives.

13.4 Controlling

Controlling is undoubtedly the process that is most neglected in faith-based initiatives. Managers are generally involved in a type of concurrent controlling where problems (often crises) are dealt with as they arise. While this is important, it is not the most effective way to conduct the controlling necessary within an initiative. Time needs to be set aside for a conscious period of evaluation by all roleplayers of the progress of the initiative in relation to the mission and goals initially set. Moreover, planning for the future must take place on a regular basis so that problems can be anticipated and prevented (or minimised) wherever possible.

It may be difficult to schedule the time necessary for regular evaluations, especially if all roleplayers are to be involved. However, the insights gained through the process are often invaluable, as is the sense of unity that is likely to develop as the team works together to improve the initiative. Including roleplayers in the process, if done effectively, also clarifies that the manager values the contribution of every person, which enhances staff morale and increases performance. Setting aside this time must, therefore, become a priority.

13.5 Financing

Many initiatives accept that techniques for planning and monitoring finances are important to ensure good stewardship. The problem that the majority of initiatives face, however, is securing sufficient funding to sustain their services in the long-term. This is unlikely to change in the near future. This situation has two implications for faith-based initiatives. Firstly, objectives must be planned with financial constraints in mind so that even if initiatives are able only to provide a very limited service or range of services, they are able to do so effectively. Secondly, fund-raising programmes must become a priority. Some possibilities that exist for fundraising on the local level are discussed below:

- Members of the church that is linked to an initiative can be encouraged to contribute a small amount per month to the initiative, even in poor areas. A substantial amount of money can be collected in this way. However, the initiative will have to be marketed very carefully, because local congregations are not always enthusiastic about supporting what they see as 'non-spiritual' activities undertaken by the church.

- Relatively wealthy churches in the same geographical area can be approached for assistance. Before this is done, however, a detailed business plan should be drawn up so that it is clear how donated money will be spent.

- The government department dealing with the social issue that the initiative aims to address should be contacted to find out what, if any, types of funding are available and how these funds can be accessed.

- Various trusts and foundations exist to provide financial support to particular types of initiatives. Where initiatives meet the necessary requirements, these funds could be accessed.

Corporate and foreign donors may be also approached, but detailed and comprehensive plans must be prepared in advance, since there is enormous competition for funding, and any initiatives which do not appear viable to funders will be immediately rejected. This once again highlights the importance of careful planning right from the outset.

As far as possible, ongoing sources of funding should be secured, since it is very difficult to budget and plan on the basis of once-off donations. Of course, seemingly continuous funders could withdraw support at any given time, so contingency plans must be made in advance.

13.6 Final word

Managing faith-based initiatives is by no means an easy task since most initiatives operate under extremely difficult internal and external conditions. Consequently, employing the management techniques that have been discussed in this essay will not *guarantee* success or sustainability, but will increase the *likelihood* that an initiative will be able to operate effectively for a significant period of time and that participation in it will be a meaningful and positive experience for all those involved.

In attempting to implement these processes, however, managers may often find themselves desperately trying to 'obey the rules' to the extent that their performance becomes mechanical, or contrived. Even just reading through the numerous guidelines can be exhausting; the thought of putting them into practice, and doing so effectively, can be positively overwhelming! While the strategies discussed in this essay are certainly useful in enhancing management practice, it is vital to realise that in Christian management, as in so many other areas of life, the whole is greater than the sum of its parts. In other words, mechanical attempts to obey all the rules (the parts) may result in effective management, but without an ethos of love, justice, dignity, stewardship and humility within the initiative as a whole, we will never achieve the type of management to which we aspire. For Christian managers, then, effective management begins with a commitment to Christ, an openness to his guidance and a genuine attempt to create and maintain a Christian ethos. Once this foundation has been established, the manager may enhance his or her practice of management by implementing the guidelines discussed in this essay. However, rigid adherence to these rules must never be allowed to become more important than the actualisation of Christian principles. Effectiveness is essential, but not at the expense of Christian beliefs and commitments and therefore also never at the expense of other people.

At the beginning of this essay, Bonganjalo Goba was quoted as referring to the 'serious theological questions about the authentic witness and mission of the local church'. In that context, his words were alluding to the need for the church to become involved in alleviating social problems. After having completed this study, however, we can extrapolate the meaning of his words even further to stress that the *process* by which the church meets societal needs should accurately reflect an authentic witness. Management of faith-based development initiatives is an integral part of this process. While management must be efficient, therefore, it must also be significantly different from that of any secular organisation, because the manager is firmly grounded in Christ and actively upholding Christian principles.

13.7 Areas for future research

This study has stimulated some ideas for future research in the field of faith-based development management:

- The scope of this study could be widened to include management of faith-based development organisations that are not attached to particular local churches.
- It would be interesting to explore whether churches of different denominations have clear differences in their approaches to managing faith-based initiatives, and if so, the reasons for these differences.
- An investigation could be conducted into whether there are styles of leadership and management that would be more effective in some churches than in others.
- Models of organisational structure for faith-based development could be evaluated in relation to Biblical models of the early church, or other appropriate Biblical models.
- Contemporary approaches to organisational structure including team and network approaches could be investigated as more appropriate options for faith-based development initiatives than the traditional mechanistic-organic continuum.

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APPENDICES

APPENDIX A
RECORD OF PRACTICAL INVESTIGATIONS

Case Study 1 – Partnership Development

Because I was a member of the management committee of this initiative, some of the information was presented from my perspective. However, to provide alternative views, the following people were also interviewed:

- The minister of Church P (two interviews and some discussion via email)
- The teacher from Church W who volunteered some of her time at the pre-school
- The principal of the pre-school
- The longest serving teacher at the pre-school

Unfortunately, the minister of Church W could not be interviewed as he was on Sabbatical leave.

Case Study 2 – A community social work service

I was Social Worker 1 in this initiative, so I was able to report many of the details myself. Because I remained in close contact with Social Worker 2 during her year with the Lombardy East Church, I could report accurately on much of what she did, thought and felt. However, because she is now overseas, I was unable to interview her formally.

In order to balance the views of social workers and management, I conducted an interview with a member of the church executive who had served on this body since before the start of the social work initiative.

Case Study 3 – The East End Mission

To gather information about this initiative, interviews were conducted with the following people:

- The chairman of the East End Mission (two interviews)
- The Mission Office secretary

- A member of the East End Mission Executive who has a background in development (two interviews)

In addition, the following local church projects were visited, and informal discussions were conducted with project staff:
- The Boshoff Street Sewing Project
- The Boshoff Street Knitting Project
- The Boshoff Street Literacy Project
- The Woodlands Creche
- The Woodlands Feeding Scheme
- The Metro Help Centre (discussion only – no project visit)

Case Study 4 – Ubunye Housing

Information was obtained through interviews with the following people:
- The chairman of the Board (one interview and one telephonic follow-up discussion)
- The office manager
- The secretary

APPENDIX B

INTERVIEW SCHEDULE

A. Background information

History of the initiative
When, why and how it was started?

Aims of the initiative
What does it seek to accomplish in the community?

Brief description of the structure and functioning of the initiative

Perception of the effectiveness of the initiative

Who manages the initiative?

How was this person selected for the job?

B. Management processes:

Is there anything that could be defined as distinctly Christian about the way in which this project is run?

Planning
How much planning did/does take place?
Who is involved in the planning?
How clearly are objectives specified?
Are criteria for measurement built in?
Does the initiative have a constitution and set of policy guidelines? If so, who developed them?
How are decisions made?

Organising
How well-defined are roles and responsibilities of various staff members?
Who defines these roles and responsibilities?
How separate is the organisational structure of the initiative from church organisational structures?
What is the attitude of the church towards the project?
If the co-ordinator/leader were to leave, what would happen to the project?
Would you describe the structure of the organisation as bureaucratic or participative? Why?

Leading
Why do people become involved in this project?
What keeps them involved?
In what ways are people dissatisfied with their involvement?
How well do leaders know subordinates?

Is there more concern for the people involved in the project, or for the task that the project seeks to accomplish?
If staff members are unhappy, is there a formal channel of communication through which they must work? Do they know about this? Do they use it?
What types of conflict arises in the project?
How is conflict addressed?
How, and how often, are staff members supervised and evaluated?
How well do they do their jobs?
What problems arise with regard to staff performance?
How are staff assisted to improve their performance?

Controlling
When and how is the effectiveness of the project evaluated?
Who is informed of the results of the evaluation?
What types of changes are made following evaluation procedures?

Staffing
Is the initiative staffed by paid staff or volunteers?
If paid staff – how are their wages determined? Any benefits?
What rewards/incentives do volunteers receive?
Is the staffing situation adequate?
What changes could be made?

Financing
Are formal budgets drawn up?
Is reality in line with the budgets? Why/why not?
How is the initiative financed?
Are there sufficient finances to support the initiative?
Is it financially sustainable in the long-term (10 years)?
What problems are experienced with funding?
How are finances distributed within the initiative?
Who distributes them?
What procedures for accountability are in place?