Lutheran World Federation - Latin America and the Caribbean
"Human and Institutional Capacity Development Framework" - reviewed by a regional meeting
Lima, Peru, 15 – 17 March 2017

Human and Institutional Capacity Development Framework: An approach in perspective of sustainability

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Introduction

As part of the LWF's commitment to furthering the united witness to the Gospel, the Department for Mission and Development provides accompaniment and support to member churches in deepening theological understanding, promoting good leadership and governance; and building relationships within the communion and with wider society.

Responding to the member churches' needs to strengthen capacities for holistic mission, the Human and Institutional Capacity Development (HICD) program promotes and supports efforts and processes of optimizing the availability and efficient utilization of human knowledge, professional skills, and competencies/capacities of leaders, staff and volunteers; contributing to the improvement of organizational working systems at various levels across the LWF.

In 2010, an external evaluation of the LWF International Scholarship Program was carried out, assessing its impacts on increasing the availability and improving the management of human resources in the member churches; and drawing strategic priorities for the future. One of the key recommendations, which was also affirmed by the global consultation in October 2010, was that the different objectives of the Human Resource Development (HRD) program should be revised and integrated in view of addressing the strategic (human and institutional capacity) needs of the churches and communities more effectively.

In September 2012, a regional gathering held at Santa Cruz, Bolivia developed a document (Framework) which articulated the approach of the "Sustainability Program of the Church" in the LWF member churches in Latin America and the Caribbean with that of "Human and Institutional Capacity Development (HICD)".

During 2013 – 2016, five workshops were facilitated in Honduras, Bolivia, Peru, Guyana and Nicaragua; enhancing skills for leadership/management, PME, strategic planning, etc. and strengthening diaconal capacities in response to specific local needs. The workshops in 2013 and 2014 focused on promoting "Transformative Leadership and Good Governance" in churches and societies; whereas, those in 2015 and 2016 addressed "Diakonia and Human Resources Management", encouraging and supporting the participants in exploring new approaches and initiatives to make the diaconal engagement of the churches and communities more transformative, empowering and innovative.

In view of encouraging mutual reflections and collaborative efforts to deepen the relevance of the HICD Framework, the LWF Communion Office/DMD convened a regional review meeting in Lima, Peru, from 15 – 17 March 2017. The review meeting comprising some 14 participants representing 9 member churches of LAC, mapped the specific follow-ups and effects of the HICD Framework; seeking ways to increase its relevance and adaptability for effective planning, implementation, monitoring and reporting of training support (scholarships) program within the contexts of the concerned member churches.

Following the review meeting, the specific proposals were incorporated into the previous document which was developed in 2012; and a revised HICD Framework was drafted and shared with a team of three persons appointed by the review meeting.

The revised HICD Framework is finalized and shared with the Latin America and the Caribbean member churches at the end of June 2017, for mutual adaptation and follow-up according to their respective needs and contexts.

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"Gift and Resources Development - GRD" in the Sustainability Program is mutually integrates the dimensions of "Human" and "Institutional" Capacity Development. The three dimensions of the Sustainability Program: thinking and being church, participatory strategic planning, and gifts and resources development parts of a larger effort that increases abilities to learn and address challenges.

The three dimensions of the Sustainability Program are the following:
-Participatory Strategic Planning is the proactive and planned mobilization of a church that tries to identify the way it is called by God to contribute to its mission in the context. It is the guiding instrument for implementation in a short and medium term plans.

-Thinking and building the church is the identification of key identity themes and practices of being church (community of faith). That is the way in which people, guided by the Holy Spirit, get organized to express their faith contextually.

- Gift and Resources Development is the identification, deployment and increase of capacities, gifts and resources with which God nourishes the church. It involves skills, charismas and goods which we can really or potentially rely on, as well as the healthy, responsible and efficient management of such resources.
Gender and intergenerational approach are two relevant cross-cutting components. The gender analysis for sustainable churches *is a matter related to faith, justice, power, politics and courage* [1]. In the *intergenerational approach it gives space and voice to youth in all aspects of church life, including decision-making*[2].

The strategy for Gift and Resources Development (GRD) addresses three program areas:

a) Mobilization of resources, expressing a vision in which the resources are not just financial but also political, material, technical and human (all kinds of goods and resources given by God through the Holy Spirit to be boldly used in church and society).

b) Integrated management implies the economic, financial and juridical management that, besides mobilizing and managing, they need to be cared for as common goods and administered in a transparent and fruitful manner.

c) **Development of gifts** means that the sustainability of the church is based on the gifts, talents, time, charisma and skills of the membership which are utilized in the service of God's mission[3]. It also implies the development of skills of the membership and the church as organization creating opportunities for participation (universal priesthood[4])

And three transversal axes:
- **Cognitive development**, in a society as complex as the current one, it is necessary to learn, know, study, produce and develop concepts, methods and techniques that enhance the development of gifts and resources.

[1] Marcia Blasi. Gender and Sustainability, 2011
[2] A church of Ideas. Workbook on the participation of the youth. LWF 2010

[3] Strategy for the Development of Gifts and Resources. Sustainability Program-LWF-LAC. See document:
http://sustentabilidad.files.wordpress.com/2010/08/estrategia-desarrollo-de-dones-y-recursos.pdf
[4] Bautismo, Sacerdocio Universal y Ministerio Ordenado. Martin Junge, 2008

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- **Theological reflection** that positions the strategy. In accordance with the theology that we use, there may be different criteria to the way we develop gifts and resources. Theological reflection is one way of seeing the presence of God in our events, plans and actions.

- **Spiritualit**y, allows us to discover, experience, and express God's grace. Prayer, silence, symbols, deep encounter with the neighbor and creation -as well as our actions and plans- are expressions of spirituality demonstrating that God is around us.
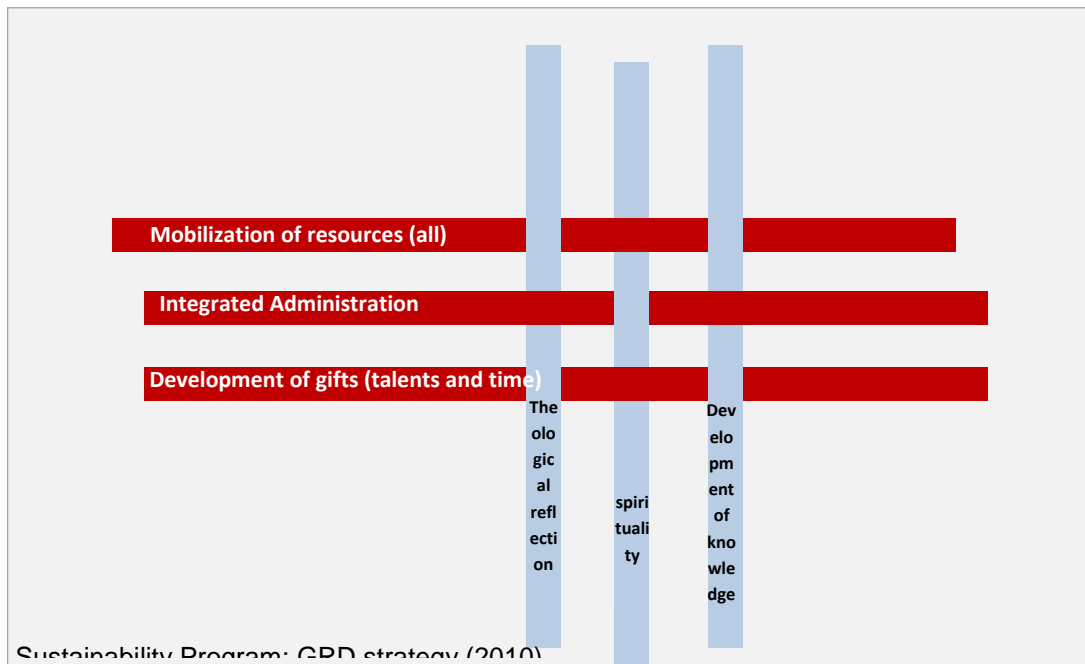
Gifts are abilities, charismas, talents, time and goods that God has given us so that we may utilize them in God's mission. Development of gifts is a Christian responsibility. Our gifts are tools that allow us to respond to God's call to contribute to mission reaching individuals and communities of faith and churches. The church has the responsibility to develop God's gifts.

As communion of churches, we are called to the commitment to bring into God's mission persons with the ability to fully utilize their potential, and organizations (churches) that are fertile ground for the deployment of their gifts.

The Development of Gifts and Resources in perspective of Sustainability implies to develop the needed capacity in persons and consequently the church in the context where it operates. It also implies making sure persons bear specific fruits.

The Lutheran communion, particularly in LAC make considerable efforts in training and education of their human resources: lay members, ordained members, executive boards, full time leaders and staff often take part in workshops, lectures and materials aimed at developing their capabilities. However, these activities do not always coincide with the plans and strategies of the churches. Hence it is necessary that churches become stronger and clearer in expressing their strategies and priorities articulating training activities considering plans, strategies and priorities.

The dynamics of capacity development show at least four actors: a) churches of the communion that need training, b) trainees c) cooperating partners who support with donations (investments) and d) implementers of the training.

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Churches that identify and plan their strategies and priorities in a participatory way can orient the actions of partners, persons that implement the capacity development, and persons trained.
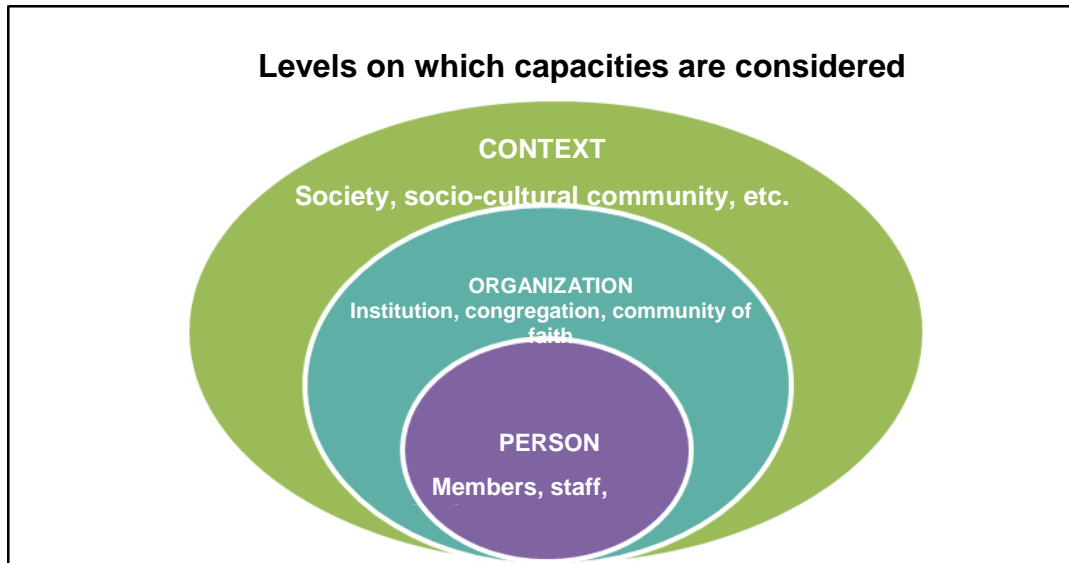

Articulation of Capacity Development Process in the Lutheran Communion

Since 2010 the DMD / LWF has been developing the strategy of the Lutheran communion in the area of Capacity Development that is gradually beginning to articulate with the DDR strategy of the Sustainability Program in Latin America and the Caribbean. At the same time, the need to strengthen the connection between programs that support capacity building in the churches through enhancing planning, management and policies related to capacity was becoming evident. The Global Consultation on the Impact and Strategy of Education and Training in 2010 emphasized the need for synergy and collaboration between all actors contributing to capacity building in the communion.

As the visible church is part of the social organization, it is possible to use approaches from social science. The concept of Human and Institutional Capacity Development considers persons carrying their gifts granted by God. We are the image of God in the contexts and in relationships and we are part of a system. From this perspective, the capacities are with the person, in the organization, and in the broader social context. This implies how skilled the person is and consequently the organization in which he/she serves fully.

Human and Institutional Capacity Development provides an integrated and systemic approach (individual and the church) considering also its environment, socio-historical context, gender justice, youth participation, spirituality that makes churches vibrant and celebrate God's mission. In other words, the capacities must be aimed at:
  • Persons (members, leaders at different levels, managers, staff, volunteers)
  • Community or organization (church, faith community, wide community)
  • Network of organizations (local and national church)
  • Policies and legal framework of the country and church (including the communion)
  • Customs and habits that shape the economic, cultural and socio-political environment of the society.

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Levels on which capacities are considered

CONTEXT
Society, socio-cultural community, etc.

ORGANIZATION
Institution, congregation, community of faith

PERSON

Members, staff,

Capacity and capacity development

There are various definitions of capacity and "capacity building"; normally we recognize the use of the following:

Capacity involves skills, relationships, organizational and technical values that enable churches to fulfill functions and achieve their development goals over time. Skills are not only capabilities and knowledge but also relationships, attitudes and values [5](Morgan, 1998). In the following table you can see a summary of the capacities at different levels

Levels of Capacity	Definition of Capacity	Elements on which the capacity is based
Environmental	The environment and conditions necessary for demonstrating capacity at the individual and organizational levels. It includes systems and frameworks necessary for the formation/implementation of policies and strategies beyond an individual organization. It includes administrative, legal, technological, political, economic, social and cultural environments.	Formal institutions (laws, policies, decrees, ordinances, membership rules, etc)
		Non formal institutions (customs, cultures, norms, etc.)
		Social capital, social infrastructure, etc.
		Capacities of individuals and organizations under the environment
Organizational/ institutional	Anything that will influence an organization's performance.	Human resources (Capacities of individuals and organizations)
		Physical resources (facilities, equipment, materials, etc) and capital
		Intellectual resources (organizational strategy, strategic planning, business know-how, program management, process management, networks relationships, etc.)
		Organizational structure and management methods which affect the utilization of the resources (human, physical and intellectual assets) such as organizational culture, incentive and reward systems, etc.

[5] LWF- DMD Document: Human and Institutional Capacity Development (HICD)-Planning Framework. Africa
- Outcome of the Strategic Leadership Seminar, Nairobi, Kenya, 8-12 August 2011

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		Leadership styles and responsibilities
Individual	The will and ability to set objectives and achieve them, using one's own knowledge and skills.	Knowledge, skills, value, attitude, relationships, health, awareness.

I.   Dimensions of Human and Institutional Capacity Development

The HICD process bases its theological foundation on the *communal enterprise that lays in God's self* […], *God who is both in communion and yet one at the same time. Communion happens in the relationships of God the Father, the Son and the Holy Spirit. Each one has their own function but the same character: loving, just, righteous and fulfilling one mission and eternal purpose. Incarnation is the work of the Father through the Son in the presence of the Spirit. The incarnation continues through the Holy Spirit which is the Spirit of the Father and the Son and acts through compassionate love. The Spirit empowers human beings to enter into dynamic relationships. The circle of communion in God is open and inviting to both individuals and churches to participate in the on-going mission of the triune God.*

As God's image, creation reflects being in communion revealed in God's self. This is evident as human life is relational and cannot develop without relationships. In all cultures, relationships and community play key roles in affirming individual life and shared responsibilities for sustainability of communal life. What we have become and who we are is shaped by our life in community.

The relational image of the triune God also points to interdependence. Although each of the divine persons has its own work, function and identity (creation, redemption and sanctification), they fulfill their purpose in relationship. Human community [church] *mirrors this divine communion, and is shaped by diversity of people, identity and gifts. This wealth is also found in the Lutheran communion of churches from diverse cultural and spiritual backgrounds. They bring their God-given gifts and experiences to the communion built through interaction among these gifts. The interaction involves sharing, dialogue, and working through different options in the process of developing new models for action.*[6]

The Trinitarian aspect reflected in the HICD task of the churches bring each of them at a relational and mutual table where sharing will continue creating life and hope.[7] The processes of capacity development through specific workshops on HICD enhanced member churches' capacity in planning, management, and policy development.

(a) Priority Areas for "Human and Institutional Capacity Development"

In Luke 24, *after the death and resurrection of Jesus, two disciples were on their way from Jerusalem to Emmaus. They were walking in disappointment and grief and thought that their mission had abruptly ended. A stranger, who was not disturbed by what the disciples experienced joined them, looking at the devastating reality from a different perspective. Starting a conversation, he brings a new reading of the scriptures and opens the disciples' eyes. In the fellowship of the evening meal, the disciples fully realize the presence of the Lord. They then return to Jerusalem and joyfully share their learning with the other disciples.*

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[6] "Growing Together in Capacity for Holistic Mission: A Theological Framework for LWF Communion Learning", Exhibit 5.7 – LWF Committee for Mission and Development, June 2013, page 2.
[7] In LAC, the HICD approach which includes ownership of processes and levels for capacity development is implemented long-term trainings for theological formation and education.

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The story provides important insights on capacity development: Learning happens by sharing experiences through reciprocal encounters. Human beings develop the capacity to participate in the communion and encounter God and each other. This leads to wider knowledge to continue in God's mission. [At the same time], *God's empowering grace happens under the conditions of historical contexts – God encountering humans in their own particular situations. God is recognized in the face of the neighbor, and learning happens when individuals and groups get to know more about each other.*[8]

HICD, following the Global Consultation on the Impact and Strategy of Education and Training of the LWF churches[9], considers three areas to identify and evaluate capacity development needs:[10]

1. Leadership development

2. Theological Education and Formation[11]

3. Enhancing diaconal engagement

Education was at the core of the Reformation. Luther's concern with schools in church and home strongly impacted and contributed to society. HICD considers the value of education as a strong asset to contribute with Christian values and persons educated in a bi-vocational way to church and society. Bi-vocation is an alternative especially in situations where churches cannot afford full time ministerial positions; and it may also motivate the youth to seek interdisciplinary qualifications from colleges and universities to be engaged in different ministries in churches. Bi-vocation can enhance pastoral teams with participation of leaders in different positions and ministries in church.

(b)   Capacity Development as a Political Process

As a membership organization, the capacities and resources of the LWF member churches are embedded in the commitment and contributions of their constituencies: leaderships, staff, volunteers and members at large. While member churches strongly affirm that volunteers cover the largest part of responsibilities and tasks in their holistic ministries at different levels, attentions given and efforts made to continually enhance the capacities of volunteers are not commensurate with their contributions and potentials.

It is important to note that volunteers themselves can offer fulfilling experiences by matching their talents and interests to ministry needs. What is often at stake is the facilitation of spaces and opportunities for mutual exchange of such perspectives and insights. This concern has been clearly and honestly expressed in some of the recent HICD workshops: "*Our resources, talents and gifts are generally untouched and that is why we want to make better connections, better relationships, and friends to make a difference.*" (Volunteer pastor from LAC/Guyana, 2015). "*Volunteers are more willing to step forward when they understand the purpose of the job and gaps they have the capability to fill. This will require openness and good communication.*" (Volunteer church leader from Asia/Malaysia, 2015).

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[8] "Growing Together in Capacity for Holistic Mission: A Theological Framework for LWF Communion Learning", Exhibit 5.7 – LWF Committee for Mission and Development, June 2013, page 3.
[9] 5-8 October 2010 in Montreux, Switzerland.
[10] See attached document 1: Guidelines for Identification and Assessment of Capacity Building
[11] Theological education is understood in this document as a formal study process -4 to 5 years - while theological formation is an ongoing process of education for ministerial work that, in some cases, is developed in 2 to 3 year period, including workshops and other trainings.

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Hence, churches can benefit a lot from creating spaces and structures that promote the development and effective utilizations of volunteers' capacities. This also calls for a strategic decision to promote the role of volunteers as essential part of core competencies at different levels of church leaderships and ministries; not just as options for covering capacity and/or financial gaps.

(c) Reading contexts for capacity requirements

Organizations plan for change and develop capacities in response to the challenges of their contexts. A critical assessment is pivotal for reading an organizational context and discerning capacity requirements for both on-going operations and for carrying out key organizational change initiatives.

Thorough consideration is necessary in contexts where there may be different views among decision makers to set the course of actions. If the top management does not understand the importance of capacity development there will be no political will to change the organization, and it is unlikely that the functional or technical views will have the necessary strength. At the same time there can be very strong reasons not to change (e.g., strong interest in maintaining the status quo); in that case it is likely that the change does not happen, unless the internal correlation of forces obliges decisions (Boesen, 2010)[12].

Like learning, skills development in people or organizations cannot be forced, it is always necessary to have a certain degree of consent to make capacity development happen. If the processes of change are not owned and led by those whose capacity is being developed, it is unlikely to be successful. In many cases pressure from external actors could be a major help to change and build capacity, but the decisions and processes are internal to each organization. (Boesen, 2010)

Upon determining the areas and priorities for change, the capacity required to lead and effectively implement it should be clearly defined and put in place. Changes are set-up for success when the required space, time and resources for managing and implementing them are carefully designated.

(d) Capacity Development with Gender Justice

The LAC member churches' mutual affirmation of gifts as "abilities, charismas, talents, time and goods" that God has given his church for the furtherance of his mission; is anchored on the shared understanding that the gifts are experienced through the ministries where the members participate irrespective of gender, race or color differences.

This understanding is embedded in the biblical conviction that for the body of Christ, an inclusive growth is not optional, but a stark reality of life in communion. "If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it" (1 Corinth. 12:26). Every single part is indispensable for the sustenance and growth of the body; hence, each deserves to be continually equipped for works of ministry.

LWF member churches are in privileged positions to advance gender justice through capacity development initiatives at different levels, given the Communion's Gender Justice Policy which consists of rich theological articulations and pedagogical elaborations. This commitment should continue to be increasingly expressed through equitable participation of women and men in leaderships, management functions, decision making bodies and different aspects of ministries.

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[12] Capacity, complexity and consulting: Lessons from managing capacity development projects, Ajoy Datta, Louise Shaxson and Arnaldo Pellini, Overseas Development Institute, 2012

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Capacity Development with Gender Justice must be expressed through social, legal, and institutional just relations at personal/domestic or organizational/public levels in society. At each level agreement regarding, behaviors, policies, and strategies are needed plus accountability regarding these agreements in order to advance towards a human development that empower all people to maximize their resources and gifts.

Capacity development for Gender Justice deals with power issues which cannot be solved with operational or functional issues (such as quotas, or inclusive language). On the contrary, a vision and political will is necessary to transform structures, organizations, and individuals. There is need for a skill of how to solve emerging problems and their consequences, and the persistence and resilience in the vision of gender justice.

Policies and strategies capable to disarm the institutionalized patriarchal power systems requires fair and good governance on part of the authorities. Power imbalances can prevent women and other human beings to act in solidarity with each other to practice justice.

The relationship between men and women must be inspired by the Trinitarian model where there is mutuality, equality, and partnership. So, when men and women live in mutuality and partnership, God's image is reflected as human beings are created as unique and different at the same time.

Christ's ministry clearly points that it is beyond all differences, whether gender, race, culture, caste or class that everybody can be transformed when we are part of the body of Christ. The cross, on which Jesus chose to die and to save the world, is a "poignant symbol of the *kenosis of patriarchy,* the self-emptying of the dominant male power in favor of the new humanity of compassionate service and mutual empowerment" (It will not be so among you. Mark 10:34. A reflection of faith on gender and power, LWF document).

(e) Capacity Development of Youth

Lutheran theology teaches that we become members of Christ's body through baptism. In baptism, we do not choose Christ; rather, Christ chooses us. Hence in the Lutheran churches often baptize children at young age even before they can speak or walk.

We acknowledge that children are also full members of the body of Chris. Therefore, they are part of the church. God calls each person to offer their gifts and skills for the benefit and good living of the whole body of Christ. Sometimes, God calls us to something that seems unlikely. For instance, God called Jeremiah to be a prophet to the nations (Jeremiah 1:6-7) when he was just a boy. People of all ages are called to serve God (A Church of Ideas. A Workbook for youth participation, LWF document).

Capacity Development with Youth requires multifocal approaches: a) the development of individual/personal and group skills that takes place when learning and organizational processes are supported; b) development of organizational capacity of churches for youth participation which includes participation in decision-making processes including gender justice; c) participation of young people supported by the church (organization) is stressed in the public agenda in civil society.

Inter-generational empowerment and growing participation of youth in church lives and ministries can be realized through the integration of the LWF Human and Institutional Capacity Development, when equitable opportunities for training support (scholarships, researches, workshops, etc.) are mutually ensured at different levels; and when corresponding actions are taken to provide equitable spaces for the youth to translate their capacities and skills to roles and responsibilities in church and society.

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(f) Capacity Development is a participatory process

Capacity is the total of interactions within a system between different actors whose behavior can sometimes be unpredictable. Capacity lies in the relationships and interactions between actors, both inside and outside an organization and at different levels. Capacity develops as relationships and interactions between these players progress; and may happen when for example a team of diakonia returns from a training activity and presents the experience to colleagues and leaders; on the contrary, when people of a team travel, learn and have experiences and do not or cannot share, the capacity is encapsulated and does not develop. Approaches that are aimed at individual and isolated entities (a person or an office or project) will have little impact. Capacity development should not only focus on the capabilities needed to achieve the technical results, it should also build relationships, more effective interactions and healthy dynamics (Woodhill, 2010)[13].

Bringing together and connecting multiple stakeholders through participatory processes, will help improve their shared vision, purpose and direction, increase clarity about their roles and improve their ability to make decisions. When participants in a participatory process listen to each other, they build trust, openness, connectivity and understanding, which helps to overcome differences in search for the benefit of all people and of the organization.

In organizations with adequate participation the articulation of resources, connections, technical skills, responsibilities, interests, perspectives, knowledge, different forms of power and ways to encourage change, lead to new types of capacities. But if it is not possible to create participatory processes, such as can happen in an organization or system where the hierarchy is strong and the organizational elements are atomized, other ways to encourage collaboration and participation can be considered, for example: less formal networks, consultative forums or other methods that require less interaction and commitment (Woodhill, 2010).

## II.   A Method to Articulate and Monitor Capacity Development[14]

There is no single recipe or model for capacity development of an organization; what works well in one place may fail in another. Given the nature of the capacity building processes and the frequent changes that organizations face nowadays, it will not be easy to implement an orderly sequence as presented here. However, our experience suggests that there is some logic in the presented order of PME practices in projects and programs.

1. **Analyze, visualize, and identify the context:** political, social, technological or economic changes can dramatically alter the approach and processes for capacity development. Economic crises, reduction of external financial aid, changes in the constitution of the churches, experiences of new ministries, transformation of work in the church are some of the changes in our contexts. While you analyze, visualize and identify the context, you look for allies and external partners who can contribute to capacity building in your organization.

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[13] Woodhill, J. (2010) 'Capacity Lives between Multiple Stakeholders'. In J. Ubels, N.-A. Acquaye-Baddoo, and A. Fowler, Capacity Development in Practice. London, Washington, DC: Earthscan

[14] Evaluating Capacity Development IDRC, Canada, 2003 Douglas Horton y otros. Disponible en http://web.idrc.ca/es/ev-43630-201-1-DO_TOPIC.html

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2. **Review your strategic plan:** the needs of capacity development should be identified within the strategy of the organization, which is expressed in its participatory strategic plan (PSP). As the organization recognizes its external environment, it periodically reassesses its vision, mission, objectives, strategies and programs. Work teams that have participated in professional evaluations of capacity development processes, assure that it would have been useful to conduct a participatory strategic planning exercise before starting with the development of particular capacities.

3. **Identify your need for capacities and work out a plan**: capacity development plans need to be based on the understanding of the environment or context and a well-formulated strategy for the organization. It is not possible to have a capacity building process if it is not planned and coordinated with the context and organizational strategy itself. A capacity development plan will lead us to the implementation of a planning, monitoring and evaluation system (PME) as part of the plan; this will stimulate the decision-making and will contribute to the short or long term plans of the organization.

4. **Seek external support**: It is very likely that an organization does not have sufficient own resources to build its skills as fast as needed. Some external support will be required, which does not only mean international financial support, but also a variety of resources from national or local bodies such as NGOs, consultants and networks. Regardless of the support that is received, the organizations need to negotiate the terms of support to ensure that capacity development efforts are directed in such a way that they comply with the priorities of the organization, with follow- up, comprehensive accounting reporting, monitoring and evaluation.
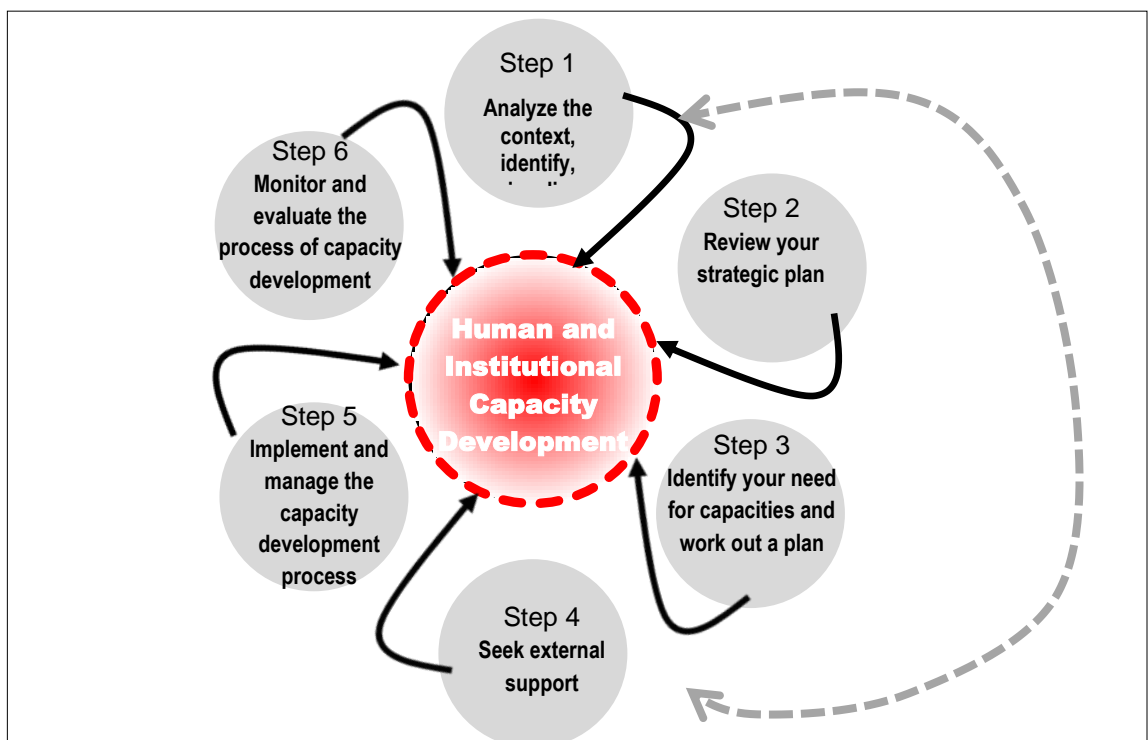
5. **Implement and manage the capacity development process:** Nothing can be as demoralizing and harmful to the performance of an organization as a comprehensive planning exercise that is not

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followed by a sensible and thorough implementation. Developing human and institutional capacities involves processes of organizational change that need to be managed effectively to last and go on. If there is no effective management in an organization, this aspect should be a requirement in the capacity development strategy.

6. **Monitor and evaluate the process and capacity development plan:** Monitoring and evaluation ensure that the capacity development process and plan are supervised and re-oriented whenever necessary. Following up, documenting and the sharing of results and achieved progress, encourage people and organizations to feel involved in the change process.

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