Mission Drift and Mission Change in Christian International Development

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Abstract

Compared to the body of nonprofit literature as a whole, studies focusing solely on faith-based nonprofit organizations has been relatively small. This study examines conceptions of mission within faith-based organizations involved in international development. Mission change is an important topic for organizations in the third sector, as mission is a key factor in organizational identity.

Using both quantitative and qualitative methods, this study argues several things. First, greater age but not greater change in income predicts an increased number of changes in an organization's programs. Second, there are several different types of mission change and it is important to distinguish between positive and negative mission change. Third, organizations are aware of mission drift and take active steps to avoid it; however, organizations may not be aware of how mission change can be a positive and necessary occurrence. This study also highlights the distinction between programmatic mission and formal mission statements and proposes a framework delineating how those concepts are related.

Chapter 1: Introduction

The primary goal of the study is to investigate factors that lead to change in mission by Christian organizations headquartered in the United States that support international development work. Much of the poverty alleviation work supported by modern American Christians[1] goes on in an organizational context. Thus, understanding how Christian development organizations[2] flourish, grow, and decline is a way of understanding how American Christians are involved in the response to the needs of the world. While not all organizations change their focus over time, many find themselves modifying both their programs and their mission statements in an attempt to respond to change in the outside world. The title of this work is intended to show that change in mission can be perceived in different ways.

Mission change and mission drift are, respectively, the neutral and pejorative ways to discuss a phenomenon that was found in this study to be a frequent occurrence in

[1] In this work, references to "the church" typically refers to the Christian church in modern day America, where church is understood to mean the entirety of Christians, who in some cases are part of a formal institutional church, and in other cases are not. The phrase "the global church" refers to the modern church around the world. In cases where the Christian church throughout history is being discussed, that will be made clear at that time.

[2] Christian international development organizations are discussed under the term "faith-based development organization" or FBDO. The author acknowledges that there are Jewish, Hindu, Muslim, and Buddhist faith-based organizations but those are outside the scope of this study, which examines organizations specifically adhering to the Christian faith.

international development and the third sector generally. Some organizations conceptualize the process of defining their mission as an important event undertaken at standard intervals, while other organizations only clarify their mission when a crisis forces them to do so. Some organizations never deliberately change their mission at all. Whether deliberate or not, changes in mission can be traumatic events that typically result in changes to the programs, services, or support an organization provides to whatever population with whom they work.

Because this paper examines a relatively narrow field, based on several layers of theoretical assumptions, this section hopes to establish the basis for the rest of the paper by elaborating on several key aspects of the topic of the paper: international development, the third sector, and the Christian church and its theory known as transformational development. After explaining these concepts and the terminologies used extensively throughout the rest of this work, a literature review will contextualize this research within the larger conversation about mission, faith-based organizations, and third sector issues in general.

After establishing that context, the original research findings will be presented. Using a similar methodology to other studies of faith-based organizations and the third sector generally, data for the quantitative section were gathered from the Internal Revenue Service (IRS) Form 990. This document is a publically available source of information submitted to the IRS by United States organizations holding 501(c)(3) status. The quantitative study looked at changes in income and in the number and types of different kinds of programs organizations conducted over the research period. Data on age and organizational capacity were also obtained. Following that, results from the qualitative research will be presented as well. In-depth case studies of six faith-based development organizations (FBDOs) give concrete examples of how mission change is expressed in the specific histories of these organizations. A comparison of the participating FBDOs was also conducted to draw out important themes common to all the organizations.

After the research results have been presented and discussed, this work will draw together findings from the literature to present a model of mission drift and deliberate mission change. The literature and research findings will be synthesized to compare the results to the current literature. Finally, recommendations for FBDOs will be made.

The Nature of Development.

The concept of development resists a single, uncomplicated definition because it is used to refer to a spectrum of only related phenomena and actions. Many authors today make a distinction between two main types of development. The first type of development is the change in economic conditions experienced by societies, whether that entails “dynamics of long-term transformations of economies” or “short-term growth and re-establishing financial balances” (Gore, 2000, p. 795). This type of development is undirected (Cowen & Shenton, 1998) and is typically measured at a national level with indicators like Gross Domestic Product. Development can also be defined as an intervention by either an outside party, like a government or an external nonprofit organization, or an inside party, like a formal civil society organization. This form of development practice is often aimed at “reducing poverty and the Millennium Development Goals” (Thomas, 2004, p. 2).

International development has been strongly linked to technology- and knowledge-based interventions to fight the ills experienced by humanity. In 1991, *World Development*, a leading journal in the field, gave its definition of development as:

> "improving standards of living, and the human condition generally, by examining potential solutions to problems such as: poverty, unemployment, malnutrition, disease, lack of shelter, environmental degradation, inadequate scientific and technological resources, trade and payments imbalances, international debt, gender and ethnic discrimination, militarism and civil conflict, and lack of popular participation in economic and political life (cited in Watkins, Swidler, & Hannan, 2002, p. 287).

Development is frequently used as shorthand for all tasks relating to these goals. According to Bebbington, development—in both the autonomous economic advancement and development intervention sense—is not a universal phenomenon, meaning it varies "across space and contribute[s] to unevenness in patterns of local development" (2004, p. 727).

A Brief History of Development

This section reviews the arguments of several authors who claim that the concept of development is rooted farther back in history than many development practitioners assume. Lewis claims that the neo-liberal thought which characterizes much of the modern world also influences development policy. This "tendency to insist on what is at best a limited sense of historical perspective" (Lewis, 2009, p. 33) has dramatic implications on several levels, because it obscures the origins of the concepts used in development. It also denies recognitions to groups like FBDOs who have long been active in development.

Although it is common to hear arguments stating that development began with the famous speech given by President Truman on the Point Four program in 1949, Kunkel and Frey argue that thinking about development extends back to the Enlightenment (2011). Cowen and Shenton argue similarly that the idea of development originated in England in the early nineteenth century. The classical view of progress was strongly negative; it was "a natural process without intentionality", that inevitably led to disorder and decay. This view was challenged by a group known as the Saint-Simonians who argued that only when humanity was progressing as a whole would individuals prosper (Cowen & Shenton, 1995, p. 30).

For the Saint-Simonians and similar groups, it was the laissez-faire system of governance that resulted in disorder. Progress would only be achieved when "trustees chosen on the basis of their ability to decide… how society's resources should be invested" were enabled to "impose constructive order upon the industrial disorder of the present" (Cowen & Shenton, 1995, p. 31). This theory was transposed from the European context to their colonies. John Stuart Mill, directly involved in the administration of India, thought that societies without "the conditions of development… had to be guided by the trustees from societies where they were" (p. 38).

The idea of development as a technical skill practiced by trustees on the state level grew stronger under the European colonial rule of most of Asia, Africa, and Latin America. Authors like Thomas Stamford Raffles and James Mill further developed similar views on the necessity of trusteeship (Kunkel & Frey, 2011). Joseph Chamberlain is cited in Kunkel and Frey as making this statement in 1895, at the height of European colonialism: "[It is] not enough to occupy certain great spaces of the world's surface unless you are willing to develop them. We are the landlords of a great estate; it is the duty of the landlord to develop his estate" (2011, p. 219). His quote echoed an idea that was implicit in European thought at the time—that colonial administrators were caretakers of those unable to progress. This was a major moral justification for the colonial system.

By the time that Truman advocated for what was essentially the re-development of Europe after World War II, Europe had already had a long history of state-driven development in the Global South[3] and his speech only makes sense when thought about in that context. It may be more accurate to say that American involvement in international development began at that time. Many European development agencies are actually direct descendants of the colonial administrative apparatus. This is particularly true for the French, Dutch and British who already had in place a "knowledge-power complex which consisted of hundreds, or thousands, of experts, administrators, scientists, bureaucracies, and financial resources which… could now be disbursed as grants and loans…" (Kunkel & Frey, 2011, p. 223).

The Third Sector and Development

Organizations classified as part of the third sector[4] "are a longstanding feature of most societies" (Lewis, 2009, p. 44) and have a history that is about as long as the concept of development itself. This fact has not been appreciated by many development practitioners on the national level. Ryfman emphasizes the importance of recognizing that

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[3] The term "Global South" will be used by this paper to refer to the region of the world that has been known by many names: the majority world, the East (in contrast to the West), the developing world, the Third World, and as European colonies. Each of these names comes out of a specific historical context and has emotions and history associated with it. The term Global South has fewer associations with the general public and has been chosen for that reason.

[4] "The third sector" is an umbrella term. The phrase comes from the use of the terms "private sector" to refer to business and "public sector" to refer to the government. The third sector includes any organizations which are not in either the private or the public sector, which includes nongovernmental organizations, faith-based organizations, civil society organizations, and nonprofit organizations.

almost everything to do with an organization's "position, size, place in society, relations with the world" has a history and a background within their national context or contexts (2007, p. 23).

The third sector began emerging in eighteenth century Europe to address issues like the "abolition of the slave trade and support to the peace movement (Lewis, 2009, p. 38). The majority of organizations at this time were faith-based, some of which are still in existence. Caritas, a network of Catholic believers, appeared by the end of the nineteenth century while similar movements began among Protestant groups about the same time (Ryfman, 2007).

Throughout the 1960s and 1970s, development interventions occurred primarily on the level of the state. Reimann states that Western governments, from the post-war period to the present, have had significantly more funding available for social services than at any time in the past (2006). The dominant paradigm of state-led development began to change in the 1980s. Major famines in 1974 and 1984 revealed the importance of third sector organizations to the distribution of aid, as some governments were unable to adequately respond (Bratton, 1989). Bratton emphasizes that particularly in rural or difficult to reach areas, third sector organizations like "the church, an indigenous self-help group, or an international relief agency" were seen to be more effective than African governments (1987, p. 1). This resulted in what was described by Lewis as a "crisis of the pdevelopment theory", where the development industry (on the state, international, and nongovernmental level) questioned whether the state truly had the capacity to promote development. This crisis led donors to increasingly fund organizations throughout the third sector. (Lewis, 2009, p. 39). The increase in available funding along with fact that many believed that states could produce development outcomes led to the dramatic proliferation of NGOs.

Yet despite the centuries-long history of nongovernmental organizations and development interventions more generally, organizations in both the public and third sector may not see the need to remember their past beyond a cursory narration of their own organization's major turning points. While history of their own organization is seen by NGOs to as extremely important for understanding their identity (Holtzhausen, 2013), fewer organizations spend much time thinking about their context in the sector as a whole. This may be partly due to "the pressures of development work in which activities remain powerfully… focused on the promise of generating future change" (Lewis, 2009, p. 42). Whatever the reason, it results in a development industry wherein thinking is "characterized by a perpetual present of changing buzzwords and fashions does" in which the past is "only invoked in a superficial way to justify the present, and only rarely to challenge it" (p. 43).

Types of Organizations in the Third Sector

Organizations in the third sector are sometimes seen as a uniquely virtuous type of institution, because they "are nongovernmental and not-for-profit, thus capable of liberating communities and individuals from incompetent or oppressive states on the one hand and the grip of the market on the other" (Watkins, Swidler, & Hannan, 2012, p. 286). This form is valorized because it is presumed to not have the problems of corruption found in the public and private sectors. However, third sector organizations are still composed of humans and it is important to examine both their weaknesses and their strengths.

In the literature, several terms with slightly different definitions are used semi-interchangeably to describe variations on the same concept—a group of people, ideally making decisions independently of outside control, are who are working together to fulfill a goal other than to earn a profit. The accomplishment of this goal is perceived to have some kind of benefit to society. Different sources use: nonprofit organization (Herman, 1994), nongovernmental organization (Bebbington, 2004), civil society organization (Smith, 2012), faith-based organization (Hwang, 2002), private voluntary organization (Gorman, 1982), and tax exempt organization (Johansson & Lee, 2014) to describe variations on this concept.

The frequently used term “nonprofit” is used to describe a group of people legally organized to carry out some mission or purpose that “benefits some part of the public” (Herman, 1994, p. 367). Most organizations headquartered in the United States seek income tax exemption and the ability to provide tax deductions to donors. An organization is tax-exempt as a 501(c)(3) organization if it meets certain requirements which include performing tax-exempt activities, like charitable work, and refrains from certain types of political advocacy. There are other requirements 501(c)(3) organizations must meet. They have a board of directors, adhere to a mission laid out in their incorporation documents, and agree to not distribute profits to founders or leaders, even if the organization is dissolved (Bryce, 2000, p. 31).

Once a 501(c)(3) organization has been established, it must report its assets, programs, management, and so on to the public yearly using a document called the IRS

Form 990 (Bryce, 2000, p. 32). Any organization taking in over $25,000 annually must file this form, although there are different reporting requirements for smaller organizations (Smith, Bucklin, & Associates, 2000).

While nonprofits can be established for a wide range of reasons (for example, sports clubs and art museums), the term nongovernmental organization (NGO) is more commonly used for organizations that meet humanitarian needs. Lewis and Kanji, in their book *Non-Governmental Organizations and Development* define NGOs as "organizations concerned with the promotion of social, political or economic change…[and] primarily engaged in work relating to the areas of development or humanitarian work at local, national and international levels" (2009, p. 11). Vakil gives a slightly different definition saying that NGOs are "self-governing, private, not-for-profit organizations that are geared to improving the quality of life for disadvantaged people" (1997, p. 2060). There is some overlap between NGOs and civil society organizations (CSOs). The term CSO is often used to describe organizations that work exclusively within one country, while that is less often true of NGOs (Lewis & Kanji, 2009).

"Private voluntary organization" (PVO) is a term is used by the United States Agency for International Development (USAID) and InterAction, the largest association of international NGOs and partners in the United States. PVO describes their partners that work around the world in various capacities. Both InterAction and USAID have standards[5] that PVOs must meet before being formally recognized by each organization.

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[5] These standards can be found at: http://www.interaction.org/sites/default/files/PVO%20Standards_Dec%202014.pdf for Interaction, and http://www.usaid.gov/sites/default/files/documents/1880/PVO_Conditions_US_Organizations.pdf for USAID.

Faith-based organizations are an ill-defined category. Some group faith-based organizations with other NGOs, while others separate the two into more distinct groups (Clarke & Ware, 2015). Some of the literature on the topic is explored below. For the purposes of this study, the term faith-based organization will refer to Christian and other third sector organizations strongly influenced by faith generally. Most of the Christian development organizations profiled in this work could be potentially be referred to by any of the preceding terms. Quotes and summaries of other authors' works will use the term they use, while third sector and NGO will be the preferred language otherwise.

Christianity and Transformational Development

A theoretical or conceptual framework specifies the relationships between a set of related variables with particular importance for the work. Researchers use theoretical frameworks to explain their underlying assumptions about a topic (Green, 2014). There are a variety of theories about the nature of the world used in development. These include modernization theory, dependency theory, world systems theory, the human rights perspective, and sustainable development.

As development theory evolved throughout the mid- to late-20th century, Christian development practitioners became dissatisfied with the prevailing theories and began articulating an alternate perspective. The transformational development theoretical framework incorporates Christian theology with development practice. Constructed over time by Christian development practitioners, it incorporates the experiences of Christians from diverse theological backgrounds. In consequence, the theoretical framework of transformational development is an important tool to understanding the Christian development world.

Rooted in the mission of the global Christian church, the theoretical framework of transformational development is a Christian response to the question "What should I do about the injustices, the disunity, the hunger, and the poverty that my fellow humans experience?" This section reviews the framework as a whole, as well as several key concepts. To quickly summarize how the variables relate: justice compels individuals within the Christian church to respond to the needs existing in the world, with the goal of promoting flourishing and well-being for all.

Justice

The question of justice is a key concern of development, whether that is legal justice or a more general conception of justice as a set of ideals societies should follow. Beckley (1992) asks the question, "Does the world even need the church to intervene in the area of justice?" He answers by saying that progress toward justice in society does not come naturally to human thought, but instead is always a result of "the redemptive grace of God" (p.34). The world needs the God of Justice, who acts in the world primarily through the church.

Within transformational development, the starting place for the conversation on the role of justice in the work of the church is the biblical texts. The Hebrew word for justice can be used to describe many different things; for example, scales are just when they are accurate, paths are just when they lead to a goal, laws are just when they restore harmony, and God is just because he restores community. (Donahue, 1977, p. 69). Justice in the Old Testament is generally focused on reconciliation and restoration of community. (p. 72). Donahue argues that Paul believes that justice is "a relation of the saving power of God to a world captured by evil." (p. 91). Transformational development theory states that because of the fallen nature of the world, Christians should act as "ministers of reconciliation" (Donahue, 1977, p. 93) with a goal of seeing the kingdom of God revealed on earth.

Poverty

Poverty is conceptualized in different ways depending on who is speaking and who is being addressed. In secular development, poverty is often conflated with a lack or deprivation of material things-- all the most commonly used development indicators, such as Gross Domestic Product (GDP), the Human Development Index (HDI), and Millennium Development Goals (MDGs) are necessarily focused on material standards and measuring where they are absent. Poverty as conceived in the Christian development world is often more holistic and complex. Corbett and Fikkert report that in surveys of people affected by poverty, while they do mention a:

> lack of material things, they tend to describe their condition in far more psychological and social terms… Poor people typically talk in terms of shame, inferiority, powerlessness, humiliation, fear, hopelessness, depression, social isolation, and voicelessness (2009, p. 53).

Myers sees poverty as expressed in many different areas of life, including the "physical, psychological, social, cultural, and spiritual" realms (Myers, 2011, p. 132) due to relationships "that do not work, that are not just, that are not for life, that are not harmonious or enjoyable" (p. 143). In other words, people who are poor are lacking in shalom, or holistic well-being. This relational distortion is caused by a deeper issue: sin is the ultimate cause of poverty. Because people suffer from "marred identities and distorted vocations" (p. 144), it is impossible to properly relate to the world. Myers extends spiritual and relational poverty to all, while not ignoring the additional impacts these have on those who are materially poor.

Sobrino, a liberation theologian, connects poverty very closely to injustice. He agrees with Myers that sin and distorted relationships are the ultimate cause of poverty—"Injustice and the oppression of the majorities reveal to us that which is the most radical denial of God's will and of his very person: the destruction of the created order and the death of human beings" (Sobrino, 2004, p. 51). He acknowledges the place of distorted relationships as a cause, but defines poverty more by its material aspects.

Flourishing

In transformational development theory, shalom or flourishing is seen as the opposite of poverty. Closely connected with justice and right relationships, the Lausanne Conference expressed it like this: "Because every man and woman is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex, or age, has an intrinsic dignity because of which he should be respected and served, not exploited." (Lausanne Movement, 1974, n.p.).

Valdir Raul Steuernagel explores the concept of shalom as it relates to mission and the role of the church in development: "The mission of the church must be holistic, focusing on the shalom God provides for his human creation as well as for his whole creation" (Steuernagel, 2008, p. 62). His conception of shalom is an active out-reaching that "[r]eaches out to food and hunger, water and thirst, fatigue and sleep. To nakedness and clothes, sickness and health, hopelessness and seeds of hope. It's shalom for everyone, to be experienced everywhere" (p. 62).

The Christian Church and Development

Vaux offers a reason for humanitarian outreach of any kind by saying that "in… cases of human suffering external agents may offer assistance to people in need" (2007, p. 1). The demands of justice and the call for all Christians to be actively involved with the promotion of God's vision for shalom go beyond a kind of optional humanitarianism to a duty of the Christian church as well as individual Christians. Tsele expands the dictate; not only should the church seek to be engaged with the world, but they also should seek to include those with whom they are working in the development program. In that way, development and engagement become a process involving both the workers in development and the people of the locale that is receiving assistance (2001, p. 209).

Samuel and Sugden emphasize that full participation in society evidences the presence of God:

> Where people are able to make their own contributions to the life of society, especially in participation in decisions that affect them in the family, in the community, in religious matters, and in political structures, there God is at work. (1999, p.193)

One of the key ideas of transformational development is that spiritual transformation is, in fact, the only way to effect true change. It therefore follows for those who believe that Christianity is a set of true beliefs that the church is the natural leader. Christians cannot content themselves with striving after personal righteousness, or even solely with the conversion of the lost. As Beckley says, "Changing individual lives is only one half of Christianity; the other half is to bring in the kingdom of God." (1992, p. 31)

After reviewing the various components of the theory of transformational development, a working definition for Christian development could be "A group of people or an individual within the church, compelled by God’s ideals of justice and shalom to enter into relationship with another group of people or an individual, working in partnership with them and responding to their need in a holistic way” (Slater, 2014, working definition). This framework underlies the rest of the paper. Some Christian development organizations subscribe to more and some to less of these definition, but this theoretical framework is widely accepted.

Chapter 2: Literature Review

The literature on the third sector has grown extensively since the 1990s. This section will examine the literature on nongovernmental formation and management, as well as addressing some common criticisms of nongovernmental action and examining problems faced by faith-based organizations specifically. In many cases, NGOs are studied as individual cases; it is rarer to find studies that look at the "overall structure of nongovernmental aid" and how that structure relates to other aspects of society (Bebbington, 2004, p. 729). Consequently, a concerted effort has been made to find literature that provides an industry-wide view on the topics examined.

This section is laid out to first address issues of interest to the entire third sector: why NGOs and NPOs are started, and what their lifecycle looks like; the strategic management framework applied to the third sector, and why it is important; and common criticisms leveled at, in particular, international NGOs. Second, the literature relating to FBOs has been reviewed to cover issues of interest for the FBO community specifically. While the first section applies to FBOs, the second section does not apply to the third sector in general.

The Third Sector

Frameworks of NGO Origination and Change

Nongovernmental organizations, like organic organisms, are born, grow, change over time, and eventually cease to exist. Unlike organisms in the natural world, organizations are made up of individual actors pursuing their own agendas (Ascher, 1999). Theories of NGO creation, existence, and decline tend to draw on business administration theory but adapt that theory to the nonprofit context. Various models of nongovernmental organization formation emphasize different aspects of the circumstances that lead to the creation of NGOs. Each of the theories does have a strong interpersonal focus. Steinberg’s theory is strongly influenced by for-profit management theories. In his model, entrepreneurs or founders make rational decisions based on objective criteria. Bebbington’s theory emphasizes the transition from interpersonal relationships to institutional forms. Nanus and Dobbs’ theory of nonprofit organization growth and change goes beyond the previous two theories’ focus on the reasons NGOs originate to chart the lifecycle of organizations.

Richard Steinberg’s theory of nonprofit organization (NPO) creation looks at the incentives and disincentives of NPO formation, from the perspective of the entrepreneur or founder of the organization. According to Steinberg, entrepreneurs sometimes prefer the nonprofit form over the for-profit form because they provide increased assurance that the mission the NPO was started to address will continue, and because NPOs allow for outside funding (2006). Figure 2.1 summarizes Steinberg’s theory. Similarly, Bebbington’s theory of NGO origins states that founders seeking to address a task ignored by existing "institutions and networks" (2004, p. 729) must start a new organization.

In the current circumstances, the costs of entry are low, and resource availability (funding) is high, so entrepreneurs looking to solve certain types of problems are likely to found a NPO, or transform an already existing one. In some cases, more than one of the results theorized by Steinberg may be accomplished at the same time. For example, an entrepreneur may found a nonprofit to lobby the government. New organizations are necessary because, according to Bebbington (2004) as institutions become more formalized, aid flows become more subject to institutional rules. Therefore, in order to respond to new situations new organizations are necessary.

Figure 2.2, adopted from Nanus and Dobbs' book *Leaders Who Make a Difference,* starts from a similar perspective regarding the centrality of founders to third sector organizations but also offers a way to understand the changes an organization goes through during its years in operation. The first phase is start-up, where a small group determines the need for an organization and gathers initial resources. The second phase sees the organization's expansion from a small group to a larger, yet still entrepreneurial group. The third phase, maturity, is reached when an organization has become an established institution. At this point, it has created systems to efficiently deliver services or assistance, and others have come to depend on it. The fourth phase can be any one of three options. The first option is decline and obsolescence, followed by the organization's demise or merger with another organization. The second option is renewal, where an organization keeps the same core mission but seeks different strategies. The last option is

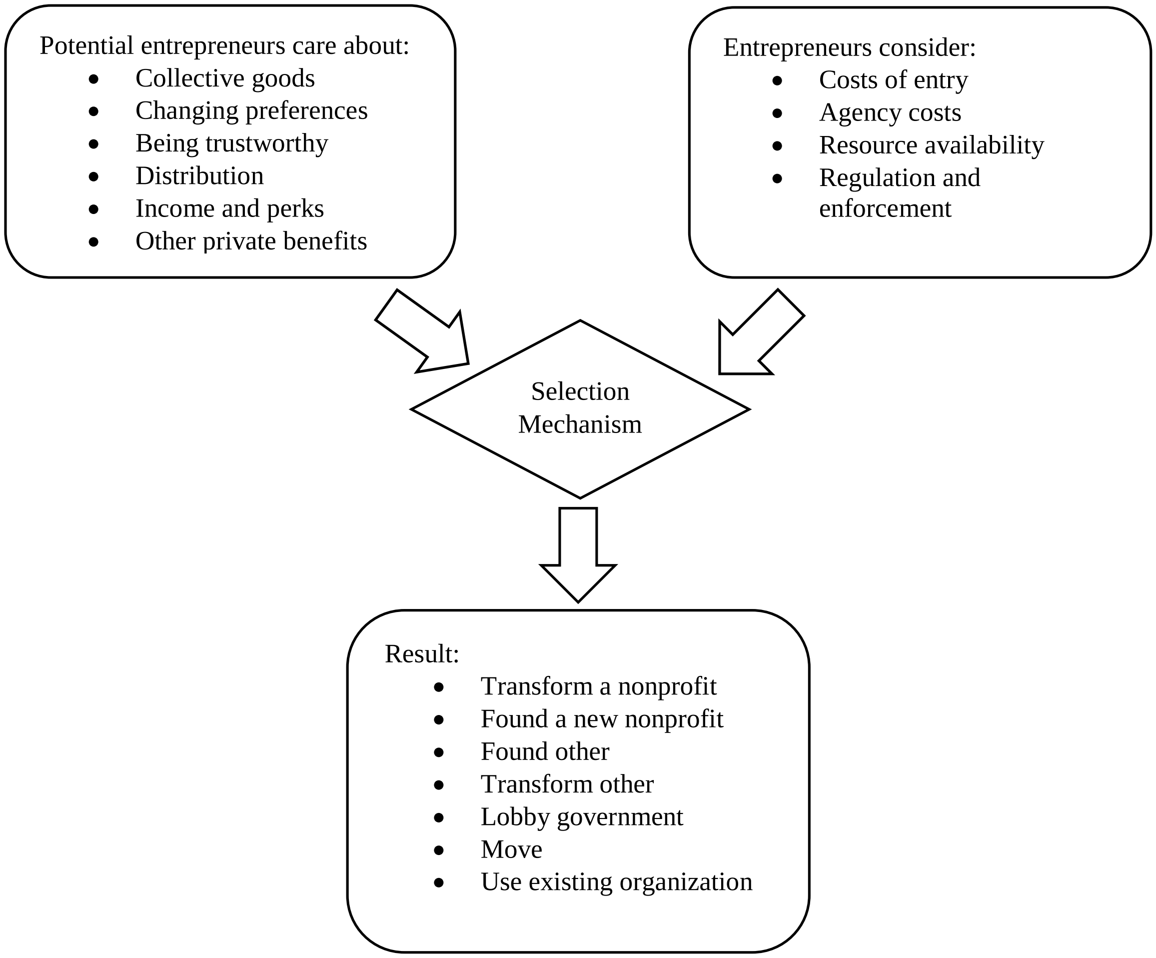


Figure 2:1: Theory of NPO Creation. Figure adapted from Steinberg, 2006, pp. 117 - 130.

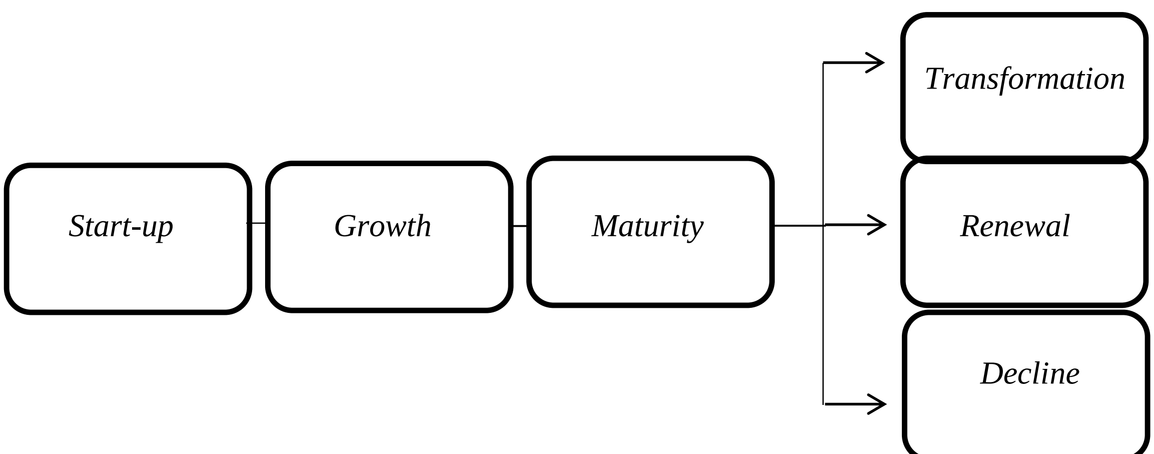


Figure 2:2: NGO Lifecycle Model. Adapted from Nanus and Dobbs, 1999.

transformation, which allows an NGO to "transform itself into a new entity, with an entirely new vision and mission and a dramatically different operating style" (Nanus and Dobbs, 1999, p. 132). Both renewal and transformation require an organization to change significant aspects of its identity.

The Strategic Management Framework.

The strategic management framework used for this section is derived from the strategic planning process used by for-profit businesses. Figure 2:3 below shows how

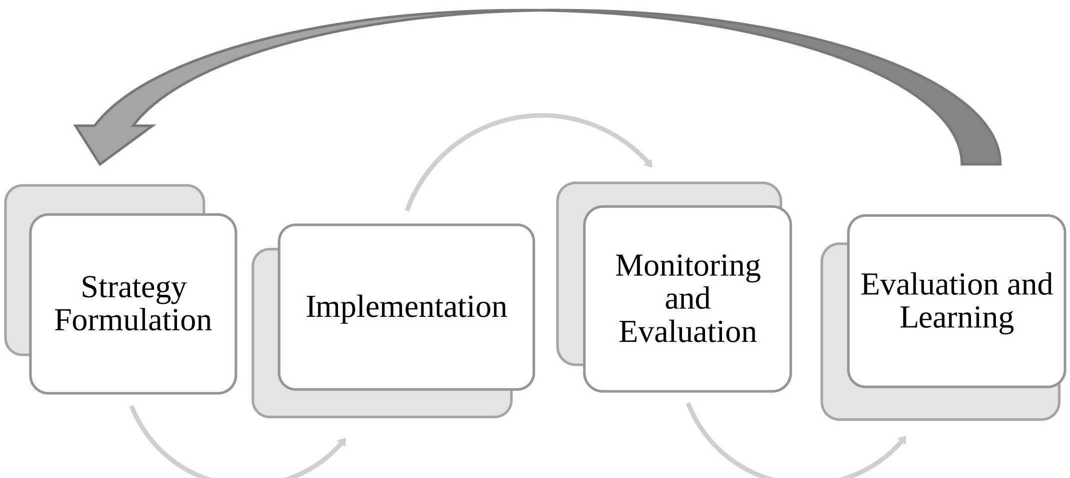


Figure 2:3: Strategic Management Framework. Chart summarizing David, 2013.

the various steps are related—strategy formulation leads to implementation, which must be performed with monitoring and evaluation processes in place. At the end of each process, the outcomes derived from monitoring and evaluation should be incorporated into strategy formulation. While all of these processes often occur at the same time, there is also a progression from planning to implementation to evaluation and learning. It is important for nongovernmental organizations to realize that this integrated process is as key for them as it is for for-profit organizations.

Strategy Formulation

The first step of the strategic management framework is strategy formulation. According to David, strategy formulation includes developing a vision and mission, identifying an organization's external opportunities and threats, determining internal strengths and weaknesses, establishing long-term objectives, generating alternative strategies, and choosing particular strategies to pursue (2013). Although most United States 501(c)(3) organizations are structurally similar to for-profit organizations, they operate in a very different way because they are mission-driven rather than profit-driven. The mission of an organization is itself driven by the organization's values, which "play a central role in their management choices and development approaches" (Kilby, 2004, p. 15). Organizations in the third sector make decisions based on their mission and unspoken values. Establishing what these are is an important aspect of strategic formulation for the third sector.

Three distinct types of mission referred to in this study are formal mission, programmatic mission, and Christian mission. According to an article profiling Irish NGOs in the housing sector, leaders of NGOs see considering changing their mission as "tantamount to considering dissolving the organization" (Rhodes & Keogan, 2005, p. 129).

Formal mission is most frequently expressed in an organization's mission statement. A mission statement is the "statement of why an organization exists" (Nanus and Dobbs, 1999, p. 99). It defines the "primary objective toward which the organization's plans and purposes should be aimed" (Abrahams, 1999, p. 16). Typically, a mission statement is established at the beginning of an organization's existence, but it may in some circumstances be altered or revised to reflect change. In contrast, programmatic mission is the mission of the organization as it is expressed in the actual actions it is carrying out at any given time. It should be distinguished from strategy, which is a plan of action. In other words, programmatic mission is how an organization's mission is experienced by the outside world through the actions it takes.

The term Christian mission refers to the mission of the Christian church. It is a broader category than simply what an individual organization is doing. Steuernagel explores this idea in his discussion of shalom: "The mission of the church must be holistic, focusing on the shalom God provides for his human creation as well as for his whole creation" (Steuernagel, 2008, p. 62).

Tremblay-Boire's theory applies to programmatic mission, and especially examines what specific forms change can take. Her dual conception of mission claims that mission change should not always be thought of negatively (using the term mission drift) but instead makes a distinction between several different types of mission change. Table 2:1 summarizes her views (2011).

Mission Drift	**Mission Adaptation**
Administrative Dominance	Administrative Realignment
Displacement of principled goals by administrative tasks	Short-term focus on administration to achieve better results in the long term
Program Opportunism	Program Adjustment
Choosing of program opportunities based on financial opportunities	Choosing of program activities and the refining of the mission based on an evolving environment

Table 2:1: Two Types of Mission Change. Adapted from Tremblay-Boire, 2011, p. 16.

A nonprofit's strategy for achieving its mission should flow holistically from the values of the organization. Richard Rumelt defines strategy as a "cohesive response to an important challenge" that "includes a set of coherent actions" (Rumelt, 2011, p. 6). A nonprofit organization's programs should arise naturally from their values as well. However, there are many circumstances which might redirect an organization's efforts. Some change occurs without adequate reflection and without reference to the organization's mission, which may lead to an accumulation of programs that are only marginally related to the core objectives. Organizations should periodically determine what programs are and are not crucial to achieving their mission.

According to Korten's theory of the generations of strategy, NGOs are often begun in response to a crisis but adapt their strategies in consistent ways as they face obstacles in responding external conditions in a way that promotes development (Korten, 1990, p. 120). In the first generation, organizations are arranged to provide the "direct delivery of services to meet an immediate deficiency or need experienced by the beneficiary population" (1990, p. 115). The shift to the second generation, working to promote capacity building in local communities, occurs after an organization has pursued its original mission for a period of time. In the third generation, organizations promote advocacy on a wider scale as they seek changes in "specific policies and institutions" (Korten, 1987, p. 148). Organizations who have reached Korten's fourth and final level seek to inculcate peoples' movements that promote ownership of the problem in wider society.

Strategy Implementation

After an organization has identified its goals, it must turn its attention to the way those goals will be carried out. This state of the process, known as implementation, entails the execution of procedures to achieve the operational goals identified in the strategy formulation process (David, 2013). There are many different aspects to program implementation. Because funding and governance were found, through the research process, to be some of the most relevant areas for mission drift, these are examined in more detail below.

Governance

Organizations with 501(c)(3) status (e.g., all organizations that are both tax-exempt and able to grant tax-exemption for donations) are required by the IRS to have a board of directors. This is because nongovernmental organizations with 501(c)(3) status are incorporated, meaning they have legal existence apart from the individuals who run them. The corporate structure requires a board of directors in order to have individuals to hold accountable for misuse of funds or other indiscretions. While directors are not liable for an organization's debts, they are required to follow the duties of care, loyalty, and obedience (Midwest Center for Nonprofit Leadership, 2010).

Boards have several roles to play in the operation of nongovernmental organizations. Martinez-Diaz states that boards should assist in strategy formation. Another key function of boards is to hold the organization accountable, which is easiest when they have information about what is happening in the organization, the knowledge to interpret it, the power to hold management accountable, and a certain amount of separation from the actual people responsible for day-to-day functioning (Martinez-Diaz, 2009). Ryfman additionally states that boards should act to promote the interests of program participants; in other words, they should “ensure that the social mission is successfully accomplished” (Ryfman, 2007, p. 33). As in for-profit corporations, executives appointed by the board of directors hire managers and other staff.

In most cases, NGOs try to act in accordance with the norms of development. One of those norms stresses accountability to participants in programs as well as to peer organizations. Harrison cautions that ideals of participation can easily become language disconnected from the actual program being carried out. Even if this is not the case, expectations for participation can “involve a naivety about the nature of that participation. Importantly, conflicts in interests and power differentials may be glossed over rather than addressed” (2002, p. 588). NGO accountability mechanisms tend to focus on accountability to donors and boards of directors, rather than the communities served (Murtaza, 2011). The difference in power between participants and those who are structurally in control of an organization should always be taken into account when implementing programs.

NGO Financing

While NGOs often see themselves as accountable to their values before all other stakeholders (Kilby, 2004), NGOs are also typically reliant on outside individuals and organizations due to their need for funding. These outside individuals include government agencies, foundations and grant-making agencies, major donors, and individual donors. When working with individuals and major donors, NGOs are required to cultivate positive public opinion in their search for funds (Dyer et al, 2002; Sargeant, 2001). The search for funds constrains the amount of time staff members have available for other activities; it may also result in hiring staff specifically for purposes of fundraising. This may over time result in the advancement of an NGO through the organizational lifecycle. The search for funds also can lead to mission drift (Silverman & Patterson, 2011).

For NGOs that rely strongly on government funding, changes in relevant strategic goals can result in either the defunding of their organization or pressure to change their mission (Lewis, 2009; Rhodes & Keogan, 2005). In the United States specifically, IRS limitations on the amount and type of advocacy may lead NGOs to perceive restrictions on their advocacy beyond what actually exist. General pressure from other outside sources, like donors, may result in the curtailment or expansion of programmatic activities (Silverman & Patterson, 2011). However, Edwards and Hulme found that there was no relationship between receiving official development aid and change in mission (1998).

Funding organizations often seek to have some control over the way funds are spent by service provision organizations, as well as to determine the impact of those funds. In most contexts, funding organizations “have few constraints apart from tax reporting requirements, so accountability for decisions relates essentially to their own interests” which are often required to be stated in the legal incorporation documents (Coyte, Rooney & Phua, 2013, p. 412). Beyond the legal requirement to file tax information, though, funding organizations feel a responsibility to the norms set by their peer organizations. On the other hand, service provision organizations must ensure that they do not accept grants that are too large for their organization to manage or sustain (Atampugre, 1997).

Monitoring & Evaluation in NGOs

The evaluation process entails the re-examination of the internal and external factors which caused the organization to adopt the strategy they are pursuing, and the measurement their performance (David, 2013). The literature in general does not perceive one-dimensional measures of effectiveness as adequate; also, the literature on effectiveness tends to be focused on conceptual rather than empirical studies (Lecy, Schmitz, & Swedlund, 2012, p. 438).

The Logical Framework

The logical framework "breaks down a complex set of activities and enables a snapshot view of what a project or program is hoping to accomplish… how… and why it is being done" (Grove & Zwi, 2008, p. 71). It takes the form of a matrix which can be set up in several different ways. The example below shows one way a logical framework can be arranged.

Objective	Indicators	Sources of Verification	Assumptions
Goal			
Purpose			
Outputs			
Activities			

Table 2.2: Sample Logical Framework. Grove & Zwi, 2008, p. 71.

The logical framework has several important characteristics that determine the type of program it measures most easily. It displays a preference for easily quantified, objective data known as indicators. This can be a weakness because it only measures "those issues that are easiest to define and measure" (Grove & Zwi, 2008, p. 72) which may not correspond exactly to the crucial issues of the program. Logical frameworks can promote a focus on the way a program is carried out rather than changes in the lives of participants (Willetts & Crawford, 2007). Additionally, while looking strictly at quantitative data may seem like a way to remain objective, it may still hamper the key M&E "functions of accountability and feedback and learning" (Holvoet & Rombouts, 2008, p. 598).

Alternatives to the Logical Framework

Each of the alternate monitoring and evaluation techniques seek to look beyond the input and output constraint of the logical framework. Many of them include narrative explanations rather than simply quantifiable numbers.

Grove and Zwi propose an alternate framework which aims to move beyond

Health and Peacebuilding Filter	
Principle	*Component*
Cultural sensitivity	Cultural sensitivity
Conflict sensitivity	Conflict awareness Trust
Promotion of Social Justice	Equity and non-discrimination Gender
Promotion of Social Cohesion	Community cohesion Psychosocial well-being
Promotion of Good Governance	Community capacity-building and empowerment Sustainability and coordination Transparency and accountability

Table 2.3: Health and Peacebuilding Filter, adapted from Grove and Zwi, 2008, p. 74.

measuring the inputs and outputs of a program to measuring processes, relationships, and indirect effects. Specifically intended to reflect the goals of health in a peace-building context, the filter could easily be adopted to reflect the concerns of various other contexts as well. Table 2.3 lays out its basic structure, which features five key principles and ten indicators known as components. For each component, a survey is distributed to several key stakeholders and they rate how well the project reacts to each of the components with a Likert scale, and they comment on the specific factors which make up their reaction to the broader topic in a related narrative.

Because individual programs often take place in areas where multiple organizations work, it can be difficult for any individual organization to take credit for successes or failures. In addition, one of the key goals of most development programs is to increase ownership and participation; this means that in a successful development program, development practitioners will be progressively less involved over the program. Again, this makes measuring any program's impact more complicated. The Evaluation Unit of the International Development Research Centre has developed a technique known as outcome mapping, which seeks to resolve several problems related to monitoring and evaluation. (Earl & Carden, 2007). Outcome mapping seeks to solve these problems by shifting away from measuring outcomes:

> …to a focus on behavioral change…. Outcome mapping assesses a programme holistically and is based on the premise that a programme needs to know not only about development results, but also about the processes by which they were obtained (Earl & Carden, 2007, p. 520).

Outcome mapping is a cyclical process that seeks to determine who has made what contribution rather than seeking to assign credit to a specific individual or organization.

Willetts and Crawford conducted a pilot study of the Adventist Relief and Development Agency (ARDA)'s use of the Most Significant Change (MSC) technique, developed by Rick Davies. MSC is practiced by collecting stories of change that have occurred in development programs and examining those stories to find the areas where change has been the most dramatic, in either a positive or a negative sense (2007). MSC can be used to balance more traditional monitoring and evaluation because of its ability to monitor situations that do not easily lend themselves to quantification, particularly in situations where organizational learning is desirable. The ARDA staff found themselves "questioning what had happened as a result of the project" and how they had been involved in that change (Willetts & Crawford, 2007, p. 369).

Finally, a key M&E technique used across the development industry is participatory evaluation. The majority of development programs at least claim to include participation in their practice. However, according to Gujit, true inclusion can be:

> a lengthy process…. Experiences that claim success after operating for anything less than a couple of years should be viewed with caution, as it is only after some time that the underlying problems become evident, and early successes appear to stagnate or go off the rails (2010, p. 1030).

Participation in M&E has become popular because of the frequent existence of a "gap… between the experts' perception of the project and its results and that of the people who are directly involved" (Vernooy Qui, and Xu, 2006, p. 401). Any type of M&E methodology may be participatory, simply by including individuals affected by the project in the data collection or analysis; there are also methodologies specifically designed to include participation at all scales of the project. Participatory methods, even more so than other methods, need to be aware of the context in which their research is being done. Projects should always ask who is, and who is not, participating.

Evaluation and Organizational Learning

When the process of planning, carrying out, and evaluating an activity has been completed, it is important to reflect on what has happened in order to increase the effectiveness of the next program cycle. A key assumption in monitoring and evaluation literature is that "using data will trigger learning" (Gujit, 2010, p. 1032). The literature examined stresses that the reason for evaluation is both to report what was done as well as to improve organizational capacity for the future (Vernooy, Qui, and Xu, 2006; Willets & Crawford, 2007; Earl & Carden, 2007). Yet although the literature promotes good evaluation practices, the discourse of development does not necessarily correspond to the actual practice of development (Yu & McLaughlin, 2013). There are two primary areas the literature suggests need to be improved: making organizational learning part of NGO culture, and improving communication between home and field offices (Yu & McLaughlin, 2013; Swai, 2008).

The nature of the international nongovernmental organization makes communication between various actors extremely important. Because organizations are not monolithic decision-makers but comprised of different individuals with very different experiences and perspectives, good communication is paramount. Yu and McLaughlin's 2013 study of the practices of two international NGOs found that the results of program evaluations carried out by both the home and field offices did not tend to be communicated sufficiently to the other office. Gujit also the stresses the need to clarify the roles of various partners at the outset (2010).

Development practitioners struggled with the home-office required focus on quantitative reporting, because they believed that the indicators did not adequately reflect their circumstances (Yu & McLaughlin, 2013). Swai, in her review of Amutabi's work

The NGO Factor in Africa: The Case of Arrested Development in Kenya, notes the tendency of nongovernmental organizations to privilege the outside view of a given context over the internal view (2008), a failure of the relationship between various segments of the organization. Mebrahtu's study of staff in Ethiopian offices of international NGOs felt that external evaluations were used "as instruments of control or judgement against them", a perception that did not contribute to positive feelings about M&E or to organizational learning (2002, p. 505). Mebrahtu also found a lack of knowledge about the purposes of the M&E process. This lack of integration between offices may be one facet of an organizational culture that is not supporting of learning.

Monitoring and evaluation is often thought of as a step in a process, but in order for it to have a lasting effect, monitoring must become a characteristic of the organization, "enmeshed in the existing organizational approach" (Gujit, 2010). In some cases, it may be appropriate to have several different methods of monitoring in use depending on the activity being performed (Gujit, 2010). The transient nature of many development practitioners may lead to an inhibition of organizational learning (Lewis, 2009). Kruke and Olsen found that organizations in a crisis situation tended to have extremely hierarchical methods of information dissemination gathering, as well as high turnover, which handicapped these organizations' ability to learn from their practices (2011, p. 227). Organizations must also go beyond claiming organizational learning as a goal to actually providing practical ways to implement their ideals and providing the margin necessary for employees to spend time learning (Twigg & Steiner, 2002).

NGO Legitimacy and the State

Many individuals in international development recognize the problem with ownership inherent in the current development system, one which is intended to be solved by participatory methods but in practice often remains. A frequent criticism of internationally headquartered NGOs is that they are not representative of civil society of the nations in which they work but instead represent external perspectives at best, and attempts at external control at worst. According to Booth,

> …the policies supported by concessional lending institutions and development cooperation agencies in the poorest countries had not been implemented in sustained and consistent ways, and a massive body of research suggested the root problem to be a lack of local commitment. Policies were not 'owned', even by the governments that nominally approved them and certainly not by organized political and interest groups in the wider society (Booth, 2005, p. 1).

Bilateral and multilateral agencies developed the strategy of improving country ownership by writing Poverty Reduction Strategy Papers. These were intended to increase the sense of participation felt by the countries as a whole. However, it is unclear whether these worked in any significant way.

Civil society is an ill-defined concept that is often directly equated with nongovernmental organizations. Holmen and Jirstrom state that NGOs "do not represent civil society, they represent interests groups of varying size and often with quite specific agendas" (2009, p. 441). For many years, NGOs ignored both economic and pre-existing civil society institutions as irrelevant to their concerns, leaving them open to accusations of inadequate accountability (Tandon, 2000). Internationally governed NGOs in particular may be in competition with various types of local organizations for influence and resources. In order for NGOs to legitimately claim that they should be represented in decisions made by national governments and multilateral agencies, NGOs should have some kind of "mandate to speak for others" originating at the grassroots level (Holmen & Jirstrom, 2009, p. 443).

The model of NGOs originating in the Global North partnering with NGOs from the Global South to carry out programs has been identified as somewhat problematic, because of the unequal power relationships due to funding and the locus of control being centered at the head office (Mohan, 2002). These local partners may also act in "patronizing, dictatorial, and bureaucratic ways" (Mohan, 2002, p. 16) or take on a traditional patron-client role in the course of their work (Miraftab, 1998). In some cases, international NGOs may not even hear what the results of participation have produced because of problems with information flow (Mohan, 2002).

Different authors perceive the relationship between the NGO and the state differently; this relationship is different in every context and environment, but can take one of several forms. Najam offers a conceptual framework looking at the means and ends pursued by NGOs and governments to determine how they relate. Table 2.4 below summarizes his theory. Najam notes that there is also the possibly of non-engagement: that the government and the NGO do not encounter each other.

	SIMILAR GOALS	**DISSIMILAR GOALS**
SIMILAR MEANS	Cooperation	Co-optation
DISSIMILAR MEANS	Complementarity	Confrontation

Table 2:4: Types of Relationships between NGOs and the State. Table adapted from Najam, 2000, p. 7.

When the state and a NGO's goals align, the two may exist in peace whether the precise relationship is one of cooperation or complementarity. In some situations, the two sectors can easily complement or cooperate with each other. Atack argues the state should be more involved in development, because NGOs do not have the same responsibility to represent every citizen (1999). Raustiala contends that, in the environmental sector, states welcome the participation of NGOs because of their assistance with policy research and development, as well as with monitoring state commitments, keeping abreast of negotiations, and facilitating ratification of international treaties (1997). Essentially, NGOs may increase the capacity of the state without requiring the state to finance that expansion.

In cases where an NGO may be performing a particular service but for a different reason, they may be vulnerable to having their program taken over by the government. In cases where the NGO is doing something the government is not fond of—for example, missions organizations in countries closed to proselytizing, or organizations that speak out against government policies—they may find themselves challenged or banned from the country (Najam, 2000).

According to Bebbington, both neoliberal and post-structural theorists minimize the role of the state in development—neoliberal theorists because the state holds the economy back from "further liberalization of market-based resource allocation" and post-structuralists because of a belief that government institutions are "deeply implicated in processes of cultural destruction" (Bebbington, 2000, p. 495). Both Bebbington (2000) and Mercer (2002) emphasize the temporal and spatial differences in the relationships between these actors.

Faith-Based Organizations in Development

Christian international development organizations face unique challenges because of their role as a bridge between two very different worlds—that that of the parachurch organization, and that of the development NGO. Each context is subject to different norms and Christian development organizations often find themselves negotiating between their two identities. Adding to the complexity of the study, Berger refers to the study of faith-based organizations as “uncharted terrain” in which there is a “lack of documentary data” (2003, p. 17). Because of the relatively small size of the Christian development sector, a small subset of the FBO landscape, most sources look at faith based organizations in general, or FBOs in development.

Traditionally, faith-based organizations have been neglected by government development agencies. For much of the twentieth century, any mention of religion was avoided in the dominant development discourse. Lunn (2009) relates this absence of religion to the predominant development discourse of the twentieth century. Although those theories disagreed radically about the means of development and the cause of underdevelopment, neither saw a place for faith.

That neglect is changing, with an increased emphasis on multi-dimensional measures of development. The United Kingdom’s Department for International Development (DFID), for example, has recently begun to reach out to more faith-based organizations because it sees them as valuable partners capable of “using the idioms of spiritual belief to provide practical support to the poor and to mobilize the popular moral energy needed to effect political change” (Clarke, 2007, p. 90). This reflects a very utilitarian view of the faith-based development organization. Lunn notes that a key source of the in-breaking of faith into the development discourse is comprised of “non-Western scholars” (2009, p. 941).

Interfacing with secular organizations for funding can be especially challenging for FBOs. Like secular NGOs, faith-based organizations are driven by their values and have a strong moral component to their work. Unlike secular NGOs, FBOs “recognize the religious rather than purely “reasoned” origin of the values, which they seek to realize (Berger, 2003, p. 4). Clarke and Ware propose that FBOs and NGOs are distinct types of organization, but that FBOs still “[contain] elements of NGOs within them” (2015, p. 46). They are also related, but not identical to religious organizations, civil society, and communities. Adding to the confusion, there are many NGOs that began as religious organizations but now are no longer affiliated with any religion in a meaningful way. Foundations like the Pew Trust and the organization formerly known as the YMCA are examples of previously-faith-based organizations.

These religious values may conflict with the funding priorities of donors. The case of Mennonite Central Committee, a Christian development organization working in twenty African countries, shows that some organizations prioritize their values over government funding. Committed to holistic development, independence from government funding, and participation on a grassroots level contributes to its perception as a trustworthy organization accountable to its constituency (Dicklitch & Rice, 2004).

Criticism of FBOs centers on the fact that they are perceived to have the ulterior motive of promoting evangelism. This criticism persists despite general feelings that “they are more sensitive to people in times of catastrophe, chaos or conflict, are responsive to people's needs and flexible in their provision, act with honesty and take distribution seriously" (Lunn, 2009, p. 944).

Analytical Frameworks of FBOs

Several authors present analytical frameworks that conceptualize the types of faith-based organization. Berger's categorization system for FBOs separates them by four dimensions. The first dimension, religious, examines what religion the organization is and how pervasive the religion's principles are seen throughout the organization (whether in organizational identity, membership, mission, services, decision-making, or processes). The second dimension, organizational, looks at the constituency the organization claims to represent, geographic spread, structure, and financing. The third dimension, strategic, looks at motivation, mission, and the processes the organization goes through to achieve its goals. The final dimension, looks at the sector, geographic range, and beneficiaries of each service provided (Berger, 2003).

Bradley uses two analytical frameworks to analyze faith-based development organizations. One is a continuum from secular organization in which faith has minimal or no impact on the functioning of the organization to faith-based organizations "for whom religion shapes the way they perceive the world and their actions in development" (2009, p. 102). The other analytical framework is a hierarchy of where aid flows originate; placing faith-based organizations along the framework shows how constrained they are by the wishes of their donors. Those faith-based development organizations closer to the dispersal of money by donor foundations or agencies had more power in determining the use of those flows but were less responsive to community needs; while those farther away from the aid origination maintained closer contact with the beneficiary communities but were under more constraints from donor organizations (Bradley, 2009).

Chapter 3: Research Methodology and Survey Results

The use of both qualitative and quantitative methods for this project is conceptually important because of the weaknesses and strengths inherent in both methods of research. Quantitative research is important because it provides a broader view of the Christian international development context. Qualitative research allows a more in-depth look at how trends in the Christian international development industry are expressed in specific organizations. Another important difference is that the quantitative section of this research takes self-reported data from two periods of time and combines it in a way that the organization does not have control over. The qualitative research, however, gives organizations the opportunity to speak for themselves, which is important, since the definition used by the study is based on organizations' self-concepts. This methodology was submitted to the Houghton College Institutional Review Board for approval.

Methodology: Quantitative

For this section, a quantitative method was chosen in order to be able to speak about the entire category of organizations being examined. The population under examination in a general sense is all organizations registered as tax-exempt organizations in America, which claim to be Christian and practice international development.

Nongovernmental organizations registered as 501(c)(3) tax exempt entities in the United States are required to fill out a form in lieu of paying taxes known as Form 990. Different amounts of information are required for different sizes of organizations. These forms are required to be made available for the public. GuideStar is itself a registered 501(c)(3) organization that retrieves Form 990s from the IRS and makes them available on a searchable database on their website.

Population and Sampling

Following Berger (2003), who determined whether organizations were religious based on their own self-perception of their organization's religious status, for the purpose of this study a given organization is identified as Christian based on their self-identification as such. However, because there was no clear way to ensure that I had selected every organization meeting those two characteristics, I chose to use a sampling frame which gave me a list of 1,006 organizations. This list was defined as my population (N=1006). The characteristics of my sampling frame are as follows:

- An organization, to be defined as Christian for the purposes of this study, must either be a member of the ACCORD Network, or the ECFA, or have certain keywords (specifically church, gospel, or Christ[6]) in the information provided to GuideStar by the organization or the IRS.
- Organizations belonging to the ECFA or listed in the GuideStar database must have had a NTEE code between Q30-Q40 (corresponding to the various types of international development organization);

[6] Christ was spelled with a search term marker that returned examples of words that included the word Christ, like Christian, Christianity, etc.

- There were required to be at least five years between the first and last available IRS 990 forms;
- At least $20,000 of annual income was required;
- And organizations classified exclusively under the NTEE categories X20-30 were excluded, as that range is used to classify churches.

This sampling frame allowed me to select every organization listed in GuideStar's database—that is, every organization that filed forms with the IRS—that fit the characteristics specified.

I ordered my population by annual income from $20,000 to $100,000,000. Income for the purposes of my analysis corresponds to the IRS definition, which can be stated as gross annual income from grants, individual donations, program revenue, interest on investments, and any other sources[7]. The population was grouped into three strata based roughly on the number of staff each income level could reasonably support. The first strata is composed of organizations taking in $20,000-99,999 in annual income, corresponding to primarily volunteer staff. The second strata is comprised of organizations taking in between $100,000-499,999 in annual income, which is in some cases enough to support a few paid staff members. The third strata, made up of organizations that take in $500,000-100,000,000 in annual income, has organizations which could have anywhere from several paid staff, to tens or hundreds of staff members. These organizations were also presumed to be more corporate in structure.

[7] This is taken from the IRS 990 form, which spells out what is regarded as income.

The desired n for the sample was 150 (n=150), a number chosen to be small enough to make the analysis practicable in the limited time frame but large enough to retain significance. Because of an assumption that organizations at different income levels would have different characteristics, I chose to use stratified sampling. This allowed me to ensure that I had a proportional number of each income level category in my final sample. This also enabled me to draw conclusions about each level since I would be sure to have enough organizations from each income level in my final sample.

Proportionally, 22.91% of organizations included in my sampling frame were in the small income range; 44.75% of organizations were in the medium range; and 32.34% of organizations were in the large range. So, in order to preserve the desired n=150 I drew 34, 67, and 49 cases from each of the ranges to make up my sample. In two out of three categories, I ended up with less cases than originally desired after data cleaning was performed. This was typically due to organizations having an inadequate amount of data available on GuideStar or violating one of the qualifications for inclusion in my dataset. Because GuideStar information is not necessarily based on the most recent IRS form, in some cases there was quite a dramatic difference between the information from GuideStar and the information on the latest IRS form. My sampling method was systematic random sampling without replacement.

Total Sample	**n=131**
Strata 1 ($20,000-99,999)	*n=27*
Strata 2 ($100,000-499,999)	*n=55*
Strata 3 ($500,000-100,000,000)	*n=49*

Table 3.1: Sample and Strata Sizes.

Coding System and Analysis

In order to prepare the raw data obtained from GuideStar for analysis, I developed a coding system for development programs. See Appendix B for the list of categories. In order to cover the widest range of programs, my coding system is derived from both the Evangelical Council for Financial Accountability (ECFA) classification system and the United States Agency for International Development (USAID) grant-making category classification system.

The coding process proceeded in several steps. The first and last available IRS 990 forms were obtained from GuideStar for a given organization. Based on what the organization's 990 form said about their programs at each time period, I assigned as many categories as are applicable to that organization. The coding process produced a list of what the organization represented itself to the world as doing at a given time, rather than a list of what the organization actually did at that time. For most organizations, the first form available was from 1997 or 1998, and the most recent was from 2012 or 2013. In this paper, the period of fourteen years between data will be referred to as the time between T1 and T2.

Survey of the Christian International Development Industry

As discussed in the introduction, this section hopes to examine the links between several factors relating to change in size over time and the amount of change in programmatic activities. My research question is as follows: Does change in size or the length of an organization's existence have an effect on the amount of programmatic mission change in Christian international development agencies? I expect organizations who have existed for longer will have a smaller number of changes from the first available IRS form to the last available IRS form, while organizations that have grown more dramatically in size over the research period will have had more changes from the first to last available form.

Descriptive Results

The descriptive data analysis from this project is important because of the scant number of resources describing the development sector in a systematic way. This is doubly true for faith-based development organizations.

Organizations generally tended to be headquartered in the Midwestern and Southern regions of the country. Small organizations were more evenly distributed across the country; medium organizations were common in the Midwest, Texas, California, and the South. Large organizations were commonly found in large cities across the country. Few organizations were headquartered in the West or the Northeast. Figures 7.1, 7.2, 7.3, and 7.4 display the data on maps (Appendix A).

The most commonly occurring category of development program was Christian Ministry. Approximately 65% of organizations in the sample explicitly stated that they were conducting a ministry related program in their most recent IRS 990 form. Other common categories were: Education (Primary and Secondary); Food and Nutrition; Leadership Training; Medical and Dental Treatment; Orphan Care; and Preventative Medicine. One interesting finding was that the number of instances of Preventative Medicine doubled from T1 to T2.

Descriptive data of my two independent variables reveal strong patterns. My first independent variable was income. The median income for my sample was $259,943.00, while the average income was $3,200,362.09. The data skews positive because of the existence in the sample of some large organizations. Table 3.2 shows the data for both the sample and each individual strata.

Group	Median Income in Dollars	Average Income in Dollars
Sample	$259,943.00	$3,200,362.09
Strata 1	$41,789.00	$51,002.26
Strata 2	$200,134.00	$242,546.24
Strata 3	$1,571,393.00	$8,255,721.02

Table 3.2: Median and Average Income; n=131.

The other independent variable was organization age. Tables 3.3 and 3.4 show that most organizations in the sample are about twenty years old; smaller organizations tend to be younger. The existence of some very old organizations made the average age for the group higher. The oldest organization in the sample was 117 years old. Because smaller organizations were not required to include founding date in their IRS 990 forms, the data is somewhat lacking for many small and some medium organizations. All organizations in the sample except for two were founded after the start of World War II.

The third category of descriptive analysis is related to the organizational capacity of the organizations. Table 3.5 shows a distinct and noticeable progression from small to large organization in terms of the likelihood that an organization will have one of the three indicators of organizational capacity, which were whether an organization had a mission statement, a website, or a founding date. Number refers to the number of

Group	Median Founding Date	Average Age in Years
Sample	1997	23.073
Strata 1	1998	17.143
Strata 2	1998	19.913
Strata 3	1994	27.735

Table 3.3: Median Founding Date and Average Age; n=109.

Decade of Founding	Number of Organizations	Percentage of Total
1890-1899	1	0.92%
1900-1909	1	0.92%
1910-1919	0	0.00%
1920-1929	0	0.00%
1930-1939	0	0.00%
1940-1949	3	2.75%
1950-1959	1	0.92%
1960-1969	6	5.50%
1970-1979	5	4.59%
1980-1989	16	14.68%
1990-1999	41	37.61%
2000-2009	35	32.11%

Table 3.4: Number and Percentage of Organizations Founded Per Decade; n=109.

	Mission Statement		Website		Founding Date[8]	
Group	*Number*	*Percentage*	*Number*	*Percentage*	*Number*	*Percentage*
Sample	91	69.47%	107	81.68%	109	83.21%
Strata 1	13	48.15%	13	48.15%	13	48.15%
Strata 2	32	58.18%	45	81.82%	46	82.14%
Strata 3	46	93.88%	49	100.00%	49	100.00%

Table 3.5: Indicators of Organizational Capacity; n=131.

organizations with the given indicator; percentage is calculated from the total sample n=131.

Inferential Results

For the inferential data analysis part of the project, I had two independent variables (Yearly Income and Age), and one dependent variable (Change in the Amount of Programs from Time 1 to Time 2[9]). I decided to measure Yearly Income variable in two different ways, and so I conducted three different bivariate regression analyses. These analyses were run for both the sample and the strata level. Due to the small number of cases I did not expect the strata level to be significant, which was an accurate assumption. I elected not to run a multivariate analysis because of the different number of cases for Yearly Income and Age. Although all the data was coming from the same source, not all organizations filled out the same amount of data on each form[10]. The first

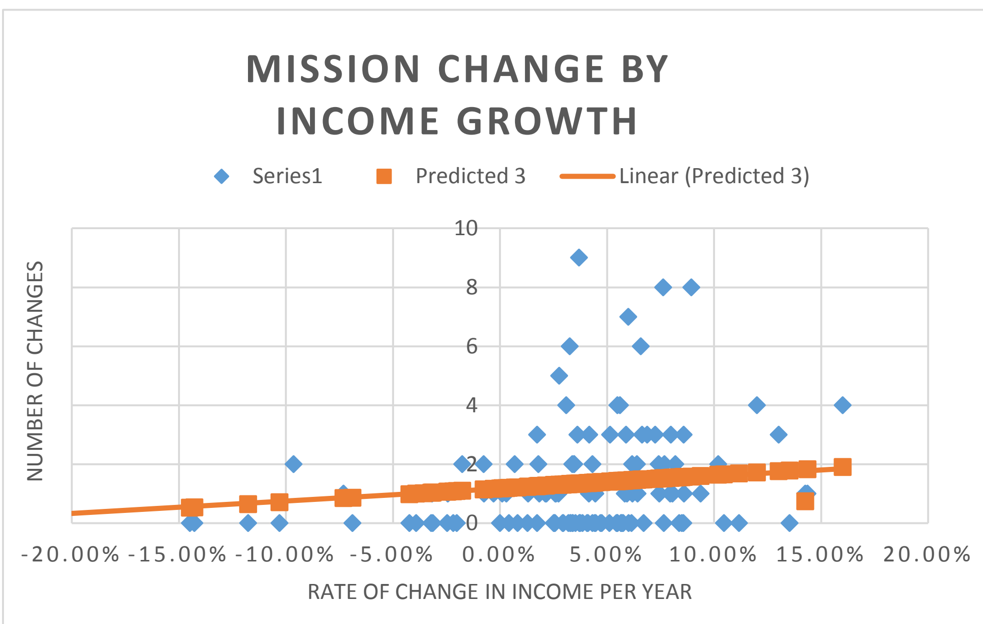
[8] When a founding date was able to be located, it was on the organization's websites, their annual report, or their IRS 990 forms.
[9] Time 1 was conceptualized as the first available form for a given organization. Time 2 was the most recent available form for an organization.
[10] Nor were they legally required to—the requirements for organizations that take in under $300,000 income and hold less than $100,000 in assets are less stringent

and second analysis are two different ways of expressing growth in income over time. My standard for rejection was P=.05.

Analysis 1:

Independent Variable	**Annualized Rate of Change from T1 to T2**
Dependent Variable	Change in the Amount of Programs from T1 to T2.

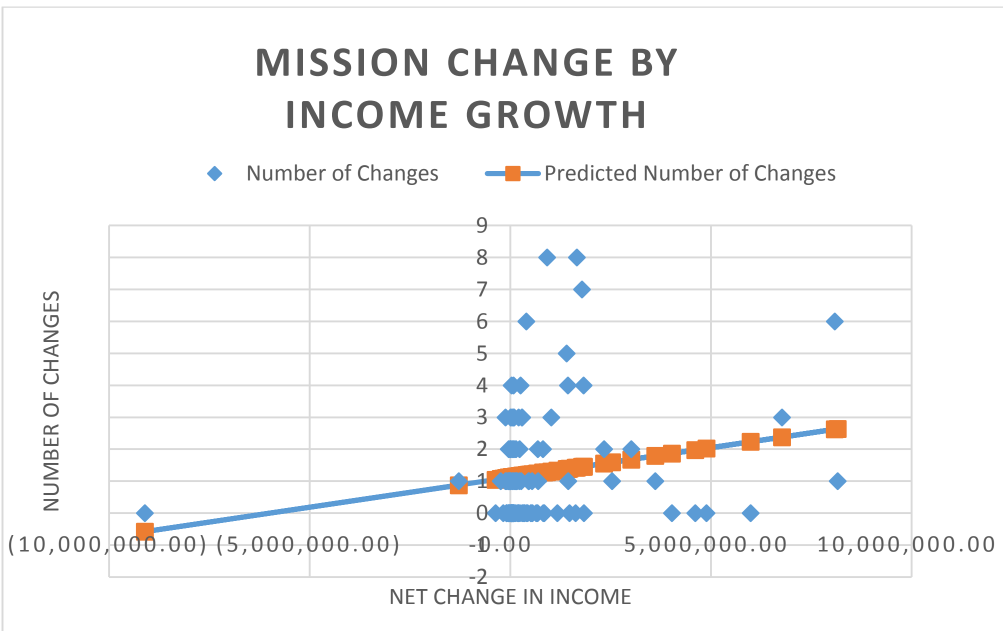
For the first analysis, the results were not significant (p=.0593, m=.0452). The null hypothesis was not rejected; an increased yearly rate of change in income was not correlated with more changes to an organization's programs.



Analysis 2:

Independent Variable	**Change in the Dollar Amount of Income from T1 to T2**
Dependent Variable	Change in the Amount of Programs from T1 to T2.

For the second analysis, the results were significant (p=0.0395, m=.0144). However, in order to achieve this, 13 outliers[11] were eliminated and it was a very small r^2 value at r^2=.0369. This statistic was therefore judged to be not very useful. The null hypothesis was rejected; change in the dollar amount of income was slightly correlated with a change in number of programs.

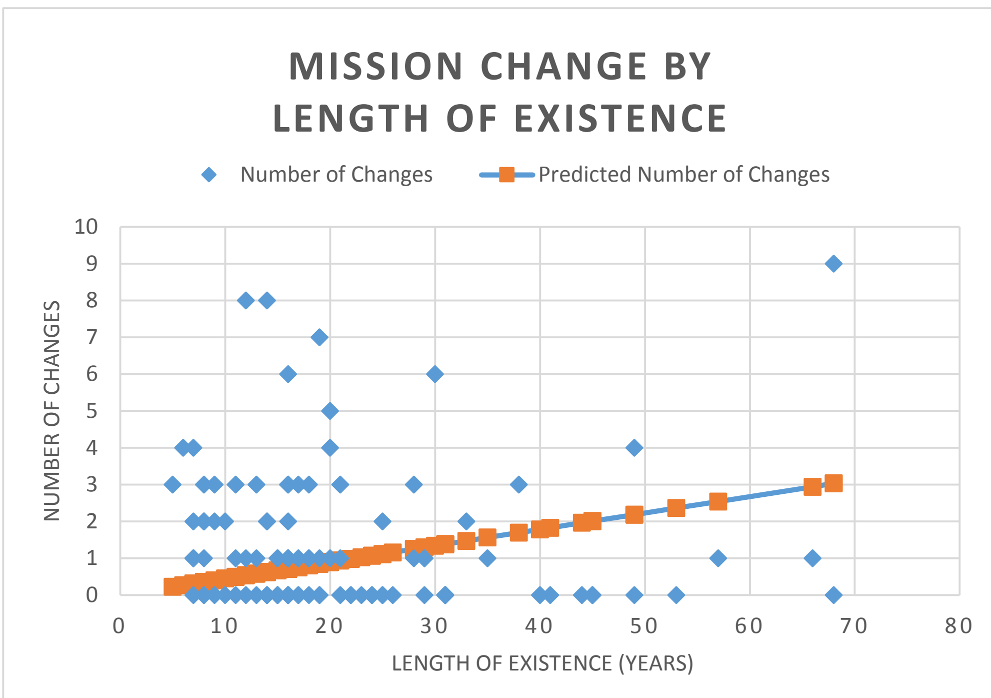


[11] The outliers were mostly organizations who went from having quite large incomes to small incomes over a period of less than fifteen years. These were organizations clearly going through the decline mentioned in Nanus and Dobbs' model (1999).

Analysis 3:

Independent Variable	**Length of an Organization's Existence from Founding Date to 2013.**
Dependent Variable	Change in the Amount of Programs from T1 to T2.

For the third analysis, the results were significant (p=.0000000152, m=.045). The value of r^2 was equal to .22988, meaning that length of existence predicted 22.99% of change in programs. The null hypothesis was rejected; a longer length of existence was correlated with a greater number of changes to programs as reported in IRS 990 forms.



Discussion of Results

The result that age, and not change in income, was related to the number of changes in programs was surprising. Even the correlation for the significant relationship was opposite to what was predicted by my hypothesis; I expected that longer organizations would have a stronger sense of identity and that newer organizations would see more changes.

The results may be partly explained by the limitations of the data available. Organizations reported significantly less on their earlier 990 forms, particularly ones that were filed in 1997, typically the earliest year available. While growth in income was measured, there was no data available for growth within individual programs. There may have been completely different results had program impact or scale data been available. Also, since 1997 the Form 990 has been through at least two major revisions; each revision saw an increase in length and amount of information gathered.

The results may also be explained by the fact that many facets of the NGO and international development landscape went through significant changes in the 1980s, 1990s, and 2000s. Those years saw the fall of the Soviet Union, an explosion of NGOs across sectors, and general political upheaval that in some cases was being responded to for the first time by non-state actors (Reimann, 2006). The data measures changes that took place in a specific historical period from approximately 1996-2013. It makes sense that organizations established before these changes in the world took place would make significant changes to their organization to respond to them. On the other hand, organizations established in response to these social and political factors would not necessarily have the same need to change their programmatic mission in order to remain in congruence with their formal mission.

Many areas of this topic remain unknown—for instance, would rate of change of programs have been different at different historical time periods? Unfortunately, it is unlikely that concrete data on the scale used for this project exists for other time periods; the most that could be done is a comparison of individual organizations. An important follow-up to this project would be to compare non-sectarian organizations at the same time period to see whether the data for them would show a similar pattern.

A final interesting note is the organizational capacity dimension of the descriptive analysis. As predicted by the literature review, smaller organizations tended to have fewer of the markers of organizational capacity, because they were less likely to have websites, mission statements easily found by members of the public, or completely filled out IRS 990 forms with non-required data like founding date. This category is not identical to impact or effectiveness, but it may show that smaller organizations are more likely to be in one of the first two stages (Start-up and Growth) of the model laid out by Nanus and Dobbs (1999) rather than in the third (Maturity). Smaller organizations also tend to be younger. Organizations that have fewer of these markers of organizational capacity may have good programs, but they have less of an accessible face to the public, their funders.

Chapter 4: Case Studies

Methodology: Qualitative

The methodology chosen for the second section was a qualitative analysis of six self-identified Christian international development organizations. Organizations were chosen from the sampling frame generated for the quantitative section, detailed above. Participating organizations were carefully selected to cover a broad spectrum of sizes and sectors. Agencies and individuals have been presented anonymously in order to protect their privacy and allow individuals to speak freely, in all but two cases where both the organization and the interviewee specifically granted permission to be named.

From July 2014 to March 2015, semi-structured interviews were conducted with key informants from six Christian development organizations. In four out of six cases, the person interviewed was the CEO or Executive Director of the organization being profiled; in one case, the interviewee was the sole US-based employee, and in the other case, the interviewee was the Executive Writing Assistant to the organization's CEO. Five out of the six interviews were conducted via Skype, a telecommunications software~~,~~ recorded, and transcribed. One interview was carried out by email. The interviews conducted via Skype lasted between 55 and 80 minutes. The average duration was 70 minutes. A questionnaire with sample interview questions is included in Appendix D.

All interviews examined the interviewees' perceptions of topics relating to their organization's mission, methods, evaluation, organizational structure, and history, with particular attention paid to their mission and methods. Some interviewees also supplied documents listing additional information the changes in their mission over time, additional history, or information on human resources. Informed consent was obtained from all participants.

After the interviews were conducted, they were transcribed using a coding system of predetermined categories relating to the general topics. Sub-categories were based on themes emerging from the data after the initial coding process was completed. Because this project is focused on mission drift, special attention was paid to mission, methods, and evaluation. A copy of the coding system is included in Appendix B. Themes that were found to be present in the majority of the interviews were further compared and contrasted to synthesize the findings. This analysis of themes is based on the experiences of the informants and is intended to portray the concerns development organizations see as relevant.

Case A

Org-A Overview:

Revenue, FY 2013	**~$80,000,000**
Sector/s	Agriculture; Christian Ministry; Education; Water; Public Health/Preventative Medicine; Economic Development; Community Transformation; Emergency Response; Training; Advocacy
Founding Decade	1970s
Program Locations	Dominican Republic, Haiti, Guatemala, Nicaragua, Peru, Bolivia, Burundi, Democratic Republic of the Congo, Ethiopia, Kenya, Mozambique, Rwanda, Uganda, South Sudan, Bangladesh, Cambodia, Philippines, Indonesia

Organization A (referred to in this report as Org-A) is one of the largest Christian international development charitable organizations registered in the United States. Its name is well-known and it has been active since before the growth of nonprofit activity in the 1980s and 1990s. Org-A operates in countries around the world; in many of the countries listed, they have had a continuous presence there since the early to mid-1970s. The individual interviewed for Org-A was, at the time of the interview, acting CEO for the organization, having spent time as a board member and as a country director in the Democratic Republic of the Congo.

Organizational Structure

The structure of Organization A is diagrammed below. Like many international development organizations, there are a separate legally registered organizations for fundraising efforts based in the United States and for international programs. Unlike many organizations, Org-A does not use partners to carry out the majority of its programs. According to its 2013 Annual Report, only 2.77% of its total program expenses was in the form of grants to other organizations, while 97.22% was in the form of direct program costs (Organization A, Annual Report, 2013). Combined, Org-A has over 1900 full-time equivalent staff members (P02, Personal Communication, July 2, 2014.).

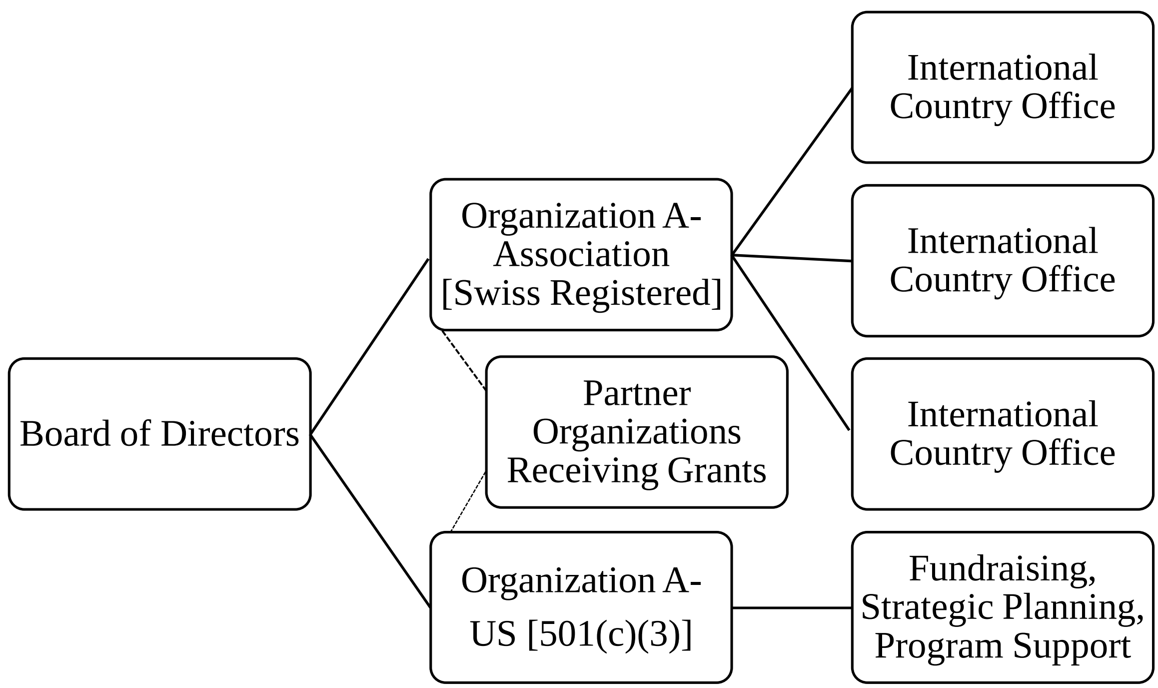


Figure 4.1: Organizational Structure of Org-A. Compiled from personal communication with Org-A.

History

Organization A came into being as a result of a relief-based response to several different crises in the 1970s but became a development organization over time, mirroring the generations of strategy model proposed by Korten (1987). The founder of Org-A was immensely concerned with the need for response to individual needs in the contexts of disaster situations. A verse from the Psalms was taken as the inspiration for the name of the organization. Early relief efforts were concentrated on needs relating to the flooding in Bangladesh in the 1970s, the South Vietnamese refugees who fled Vietnam after the fall of Saigon, and an earthquake in Central America. In the late 1970s, Org-A began using a child sponsorship model.

Throughout the 1980s and 1990s, Org-A did not lose its focus on responding to relief situations, but also began transitioning into long-term development. This transition to development resulted in the alteration of the way their relief programs were performed as well. Instead of simply performing relief without reference to the rest of its programs, Org-A now focuses on “developmental relief on the front-end of long-term community transformation” (P02, personal communication, July 2, 2014).

Over time, the way that Org-A carries out its programs has changed dramatically. The interviewee described an early program of Org-A’s, which entailed using an armed boat to intervene between refugees by sea and pirates. However, that is, according to the interviewed party, “not what we do now, and the likelihood of us ever doing something like that again is very slim” (P02, personal communication, July 2, 2014). Another example is that in the last twenty years, Org-A started a program focused on preventing sexual trafficking in the United States. After a period of strategic reflection, that program was spun off into its own organization. Again, the reasoning for this was a refocus on the core mission of the organization. “We had to ask ourselves, what is it that God has uniquely called us to do? And we believe that is community transformation… whether in the context of a relief setting or a long-term development setting" (P02, personal communication, July 2, 2014).

Mission, Vision, Values, and Strategic Plan

Org-A has always had a focus on the most vulnerable, "those who were very visibly and precipitously perishing" (P02, personal communication, July 2, 2014). One statement that was repeated several times throughout the interview was the founder's statement that "they die one at a time; therefore we must save them one at a time" (P02 quoting founder P04, personal communication, July 2, 2014). This individual focus on the most vulnerable permeates the organization.

The mission and vision statements currently held by Organization A (included below) have not been worded the same since the founding of the organization. The interviewee stated that the vision and mission "has been sort of a living, breathing thing" (P02, personal communication, July 2, 2014). However, the current statements grew organically out of the values that have remained the same since the beginning. These current versions of the two statements were developed almost ten years ago.

Mission	**Vision**
To walk with churches, leaders and families in overcoming all forms of human poverty by living in healthy relationship with God and His creation.	**God called and we responded until physical and spiritual hunger is ended worldwide.**

Table 4.1: Org-A Mission and Vision, compiled from Org-A website.

Org-A also has a strategic plan, developed over the a few years ago to describe exactly how they are going to achieve their mission. Entitled "Envision 2020", it is a ten year strategic plan with three elements: "to increase our impact, to increase our influence, and, in the process, to scale… [our organization] to an appropriate level" (P02, personal communication, July 2, 2014). Impact is defined as achieving "actual, measurable results in the community where we are working" (Ibid.). Influence is achieved by impacting the wider development community through advocacy and the promotion of best practice models. Finally, scale is related to their mission:

> And it's not that we're aiming to be a particular size; as long as the levels of poverty remain we feel like we have a long-term calling. And when the scale of the poverty or the scale of the need, say in a country like the Democratic Republic of the Congo, is large then we believe that we should have a large impact—that a large problem should have a large response. To the extent that we can, we will (P02, personal communication, July 2, 2014).

Each department has its own indicators that fall under these categories, allowing for evaluation of how the goals are or are not being met.

Methods and Evaluation

One of the most important values held by the organization is that change be visible in the lives of the children in the community, because children are the most vulnerable in any community. The goal is that "the results of the work that we do [are] measurable in the lives of the children, whether or not the individual programs are aimed at children particularly or not" (P02, personal communication, July 2, 2014). Despite the wide variety of methods used, they are all measured in a way that takes this value into account. The annual report focuses primarily on quantifying the impact in terms of individuals and communities. For example, in 2013:

- 199,102 individuals benefitted from clean water projects
- 404,489 children were a part of nutrition programs
- 80,766 individuals were a part of savings groups
- 149,143 children were receiving educational assistance. (Org-A Annual Report, 2013).

In terms of internal evaluations, Org-A described itself as “highly committed” to being able to measure results, because “we believe that if you cannot measure it, then it hasn’t happened” (P02, personal communication, July 2, 2014). The interviewee further said that data measured in terms of key performance indicators (KPIs) were collected by all field offices, and that these KPIs were grouped under impact, influence, and scale, the three themes described in the strategic plan.

An example of a method used by Org-A is their cascade group model, which is based on teaching leaders within communities to support learning. Used initially with the goal of reducing child mortality, the program works by training an individual to go to the area where the work is, and recruiting ten mothers in the community who have leadership potential. These women are trained in health, education, and other ways to “disaster-proof their families, and then each of the ten had to recruit ten, and each of those ten had to recruit ten” on an entirely volunteer basis. This model was subsequently recognized by USAID as a best practice and has been implemented in many similar programs (P02, personal communication, July 2, 2014).

Key Characteristics

One key characteristic of Organization A is the way they work with the church. Some Christian organizations express their partnership with the church as “working through” or “working with” churches but Org-A deliberately expresses its method as “walking with churches”. This entails having a strategy to engage the church in each community, and they desire that local churches be involved in their programs as much as possible. Org-A describes it as an “intentional incorporation of the church” in their work that Org-A does. (P02, personal communication, July 2, 2014).

Case B

Org-B Overview:

Revenue, FY 2013	**~$12,000,000**
Sector/s	Fundraising, Economic Development, Christian Ministry, Training.
Decade of Incorporation	1990s
Program Locations	Dominican Republic, Haiti, Peru, DR Congo, Malawi, Republic of Congo, Rwanda, Zimbabwe, Moldova, Romania, Russia, Ukraine, China, India, Undisclosed Asian Country.

Organization B is a more recent addition to the Christian nonprofit world. Focusing on economic empowerment and training has allowed it to grow quickly since its genesis in the mid-1990s. Org-B works in a variety of countries on four continents, but is based in a small city on the East Coast. The individual interviewed from Org-B was at the time of the interview the Executive Writing Assistant.

Organizational Structure

The structure of Org-B is diagrammed below. Org-B has a main office, located in the United States, and supports partners in the countries where they work to perform the majority of their work. Org-B describes itself as “a network of twenty-two programs that includes partners and [Org-B]-managed organizations” (Organization B, Annual Report, 2013). In some cases, these partners were programs started by Org-B, and as such

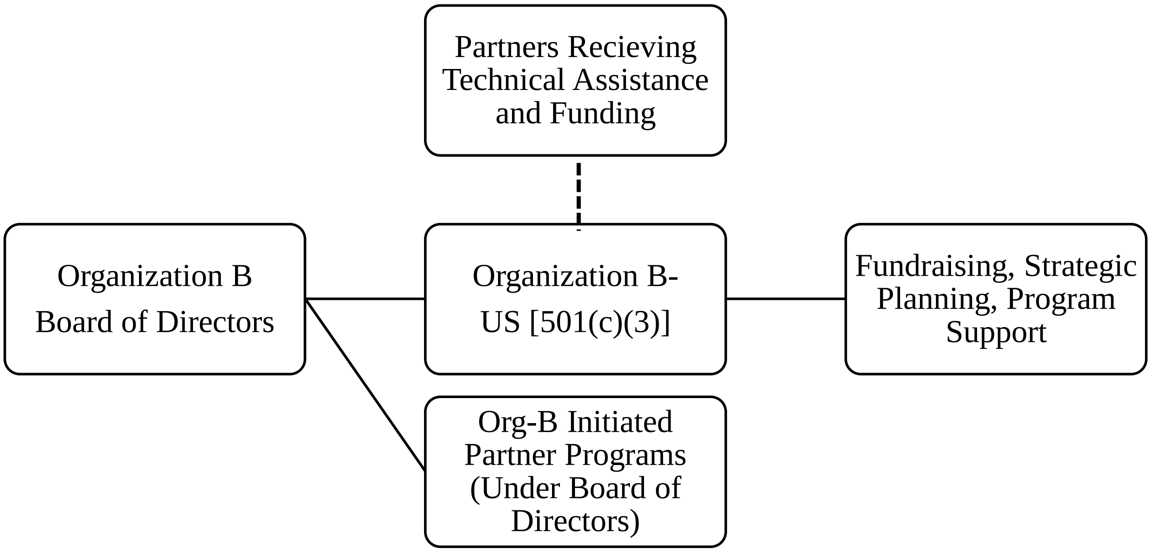


Figure 4.2: Organizational Structure of Org- B. Compiled from personal communication with Org-B.

are more closely integrated into the organization; the board of directors typically has influence over these programs. Org-B also works with independently constituted partners, receiving technical assistance, funding, and support of other kinds. In most cases, these organizations have their own board of directors. Individuals from Org-B are often present on those boards in order to tie them more closely to Org-B as a whole.

Figure 4.3 is a chart showing the number of staff in each of several different categories of employment. The total number of paid employees who are employed by Org-B or one of its closely associated programs is 348, a number dwarfed by the number employed by other partner organizations' total employees and volunteers. In particular, the large numbers of volunteers shows their importance to their programs.

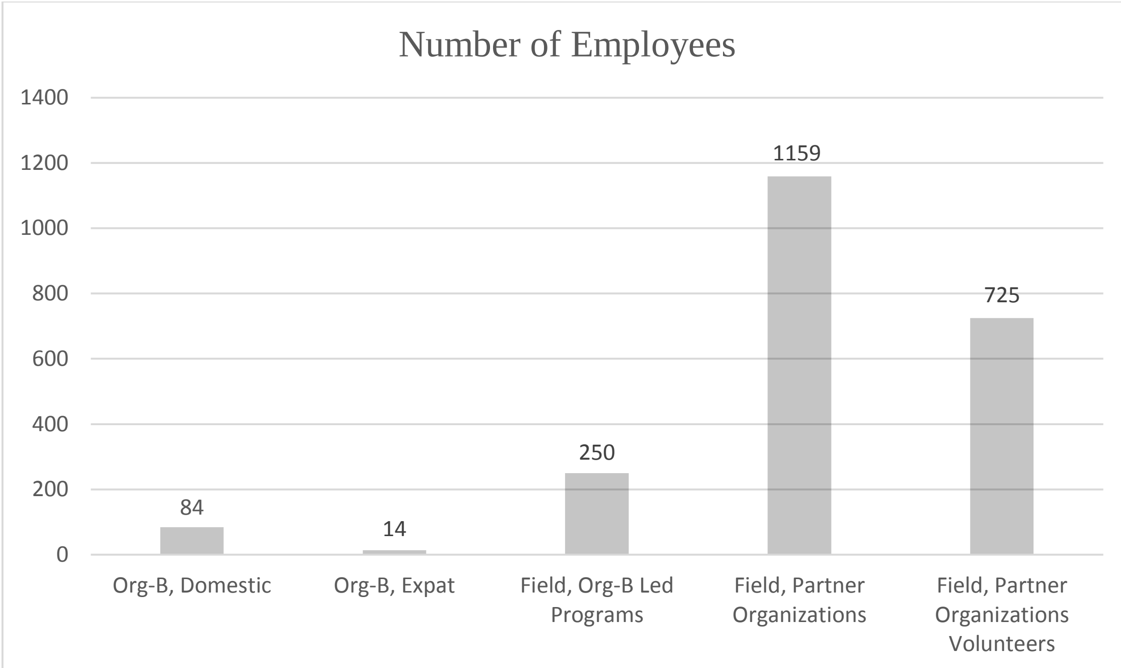


Figure 4.3: Number of Employees at Org-B, Compiled from personal communication with Org-B.

History

Organization B was founded as a part of a church partnership, in the mid-1990s. After the fall of the Soviet Union, the founder, a successful businessman, and his church partnered with another church in Ukraine. The American church began by shipping supplies of various sorts to the Ukrainian church.

> Several years into this partnership, the pastor took [the founder of Org-B] aside and just said, 'Look, we don't need a hand out, we need a hand up.'… Because of [the American church's] actions, the [Ukrainian] church was becoming less motivated to do business, it was hurting the local infrastructure of the church—because they were freebies. How could you compete? (P05, personal communication, August 27, 2014).

After the return from this trip, the founder of Org-B eventually discovered microfinance, the original method used by Org-B. That conversation was the basis for the founding of Org-B. Because of their origin as a reaction against relief, Org-B strongly believes in the importance of working to support the efforts of individuals, because "we know the people there have a better idea of what they do in that context, or what business would work better in that context" (P05, personal communication, August 27, 2014). Since that time, Org-B has added savings groups as another core program.

Several years ago, Org-B went through a mission clarification process. At that time a large, publically traded corporation had offered a large gift to the organization, with the stipulation that if accepted, the Christian elements of the organization would have had to be minimized. The gift was declined, and Org-B re-emphasized their commitment to the core elements of their mission, having realized that there is a lot of excitement about development work in general, but not "the Christian heritage that comes along with it…. [The question is], primarily, do we know why we have that Christian identity, and why that is important?" (P05, personal communication, August 27, 2014).

Mission, Vision, Values, and Strategic Plan

There are two important values that Org-B holds—Christ-centeredness, and emphasizing the importance of supporting programs that emphasize dignity and empowerment. These values have remained the same, but the original mission statement was recently altered to be centered on explicitly including their value of being "Christ-centered and focused" (P05, personal communication, August 27, 2014). The original mission statement mentioned churches but was revised to specifically mention that Org-B has a focus on Christ and the gospel. Included below are the current mission, method, and motivation statements.

The values of Org-B are also expressed in the strategic plan that Org-B uses to guide its choices (Organization B, Annual Report, 2013). Designed to be used between

Mission	Method	Motivation
To invest in the dreams of families in the world's underserved communities as we proclaim and live the Gospel.	We share the hope of Christ as we provide biblically based training, savings services, and loans that restore dignity and break the cycle of poverty.	The love of Jesus Christ motivates us to identify with those living in poverty and be His hands and feet as we strive to glorify God.

Table 4.2: Org-B's Mission, Method, and Motivation Statements. Organization B Website.

2013 and 2015, the plan gives three broad goals and three more specific strategies under each of those three main goals. The goals, laid out in Table 4.3 are arranged in an order of priority, so the focus is on achieving the first one before moving onto the next one.

Christ-Centered	**Ensure that Christ remains the center of all activities.**
	Disciple staff and clients to actively grow in relationship with Christ.
	Establish church and ministry partnerships, both in the U.S. and in the field.
Quality	Implement consistent, best-practice processes and procedures.
	Train clients to invest wisely in their families and businesses
	Provide excellent customer service to each client and stakeholder
Growth	Serve more families in more places across the network
	Strengthen and diversify existing client services
	Establish a growing community of supporters to partner in transformation

Table 4.3: Org-B's Strategic Goals. From Organization B Annual Report, 2013.

The first goal is to be Christ-centered; the second goal is to have a level of excellence and quality in whatever they do as an organization; and the final goal is to grow, so that they can empower more people through financial services.

Methods and Evaluation

Three important methods used by Org-B to achieve their mission of "investing in the dreams of the poor" are microfinance and loans, savings groups, and business trainings. Savings groups and microfinance groups are differentiated by whether they feature outside capital (microfinance) or not (savings groups). All of these programs are tied to local ministries in some way; in many cases, the savings groups are run through churches. In no case are individuals required to be Christian in order to receive services. "You won't get a better loan, or a different loan, or a loan because you're a Christian… we really want to give these services to anyone, regardless of their creed" (P05, personal communication, August 27, 2014). In the context of their microfinance groups, for example, meetings may be held in churches and have Christian components but services are offered to all. Generally, "the group leaders are Christians" across the network, and typically Org-B partners with local churches in the countries where they are working (P05, personal communication, August 27, 2014).

Because the main methods used by Org-B are related to economic development, in some ways evaluation of their programs is more straightforward than other development programs. Org-B's programs are similar to running a bank they "automatically have a lot of measures… and structures in place that make you have to check in, and use compliance, and make sure things are running effectively" (P05, personal communication, August 27, 2014). Org-B finds evaluation to be important insofar as it is related to Org-B's strategic goal of excellence and quality.

Key Characteristics

A key characteristic of Org-B is the atmosphere of the organization for those who work there. Celebration is extremely important to Org-B because they recognize that what "you celebrate often ends up being what you continue to do and what you thrive in." Beyond financial milestones, Org-B makes it a point to celebrate individuals and their accomplishments as well. Additionally, Org-B's culture is a "culture of service towards one another" which contributes to a "real camaraderie" in the organization (P05, personal communication, August 27, 2014).

Case C

Org-C Overview:

Revenue, FY 2013	**~$3,000,000**
Sector/s	Fundraising, Economic Development, Christian Ministry, Training.
Decade of Incorporation	1980s
Program Locations	Dominican Republic, Haiti, Mexico, Burundi, Tanzania, Thailand

Organization C (Org-C) has been working for over thirty years in the field of environmental restoration, long before most Christian organizations were aware or interested in the topic. Soon after their founding, Org-C added microfinance to their list of main strategies. Org-C is a growing organization, looking to expand their programs to several more countries in the near future. The person interviewed from Org-C is currently their Chief Executive Officer, and has been with Org-C for about twenty years in various capacities.

Organizational Structure

The organizational structure for Org-C is diagrammed in Figure 4.4. Like Org-B, Org-C carries out services through partner organizations, registered as nonprofit organizations within countries where they work. Relationships with certain organizations are closer than others—on the diagram below, this is represented by solid and dashed lines, for close and less close relationships respectively. According to the interviewee, "the ones that are most closely knit to our organization" tend to have the same name as the original name Org-C had. Overall, though, Org-C and its partners "tend to think of

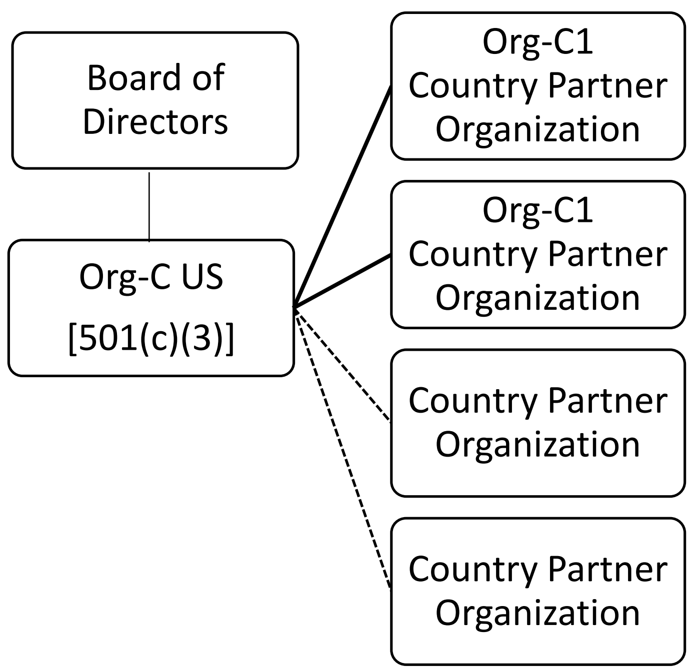


Figure 4.4: Organizational Structure of Org-C. Compiled from personal communication with Org-C.

[themselves] as one organization" (P09, personal communication, November 26, 2014). At the time of the interview, there were sixteen employees in the U.S. office; that number included four foreign nationals. Additionally, each partner organization employs all citizens of whatever country they work in; at the time of the interview, there were approximately 150 staff members in those organizations.

History

Organization C was first founded in the Dominican Republic in 1985, under a different name (Org-C1). The original founder was working in an urban slum as a volunteer with an established organization, and realized that the root cause of the poverty was that people were migrating into the cities from the countryside. And these people were “leaving the countryside, leaving the mountains because of environmental degradation, and deforestation… So one of the first things he did when he moved to the Dominican Republic was he founded a very large nursery” (P09, personal communication, November 26, 2014). This nursery was founded in order to be a long-term solution, rather than aid. It was registered as a for-profit enterprise in the Dominican Republic and the original Org-C1 was registered in the United States as a nonprofit to support that nursery. In the next several years, “he encouraged farmers to begin planting trees on their farms [to promote] appropriate agroforestry, [and] started a revolving loan fund, which is the origins of our microcredit system, to fund that” (P09, personal communication, November 26, 2014).

The original founder “had a falling out with some of those funders, lost his faith, left the project” at some point. The interviewee, who had been hired by Org-C1 sometime before that, was approached by the funders and promoted into a leadership position. At that time, Org-C1 in the U.S. was not a thriving organization—it was described as “primarily a P.O. box for receiving donations for sending to the DR… all the technical expertise, all the programs happened in the Dominican Republic" (P09, personal communication, November 26, 2014).

Around the same time that the interviewee had joined, Org-C1 began to expand. The first countries to be added, Haiti and Mexico, were both based on interpersonal relationships and connections. Tanzania was added in 2006, again based on a relationship with a friend. Adding this fourth country based on relationships indirectly inspired Org-C1 to change the way they were expanding. "Tanzania worked out really well, but after that experience… we wanted to be more systematic, not to rely on somebody knowing somebody" (P09, personal communication, November 26, 2014). Org-C1 then developed a matrix to rank countries in terms of need for environmental restoration, which is what drove the selection of the next country, Burundi.

Beginning in about 2000, Org-C1 began to reconsider its focus primarily on major donors and began to reach out more to the Christian public. The organization had felt since its founding that "we were too Christian for the environmentalists and too environmentalist for the Christians" (P09, personal communication, November 26, 2014). However, younger Christians tended to have more of an openness to those issues. With this new fundraising strategy in mind, over the next few years, Org-C1 worked with a company to come up with a new name, Org-C. It was finally implemented in 2010 in a situation where the organization gained a significant amount of national exposure, because the interviewee was on television for a disaster relief effort.

Mission, Vision, Values, and Strategic Plan

Organization C's mission statement has changed significantly over time. Figure 4.3 shows how it has been rewritten. Important changes include a decreasing focus on technical solutions, and an increase in language related to Christianity and transformational development. The changes in mission statements occurred approximately every ten years. This suggests that Org-C has found it important to frequently reexamine how and what they are doing.

Currently, Org-C is seeking to clarify its strategies and to define "conceptual boundaries" for itself. Because Org-C is a global network, with each country having specific ecological and agricultural requirements, it is impossible and unwise to have each partner promote the same plants and the same techniques. However, Org-C is aiming to determine what common themes they value that all partners can implement, because there are "parameters you can keep uniform—you can use principles that

1984 Statement of Purpose [501(c)(3) application]	• The purpose of the applicant is to provide technical, organizational and administrative assistance to nonprofit organizations in developing countries which will undertake agroforestry projects on a ecologically sound basis.
1991 Mission Statement	• Org-C1's mission is to attack the economic problems in developing countries that cause and are caused by deforestation. As evidence of Christ's love and our response to it, Org-C1 brings hope and long term opportunity to the poor affected by these problems through technically appropriate, business based programs that lead to self-sufficiency.
2001 Mission Statement	• Org-C1, a Christian nonprofit organization, reverses deforestation and poverty in the world, by transforming the lives of the rural poor. • We plant, we teach, we create enterprise, and we share the gospel.
2011 Mission Statement	• Org-C, a Christian nonprofit organization, reverses deforestation and poverty in the world, by transforming the lives of the rural poor.

Figure 4.5: Change in Mission at Org-C. Compiled from personal communication with Organization C.

encourage organic agriculture, stewarding, not using chemicals. You can improve those things" even if the specific plants or methods used are different (P09, personal communication, November 26, 2014). This strategic planning is fundamentally attempting to determine which values are the most important, and which are less important.

Methods and Evaluation

As Organization C's mission has changed, the methods have changed as well. Currently, the main methods used by Org-C are to accomplish its mission are "sustainable agriculture, savings groups, and church-based discipleship, and technology" (P09, personal communication, November 26, 2014). The nursery business started by the founder was initially intended fund other nonprofit work, but "there were never significant profits" (P09, personal communication, November 26, 2014). Several years later, Org-C1 began to loan farmers the money to establish agroforestry projects on their farms. These loans were inflexible and expensive.

In 1996, as Org-C1 was expanding to new countries for the first time, Org-C1 began to support agroforestry without loans, and began to incorporate participatory methods. It was as recently as 2002 that loans made in the Dominican Republic were "no longer linked to a particular activity, but were more in keeping with standard microfinance methodology" (P09, personal communication, November 26, 2014). Village savings and loan associations were first piloted in Tanzania, in 2006, and were not adopted by all other countries until 2012. The director of Org-C summarizes the lessons learned from this evolution of methods in this way:

> "Only once an organization grows does it begin to learn painful lessons from its own failures, and begin to become aware of what others have tried

> and what best practices are. Then they can either go out of business or they can adapt and learn. That is our story." (personal communication, November 26, 2014).

This is similar to the organization growth cycle described by Nanus and Dobbs (1999).

Org-C uses many different types of evaluation because of the variety of methods used. For environmental indicators, Org-C uses software to measure changes in forest cover, a key environmental outcome. Org-C also tracks the changes in crop diversity their partnering farms have. For economic indicators, typical indicators are used—for example, the amount of savings a family has access to before and after a program. Spiritual indicators present more of a challenge. However, Org-C finds it important to moderate the amount of data collected, because "you can extract a lot of data but you can spend a lot of money on evaluating. Every additional thing you might want to measure has additional costs in time, costs, and personnel" (P09, personal communication, November 26, 2014).

Key Characteristics

Because environmental degradation is closer to being a root cause than a symptom, it has taken many Christian development organizations several years to realize that it is a problem that needs to be addressed. One of the characteristics that makes Organization C unique among development agencies is that it was founded with "both an environmental and evangelical perspective on development" while most other organizations "start from either one side or the other" (P09, personal communication, November 26, 2014). What was previously an area of tension—too Christian for the environmentalists and too environmentalist for the Christians—is emerging as a strength.

Case D

Org-D Overview:

Revenue, FY 2013	**~$61,000**
Sector/s	Economic Development; Food Security; Christian Ministry
Decade of Incorporation	1990s
Program Locations	Uganda

Organization D is the smallest organization profiled in the case studies, and represents the typical small FBDO because of its age, size, and church affiliation. Org-D operates using an empowering model and has a strong sense of commitment to the area of Uganda in which they work. The person interviewed for this case study is a part-time office manager, the sole paid employee in the United States.

Organizational Structure

Org-D's organizational structure is diagrammed below. As a much smaller organization, the number of workers is similarly smaller. In the United States, Org-D is a primarily volunteer-based organization with one part-time employee. In Uganda, there

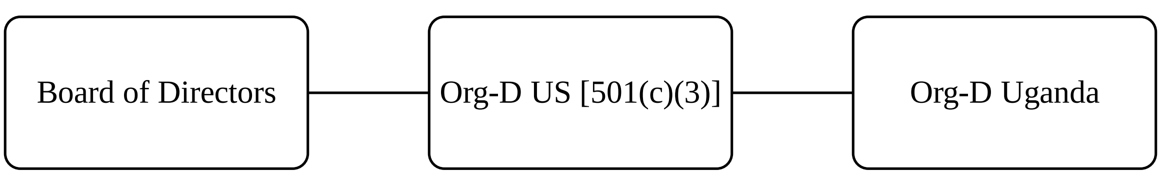


Figure 4.6: Organizational Structure of Org-D, compiled from personal communication with Org-D.

are three projects, with a total of three managers and fifty-four workers. Because of Ugandan labor laws, employees in Uganda are considered hired workers because employees “carry an expectation of life-long employment and numerous other benefits” (P13, personal communication, February 6, 2015).

History

Org-D was founded after a mission trip to Uganda in 1999. On their trip, the founders experienced poverty and desired to alleviate it. According to their own narration of what happened,

> …they felt called to invest in providing jobs–and a coffee farm was planted. After a few years the coffee farm was producing enough coffee to sell in the United States to produce a profit (“Projects”, Organization D Website, n.d.).

This profit was then reinvested in the community health clinic, in wells, and in food security projects. Rather than starting a project in a new community after the first project became established, Org-D decided to expand to new programs within that same community.

Mission, Vision, Values, and Strategic Plan

A key value held by Org-D is that their programs empower individuals rather than create dependency. This value has been present since the beginning, as shown by the coffee-growing business Org-D chose to implement. The mission statement held by Org-D is included in Table 4.3. This statement has not been changed since it was written at the beginning of Org-D. It mentions several key areas, including the Gospel, the people Org-D works with, and the goal of applying business principles to mission work. The

Mission
To encourage and facilitate spreading of the Gospel of Jesus Christ through the economic and spiritual development of East African and Equatorial peoples by the practical application of Christian business principles to industries, including but not limited to, agriculture, transportation, medical, water supply, power generation, communications, and publishing; including, but not limited to, provision of capital and goods and services.

Table 4.4: Mission of Org-D, from the Org-D website.

organization did not supply a vision statement, which is a formal statement of what an organization wants to be in the future, nor did they supply a strategic plan. However, their goals for the future of Org-D are listed in Table 4.4.

Org-D Strategic Goals
The self-sustainability and profitability of the Coffee Project **The self-sustainability and profitability of the Model Food Farm** **The creation, self-sustainability and profitability of the Clean Water Company** **The initiation of the next project, wherever God might lead.**

Table 4.5: Org-D's Strategic Goals, compiled from personal communication with Org-D.

Methods and Evaluation

The primary method used to achieve the vision has been the operation of several agricultural related projects—the Org-D1 Coffee Farm and a model food farm. Both of these projects are managed by and employ Ugandans. The coffee is brought to the United States, and packaged and sold as Org-D1 Coffee (sold under a separate name from the name of the organization itself). According to the interviewee, the way these farms are operated have gone through changes as "the coffee project has grown and the Ugandan management have become more interactive with the US management" (P13, personal communication, February 6, 2015).

Org-D deems its projects successful when the organization is self-sustaining; projects beyond employment are funded primarily by the sale of coffee. Evaluation is therefore “based on the objectives met on our progress toward that self-sustainability” (P13, personal communication, February 6, 2015). Challenges to achieving those goals include the “volatility of the coffee market combined with conditions in Africa” (P13, personal communication, February 6, 2015).

Key Characteristics

A key characteristic of Org-D is that after fundraising for the initial capital needed to start the projects, Org-D has been self-sustaining since then through the sale of the coffee produced from the coffee farm (P13, personal communication, February 6, 2015).

Case E: Women of Hope International

Women of Hope International Overview

Revenue, FY 2013	**~$373,000**
Sector/s	Public Health/Preventative Medicine, Christian Ministry, Economic Development, Training
Decade of Incorporation	2000s
Headquarters Location	Memphis, TN
Program Locations	Sierra Leone, United States

Women of Hope International is the youngest organization profiled, entering their sixth year of incorporation. The organization has weathered an extremely difficult last year, with the rise of the Ebola virus in Sierra Leone where their primary operations take place. Focusing on women affected by disabilities, Women of Hope empowers their women by training and equipping them to act "as agents of transformation in their communities" (Martin, personal communication, March 5, 2015). Both Kelsey Martin, Director of Development and Partnerships at Women of Hope International, and Kim Kargbo, President and CEO at Women of Hope International, were interviewed for this case study. Martin and Kargbo are co-founders of the organization.

Organizational Structure

Until a year and half ago, Women of Hope was a US-headquartered organization with a field office in Sierra Leone. There are now two separately registered nonprofit organizations that make up Women of Hope. Women of Hope International has 501(c)(3) status, and Women of Hope Sierra Leone is registered as a nonprofit with the Sierra Leonean government. There are four workers employed in the Women of Hope International office, and twelve employed at Women of Hope Sierra Leone. Women of Hope International works primarily to fundraise, support the work of Women of Hope Sierra Leone, and equip other ministries to work alongside people with disabilities. Women of Hope Sierra Leone works directly with Sierra Leonean women affected by disability.

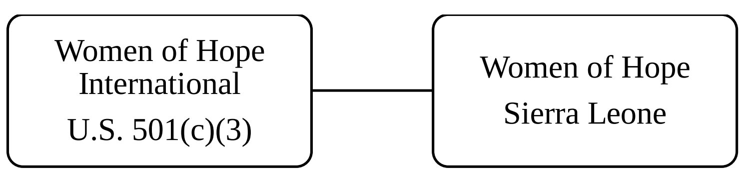


Figure 4.7: Organizational Structure of Women of Hope. Compiled from personal communication with Women of Hope International.

History

Women of Hope originated in a strategic planning meeting involving a group of women who "wanted to do something for women with disabilities in Sierra Leone"

(Kargbo, personal communication, March 5, 2015) but were unsure what that would look like. Both Kim Kargbo and Kelsey Martin were involved from the very beginning of the project. As mentioned above, the two organizations became legally separate in 2013, in order to make registration with the government and financial recordkeeping easier.

Women of Hope developed a partnership with an organization that works with children affected by disability, to improve their ability to act as a resource for those children. A memorandum of understanding (MOU) was signed. However, the MOU has not yet been carried out because, a short time later, the first cases of Ebola were discovered in West Africa.

As the virus spread through Sierra Leonean communities, Women of Hope was forced to reconsider some of its key values. Women of Hope recognizes that there is a “pretty significant entitlement mentality” held by some women affected by disability in the developing world, due to being “relegated to a life of begging, because nobody really sees them as worth more than that” (Kargbo, personal communication, March 5, 2015). In consequence, an important value has always been that Women of Hope does not engage in relief efforts—instead, women are empowered through training to support themselves.

However, in the crisis conditions created by the Ebola virus, the incomes of the women that Women of Hope works with were decimated.

> The epidemic…just undid the structure of society in Sierra Leone in all respects—economically, and socially, and everything. Food was unavailable, and peoples’ incomes disappeared, and prices skyrocketed. So it was just widespread chaos, really. And we realized that our women… were not in a place of real sustainability yet, in terms of… how

> they maintained their own income" (Kargbo, personal communication, March 5, 2015).

Many of the women had begun to support themselves by selling fair trade items to expatriates within Sierra Leone as well as by exporting products through Women of Hope International. This market collapsed as expatriates fled the country and selling to the United States became difficult as Americans no longer wanted products coming from Sierra Leone (Kargbo, personal communication, March 5, 2015).

Women of Hope made the decision to begin assembling and distributing food relief packages, because "these women were already vulnerable, and their kids were vulnerable, and poorer than the average poor person, and they were going to starve if we didn't do anything" (Kargbo, personal communication, March 5, 2015). In March 2015, the last food relief was distributed and Women of Hope transitioned back to their more typical operating structure.

While the crisis tested Women of Hope as an organization, there were some good things that emerged from the epidemic. Women with disabilities who had been trained by Women of Hope as health promoters for their communities were able to "go in and teach the community about how they could help people and how they could protect themselves" (Kargbo, personal communication, March 5, 2015). Having their communities listen to them was a powerful affirmation of their worth and a successful achievement of the stated goal of Women of Hope.

Mission, Vision, Values, and Strategic Plan

The chart included below compares the mission statements for Women of Hope International and Women of Hope Sierra Leone. Originally, the mission statement for

Women of Hope Sierra Leone was the whole organization’s mission, but after the two organizations separated they went through a mission clarification process. Women of Hope International’s role is now to provide resources and training for the body of Christ in general, with a focus on holistic transformation for women affected by disability.

Mission Women of Hope International	**Mission Women of Hope Sierra Leone**
Training and equipping the Body of Christ to utilize a Biblical framework to promote the holistic transformation of women affected by disability with the Gospel throughout the developing world.	Women of Hope equips women with disabilities to become lifelong followers of Christ who facilitate holistic transformation in their families and communities.

Table 4.6: Women of Hope Mission. Compiled from personal communication with Women of Hope and the Women of Hope Website.

Women of Hope Sierra Leone works primarily with individual women. These women often have a disability themselves or have children who have a disability. In any case, their focus is on the women, to help them understand “who they are and what their value is” (Kargbo, personal communication, March 5, 2015). They also work to influence Sierra Leonean Christians and society.

When defining strategies, Women of Hope looks at their mission and their core values, which are: Christ-Centeredness, Affirming the Imago Dei, Addressing Root Causes, Having a Holistic Approach, and Multiplying (Women of Hope International, 2015). Long-term goals are formulated for Women of Hope Sierra Leone and Women of Hope International independently. Women of Hope International, in particular, hopes to spend more time equipping other ministries to use a similar model, to impact women affected by disability globally.

Methods and Evaluation

Women of Hope acknowledged that many different strategies could be used to achieve their goal of transformation, but when choosing methods they “try to hold true to our core values” (Martin, personal communication, March 5, 2015). In their work in Sierra Leone and in the U.S., participatory teaching methods with visual aids, stories, and drama are used to communicate their message. Many of the methods used with participants were developed first by the Global Community Health Evangelism (CHE) Network. The goal of any of the methods is to draw out an individual’s “current thinking with regard to disability, and then wrestling with what the Bible says about disability and development” (Kargbo, personal communication, March 5, 2015).

While Women of Hope has conducted evaluations at various points, they have struggled with the dominant paradigm of monitoring and evaluation using quantitative data. One of the reasons for this is because their goal is personal transformation, which requires “more investment and less output” (Kargbo, personal communication, March 5, 2015). Another reason is because the data often sought—indicators of change in economic status—is not often available in the context of the women with whom they work. Many program participants in Sierra Leone had previously supported themselves by begging. In addition, their plans to have an externally-conducted survey of their women on the same indicators as the baseline data collected at the beginning of their work was disrupted by the Ebola crisis (Kargbo, personal communication, March 5, 2015).

Key Characteristics

Women of Hope has two related focuses. They help women affected by disability realize their value as humans made in the image of God. They also strive to influence the global Christian church to change how it interacts with people affected by disability. Simply achieving this mission can be a challenge, because it involves changing deeply held beliefs. In the Global South, people with disability are often believed to be "cursed by God or half-human" (Martin, personal communication, March 5, 2015).

In the American body of Christ, people affected by disability are typically seen as a group to be ministered to, rather than people who can participate in ministry themselves. "And so the obstacle in the West is getting people to see that…we need them in our churches and we need to be utilizing the gifts and skills that the Lord has given them, and inviting them to the table to take place in the Great Commission" (Martin, personal communication, March 5, 2015). Both of these two beliefs about disability are often strongly held. This is an obstacle to fulfilling the mission of Women of Hope.

Case F: The Nazareth Project

The Nazareth Project Overview

Revenue, FY 2013	**~$123,000**
Sector/s	Fundraising, Public Health/Preventative Medicine, Medical and Dental Treatment, Christian Ministry, Other
Decade of Incorporation	1990s
Headquarters Location	Lancaster, PA
Program Locations	Israel

The Nazareth Project is a U.S.-based organization whose primary role is to raise funds and build volunteer support for a hospital located in the town of Nazareth, Israel. While the Nazareth project was founded over twenty years ago, the founding of the hospital reaches back to the mid-19th century. The individual interviewed from the Nazareth Project, Karen Rauch, is currently the Executive Director of the Nazareth Project, and has been with for more than ten years in various capacities.

Organizational Structure

The Nazareth Project is a small organization. Because the primary purpose is to raise money rather than to provide services, the Nazareth Project has a very small staff. The organizational structure is diagrammed in Figure 4.8, which shows the relationship between the Nazareth Project, the Nazareth Trust (a similar organization that provides funding and oversight, based in the United Kingdom), and the Nazareth Hospital,

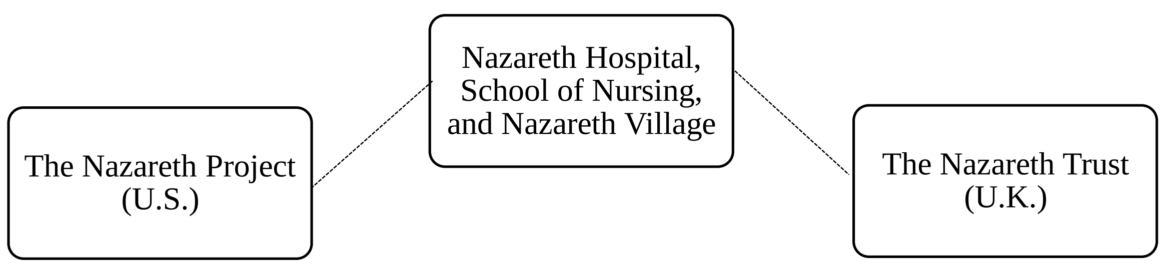


Figure 4.8: Organizational Structure of the Nazareth Project, compiled based on personal communication with the Nazareth Project.

School of Nursing, and Nazareth Village. All three organizations are linked by a common purpose—supporting healthcare services in the region of Nazareth, Israel. The Nazareth Project employs two-part time workers in the United States (Rauch, personal communication, March 13, 2015).

History

Nazareth Hospital (N.H.) was founded in 1861 by Dr. Kaloost Varstan. Soon afterwards, the Edinburgh Medical Missionary Society (E.M.M.S.) began supporting him and his work. The E.M.M.S. continued running N.H under different administrators. NH has been at its current location since 1912. The Nazareth School of Nursing was established in 1924 (The Nazareth Trust, "Our Story", n.d). Rev. Forest and Grace Eisenbee, the first American volunteers, arrived in the 1950s. After their return to the United States, they established the Holy Land Relief Fund, a small, informal organization that was the precursor to the Nazareth Project (Rauch, personal communication, March 13, 2015).

In the mid-1960s, Dr. Robert and Nancy Martin moved to Nazareth to volunteer for the hospital. In 1988, Dr. Robert Martin returned to Nazareth to become hospital administrator. During his tenure, he helped Nazareth Hospital to become integrated into the Israeli healthcare system. He recognized the need for additional fundraising capacity, and began to involve friends from the United States these support efforts, which were the genesis of the Nazareth Project (Rauch, personal communication, March 13, 2015).

In July 1990, the bylaws for the Nazareth Project were signed, and the organization was formally incorporated with 501(c)(3) status in March 1991. The Holy Land Relief Fund was incorporated into this new, tax-exempt organization. In the late 1990s, a new executive director joined the Nazareth Project. During her tenure, the Nazareth Project began raising money for St. Luke's Hospital in Nablus, West Bank in addition to N.H. (Rauch, personal communication, March 13, 2015).

When leadership changed again, the Nazareth Project re-focused on its original mission. Due to issues of size and scope, the decision was made to once again focus solely on raising funds for N.H. and related organizations in Nazareth. In 2006, the staff and board made the decision to temporarily raise extra funds to support relief efforts regarding the war in Gaza (Rauch, personal communication, March 13, 2015). This provision of assistance was performed by N.H.

Mission, Vision, Values, and Strategic Plan

While the values and goals underlying the mission of Nazareth Project have been the same since the beginning, the original mission statement focused on

> …healing [and] peace and reconciliation in the Middle East…. But the reality, even when that mission statement was chosen, the reality [was that]… those who were delivering the services that made this impact were the Nazareth Hospital and School of Nursing, and nothing else (Rauch, personal communication, March 13, 2015).

Consequently, the mission statement was amended to the current phrasing, which emphasizes the same values, but in a more specific way. The updated version of the mission and vision statement is included in Table 4.9.

Mission and Vision Statement
The Nazareth Project, Inc. promotes a Christian ministry of healing, peace, and reconciliation in the Holy Land through supporting health care and health education services in the Galilee region of Israel. **In the spirit of Christ, we support compassionate medical services available to all persons, regardless of religion or ethnicity.** **We bear witness that wholeness and healing for humanity is most completely found in Jesus of Nazareth.**

Table 4.9: The Nazareth Project's Mission and Vision Statements, from the Nazareth Project website.

When making any major decision about what actions to take as an organization, the Nazareth Project attempts to stay focused on their priorities while consulting with a variety of stakeholders from within their organization as well as from their partners. To determine the merits of taking on a new project or program, the proposal will be considered by the developmental committee of the board, the chair of the board, the Executive Director, and the director of Nazareth Hospital or his intermediary, the hospital's Senior Advisor (Rauch, personal communication, March 13, 2015). Additionally, when making important decisions, the Executive Director consults with the leadership of the Nazareth Trust, in its role as strategic and financial advisors for N.H. This process allows the organization to involve the key stakeholders in the decision of what projects to pursue. The Nazareth Project tries to ensure that these decisions are made strategically and together (Rauch, personal communication, March 13, 2015).

In the future, the Nazareth Project hopes to see more participation in fundraising by past volunteers and by supporters of N.H. Additionally, they hope to build up a permanent fund. Entitled the Martin Fund after the founders of the Nazareth Project, the purpose of the fund is to ensure that Nazareth Hospital and School of Nursing can count on the Nazareth Project to fund specific projects each year. Finally, they hope to achieve greater recognition as partners in both the United States and Nazareth, Israel. In the words of the Executive Director, they hope to be:

> …a relied upon partner, known in Nazareth for what we are able to offer, and have that relationship, but also to have hospital and the school and what they do known in the United States, and to have us in the United States known as the people to contact [for supporting Nazareth Hospital and School of Nursing]… as much as that comes to be effective in promoting them (Karen Rauch, personal communication, March 13, 2015).

Methods and Evaluation

The methods used by the Nazareth Project are separate from the methods used by Nazareth Hospital. The Nazareth Project has been committed, since the founding of its precursor organization (the Holy Land Relief Fund), to fulfilling their mission, primarily by sending funds and volunteers to Nazareth Hospital.

The three key methods the Nazareth Project uses to support Nazareth Hospital today are: 1) recruiting US volunteers for the hospital and school of nursing's SERVE Nazareth volunteer program; 2) raising funds for the school of nursing, Nazareth Hospital, and occasionally other projects; and 3) recruiting experts for the US Senior Advisor Program. A key aspect of their fundraising has been applying for and administering federal grants. Grant proposals to USAID's American Schools and Hospitals Abroad have been particularly successful in the past. Although this money does not show up on the financial statements for the Nazareth Project, program staff are highly involved in the grant proposal process.

Because one of the primary purposes of the Nazareth Project is fundraising, they measure success by how much money they have raised in comparison to their operating budget and in comparison to other years. One recent year, they determined that for every dollar given to them for their operating budget, nine were given to Nazareth Hospital through individual fundraising, private donors, or grants (Karen Rauch, personal communication, date).

Key Characteristics

A key characteristic of the Nazareth Project is their unique role as a US-based supporter of an Arab Christian-run hospital, located in the state of Israel. Nazareth

Hospital is not an advocacy organization. However Nazareth Hospital is engaged in justice work by providing healthcare to a neglected segment of society (Rauch, personal communication, March 13, 2015). One example of how their work is related to justice is the extension clinic that visits the West Bank to provide Palestinians there with the diagnoses necessary to obtain the paperwork to leave the West Bank to reach medical care. Another example is that Nazareth Hospital is the only hospital with an Arabic language psychiatric unit in Israel, a key service. This unusual area of service has in the past made it difficult for the Nazareth Project to find and retain funders.

Discussion of Common Themes within Case Studies

Although the organizations studied in the previous sections differ greatly in what methods they use, their locations, their length of existence, and others, common themes emerged in several categories. The focus of this section will be on how the various categories of themes affect the mission of the organization—how it develops and how it changes over time. In some cases, this change can be a conscious choice to respond to outside circumstances. This change can be broadly referred to as mission change; mission origination, if at the beginning of an organization; or mission adaptation, if taking place in the middle of an organization's existence. In other cases, a change in mission can occur due to unconscious reactions to external factors, referred to as mission drift. Some of this terminology comes from Tremblay-Boire (2011).

History, Growth, and Change

Although the case study organizations examined are now formal institutions, they began as interpersonal relationships. Therefore it is appropriate to consider the pathways individuals profiled in this survey take to join their current institutions, as well as to compare the histories of the organizations themselves.

For some individuals, there was a pattern of increasing involvement in the organization. For P02, the Acting CEO of Org-A at the time of the interview, the catalyst for his involvement was taking a vision trip to Africa with Org-A twelve years before being appointed to his position. Between that period and being hired for the first time, he spent five years on the board of directors and two years as the Country Director of their operations in the Democratic Republic of the Congo. Finally, eight years after joining the board, he was appointed Chief Operating Office. P13, Office Manager for Org-D, had visited Uganda on a mission trip, and was subsequently asked to interview for her position.

P01	**“I started off as a guest with Organization A on a vision trip to Africa in 2002…”**
P05	“So as an intern, I got to go to the Dominican Republic and see how Org-B’s work actually plays out. So I went to a… group lending meeting and they were praying and singing songs together… [I asked], what do you like about this, what has been helpful to you? And almost the first person said, ‘It’s the spiritual component, we love worshiping together”.
P09	“I spent a summer in Guatemala, in an immersion Spanish program. And God used that time to open my eyes to issues of poverty and injustice, and people living their faith in a way I had never seen or experienced before…I came back… to my graduate program and started volunteering at Org-C.”
P13	“I had just come back from a mission to Uganda, desiring to use my business skills in some way to help…”
Karen Rauch	“I studied in the Middle East in 1998… I came the job with knowledge about the region and a passion...”

Table 4.10: Cultural Encounter Quotes, compiled from various interviews.

For P05, Executive Writing Assistant at Org-B, and P09, CEO of Org-C, their involvement with their organization began as internships after college and during graduate school. Karen Rauch, Executive Director of the Nazareth Project, took an entry-level position as an office assistant shortly after her graduation from college. In almost all of the cases, the individuals profiled explicitly mentioned that an encounter with a different cultural context had propelled them into their involvement (Table 4.10).

The flowchart included on the next page shows the way that individuals can be prompted to act after an encounter with external circumstances. This chart is not meant to describe the personal journey of every individual, but rather shows the connections between organizational and individual responses. The model also emphasizes that no decision is final—at any point, an individual or group may encounter a reality that changes their values and therefore their perception of need. The chart begins with "Subconsciously Held Values" because the system of values an individual hold affects whether that individual will notice a particular need.

In some cases, a response to a need might be donating money to an already established organization. In other cases, the appropriate response might be to join an organization, or found a new organization to address a need that is perceived as unmet. An individual may decide to form an organization at any point after the "Desire to Meet Need" point. Formal mission statements may be developed any time after the "Decide to Take Action" point. Once an organization has been formed by a group of individuals who desire to meet the same need, their strategies and programs will tend to be the same thing; this is particularly true for formal organizations.

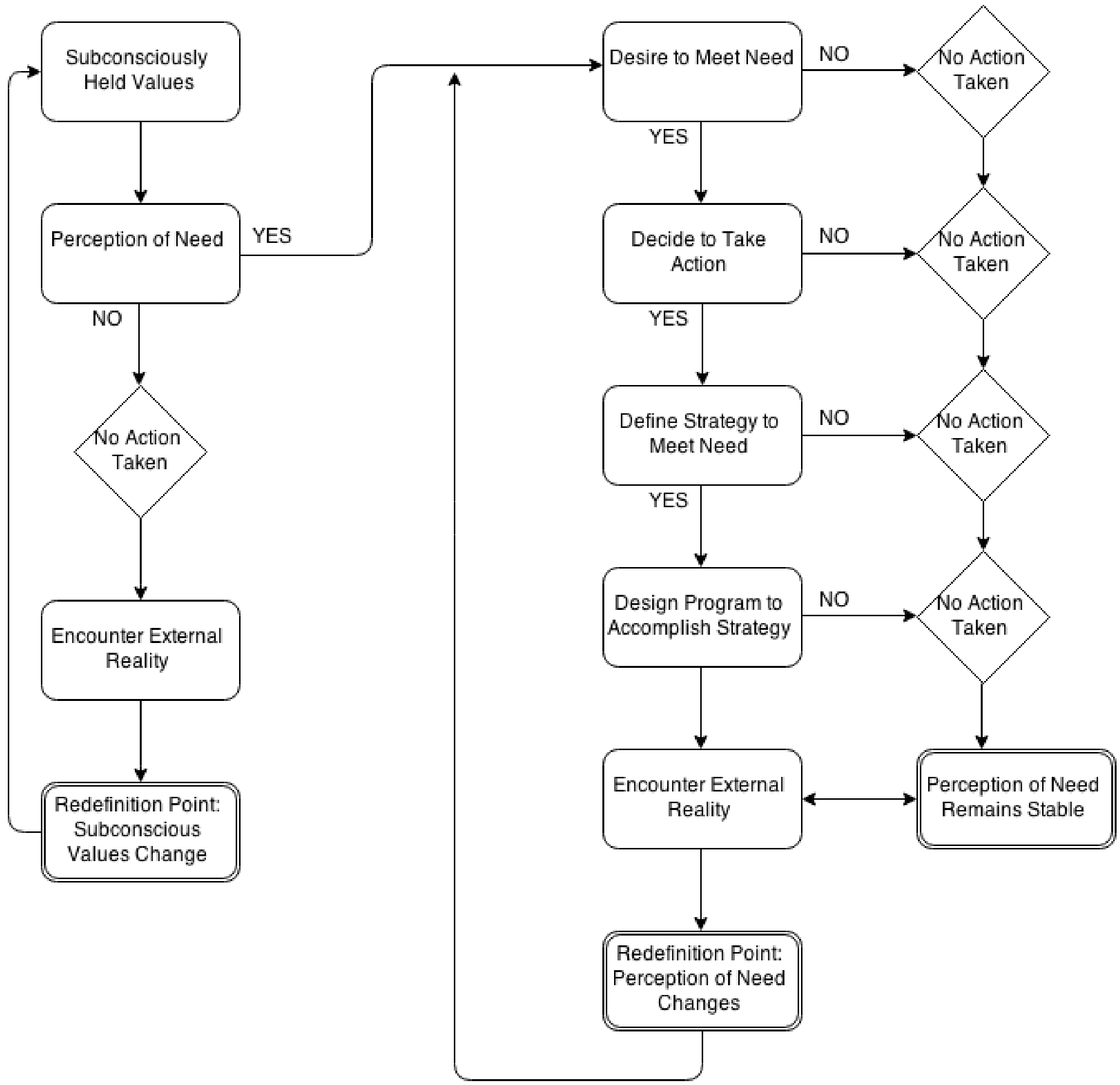


Figure 4.9: Modelling an Individual's Encounter with Reality.

Organizations are formed when an individual or group of people concerned about an issue decide to act in response. Each of the six organizations profiled had an experience that compelled their founders to begin the organization. In the case of Org-A, the organization began in response to the crises in the 1970's based on "the conviction that it was necessary to do something for those who were very visibly and very precipitously perishing" (P02, personal communication, date). The founder had previously worked at another Christian faith-based organization.

Like Org-A, The Nazareth Project, Women of Hope International, Org-B, and Org-C, and Org-D were all founded by people who had some experience overseas. The founder of the Nazareth Project was the general director of Nazareth Hospital, and had volunteered for Nazareth Hospital previous to that. The Nazareth Project was established to meeting funding needs of the hospital. One of the co-founders of Women of Hope had lived for significant periods of her life in Sierra Leone; similarly, the founder of Org-C had been living in the Dominican Republic for a period of time before starting Org-C. Both Org-B and Org-D, which are focused on economic empowerment, were started after churches had taken mission trips to the area and grown tired of the cycle of dependency their relief efforts had encouraged.

Mission and Methods

As discussed in the section above, the values of an organization are the origin point of strategy and methods. Values are also the origin of the formal mission statement of an organization. However, strategy and methods are more easily and quickly adapted to external circumstances, while formal mission statements are less frequently changed to reflect changes in programs and strategies. On the other hand, formal mission statements can act as correctives to programs and strategies which are more susceptible to changes made without adequate consideration. This discrepancy between mission statements and programs can be resolved either in favor of the programs or the mission statement. In organizations that prioritize their values, this depends on which is more closely aligned to those values.

Program and mission consistency is an important issue to the organizations profiled. Some interviewees explained the change to their mission statement as trying to get closer to their organization's values. Org-A's vision and mission "has been sort of a living, breathing thing—not something that was simply articulated once and for all at the beginning of time" (P02, personal communication, date), and yet despite these changes, has continued to be focused on their primary cause, which is development and relief among the most vulnerable. For Org-B, mission is about core identity and the heart of what an organization does; when they changed their mission statement recently, it was to more intentionally incorporate language about their value of Christ-centeredness.

Other interviewees explained the change to their formal mission statements as related to changes in the programs they offered. Org-C altered their mission as their programs expanded from agroforestry to economic and spiritual development as well. Women of Hope International changed their mission statement after splitting their two offices into separately registered organizations. Their current mission statement expanded to include equipping the body of Christ as a whole, rather than simply women affected by disabilities in Sierra Leone.

Org-C is currently using strategic planning to determine how their values should provide "conceptual boundaries" for what programs and projects that they take on (P09, personal communication, November 26, 2014). The guidelines Org-D uses to determine program fit are, if it is related to "economic or spiritual development, if it can be done with sound Christian business principles, and if it will glorify God" (P13, personal communication, February 6, 2015). All of these guidelines are elements of its mission statement. Founded as a relief organization, Org-A transitioned into a development agency over time as it realized that development, and not relief, would provide long-term solutions to poverty.

After experimenting with supporting a range of programs, the Nazareth Project has determined that while they focus primarily on their mission by providing funds for Nazareth Hospital, Nazareth School of Nursing, and the Nazareth Village, they can take also on additional fundraising projects in some cases for a period of time. To avoid mission drift, however, these additional projects are subject to increased scrutiny through a process explained above.

While strategic planning processes are common in times when organizations have the leisure to examine their programs, mission, and consider questions of organizational identity, in crisis situations organizations may take on programs that do not fit. In some situations, like the case of Women of Hope responding to Ebola, the decision is not regretted even though it went against one of their deeply held principles. Org-A has, over the years, taken on relief programs during natural disasters. While the programs which have saved so many lives are valued and necessary, Org-A still emphasizes development because it believes in “overcoming poverty” as stated in its mission statement, rather than alleviating the symptoms (P02, personal communication, July 2, 2014). It is crucial for organizations to have a strong sense of their organizational identity and values, because in crisis situations there is not typically time to fully consider their actions.

Organizational Identity

Organizations are a group of individuals who are typically assumed to be attempting to pursue the same goal. As such, it is crucial that staff members as well as the board of directors be fully committed to the values of the organization as individuals. Organizational identity is manifested in everything from the ways organizations talk about themselves, to hiring practices, to the relationships between offices in the United States and offices abroad.

Staffing and recruitment is perhaps the most important way organizations maintain their identity. Larger organizations tend to require formal values training, as Org-A does. When Org-A hires in areas where there are not a large number of Christians, particularly during relief situations, they try to hire employees “who are people of moral integrity and who share many of the same values… even if they don’t articulate any sort of belief that one would identify as Christians” (P02, personal communication, July 2, 2015). After experiencing a crisis of mission and identity, Org-B identified it as related to having recruited board members who were not committed to the same mission. In consequence, Org-B increased the stringency of their recruitment process to ensure their staff and board are committed to their values (P05, personal communication, August 27, 2014).

Smaller organizations tend to use more informal methods of value transmission. Org-D considers it important that board and staff share their values in order to achieve their mission, but use informal methods to ensure that is the case (P13, personal communication, February 6, 2015). One of the most important ways the Nazareth Project encourages staff and board members to share their values is by sending them to visit Nazareth Hospital (Rauch, personal communication, March 13, 2015). Similarly, Women of Hope encourages board members to visit Sierra Leone (Kargbo, personal communication, March 5, 2015). Both the Nazareth Project and Women of Hope stated that after board members visit the programs, they become more enthusiastic and involved. This corresponds well to the framework presented above, which posits that it is important for individuals to encounter the reality of an issue in a personal way before becoming committed to it.

All organizations that operate in multiple contexts are at risk of miscommunication and mission dissonance when relating between the offices in the United States and offices abroad. In the experience of Org-D, many of the business principles typically used in the United States had to be significantly adapted to the Ugandan context, or discarded altogether (P13, personal communication, February 6, 2015).

Several of the organizations have taken deliberate steps to incorporate the various offices more closely. For example, Org-A recently set the same board of directors over both Org-A Association, the Swiss-registered service provision arm of Org-A, and Org-A US, a 501(c)(3) registered organization whose purpose was raising funds. Previously, although the two organizations were theoretically the same, in practice the service-provision branch and the fundraising branch saw themselves as being in opposition. Changing the structure, according to P02, has made the relationship less adversarial (personal communication, July 2, 2015).

Org-B encourages unity of purpose with its partners by sending advisors to the various partners they work with. Additionally, members of the executive team sit as members of the board on several of their partner organizations. (P05, personal communication, August 27, 2014).Org-C is more closely tied to some of their partner organizations than to others. The partners that include the original title of Org-C in their name are more closely tied to Org-C. However, overall, they "often think of [themselves] as one organization" (P09, personal communication, November 26, 2014).

Expressing Christian Faith in Development

All of the organizations profiled in this study self-identify as Christian, but organizations typically interact with a wide range of clients, who often do not subscribe to Christian beliefs. The organizations profiled take their Christian identity seriously. They provide statements of faith on their website, make frequent references to finding their reason for development in Christianity, and include Christian ministry as an explicit part of their programming.

One commonality among the interviews was the reference to a Biblical foundation and motivation for development practice, both on an individual and organizational level. The Acting CEO of Org-A expressed his belief that "as long as the levels of poverty remain, we feel like we have a long term calling" to development (P02, personal communication, July 2, 2014). Org-D mentioned their feeling of calling to the work that they do in Uganda. Karen Rauch from the Nazareth Project spoke about the partnership between God and Christians to build the kingdom wherever we feel called to do that, "because there is no national boundary when it comes to God's love or the call on us" (personal communication, March 13, 2015).

In the interview with P05 from Org-B, she repeatedly brought up the fact that Org-B has a "Christian identity", that it is a "Christ-centered" organization, and that they believe they are "called" as an organization to the work they are doing. One of the primary values of Org-B is that an increase in economic status is not sufficient—"it doesn't change people's lives unless their hearts are changed… through Christ" (P05, personal communication, August 27, 2014).

Several of the organizations discussed how their spiritual strategies were integrated into their work. It is important to note that no organization required participants to be Christians. When talking about the work of Org-C, P09 emphasized that in regard to sharing the gospel in their work, “a lot of Christian development organizations… don’t always have a plan for how that is going to done” (P09, personal communication, November 26, 2014). The Nazareth Project’s partnership with a Christian-run hospital allows them to support the work of ministry that the hospital staff does.

Most of the organizations have intentional strategies for including the larger church in their work. Org-A intentionally uses the phrase “walk with” the church in their mission statement, in order to convey that they “encourage [community churches] to play a very prominent role in the transformation of their communities” (P02, personal communication, July 2, 2014). A church mission trip was the catalyst for the origin of Org-D, and church involvement remains an important source of leadership for Org-D.

The mission of Women of Hope International is particularly entwined with their faith. Martin referred to the Great Commission as a clear theological foundation for their work of training and equipping women, as well as to the work of Jesus who “was about both healing and bringing the kingdom of heaven to earth, as well as making sure that people spend eternity with Christ” (personal communication, March 13, 2015).

Donations and Finance

Financial concerns are of fundamental importance in nonprofit administration, because of the basic reality that without funding, services will not be provided. This is true of organizations that act primarily as fundraisers and supporters of partner organizations as well as direct service organizations. Questions of whether to use public funds and private donations are intimately linked to organizations' perception of how pursuing various types of funding will affect their ability to carry out their mission. All organizations welcome funding from smaller, individual donors.

Organizations had mixed feelings about the appropriateness of accepting government or multilateral agency funding. While Org-C had in the past applied for some grants from government agencies, their focus on "long-term accompaniment to communities' conflicts with the government's funding cycle" (P09, personal communication, November 26, 2014). Women of Hope reported receiving one grant from the Canadian International Development Agency (CIDA), but stated that they lacked the capacity to provide the kind of information requested by government grants typically (Kargbo, personal communication, March 13, 2015).

Org-A reported a significant amount of government and multilateral agency funding for their work, but as an organization is careful to only apply for grants that will allow them to carry out their mission without impediment or restriction. The Nazareth Project supplied its funding needs from both government and private sources, but the largest amount of funding came from one federal grant (Rauch, personal communication, March 5, 2015).

Private funds were less controversial than government funds, although some organizations emphasized that private funds had the potential to influence their organization to succumb to mission drift as well. The executive director of Org-C described experiences with major donors who offered grants with conditionalities and gifts-in-kind that were simply inappropriate to the programs Org-C was carrying out (personal communication, November 26, 2014). P05 from Org-B expressed their organization's preference for "private, family foundation" funding because it allows them to more directly control what they are allowed to do with their funding (personal communication, August 26, 2014). Org-A's strategy for recruiting major donors from the private or business world included ensuring that they identified strongly with the mission of the organization (personal communication, July 2, 2014).

Org-D is unique among the cases in that the majority of its funds come from a self-sustaining business venture. This model allows them to provide work for a large group of Ugandans while providing a measure of financial stability that is difficult to achieve seeking funds from donors. However, the choice of coffee as their crop leaves them somewhat subject to the prices of a volatile market, which leaves their organization vulnerable to a different kind of instability (personal communication, February 6, 2015). The instability of the market was experienced in a dramatic way by Women of Hope during 2014 when buyers rejected products from Sierra Leone. Although not reliant on the sale of goods for the majority of its income as an organization, this market failure came precisely at a time when the women producing those goods were most vulnerable and in need of income (Kargbo, personal communication, March 13, 2015).

Awareness of Mission Drift

Each of the organizations interviewed were passionate about maintaining their programs and mission in consonance with their values. According to P09, there is "a lot of mission drift that takes place in development organizations" (personal communication, November 26, 2014). P05 described herself as part of a team that had recently written a book on a similar topic and state that the organization is intensely focused on “maintaining mission integrity… and think it’s so important that organizations remain on mission” (personal communication, August 27, 2014). The Acting CEO of Org-A referred to the topic of mission drift as “a timely subject” (personal communication, July 2, 2014). Karen Rauch pointed out that mission drift is a particularly important topic when board and staff members rotate frequently, because “there is a need to have agreement on… the strategic priorities of an organization” (personal communication, March 5, 2015). Both staff members interviewed from Women of Hope agreed that mission drift was an important topic that many organizations were thinking about at the moment. Even from the beginning, they have been “very intentional” about avoiding it (Kargbo, personal communication, March 13, 2015).

This focus on mission drift, throughout a variety of organizations from very different sectors and operational models, shows that there is a prominent concern that organizations stay true to what their founding vision was. Even in cases where programs are changed, in some cases quite dramatically, or when the mission statement itself is revised substantially, organizations only accept that change when they believe it fits with their values as an organization.

Chapter 5: Synthesis of Research and Frameworks

Synthesis of Quantitative and Qualitative Research

The results of the qualitative and quantitative studies do not contradict each other, but neither do they address many of the same topics. This justifies the dual methodology. Had only the qualitative research been conducted, no statements would be able to be made about all FBDOs. On the other hand, had no qualitative research been conducted, organizations would not have had a voice, and the information available for analysis would have been much shallower.

Group	Median Income in Dollars	Average Income in Dollars	Case Study Comparison
Strata 1 ($20,000-$99,999)	$41,789.00	$51,002.26	Org-D: $61,000
Strata 2 ($100,000-$499,999)	$200,134.00	$242,546.24	Women of Hope International: $373,000 Nazareth Project: $123,000
Strata 3 ($500,000-$100,000, 000)	$1,571,393.00	$8,255,721.02	Org-A: $80,000,000 Org-B: $12,000,000 Org-C: $3,000,000

Table 5.5: Median and Average Annual Income and Case Study Comparison.

The quantitative analysis informs the qualitative analysis on the subject of how common the sizes of each organization studied are, how old they are, and some topics related to program choice. The larger organizations in the sample tended to be somewhat older, which roughly corresponds to the data for each strata. Table 5.1 compares the median and average incomes for each of the three strata to the actual incomes for the case studies. All of the case studies correspond fairly closely to the average and median incomes, with the obvious exception of Org-A which is at the very top of the range of Strata 3.

The most popular programs as found in the quantitative study were: Christian Ministry, Education; Food Security; Training; Medical and Dental Treatment; Orphan Care; and Public Health/Preventative Medicine. Table 5.2 has a list of some of the

Organization	Most Common Sectors
Org-A	Agriculture; *Christian Ministry*; *Education*; Water; *Public Health/Preventative Medicine*; Economic Development; Community Transformation; Emergency Response; *Training*; Advocacy
Org-B	Fundraising, Economic Development, *Christian Ministry*, *Training*
Org-C	Fundraising; Environment; Economic Development; *Christian Ministry*; *Training*
Org-D	Economic Development; *Food Security*; *Christian Ministry*
Women of Hope	*Public Health/Preventative Medicine, Christian Ministry*, Economic Development, *Training*
Nazareth Project	Fundraising, *Public Health/Preventative Medicine*, *Medical and Dental Treatment*, *Christian Ministry*, Other

Table 5.2: Case Study Sector Comparison.

sectors the organization is engaged in; ones that are the same as the list of the most common programs are italicized.

The qualitative analysis informs the quantitative section by providing a look at why organizations might decide to change their programs. This gives context to the rates of program change found on the IRS 990 form analysis. Reasons given for change in the qualitative study included: moving to a more effective model of program, refocusing on the mission of the organization, responding to changing circumstances or a crisis, failure of a certain type of program, exposure to best practices, pressure or a donation from a funder, concerns about organizational capacity, and the desire to share the model of the organization with outside groups. There are few common denominators in this list. Perhaps the most important lesson to take away from this is that, just as organizations are not monolithic, unified actors, the FBDO is varied and complex.

Revisiting the Literature

Frameworks of Origination and Change

As argued previously, it is important to situate development organizations firmly in history. This includes both the history of development and the history of the place that a development intervention is occurring. Part of that examination of historical context can include looking at organizational history through the frameworks discussed in the literature review.

Steinberg's framework of nonprofit origination advances "collective goods, changing preferences, being trustworthy, distribution, income and perks, [and] other private benefits" as the reasons behind entrepreneurs choice of the nonprofit form (Steinberg, 2006, p. 300). However, the majority of the interviewees and founders pointed to their Christian beliefs as the paramount reason they gathered individuals together to birth their organization. This reason extends beyond the organizations studied to the identities of some of the oldest nonprofit organizations, religious in nature, and more broadly to religious institutions that have been involved in charity for thousands of years. Yet instead of taking religious beliefs into consideration, Steinberg's theory is entirely personal and secular.

Nanus and Dobbs' (1999) delineation of the lifecycle of nonprofit organizations proved to be a useful tool for thinking about where a given organization is situated in its own lifecycle. To review, their theory states that organizations are formed, grow, reach maturity, and then may be faced with a choice to change or face decline. Nanus and Dobbs predicate their theory on a changing world in which strategies that were appropriate at one point are eventually made obsolete. In terms of the quantitative results, Nanus and Dobbs' prediction of organizational decline seemed to hold true in the case of organizations who saw their funding decline by hundreds of percentage points over the period studied. Additional research could be conducted to determine the factors surrounding organizational failure.

If the organizations profiled in the case studies were arranged along Nanus and Dobbs' model, younger organizations like Org-D and Women of Hope would be placed somewhere between Start-up and Growth; the older organizations like Org-B and the Nazareth Project would be put firmly on Maturity; and the oldest organizations would be classified between Maturity and Renewal/Transformation/Decline. Several of the organizations have gone through renewal processes already. Org-A moved from relief to development to developmental relief, three very different strategies for achieving their mission of reaching the most vulnerable. Org-C transitioned from a very technically focused strategy of agriforestry to a more balanced combination of strategies.

The Strategic Management Framework

Organizations differentiated several different types of mission in their responses to the interview questions. Sometimes this distinction was explicitly made by the interviewee but in most cases the contrast was implicit. For example, Rauch from the Nazareth Project explicitly made a distinction between mission change and mission drift: In her experience, mission drift is something that happens when a board member or other leader steers the organization to a particular area, and the rest of the leadership follows "because they are not aware of what their current priorities are". Mission change occurs when "people together decide it's time to expand their mission. Or channel resources more strategically toward one aspect of their mission" (Rauch, personal communication, March 5, 2015).

Organizations also frequently talked about their programs and strategies in contrast to their actual mission statements. In many cases, programs or missions were changed in order to correspond more closely to the other, or to their values. In some cases, organizations went through a comprehensive process to re-align their entire organization to their values. Both Org-A and Org-B related how it had taken a significant amount of time and investment to return their organizations to a state where they felt they were acting in accordance with their mission.

Korten's theory on the generations of strategy is a useful way to look at the transition some organizations go through. Org-A, for example, started as a relief agency and transitioned to a development agency. Korten's theory can also be appropriate to organizations started by individuals without exposure to development. The founder of Org-C began with a relief model before being exposed to the capacity-building approach of microfinance. In general, organizations started before the explosion of NGOs in the 1990s were perhaps less informed about models of development as opposed to relief.

However, some of the organization started out at a different level of development strategy. Women of Hope, for example, was founded by at least one individual with substantive experience in development (Kim Kargbo). From the beginning, their organization rejected relief as an appropriate tool and only incorporated it in a crisis situation. Org-C likewise started from a position of hoping to address root causes rather than symptoms. In that sense, Korten's framework can be applied to the whole third sector rather than to individual organizations. The industry started out in relief, and since then has largely moved into capacity-building, advocacy, and the promotion of national civil society (although, there are certainly many organizations still focused exclusively on humanitarian relief).

FBOs in Development

All of the individuals interviewed showed a strong commitment to the principles of transformational development. Theologies and ethics of development, similar to those expressed by prominent theologians interested in that topic, underlie much of the work that is occurring in the profiled FBDOs. Influential authors who write on the topic of transformational development were explicitly mentioned, like Tony Campolo and Shane Claiborne. These mentions were sometimes positive, and sometimes negative (P09, personal communication; November 26, 2014; P05, personal communication, August 27, 2014). The three key concepts[12] discussed in the introduction to transformational development were mentioned by individuals from all of the organizations, though not always positively. The person interviewed from Org-B stated that they prefer to avoid the term 'justice' because of certain connotations it has to various groups, both positively and negatively (personal communication, August 27, 2014).

On the whole, however, the ways organizations discussed their work followed similar patterns. A concept not addressed in the introduction to transformation was the idea of organizational calling. Organizations also repeatedly cited Bible verses regarding justice, poverty, oppression, and the Great Commission. Reading the Bible with a focus on justice has provided an important theological basis for the work of the FBDOs.

Berger and Bradley's frameworks, discussed in the literature review, provided a conceptual basis for relating this project to the wider conversation about FBOs. Berger's framework provided a partial basis for the case study questions. One topic not addressed in the case studies was her dimension analyzing how religious an organization was—in particular, how prevalent the faith is expressed in all organizational dimensions, including mission, identity, membership, services, and processes. Bradley uses a similar framework, but suggests a continuum from Least Faith-Based, or the entirely secular organization, to Most Faith-Based, or the organization which bases all functions and its view of the world on its faith (Bradley, 2009; Berger, 2003).

Using Bradley's continuum, all of the organizations profiled in the case studies would be firmly categorized as Most Faith-Based. Every FBDO's worldview, values,

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[12] These terms, reviewed in more detail in the introduction, were: justice, God's plan for the way the world should be; poverty, failed and disordered relationships leading to social, spiritual, and material deficiencies; and shalom, relationships that lead to flourishing in all aspects of life.

identity, missions, programs, and processes were firmly rooted in their status as specifically Christian organization. None of them tried to minimize their Christian basis at all, and several told stories about rejecting funding sources because the donors wished them to tone down their Christianity (P02, p.c., July 2, 2014; P05, p.c., August 26, 2014).

FBO Legitimacy and the State

One topic that was not discussed, almost at all, was the relationship of the FBDOs studied and their relationship to government agencies. The topic of NGO legitimacy was also substantially neglected. There was only one context in which the relationship between state agencies and the FBDOs was even discussed at all (seeking funding from Global North governments and bilateral agencies). The relationship pictured was not necessarily a happy one. Even two fairly large organizations, like Org-B and Org-C, were hesitant to pursue government funding on anything other than a small scale. The concerns of the organizations about their capacity to administer government grants and the potential for governments to act as a source of mission drift dissuaded most of the FBDOs from seeking government funding.

Obviously, it is impossible to generalize from the experiences of five organizations to the industry as a whole. However, this hesitancy to engage with government bodies was also found in the literature on faith-based organizations. A topic for further research would be to discover how Christian development agencies conceptualize the role of the state in the societies in which they engage in development practice.

The topic of NGO legitimacy was also substantially neglected. The idea of organizational calling, an idea repeated in nearly every interview, may be a substitute for legitimacy in the eyes of many organizations. Several of the organizations make an intentional effort to work with community churches, which may also be a way organizations conceptualize their legitimacy. This is also a topic for further research.

Framework for Thinking about Mission Drift and Mission Change

This section proposes a framework for thinking about mission drift. It rests on a couple of key assumptions. First, organizational identity consists of their unspoken values, which are concretely expressed in formal mission statements as well as programs. Second, when an organization’s values are held by most or all individuals throughout the organization, but particularly by the leadership, its formal mission statement and programs will both express the values (mission alignment). Third, when an organization’s leadership or the majority of staff do not hold the same values, either the organization’s formal mission statement or the programs it carries out will eventually shift away from the original purpose of the organization. Fourth, while this framework discussion proceeds as if mission drift is primarily an unintentional process, it is important to note that in some cases, new leadership can intentionally change the mission to something that is not consonant with the original values. The equivalent of a hostile takeover of an organization is not the focus of this study.

Tremblay-Boire’s framework discussing the different kinds of mission drift and mission adaptation provides a useful basis to differentiate between a good change and a bad change (2011). The key difference in her model is intentionality and focus on preserving the character of the institution for the long-term, rather than making short-term opportunistic choices over the health of the institution going into the future.

Her work does not, however, discuss in great detail how these differing attitudes are expressed in the histories of an institution; nor does it make a clear distinction between formal and programmatic mission. The framework below hopes to build on her work by retaining the distinction between mission adaptation and mission drift while including a time orientation. As discussed in the context of the case studies, formal mission statements (FMS), programmatic mission (PM), and values were not necessarily always in alignment. When this occurred, organizations tended to initiate strategic planning processes.

The lack of alignment between formal mission and programmatic mission may be for several reasons, listed below.

1. FMS and PM were originally in alignment; FMS was altered but PM did not change.
2. FMS and PM were originally in alignment, but programs diverged from the FMS over time.
3. FMS and PM were originally in alignment, and both diverged from their original position to become dissonant.
4. FMS and PM were dissonant from the beginning, and it becomes a problem at some point that their mission and programs are not a coherent whole.
5. FMS and PM were dissonant from the beginning, and the organization does not notice or does not care.

When an organizations' FMS and PM are not aligned, an organization is at increased risk for mission drift because there is no clear direction for it to take. The distance between the two could be handled in several ways. The FMS could be changed to match the PM; the PM could be changed to match the FMS; both could be changed to match the organization's values; or the dissonance could be ignored.

The first section of the framework proceeds from the problems of least concern to the problems of greatest concern. Sometimes an organization's programs and missions change from each other over time; this type of mission drift is relatively normal. While not something that should be encouraged, it is relatively easy to correct with strategic planning. It is more problematic when an organization begins with a FMS and a PM that are different. Donors who support the organization's mission but discover their programs do not align are unlikely to continue to fund them.

The fifth and last type of mission drift is by far the most dangerous. When an organization does not care about their values and their organization's core identity enough to correct the dissonance between their mission and programs, the organization is at severe risk of mission drift for several reasons. First, it cannot make thoughtful decisions because it does not have a core identity to guide its decision-making process. Second, it can easily be taken over by a charismatic leader or board member, who may direct it away from its original values and identity.

The second section of the framework gives examples for how to stabilize the core identity of the organization, leaving it less vulnerable to mission drift. When the core identity of an organization is solid and coherent, it is more easily able to respond to external circumstances by adapting its mission rather than drifting out of alignment due to external circumstances.

Mission adaptation takes place primarily on the program level. While adaptation may change significant aspects of an organization's programs, and even the formal mission statement, the change is made in accordance with the values of the organization. The example of YoungLife[13] is a good example of a healthy mission adaptation process. Soon after the founding of the organization in the 1940s, it began connecting to youth

[13] YoungLife is a Christian parachurch agency. While not a development agency, the principles are applicable across the third sector.

through the medium of the barbershop quartet. That method is no longer being used, but YoungLife has retained the same values it had when it was founded over seventy years ago (P05, personal communication, August 27, 2014).

Organizations interviewed for this study expressed concern that both formal mission and programmatic mission be aligned. That concern for mission is integral to a healthy mission-driven organization, partially because organizations are legally obligated to stay on mission. If an organization changes their mission significantly, they are sometimes required to inform the state where they are registered that their mission has changed. However, it is also important because mission is the primary characteristic for determining whether to take an action or not in a third sector organization.

Organizations' strategy and programs to achieve those goals, on the other hand, can be changed much more[14] without having to reconsider their entire structure and value systems. While designing new programs may not seem easier than rewriting a mission statement, organizations interviewed typically seemed less conflicted about doing so. Mission was seen as the soul of an organization, making mission change fraught with tension. Programs are less important to an organization's conception of itself and can be added or changed without the same weight to the decision.

However, program change is probably more likely to represent a risk of mission drift. While a mission statement is typically seen as a statement of the organization's values to the outside world and is therefore guarded more intensely, programs are the actual way the outside world experiences the organization's values. Programmatic

[14] Within reason. As discussed in the literature review, there are certain activities American 501(c)(3)s are prohibited from pursuing, like lobbying for political candidates.

mission may, in fact, be a more important measure of organizational values and identity than formal mission statements are. The people organizations interact with probably care less about whether a mission statement claims to embrace participation than if their programs are actually built around allowing people to take control of their own lives. The example of participation was not randomly chosen—the language of participation is common in development discourse but actual participation practice at multiple levels of governance is rare.

This is why it is important for organizations to be open about their methods and any changes their methods undergo. Donors and the general public are responsible to investigate who they give their money to, but without cooperation and transparency on the part of organizations, that monitoring is almost impossible.

Chapter VI: Policy Implications

Broadly, this paper has made it clear that mission is an important topic of which organizations are very aware. Each FBDO that agreed to participate did so because they have already spent a significant amount of time thinking about mission and mission drift. The amount of time invested into this topic by Executive Directors shows FBDO leadership values their mission. The question this section asks is, how can FBDOs be made more effective?

A key area for improvement is promoting an organizational learning culture. Organizational learning should be present both in individual organizations and across organizations; both of these have separate challenges but are related to the need for organizations to foster a learning culture among their staff.

Many of the individuals interviewed did not have significant experience in multiple organizations; in fact, of the seven people interviewed, at least five explicitly stated that their organization was their first and only experience in a development organization. While many had been working with their organization for a long time, this still constrained their ability to know how other organizations handled similar situations, and limited their exposure to industry-wide best practices.

Organizational learning should be specifically encouraged within institutions as well. There were some difficulties reported with communication between offices based in the U.S. and abroad, both in the case studies as well as the literature review. Part of this could related to cultural norms which see challenges to work and evaluations as a personal attack. A lack of organizational learning within a specific NGO could also be related to the sometimes high turnover rate in development organizations.

In any case, organizational learning should be prioritized both within and between organizations. Although not particularly compelling from a donor perspective, and while the cost in time can be significant, NGOs have a significant amount of power in peoples' lives. When the price is the well-being of people who are already marginalized in their own societies, failure has a very high cost.

There are many organizations that already exist to provide resources for organizations. INTRAC equips civil society organizations to carry out their mission better[15]. InterAction is an alliance of global NGOs that promotes working in partnership[16]. Admitting Failure is a website that hosts stories of development failures, to promote learning from other organizations' mistakes[17]. The ACCORD Network is a group of 60 Christian development NGOs that supports capacity building and the sharing of knowledge[18]. EU-CORD is a similar organization for Christian development NGOs headquartered in the European Union[19]. There are also smaller, more focused alliances like the Global Community Health Evangelism Network, a Christian organization that

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[15] INTRAC website: www.intrac.org
[16] InterAction website: www.interaction.org
[17] Admitting Failure website: www.admittingfailure.com
[18] ACCORD website: www.accordnetwork.org
[19] EU-CORD website: www.eu-cord.org

equips leaders in communities to practice community health and mobilizes NGOs and ministries to train people through their programs[20]. There are numerous resources that already exist; the key is to provide the time for staff members to investigate models that have already been tested. This would prevent situations similar to the one described by the executive director of Org-C:

> [Many directors of organizations] are not aware of the lessons learned or what other people are already doing in part, because as you mentioned there is little data on what people actually do, or why they do what they do. Or, they may have bought into the myth that most aid or nonprofit work is ineffective, so they need to come up with something completely new.
>
> So the visionary tends to reinvent the wheel (P09, personal communication, November 26, 2014).

Much of development tends to happen in this way. It is not entirely a bad thing; however, what is unfortunate is when the resources do exist and they are not utilized simply because there was no time to investigate what others are doing before implementing a project. At that point, it ceases to become an issue with the external context and becomes an issue with the organization itself.

A second area that could be improved is state-development organization relationships. A common criticism of NGOs is that they bypass governments and weaken the state. While this may or may not be accurate, it is important that the perception exists and should not be ignored. An improvement in the quality of state institutions almost always accompanies improvement in standards of living. Yet the model of partnering with the state to increase its capacity not commonly used in the Christian development world. (Two important exceptions are Association for a More Just Society[21] and

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[20] Global CHE Network website: www.CHEnetwork.org
[21] Association for a More Just Society website: www.AJS-us.org

International Justice Mission[22]). Governments have the capacity to reach to all of their citizens, and connect between geographic areas, a weakness of NGOs. Partnerships with government agencies when appropriate extends the reach of NGOs, and allows them to leave a legacy after they are gone and the government remains.

The Need for Faith-Based Organizations in Development

There is a bias in the development world toward physical needs and against intangible needs. Often, the emotional, the relational, and the spiritual aspects of life are neglected, even though the intangible needs may the root causes of the physical needs. In the last few years, that bias has started to be corrected. People have begun to recognize that unjust relational systems result in exclusion and bias. Yet there is still a reluctance to engage with people on a religious basis. Despite the importance of religion in the lives of the vast majority of people around the world, it is relegated to the sidelines in a development model which prioritizes material fixes over soul health (Ver Beek, 2000).

This bias damages the ability of many NGOs to relate to the real, expressed needs of program participants. In contrast, FBOs value religious engagement and know by experience what it is like to find meaning and value in a belief system. This allows them to connect more easily to those from other religious traditions. Even if the religion is different, there is a level of understanding that has the potential to provide greater understanding and support to the real needs faced program participants.

The development landscape without Christian organizations in particular would be enormously impoverished. Many of the longest-running schools, hospitals, orphan-

[22] International Justice Mission website: www.ijm.org

care facilities, and other programs in the Global South were founded by and continue to be run by Christians. Their absence would leave a huge hole in the medical and educational systems of Southern countries. Although they face institutional challenges, as do all organizations, the work that they have contributed over time has led to the improvement of the lives of millions, globally. Staying true to their mission will allow them to continue to have that kind of effect into the future.

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Appendix A:

Figure 7.1: All Organizations

Figure 7.2: Small Organizations

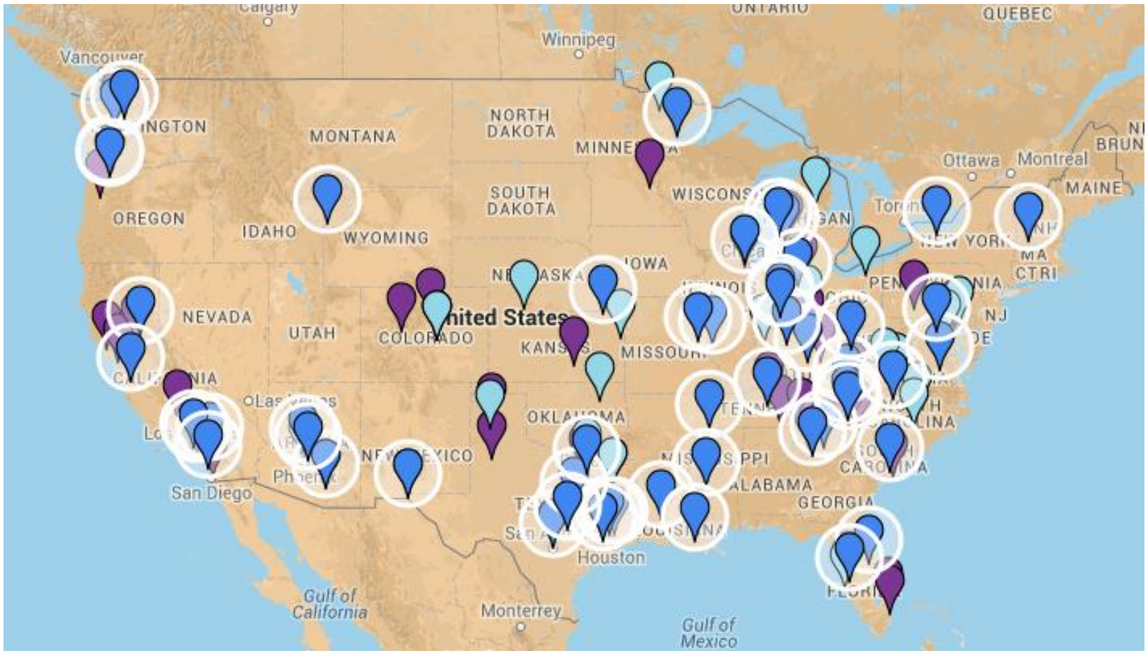

Figure 7.3: Medium Organizations

Figure 7.4: Large Organizations

Appendix B:

Coding System for Survey of the Christian International Development Industry

Category	**Notes**
Advocacy	In the USA or internationally; advocacy to public opinion
Agriculture	Training, support, supplies
Christian Ministry	Includes all missions/evangelism/church support
Community Development	
Counseling	
Disaster Prevention and Relief	
Economic Development and Microfinance	Conceptualized on the individual (not community) level.
Education (primary/secondary)	
Environment/Conservation	
Food and Nutrition	
Fundraising	Some organizations are primarily fundraisers that give grants to other organizations
Housing	
Human Trafficking	
Law, Justice, Legal Systems	**Includes court-based advocacy**
Leadership Training	Includes post-secondary education support as well as trainings of all kinds for adults
Literacy	For adults and children not in school
Medical and Dental Treatment	
Orphan Care	
Public Health/Preventative Medicine	Includes community-based health prevention and health education
Regional Development	This ended up not being a useful category; it originated on the USAID list
Research and Development	
Transportation	
Water Access	
Women's Empowerment	Programs that are specifically aimed at women
Youth Development	

Appendix C:

Coding System for Case Study Interviews

Case Study Sections:

1 Organizational Structure
2 History
3 Mission, Values, Strategic Plan
4 Methods and Evaluation
5 Key Characteristics

Themes:

History, Growth, and Change

6 Pathways to International Development
8 Mythology of the Organization
9 Organization Origin Story
10 Expansion to New Countries

Mission, Strategy, Methods, and Evaluation

7 Concepts of Mission
18 Project, Program, and Mission Fit
12 Shift in Methods and Generations of Strategy
16 Reasons to be Involved in Development
25 Keeping on Mission
31 Best Practices and Innovation
36 Adjusting Methods/Programs to the Context
13 Relief to Development

Organizational Topics

11 Organizational Self-Identity
22 Tension between Professionalism and Good Intentions
23 "It's not enough to have good intentions"
24 How Staffing Relates to Institutional Values
26 "Staffing With American Expats vs. Country Nationals"
27 Organizational Unity
32 Volunteers
29 Board of Directors
30 Headquarters vs. Field Offices
33 Accountability

The Church and FBO Issues

14 "References to a Biblical Basis for Development"
15 Ways to Work with Churches
17 Where there is No Church
19 Calling as an Organization
37 Requirements to get services--Christian?
38 Having a plan regarding spiritual impacts

Donations, Finance, and Taxes

20 Using or Not Using Public Funds
21 Working with Major Donors
28 Tax Issues

Appendix D:

Sample Interview Questions

Structure and Organization:

1. How many full-time and part-time workers are employed? How many of these are nationals of the country you are working in? How many volunteers are used, and roughly what percentage of work is done by volunteers?

2. What is your method of governance? (I.E., board of directors with an executive structure beneath them, co-operative, horizontal or vertical structure.)

3. How are international country offices handled—do country offices have complete autonomy or are they more incorporated into the organization as a whole?

4. How involved are your board of directors in 1) normal operations 2) strategy formation and 3) disaster response and relief?

5. Who do you consider yourself accountable to? (I.E., members of your organization, volunteers, individual donors, people who receive services, education, or financial or other types of material assistance, national governments, funding organizations?)

6. In the case of a conflict of interest, who takes primacy? Would you be willing to give an example of a conflict? (I.E., USAID grant specifies one type of intervention whereas a study/past experience has shown a different type to be more effective.)

Programs and Mission:

1. Are the mission and vision statements currently held by X the same that has been held since the beginning? If not, what has changed? Please provide all versions, including (if possible) explanations of the circumstances behind each change. If there was not a formal vision or mission statement at the founding of X, are there other documents that would be helpful for my research?

2. What are the primary means X uses to achieve its mission and vision? What operating practices have changed over the years since X was founded?

3. What is unique about X's approach to and development work?

4. Are there any formal mechanisms in place to allow staff members to make suggestions about how to improve the organization?

5. How does X see individual projects as fitting or not fitting with the overarching programs? Has there been an example of a grant or donation being offered and rejected due to not fitting with the mission, vision, or spiritual values of X?

6. Are programs categorized between government agency-funded programs (grants administered by USAID, DFID, UN-programs, SIDA, CIDA, JICA, and others) and programs funded by other non-governmental organizations? Do restrictions on the usage of governmental aid occasionally, often, never, or sometimes impact decisions made on what programs to pursue? How important is tied or restricted aid to X's total budget?
7. On what grounds does X evaluate programs? How much does X monitoring and evaluation adhere to Results Based Aid techniques?

8. How are institutional values perpetuated through the organization? How important are formal methods of value transmission, like training or hiring people who hold to similar values?

9. What have been some unique innovations in the field of relief and development that X has made, either in terms of donor relations, programs, accountability to partners within the organization, outside of the organization, or to the people participating in services, education, and disaster relief?

10. Of the communities that graduated from X assistance, where are they located, what assistance were they receiving, how long were they receiving assistance/partnering with X, etc. (feel free to choose a representative community)? Is this success representative of communities X has partnered with for similar amounts of time from similar countries/baselines? What community has X been working in the longest?

11. What long-term goals is X attempting to work toward, beyond the goals the organization has for individual projects?

12. What obstacles are in the way of achieving these goals? What obstacles hinder the normal operation of X?

History:

Historical questions depend on individual organizations.

Miscellaneous:

1. Where does X see the difference between a missionary organization and a Christian relief and international development organization?

2. How does X conceptualize key development concepts like: poverty? Aid? Justice?

3. Please let me know your (the individual being interviewed) relationship with X organization. What is your title? How long have you worked at X? What is your background in international development?

4. Please provide any other documents that would aid in assisting me my understanding of X's operations, mission, history, or other aspects of your organization not covered in these questions.