

**"BEGLEITUNG"**  
**A CASE FOR MODELLING**  
**GOOD PRACTICE**  
**IN COMMUNITY DEVELOPMENT WORK**

**Submitted to the EAY**  
**by Michael Wardlow**  
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## Contents

<b>Details</b>	<b>Page number</b>
Executive Summary	3
Context of YMCA	4
Community development models considered	9
Background to Begleitung considered	14
Learning Experiences of the first initiative	21
Case Study 1 Armenia	26
Case Study 2 Russia	31
Summary finding and success criteria	38
Main elements of Begleitung	40
12 IMC Principles	41
Conclusion	44
appendix 1 IMC Principles	47
appendix 2 Training Programme Developers programme	49
appendix 3 Training Trainers Programme	57
appendix 4 TTT an evaluation example	59
appendix 5 Russia country background	60
appendix 6 Paper on Russian YMCA history	63
appendix 7 Armenia country background	70
appendix 8 Christian basis for development work	72
appendix 9 Questionnaire	86
appendix 10 Mailing list for questionnaires	88
appendix 11 Models of Community Development	96
appendix 12 Brief CV for Michael Wardlow	100

## **Executive Summary**

In 2001, I was commissioned by the EAY to carry out a study of the Begleitung approach to community development and this paper is the out-working of my findings including my conclusion on the transferability of the process to other contexts.

During the past decade, in any debate around modelling good community development projects, the three key issues of sustainability, value for money and relevance appear as discussion subjects.

**Sustainability** is measured in three key areas, infrastructure, activities/service and impact.

**Value for money** involves issues of cost effectiveness, efficiency, maximising total resource use and at the end of the day unit cost for the "product" produced, whether that is people trained, organisations opened or projects initiated.

**Relevance** is quantified in terms of the breadth of uptake of the project, and the mid to long term impact of the initiative.

In this document I hope to argue that all three are substantively met in the "Begleitung" approach to community development.

I further suggest that the concept is transferable to other situations in other countries provided the key constituent elements of the Begleitung approach are maintained.

I base this premise on three key elements.

- 1) My own experience of the process over 10 years, in East and Central Europe and indeed beyond.
- 2) Structured interviews of Board, Staff and Volunteers from two movements which have been using this concept over the past number of years.

3) Responses gathered from a number of key YMCA personnel from a variety of movements who have had first hand experience of the concept. After setting the context of the YMCA movement I will summarise a variety of approaches to community development including the Begleitung approach. I will then go on to discuss the background on the initiative, tracing its roots to the SAPHIR initiative of 1991-4, examining the major learning experiences before looking at two examples of Begleitung in practice in Armenia and Russia.

Finally I will suggest a list of the success criteria against which all community development projects should be judged, summarising the impact made by a Begleitung model, measuring these elements against the 12 IMC principles, before concluding the paper with my belief that Begleitung is a transferable concept which will deliver effective, efficient, sustainable and relevant community development in any country in which it is operated provided its own core principles are suitably protected.

### **Context of YMCA**

Perhaps one of the most significant developments of the 19<sup>th</sup> Century Christian Church, was the passionate concern for the holistic welfare of children and young people. As a result of this re-discovery of what has been else-where called a "Christian social conscience" , many "mutual improvement societies" were founded. It was no longer enough to see people as spiritual targets for well intentioned evangelical zeal, but more as whole people with a complexity of needs, social, physical, educational and spiritual. It was out of such a context that the YMCA was born. It began to develop in a century which also saw the emergence of organisations as diverse as the Red Cross, the Evangelical Alliance and the Sunday School movement. The YMCA triangle is a constant reminder of such a holistic view of young people represented through the concept of Body Mind and Spirit.

George Williams was a product of Weigh House Congregational Chapel, a fashionable Non-Conformist place of worship with a "well-to-do" congregation. He came to found the new organisation, already committed to social outreach

as he had immersed himself in temperance work and was also teaching in a local London "ragged school".

He was not afraid of new ideas and not out of touch with human need and after establishing the YMCA as a society to promote "the saviour's Kingdom and the salvation of souls" he soon added "the improvement of the spiritual and mental condition of young men" to this aim. Early programmes included a series of public lectures and the establishment of physical initiatives including setting up gyms.

This concept of self development and self improvement was evidenced in the 1971 statement of Aims endorsed by the British YMCA when it stated that the YMCA aims, amongst other things to

"Develop activities which stimulate and challenge its members in an environment that enables them to take responsibility and find a sense of achievement"

With untold millions of users and members in over 140 countries, the YMCA has become a variegated and multi-faceted youth movement offering a thorough and often innovative approach to the personal development of young people throughout the world. Many similar "YMCA" programmes are used across the continents with some local variations. Others are very specific and targeted to an area or problem. In all cases there are certain fundamental principles which underpin the YMCA "Approach"

- **A Member Organisation**

In the main, it is in the local organisation that programmes are best operated to suit local needs. It has been said "If it is not local it is not real", and although perhaps an overstatement, it emphasises the importance of independence and self determination. All local YMCAs invite young people to participate in local, National and International programmes either as a "casual" user or as a "member" of the local YMCA unit. In a healthy YMCA environment, the member has a major role in creating as well as consuming the programmes

- **A Voluntary Organisation**

Many YMCA units begin and indeed continue as Volunteer organisations where all those who work within the units, both at Board level as well as Leader level, receive no remuneration for their input. Other Associations develop to the extent that they receive some money to assist with the programmes and which might allow for the employment, on a part time or full time basis, of Youth leaders. There are also those, like the larger town or city units, which become large charities employing hundreds of staff. In all cases the associations, despite in some cases receiving extensive funds from local government sources, remain in the Voluntary sector maintaining charitable status. Again this Voluntary principle is key to understanding the dynamic at the centre of all YMCA's.

- **A Christian Ecumenical Vision, wherein all people are treated equally**

In 1971 the British YMCA Council adopted the following statement which reflects and captures this principle extremely well:-

The YMCA is.... *“a world wide fellowship based on the equal value of all persons. respect and freedom for all, tolerance and understanding between people of different opinions, active concern for the needs of the community, united effort by Christians of different traditions.”* As a Christian movement the YMCA *“welcomes into its fellowship persons of other religious faiths and none”*.

This declaration of intent is a restatement of the **Paris Basis**, the founding principle of the YMCA movement drawn up some 120 years earlier. Some two years later the World Council of YMCAs met in **Kampala** and made a commitment among other things to work for *“equal opportunity and justice for all, and to maintain an environment in which relationships among people are characterised by love and understanding”*

The Irish YMCA, in affirming both the Paris basis and Kampala principles, has dedicated itself to *“promote and facilitate the development of young people to bring them to Faith, Wholeness and Maturity in Christ”*. (Mission statement 1990-1995)

The YMCA is the world's oldest and largest Youth organisation having in excess of 30 million members in over 140 countries. It is a non denominational Charity which operates from Christian principles on a non discriminatory basis and is open to young people from both sexes and all colours, creeds and faiths.

Such a principle enshrines independence and autonomy and sees no "greater" and "lesser" members within the family of YMCA.

- **An International dimension**

All YMCA's exist in local or National contexts but their impact is in many cases, much wider, as each movement is linked inextricably into the Regional and World networks of the YMCA family and many of the programmes on offer have both National as well as International dimensions as central elements. This principle allows for sharing of ideas, mutual participation in events, new leadership development programmes and innovative programme initiatives to have the widest possible opportunity to mature and grow.

This should be manifest in a focus on sharing and not duplication, on mutual support and not cultural superiority.

In the Irish context the National YMCA has put it this way

"The YMCA will seek to respond (*to these issues*) in a creative, innovative and effective way which encourages partnerships and avoids duplication of services

- **Youth Empowerment**

Within this open and organic culture, a guiding principle of the YMCA would be to support a youth centred approach to all that is carried out in the name of the YMCA. In this context all young people are to be encouraged to accept responsibility and participation in the decision making process.

Many of the local YMCAs have extensive youth representation on the Board of management as well as in the Volunteer leadership of the everyday activities.

Given these 5 key principles, it is into this context that I would like to put forward my understanding of the background, ideology, development, impact and future application of one programme approach, commonly referred to in the EAY family as "Begleitung" or "Accompaniment"

The concept had its genesis in an innovative partnership programme set up in 1991 between the EAY, the YMCA of the US and USAID (as funder). Called the SAPHIR initiative (Support and Partnership Help in Renewal) the programme was predicated on the Begleitung approach.

First, however, I want to consider the general concept of Community Development.

## Community development Models considered

It could be argued that the a major part of the YMCA's role is facilitating good models of community development locally, nationally and internationally based on the YMCAs holistic concept of the need to develop people as whole people, in Body in Mind and in Spirit. There is no received wisdom on the best way to do this and over the decades National movements and Regional bodies have taken differing approaches to this end.

In the EAY all development work is held up against the IMC principles and we will look at these in detail later in the document.

In all current models of community development there are a number of key steps. In summary these would include,

- all stakeholders are identified,
- identification of needs through a thorough needs assessment
- gaps in provision identified,
- ideas for meeting the agreed gaps in provision determined,
- critical assumptions made (PEST analysis)
- appropriate programmes and interventions drawn up and agreed,
- overall strategy, aims, objectives and key "performance indicators and success indicators" written up and agreed,
- resource implication agreed,
- potential for short and long term sustainability measured and understood,
- programme implementation, evaluation and review carried out.

In all such development work it is important that there is sufficient time given to looking at long term capacity building and long term sustainability. This inevitably requires the need for skills transfer to the local leaders from the programme initiators.

Time also needs to be given to the setting up of an acceptable partnership between the *donor* and *recipient* YMCA, if I may refer to the two partners as such for the purposes of this paragraph. This is variously referred to by use of words like collaboration, partnership, collegiality and co-workers. What is

more important than the name however, is the way in which this partnership is operated in the development process.

At the heart of all good YMCA community development initiatives must be people. A personal self confidence is often the first step on the journey to personal development and this leads to independence and in turn inter-dependence. Unless individuals are given the tools with which to read and assess their own local and national situations they will remain un-empowered. This is why appropriate knowledge and skills transfer is such an important ingredient of any development initiative.

If people are not at the centre of the development initiative then the outcome, however laudable, has delivered less than its potential.

In some ways this mirrors the Motto of many of the YMCAs of the USA "We're in the people business"

People are, however, fallible and capable of great acts of kindness and selfless love as well as cruelty and selfishness.

Any community development initiative which avoids the "hard" issues of addressing difference in the values and approaches of the partners, difference in long term vision and goals, difference in religious aspirations and allegiances, turns its face against reality.

I will draw a general overview of three ways in which community development work might operate. Let me offer them as two polar extremes with one which sits between.

1) Some community development models operate on the principle of pseudo-colonialism. This approach effectively says "This programme/event/training made us great/good/productive and it will do the same for you." However well intentioned, such an approach denies local integrity and difference and has little to do with holism and personal growth. It is like a seed planted in foreign soil with little concern given to its ability to germinate and propagate after being transplanted. To follow this metaphor, even if all the gardening skills are handed over to local gardeners, the seed will still die as it is unsuitable for the local ground conditions. To keep it growing requires the creation of an artificial environment. Indeed even if it grows there is no guarantee it will provide the right sustenance for the local community!

We would all accept that community development initiatives need vision and direction. As Mark Twain once said "if you don't know where you are going you are sure to end up somewhere else!"

In this model it is the donor who has "something to give" and the recipient who has "the need to receive". The donor holds the reins and drives the programmes. In the extreme cases the donor is also the lead agency in the review and evaluation process.

Some YMCA approaches to development have been based on an evangelical zeal to witness to faith first and only after this "mission" has been initiated or in some cases accomplished, then to serve or empower local communities. In some cases, for pragmatic reasons, "service" comes first but always and ever is measured "spiritually" because it is seen not as an end in itself but as a bridge to evangelism. While not doubting the sincerity of the commitment which lies behind such initiatives, this approach could hardly be described as "holistic" and "people centred".

2) At the other extreme is the community development programme which operates on the principle that foreign assistance and intervention is wrong **de facto**. This concept works on the principle that only people who have gone through difficulties, have lived without power can be the agents of change for their own communities. This model can be seen in some base community development programmes which draw from a Liberation theology model. This model works itself out from a number of key principles which are basically theological and so have a resonance for the YMCA models. In short this model holds that:-

1) Western Theology is seen to be largely rationalistic, moulded by western philosophies, preoccupied with intellectual concerns, especially those having to do with the relationship between faith and reason. It is seen to have little understanding of theology in praxis. It often sees people as souls with bodies rather than whole people.

2) Most western theology is deductive, but this is governed by two false assumptions - direct knowledge and observation is the best way of learning and rational analysis is the best judge of truth. This can lead to a biased

"reading into" the situation of another, such as in a needs analysis coming in from the outside with Western pre-conceptions of "need".

3) Many Western approaches to aid in developing countries or newly emerging democracies are tied to shades of colonialism, paternalism, and capitalism.

4) It sees a failure on behalf of the West to deal adequately with issues such as poverty, waste and abundance, injustice and oppression. This constitutes an 'ivory tower' theology, where western theologians and aid workers seem to be out of touch with reality.

6) The fact that the Western theologian systematises theology and then with this bias comes to explore problems. The problem must subordinate itself to the text. This can bypass local problems and ignore local experiences.

In such a development philosophy, the Christian agency has a three fold role as part of the body.

- As 'prophet' the Christian agency must raise awareness and increase communication.
- As 'priest' the problems of injustice and oppression must be given to God..
- As 'servant' the Christian agency must seek to bind men in reconciliation through struggle.

In this model, there is little time for external aid and foreign assistance however well intentioned. Development which sees the receiving movement as "targets" is misplaced and ill conceived.

As a Christian movement, in looking at this second approach, there are a number of challenges to the first model, which for so long epitomised the Western approach to assistance.

1. It challenges a regimented, systematic theology, which offers what is often construed as a western, capitalist, deductive view of Scripture as applied to new situations and by implication development work.

2. It offers considerable insight, into real life dilemmas, situations to which the Western agencies have, in the main offered little help or guidance. At worst they seem unable to offer any practical or pastoral help or guidance,

and at best they have been divided in how to progress. They have seen the answer to be found in what helped them to grow and develop.

3. It allows the voice of indigenous leaders, local lay-people who have had to apply theology to real life situations, to be heard. Many such situations are alien to the West. They require to be heard.

4. A challenge is levelled at Western complacency and a clarion call made to practical action which takes seriously local situations and local intelligence sources.

5. It reminds us of the cosmological warfare between light and dark which is still going on. It argues for a Christian voice to be heard in that darkness, but darkness is redefined beyond the normal 'paganism' concept of Western mission consciences. The darkness which is encountered in one country may not be the same as in another. A classic example was in East and Central Europe which was treated by many Western aid agencies as one homogeneous whole instead of a rainbow of diverse nationalities.

6. It tests theory against practice and is not afraid to challenge theory when it does not seem to offer any solution or help in a given situation. It is, therefore, experimental and attempts to relate to local situations practically. It is an evolving approach which is constantly being reviewed, amended and applied.

7. It strengthens the link between pastoral concern and action and theological reflection and speculation. Truth is seen in action.

8. It reminds us, in the West, of the holistic mission to which the church and therefore the para church agency is called, that wo/man is body mind and spirit and that Shalom is for the whole wo/man who lives in a real life situation which differs from country to country.

9. It reminds us of the nature of brotherhood, that faith is for sharing and that Christian values must include the concepts of solidarity and brotherhood, and mutual respect within the unity which is wo/man.

10. It recalls that God does act in history and is not restricted to work through words, or scripture alone. He is seen in his mighty acts and works equally with all people. There are no givers and receivers in the Kingdom of God. We do not import our view of God into another situation.

11. It raises questions of true accountability, stewardship and sharing for the more affluent "Western" agencies.

12. It is perhaps the first non-imitative theology to have sprung from the Developing world, and is in effect conceivably the first creative non American or non European Theology since the early church. It is, therefore, a good corrective to a traditional "Western" approach to doing theology. It challenges what we have always done in the West, that is to try and import our ideas into another situation with minor modifications

In this context I would wish to put forward a third way of "doing theology" through **Begleitung** which I personally believe is nothing more than the outworking of a basic Christian ethic of unconditional love added to a desire to express this love in action in solidarity with all humanity. This approach values and indeed celebrates difference and diversity and meets many of the criticisms of the rejectionist views just cited.

### **Background to Begleitung**

To fully understand and appreciate what "Begleitung" is and how it began, it is important therefore to consider however briefly, the SAPHIR programme which in many ways was the "green house" in which this new idea germinated and was nurtured.

The SAPHIR programme initiative was a support and partnership programme which was designed to assist in the development of the emerging YMCA's of Poland , Czechoslovakia (then), Hungary and Bulgaria. It was, seen from the beginning, not as an outside initiative being brought in to be the sole development concept but rather it was set up "to be added to the existing work already underway"

This tied in neatly to the Inter Movement Co-operation concept of the EAY in which the autonomy of national movements was esteemed and supported and the development of each country monitored by a series of Field groups where the individual countries had a high level of representation.

This system clearly indicated that "All IMC/EAY activities are carried out in full partnership with the local YMCA which alone has the right to decide about

activities in its country." SAPHIR, from the outset, was seen as one "Tool" in the toolbox of the Field Groups.

### **The Original concept from YMCA of US considered**

The purpose of the funding programme, the Central and Eastern Europe Humanitarian Initiatives Grant, was "to promote and implement youth service programmes, humanitarian/development assistance programmes and improving eastern European YMCA institutional activities in order to strengthen communities and to develop skills now needed for democratic initiatives as well as the transition to a private market economy". These guidelines were sufficiently wide and flexible to allow the freedom necessary to give the foundation for the work.

Within this broad context, the early aim of the initiative was "to ensure that the(*emerging*) YMCAs .... become a visible and effective participant in the civic life of their communities" including "serving the community and filling needs unable to be met by the Church, School and Government".

Transformation and transition however if entirely directed from outside can sit uneasy as a foreign plant in home soil. Such a process can be less than transparent and may spring from a colonialist mindset. To counter such a potential problem, from its inception the SAPHIR programme aimed to "make this transition acceptable as well as comprehensible to the people of these countries". Philosophically, it saw the work as not only being one of partnership between the YMCA of the US and the EAY at a strategic level and the EAY and the emerging YMCAs at an operational level, but where the local and National movements had feedback directly into strategy and did not lose control of their own development process. This instilled an early ownership of all that followed. It is moving beyond tokenism.

The acid test for each programme was that it was "appropriate to that country's needs, to allow that effectiveness to be realised". Indeed the priorities set out in the programme had been determined by the Eastern and Central European YMCA's in discussion with the EAY and YMCA of the US. At the end of the project it was determined that there would be "strong national movements with indigenous lay and professional leadership".

In spite of the broad context in which the programme application had been written and subsequently agreed, and despite the statement that "each national movement knows best what its countries needs are" and the YMCA's commitment to respect the autonomy of National movements" the original idea pointed towards a "centre out " approach to development assistance. The original idea was to begin the SAPHIR programme with a large Programme Institute conducted by the YMCA of the USA. The purpose of this would be to pass on information on programmes from other YMCA's, notably those in the USA, to the YMCA's of East and Central Europe. The Programme Institute concept would continue to operate throughout the duration of the process, but each of the two subsequent programme institutes would be hosted by one of the National YMCA 's from within programme area (Polish and Czech to be specific as it was seen by the partners behind the initiative that within the region there were "weaker" and "stronger" partners). The proposal was that the YMCAs could draw down their own programme agendas from these institutes and the ongoing work would be assisted by visits from US technical Assistance Advisors who would call in during the programme duration to train local staff. This gave the control in determining programmes to the national movements with the support and expertise coming from outside.

The idea was "to share and teach the weaker YMCA's in the region" about programme possibilities in the area of Community Development, Environment and Management Skills. To this end the YMCA of the USA agreed to send its most qualified staff to East and Central Europe

This picked up on the more traditional tried and tested method of fraternal support offered to a weaker movement and in some ways reflected back to the experiences of the YMCA of the 1920's in these countries.

The original papers of the SAPHIR initiative even laid down the types of programmes which were to be expected under the three broad areas of Community Development, Environment and Management Skills Training programmes. It was indicated in the early SAPHIR papers that "YMCA of the USA programmes address these (*local*) needs, but must be adopted to specific community situations".

The early papers again demonstrate a certain schizophrenia in methodology, which I'm sure was not intentioned, in on the one hand indicating the programme institute which would be held in Vienna would be the showcase for the YMCA of the world to offer a wide range of programme options to the four National movements in East and Central Europe, yet on the other placing a strong emphasis on the Polish YMCA and Czech YMCA as agents through which the Bulgarian and Hungarian YMCA's could be further developed. There was to be a healthy balance between the donor and receiver movements and in this approach two of the four national movements served in both capacities.

### **The EAY response**

It was clear to all that the normal "centralised" approach to development work would not be the vehicle to deliver the programme.

If the three key elements of the programme, Youth Leadership Training, Programme development and Institutional development, were to be needs directed, country specific and sustainable after the Initiative had run its course, a new way of looking at partnership in the programme delivery needed to be established.

The EAY's response document ( August 1991) clearly laid down the key principles seen from the side of the EAY the programme was amongst other things to be holistic, needs oriented and focused on leadership development. On page 5 of that same document there is a clear declaration of the need for flexibility within the grant process as needs must be carefully assessed prior to programme implementation.

Significantly paragraph 1.6.1 of that document points up what is at this point called the "EAY's participatory process-oriented approach". The document states "The worst scenario would be to come in from western countries and try to impose on these movements all the methods of youth work that have been successful in Western countries." So " a sensitive process-oriented approach is needed whereby the needs are carefully analysed in a mixed group of indigenous and foreign people, applying a participatory partnership model."

This approach is then supported by what is then described in paragraph 1.6.3 as a two fold approach to leadership development, on the one hand the more formal seminar approach and on the other, "Begleitung" which is then defined as "A non directive concept and means sharing the way, walking together, talking about opinions, exchanging observations, offering knowledge and experience". The paper proposed that this Begleitung must also be evidenced in Institutional development.

### **Outcomes**

It is a testimony to the broad minded approach of the YMCA of the US and the funding agency, the USAID, that following extensive discussions with the EAY the programme was agreed with relatively few conditions. In my own experience reaching back over 25 years this had not been the normal experience of foreign aid and was an indicator of the depth of what was to become an extremely successful working partnership over the subsequent 3 years.

In truth the papers provided for a unique opportunity to test a methodology of partnership in which the concept of "a donor movement and a receiving movement " was less important than mutual learning, where accompaniment took precedence over leadership. It was in the praxis that Begleitung became unwrapped and it was from this methodology of relationship building and the mutual journey in development that the subsequent papers were derived. In this case the praxis set firmly within YMCA principles determined the operational policy. Flexibility became the key word.

The two full time field staff were appointed on the basis that the working methodology was one of Begleitung. They were seen as colleagues and not experts.

in the early stages of this new programme, three staff were employed all reporting to the EAY General Secretary but also having links into the US AID, the YMCA of the US and the 4 National movements.

The EAY paper laid down the key first steps in the process

1. Staff appointment and acquaintance with countries
2. Needs assessment carried out
3. Documentation provided

4. SAPHIR meeting to discuss implications
5. Programme Institute
6. In country discussions on programmes
7. Implementation of programmes

At the beginning of the programme certain Critical Assumptions were made.

- a) the YMCAs although having much in common have many differences. These differences are in themselves sufficient enough to treat these countries as individual areas in their own right
- b) The YMCAs cannot be seen as subjects of someone else's history but have control of their own future.
- c) A global perspective must be maintained at all times within the programme and the non denominational non political stand of the YMCA must not be prejudiced as a result of any intervention.
- d) The process will mix pro activity with reactivity. In the pro-active area, SAPHIR continued to assess and evaluated the in country needs alongside the local and National YMCA movements. Reactively, the programme needs to remain flexible enough to respond to variations and trends in each country. Begleitung allowed this to become effective, as the staff were seen as part of the programme as colleagues and not deliverers of a programme.
- e) It is no use establishing needs, meeting these with programmes and even with trained staff if the appropriate infrastructures do not remain in place to support those interventions. Appropriate national and local structures need to be established and maintained to allow truly indigenous and locally empowered movements to continue to exist after external financial support dries up. Begleitung is therefore to be applied equally to Professional national and local staff as well as to Volunteers.

### **The Basis - the Needs Analysis**

The first task was to carry out a needs analysis of each country (all these very detailed documents are available from the EAY) with a view to "assessing and evaluating opportunities for development within the specified countries and to instigate sustainable programmes". As the Annual Programme Evaluation

Report prepared by the YMCA of the USA for the SAPHIR programme and dated April 29 1992 puts it "Through employing an interactive group process, the Needs Assessment was an important tool for solidifying the base of support and understanding of the project at the local levels" (page 1)

At a very early stage of the needs analysis, it became apparent that all 4 countries although having much in common, were individual countries and unless the programmes met the specific needs of those specific countries the end result would be less than satisfactory.

Individual National identities were soon apparent to those involved in the audit.

Different past experiences of the YMCA were pointing to a variety of expectations from the programme. For example the Czech YMCA had a very traditional evangelical history unlike that of the Polish YMCA and more akin to that of the Hungarian movement.

These differences can be seen at a very early stage in the Second Quarter Programme Evaluation report of the SAPHIR programme, prepared by the YMCA of the USA on 28 October 1991.

In the Annual report following, on 29 April 1992, the YMCA of the USA made the following observation "Past experiences have proven that IMC work in the countries of Central and Eastern Europe needs quite a different approach than for example the work in Southern Europe. This is due to their special history, living conditions and social situation" (page 6)

These seminal differences needed to be addressed. It was not simply a matter of planning a centralised programme for East and Central Europe which would be "tweaked" for each country. If the individual nature of each country was to be truly valued, individual tailored responses were needed.

The same annual report mentioned above goes on "The worst scenario would be to come in from Western countries and try and export to and impose upon these movements all the methods of youth work that have been successful in the west. Two things would happen. These activities would not meet the special needs of young people and the attempt would fail to a large extent because it would not take into account the very special historical circumstance, deficiencies and blocks in these countries" (page 7)

It was agreed that the already mentioned " sensitive process oriented approach.... whereby the needs are carefully analysed in context of a group of YMCA professionals with diverse experiences both indigenously and from foreign YMCA movements applying a "participatory partnership approach" was needed. (Ibid. page 7)

It was to this end that the original ideas for the SAPHIR programme initiative were reviewed and changed as necessary.

Due to the revised understanding of the various countries and their varied needs, a dual strategy of support for local initiatives already determined by the various national movements together with the operation of the training programme determined by the SAPHIR team, the YMCA of the USA and the national movements was taken forward.

### **Learning experiences of SAPHIR/Begleitung considered.**

#### **1. Training is the core.**

There are a number of key principles underpinning Begleitung. One which was determined at a very early stage is that of ongoing personal development and training in practical programme planning and implementation. It is one thing to operate a system of fraternal workers who operate alongside local staff training them as time progresses. It is quite another to offer indigenous staff the opportunity to see a large number of well tried programmes from around the world and alongside this to support these staff to try some of these ideas in their own countries, allowing for the fact that even with contextualisation, some of these programmes might not work. The SAPHIR initiative set up a large central "Programme Institute" in Hungary hosted by the Hungarian movement and staffed by the SAPHIR team. The venue in itself reflected the partnership approach which is central to Begleitung as a concept. It was a large castle in rural Hungary set in a remote place which would reflect the living conditions of many of the delegates. The delegations from each of the East and central European movements participated in the shaping of the conference as well. The trainers, 34 in all, came from a variety of YMCAs from across the world. In all 95 delegates attended and were presented with ideas drawn from 15 YMCA programme areas. The

trainer/participant ratio was high at 3:1 and this proved to be extremely beneficial in allowing good and appropriate interaction. Moreover, each seminar was lead by two trainers/facilitators from different countries, embedding even for the trainers the need for mutual partnership. Each trainer was selected by his or her own movement and had been given a "job description", again something probably unique to YMCA initiatives. All the trainers were given a 2 day "orientation" into the culture of East and Central Europe and taken through what could best be described as a crash course in Inter-cultural learning. As a result of this many of the trainers openly agreed to change their presentations making them less "academic" and more "practical", less didactic and more interactive to suit the newly emerging movements' needs. Many said that they were only able to "get through" 50% of what they had planned due to translation problems and the practical needs of the delegates taking priority over the need to give academic input. The emphasis in the Institute was 80% of the seminars dealt with issues raised through the Needs Analysis while the remaining 20% dealt with new ideas being offered for consideration. This wide variety of YMCA experience had a twofold effect. First it allowed the trainers to interact with one another and offer opportunities for cross fertilisation and ongoing contacts. Second it opened up a new way of "doing" training which worked from the needs of the recipient and not from the pre-conceptions of the trainer. In this, the trainer becomes a facilitator and not an expert. This concept lies at the root of Begleitung, it is a mutual journey of understanding where giving and receiving flows two ways. This investment in ongoing personal training supported by programme staff has been perhaps the central plank on which the Begleitung concept has been built.

## **2. Support through walking together**

It has always been a YMCA principle that the key to good, thorough and lasting YMCA programmes is good leadership, professional as well as volunteer. In many events, Leadership training subsists in the main in either professional training to which in service post qualification training is added or the offer of a series of training seminars with or without accreditation.

Leadership training is however much more than this. One lesson learned in East and Central Europe was that prior to the SAPHIR initiative, many good and dedicated young leaders had been lost to the movement because there was no individual follow up after their training.

This loss of good leaders would not be stopped by the employment of local professional staff alone. People need to be valued as individuals and that involves time and a commitment to follow up support, accompaniment on the leadership journey. In a word - Begleitung.

There were some initial problems in embedding SAPHIR into the countries, due in the main to structural and communication problems. There was also however, the need to show that Begleitung offers true partnership which allows for local direction to be taken on board and long term local ownership to be guaranteed. This was not to be a "West to the Rest" initiative.

### **3. Evaluation is shared and ongoing**

If true collegiality is to be maintained the programme interventions must be shared in their diagnosis, their implementation and ultimately their effectiveness. Evaluation has often been a "paper exercise" carried out after the event by the trainer or trainers to justify the programme.

This point was picked up succinctly in the Annual report of the YMCA of the USA April 29<sup>th</sup> 1992 "New methods of evaluation which significantly involve both co-operating countries and the international partners in a two way evaluation of performance programme structure or effectiveness also need to be developed and implemented" (page 11)

Too often it is both personally subjective as well as being abstract in its determination. In Begleitung, the review process is central.

From the beginning of the programme idea, whether it is a training programme or a practical programme idea, the partners should agree the main ideas, The Aims and Objectives, the resource implication, (human as well as financial) the target group, the implementation plan, determine concrete indicators of success which can be measured and set down how the review and evaluation process is to be carried out.

At an early stage of the SAPHIR initiative it was clear that as the project progressed, the original aims and objectives of some of the programmes were

no longer valid. "The flexible and undetermined nature of programme support as well as the diversity of YMCA needs and responses at local levels in Central and eastern Europe indicate the need to redefine the criteria and processes for evaluating the programme.... a reformulation of Project Objectives and Goals will also be necessary" (Annual Report, 29 April 1992, Page 11)

Rather than impoverish the original idea such an open approach to growth and development enriches the process as it indicates openness, integrity and a desire for true partnership.

#### **4. The Staff team are colleagues**

It was felt that if the impact of the Begleitung concept was to be delivered to its maximum effect the key would be how the staff team were perceived by the local and national movements. If they were seen as "ex patriots" who flew in and out to monitor projects and write reports on the effectiveness of the project, there could be serious concerns over the transparency of the partnership. If, on the other hand, the staff team were simply field workers there might be problems in direction of the project. Begleitung is about partnership which is shared, where mutual trust is the foundation, where individual experiences are valued and diversity is respected.

In any true development of Begleitung, differences will become manifest and the important thing is that the environment is there to allow these differences to be discussed and if possible a consensus agreed. Begleitung neither denies difference, nor avoids it when it becomes an issue. It faces difference in the continuum of an ongoing commitment to long term development of people and institutions. Conflict resolution skills and problem solving training have therefore been essential ingredients in staff and volunteer training post SAPHIR.

There have been many examples in the past of foreign personnel working with local communities in the role of "advisor" , "consultants" or "trainers" An advisor is defined as a "person who for a specified or unspecified time works with an agency or institution to provide advice, information and counsel directed not merely or even primarily towards the resolution of a specific problem, but towards the development of an effective and efficient process of

decision making including the formulation and implementation of decisions as well as conflict resolution" A consultant is "engaged for specific terms of service and devote their attention to the analysis of problems or processes and to suggesting specific solutions" A Trainer is "an individual engaged in the instruction and transfer of knowledge and skills in a particular area of expertise" (Assessing the Effectiveness of Foreign Assistance Personnel: an Essay by David P Daniel, 1992)

The Begleiter is more than an advisor, consultant or trainer, albeit including most of the attributes of all three. This is because an advisor and probably more specifically the consultant and trainer are effectively seen as a resource, much in the same way as money or buildings. The Begleiter on the other hand, as I hope I have already indicated, is a co-worker, who supports decisions and encourages personal development of local leaders to this end. Again it is relational rather than product oriented.

## **5. Equity Diversity and Subsidiarity**

The same document which defines the roles of foreign personnel above goes on to assert that "the goal of foreign assistance is to enable....societies to make the transition to pluralist, democratic forms of government and.... the transfer of knowledge... and utilisation of personnel and resources must be directed towards developing local capacity, sustainable programmes and empowered institutions.". (Assessing the Effectiveness of Foreign Assistance Personnel: an Essay by David P Daniel, 1992). I am convinced that Begleitung delivers those basic requirements and more.

At root Begleitung is about a relationship which balances three key concepts - Equity, Diversity and Interdependence (or subsidiarity). These concepts go to the core of this model and challenge on the one hand the colonialist approach which denies true local partnership and on the other the rejectionist approach which denies foreign intervention.

In **equity**, the Begleitung concept values the equality of experiences and sees a symbiotic relationship at the heart of all development initiatives.

This results in mutual respect for different backgrounds and approaches and is not simply a tolerance of difference, wherein a "superior" partner puts up with the demands or requests of an "inferior" partner. Within clearly defined

and agreed target groups appropriate to each individual programme intervention, it sees equality of access to all participants to be central. In **diversity** it recognises that all countries have different experiences and have arrived at different places in their YMCA histories. It does not try to homogenise the programme approach but, rather, shares good practice in the hope that some ideas might appropriately cross fertilise. This allows for the development of "good practice" without creating a sense of unhealthy competition between different movements. It sees YMCA development as a journey and not a destination. There is no sense of a final "Arrival" or ideal end station. In this understanding, all experiences are equally valid, but not all are suitable to other environments. The suitability of new programmes is determined in theory and more significantly, in praxis with the partners involved in that country.

In **Interdependence** or **subsidiarity**, it allows for mutual growth, where external and internal influences come together in a "creative dust" of development opportunity. One partner learns from the other but one does not take precedence over the other or indeed subsume the other. Innovation comes through exchange of ideas, information and experience at National local and perhaps most important of all personal level. This active participation of all members allows for full and meaningful engagement of all concerned bodies in the strategic development of those National movements at the centre of the development initiatives. If this is to be true and lasting subsidiarity, the catalyst for action has to be the local community in co-operation with the agency through which Begleitung is being offered. It is only in this partnership that local ownership can be taken. Ultimately as we will see later on, this interdependence moves out to encompass Eastern Europe as well as the US/EAY programme initiatives.

### **Begleitung in action: two recent countries considered**

#### **A) Armenia**

I had the privilege to visit Armenia and carry out a brief evaluation of the Begleitung concept with key staff and Volunteers in country.

Details of the country are found in the appendix.

The past dozen years have presented a variety of serious and significant

challenges for Armenia and its people. On the one hand, there has been a difficult transition to independence and democracy following the fall of the Soviet Union, and on the other, Armenia has engaged in armed conflict with neighbouring Azerbaijan, confronted streams of refugees and suffered through continuing infrastructure problems following a devastating earthquake in 1988. The YMCA of Armenia, is a national movement of six co-operating YMCAs, and has been trying to meet the challenges of the nation by developing a wide range of programs and remaining on the leading edge of youth development and community empowerment in Armenia since its establishment in 1992 from which time it was a "co-operating movement" of the EAY until its membership in 1999. At present, all the Armenian YMCAs have developed computer training schools, and a tremendous variety of music, dance, sports and camping programs, as well as English, Russian and French language classes. The national YMCA of Armenia would see that in addition to developing the nation's future leaders through these educational programs, it is also confronting the most urgent problems of the present day. As one very practical application of holistic programme planning, the YMCA has provided housing and community-development assistance to Armenian refugees from Azerbaijan; since 1994, permanent housing has been provided for more than 2,200 refugees. In the early days of ideas, in the wake of the much publicised earthquake of 1988 followed closely by Independence in 1991, there was interest from the YMCA of the USA, through Detroit, as well as interest through Y-Care International (which had expressed an interest in assisting with post earthquake work). There were some grass roots groups already in existence, sports and disabled charities in the main. Following a meeting between some interested local Armenians with representatives of the EAY and US in the USA in 1992, it was agreed to register two already existing local community organisations as YMCA groups.

Like many East and Central European YMCAs the route to local government recognition through the often convoluted and painful process of registration was long and laborious. In the end the local groups agreed to affiliate rather than re-register and start from scratch in developing new YMCAs. By December 1993 an office had been set up in Yerevan through the financial assistance of the WAY. This was followed in 1994 by the establishment of a

small local YMCA in Spitak (the site of the earthquake) supported by the Swiss YMCA. Giumry local YMCA soon followed as did Yerevan and Vardenis. At this stage Armenia was still being dealt with as a part of the Russian field group.

Following discussions, a separate field group was established which would help pave the way for a more Begleitung based approach to take place. In these early days, for many reasons, the emphasis was on establishing YMCAs with programmes and not on staff and Volunteer training.

At that stage a US secretary, Joe Wootten, had been seconded to Russia to assist in Field work and programme development. His brief also included Armenia. Under his direction and together with the EAY the first formal Volunteer training programme for Armenian YMCA volunteers took place in Russia in 1994. There was also a volunteer exchange with the Swiss YMCA and Giumry.

In the Field group process a number of programme interventions were agreed including Ten Sing programmes.

It was long recognised that there was a tremendous degree of passion and enthusiasm for young peoples' work in Armenia, the difficulty for the longer established WAY, EAY and YMCA of the USA with other partners was again how to co-ordinate the development without taking over. To support this development, Vardan Hambardzumyan, a graduate of the EAY Training the Trainers, was employed as Programme Secretary.

As a result of EAY support training became a central component of the development work of the Armenian YMCA.

Once an agreed plan in 1997 had been developed between the Field group partners and the EAY, a formal 3 part training programme was launched which delivered over 100 trained volunteers in the first year.

It was probably around this stage that the EAY's approach began to be able to be more formalised within a Begleitung context.

One of the EAY Field staff who had contacts in Armenia and who came from Poland Michal Szymanczak began to work with the national YMCA together with Johan Vilhelm Eltvik. Michal had been a Programme then General Secretary in Poland and was graduate of the Training the Trainers programme. Already therefore East was reaching out to East.

## **Experience of Begleitung.**

I asked questions of the various Volunteers and Professional around three main areas.

- \* First how did the Begleitung concept work in Armenia?
- \* Then what was their own experience of this? (particularly Training the Trainers and training Programme developers)
- \* Finally would the concept work in any country and if so why, if not why not?

In the first case, it was agreed that while there was youth work under Komsomol it was very centrally operated and lacked local input in the strategic planning and evaluation. It was both bureaucratic as well as "messy".

Begleitung is understood by the Armenians as involving "equal partnership" and ongoing support from the EAY. The unanimous response is that through Begleitung the EAY are flexible and listen to local and national movements. The initiative comes from the local communities and national movements and therefore has more opportunity of subsistence in the long term. The role of the Field Group was again an element of the programme direction which came in for a great deal of positive acclaim.

The way in which the Armenian YMCA experienced Begleitung was seen mainly through the use of Development Secretaries from the EAY and particularly Vardan who was extremely influential in embedding the programme ideas because as an Armenian he understood the problems and opportunities. His role as a member of EAY Field staff and yet remaining "earthed" in Armenia gave ownership of the initiatives from an early stage. It was said on several occasions that Vardan grew alongside his colleagues. It was not him giving and them receiving.

The method of learning through informal means as well as formal, "experiential learning" in effect was held up as an excellent working example of making best use of existing experiences and building on local and national strengths.

Attention was drawn to the widespread use of interactive methods of training, the use of practical examples, field visits, trainers from other Eastern European countries and the feeling of collegiality and friendship

being at the core of the development rather than a donor/recipient mentality being perpetuated. It is at root about empowerment. It creates sustainability perhaps more quickly than traditional aid programmes have been able to do.

Success under a Begleitung approach is not equal to numbers. It looks longer term at development and programmes. It invests in people. It is less about short term results than long term effectiveness and sustainability. This does not rule out new and untried ideas from being attempted. It allows for mistakes to be made as the strategy itself is constantly under review.

The Armenian YMCA has now run several Training the Trainers courses itself for its own National and local staff as a result of the EAY's programmes. This was highly successful and well received by all 17 participants.

In the words of one staff member "Begleitung changed my life. It made my thinking and approach do a 360 degree turn" In his view Training the Trainers built the solid foundation for leadership in the Armenian YMCA and Begleitung supported the ongoing development.

In the context of new areas for Begleitung all felt that the concept and methods used would be capable of being transferred to other contexts. In fact no-one expressed any concern in this regard. It was, however, generally agreed that not everyone understands the concept early on as it is a new way of "doing" development work. If the outworking of Begleitung removed the lead Partner's own unique skills and experiences then it would not be a worthy enterprise. In other words the cultural richness of the partners involved adds to the programme depth. It is not sharing ignorance but experience and sometimes there are things which remain absolute if they are to be true YMCA programmes.

For example programmes which deny the spiritual dimension to humanity would not be capable of being part of such a partnership approach.

It was also pointed out that Training the Trainers is an excellent foundation for YMCA secretaries, whether or not they become involved in training as it embodies much of the Begleitung philosophy and methodology. For this reason this programme would be a very good starting programme to introduce Begleitung into a new context.

## **B) Russia**

I carried out a series of structured interviews with members of the Russian National Board and Russian staff at National and local level including Volunteers and Professionals during a weekend stay in Oslo. I took this opportunity to carry out the same procedures as I did for Armenia and ask the same questions.

The development of the Russian YMCA is markedly different than that of its Armenian relation. It was in 1900 that the YMCA of Russia was founded in St. Petersburg.

Begun by James Stocks of the USA, under the auspices of the Empress Alexandra a project called "The Light House" was established and from this early beginning, a number of programmes were developed. The early goals of the Russian YMCA movement were: Profound respect of the Russian culture and traditions of the Orthodox church and the development of the spirit, mind and body.

In those days, the well known General Secretary of the International Committee of Canada and the USA, Dr John R. Mott, helped to organise the Russian Christian Student Movement in the universities of Moscow and St. Petersburg. A little later on, in 1905, a Mr A. Gaylord, the first secretary of the YMCA in Russia, was to form an organisation - the St. Petersburg Society of Young People where young people were able to strengthen their moral and physical development. From these early beginnings, this society grew very fast and in a very short time had more than 2000 members. YMCAs developed in the cities of Krasnoyarsk, Vladivostok.

It was however to be a short lived genesis as the October Revolution of 1917 effectively put an end to the development of the YMCA in Russia. The headquarters of the YMCA in Moscow were shut down in 1919 by the Bolsheviks.

Some considerable time afterwards, in 1989 and 1991 two delegations from the YMCA of the USA and the World Alliance of YMCA visited the USSR. These visits were to mark the revival of the YMCA in Russia.

Through the coming together of Perestroika and a well timed grant from YMCA of the USA (from World Learning) a number of local YMCA organisations began to emerge in different regions of Russia.

YMCA initiative groups were organised in Leningrad, Moscow, Tbilisi, Kiev, Novosibirsk, Omsk, Tobolsk and Tumen in 1989 in liaison with the YMCA of the USA, with Leningrad and Tbilisi opening in 1990. The first post soviet International YMCA conference, held in 1992 in Moscow, brought together the YMCA leaders of Russia, the newly Independent States, and the USA. Russian YMCA volunteers and professional staff indicate that it was this conference, and many that followed which later included the EAY, which bonded the partnership ties of the Russian local YMCAs with their American and European partners.

In 1996 a provisional national board of the Russian YMCA was formed with Nikolai Kurochkin as its first chairman. It was during the same period that Field Group 9 (FG9) was formed under the auspices of the European Alliance of YMCAs (EAY).

As was the common experience the EAY and the YMCA of the USA delegated many of their best professionals and volunteers to FG 9 as members.

It was as recently as 1998 when the Russian YMCA movement secured official status as the Inter-Regional Association of the YMCAs of Russia and there are now sixteen local organisations in different regions of Russia offering programmes to a variety of groups including children, the socially excluded, seniors, orphans and the disabled. All the programmes continue to preserve and respect the Russian traditions, based on Christian values and are targeted at the young and old of all social groups. As with all YMCAs the Russian YMCA welcomes those of all Faiths and none.

In these early years of re-emergence some of the local YMCAs developed links and contacts with Western YMCA's, for example St Petersburg with the Swedish movement which assisted with leadership and programme training and camp work. The very fact that the Swedish movement placed such an important emphasis on leadership training and provided a Swedish trainer as co-trainer with Russians, assisted the Russian movement to experience a Begleitung or accompaniment approach in action. The German and English movements also had some early contacts with both individuals as well as local YMCAs.

Perhaps one of the most recent Begleitung based programme initiatives was the Program Festival held in Suzdal in 1999.

It would be the unanimous view of all local YMCAs of Russia that the strong support and collaboration of the partners in the USA, Europe and FG 9 has helped to gain international recognition for the Russian YMCAs.

The Russian YMCA took great pride when the Inter-regional Association was accepted as a full member of the EAY in May 2000.

In September 1995, an ex military Colonel Misha Guskov, was appointed by the EAY to work as the Development Secretary for the region.

There is now also a National Programme secretary in post, Nikolai Kurochkin.

### **Experience of Begleitung.**

I asked questions of the various Volunteers and Professional around three main areas.

- First how did the Begleitung concept work in Russia?
- Then what was their own experience of this? (particularly Training the Trainers and Training Programme developers)
- Finally would the concept work in any country and if so why, if not why not

The people interviewed came from a number of backgrounds, including Volunteers, Board members, Professional staff, male and female, people new to YMCA and people with a longer experience of the YMCA. Some, but not all, had exposure to the YMCA of the USA. Some had limited contact with the Scandinavian YMCA movement as well.

Once again, as was the case in Armenia, there was a great deal of consensus on the "Begleitung" concept.

For all those interviewed the YMCA offered a "new way" of doing Youth work after Komsomol. It was seen as work earthed in local communities with local leadership, but without the bureaucracy associated with many "Headquarters lead" initiatives.

In Russia it allowed young people to better understand civic responsibility and democracy in action.

In discussing what Begleitung meant in practice, I heard many comments about real empowerment, democratic decision making and focus on people

and not programmes. Local accountability was also seen as a central component of this philosophy.

As may be seen, Begleitung was viewed as central to the development of the Russian YMCA by all I interviewed. The concept had incarnation in the person of Misha and there is absolutely no doubt in my mind having fully investigated the principle in two countries, that a respected local person working through the EAY in his or her own country yields tremendous results.

Unlike fraternal secretaries, who are often, unfortunately seen as people who "parachute in" from the outside, the development secretaries are seen as "friends", "advisors and listeners", people who "really understand" and who act as a "filter" between the often many very good programme ideas from Western YMCAs and their eventual manifestation in the receiving country. Even though most of those interviewed agreed that it was possible for expatriot workers to be fully accepted in their country of work, those people still remained culturally apart from the local people. Instinctively they still thought as Westerners and their world view remained Western.

The local field staff have an obvious mediatorial role between the Regional YMCA and the National and local movements. They are seen as "people without an agenda" in that they try and match programme ideas with local needs and cultural milieu. One person interviewed put it well when he said that Misha never actively lead the movement in one direction as opposed to another but he stood with the movement when it was deciding where to go with good and mature advice.

Several people drew a distinction between the YMCA as an organisation and as a family. In the development of the movement through Misha and through Begleitung, they were introduced to people and not to an organisation.

A high number of people interviewed stressed that Begleitung allowed them to "touch and feel" the Christian spirit of the YMCA. Many said it was in the YMCA that they first were introduced to God as a friend and not in a proselytising way but with integrity, through the offer of an open and honest friendship.

It is interesting that when asked for examples of good Begleitung, it was often people's names came forward from these interviews as examples of "Begleiters", springing from Dolf Weder and Johan Vilhelm Eltvik as Secretary

Generals through the Development staff to the trainers and facilitators brought in to help with training initiatives.

The metaphor of the YMCA as a bridge was raised many times in these discussions. It was a bridge to new ideas, to Christian principles, to the best of Western ideas, to a new way of seeing young people and indeed for many seeing themselves. The value base evident in Begleitung was again something which impressed many of the leaders I spoke to on the subject. Interestingly, many people picked up on the same two programmes "imported" from the West, but adapted to local situations, as evidence of good Begleitung in action - Ten Sing and "Devotions".

Ten Sing found a healthy and receptive context in a country where there is a rich cultural legacy of song dance and drama. "Devotions" as a concept, seemed to have met a huge gap which the Indigenous church did not appear to be filling. The Christian emphasis is particularly appropriate for the Russian movement as it has recently received a blessing from the Metropole Bishop and as a result, has moved beyond being considered a "cult".

The National Leadership Training programme based around the principles laid down in the EAY's Training the Trainers programme has been very successful and again is pointed up as evidence of Begleitung as it places a central focus on local trained and accountable volunteer leadership.

Again and again the Programme Festival was referred to as an excellent example of accompaniment and not imperialism.

From this a number of YMCA's saw that it was less important to have paid staff and good buildings but more important to have passionate leaders with good programme ideas who saw the young people as co-workers. They **"worked with"** them and not **"for them"**.

In both countries, several members had attended the EAY Catch the Vision conference in the Czech republic and there is little doubt but that this experience had a tremendous effect on their own personal journeys.

Once again I heard testimony to "life changes" and "personal re-alignments" which came as a direct result of those days spent together in fellowship.

The concept of Catch the Vision emanates from the concept of Begleitung, as it is a concrete way in which people can have the opportunity to share one another's personal journeys without feeling judged in an atmosphere of mutual

support and encouragement. It was generally agreed that all experiences were valued and all views were heard in the safe space provided by those who facilitated the experience.

The Training the Trainers programme initiative was seen as extremely helpful in the professional development of many of the leaders interviewed. The fellowship which was created seemed to be as helpful as the training imparted.

The Training for Programme Developers, which followed on the highly acclaimed Training the Trainers programme, was again seminal in the professional development of many of those interviewed. The idea had been taken back into Russia and TPD programmes offered locally and nationally. For me one of the most significant comments which was mentioned both in Armenia as well as Russia was that some of those trained in TTT or TPD no longer worked for the YMCA but that this "loss" to the YMCA was someone else's "gain". This surely is evidence of having truly understood the concept of which lies at the heart of Begleitung that is a selfless sharing of gifts and resources which seeks no reward.

Again and again in both countries reference was made to the support made available through the "international fellowship" of the Trainers and Programme Developers who went through the programmes together. This contact for the most part was maintained when the trainees went back home.

Again it was offered as evidence of the impact of Begleitung - that there was a group of people who accompanied one another after the training was over and this is something unique in the experience of both countries.

It would not be prudent to mention names of YMCA movements, but many of those interviewed drew comparisons between their experiences with Western national or local YMCAs before the EAY intervention though the Begleitung approach and their experiences of the EAY working through the IMC and Begleitung afterwards. In every case, although extremely thankful for help from outside, those interviewed saw a marked and welcome difference in approach between a Begleitung approach and what they perceived to be a "normal" YMCA approach to movement and personal development.

By identifying people and relationships over programmes and outcomes those interviewed have themselves demonstrated that they have understood what lies at the very heart of Begleitung.

The major difference seemed to revolve around some of those key principles which I have already enunciated earlier, that is local leadership setting the agenda for local development, collegiality, independence in decision making, and most importantly, an accompaniment attitude rather than "leader-follower" approach.

There was also a very good point made by one secretary, when she said that the Church is being challenged and she believes changed by observing what is happening in the Russian YMCA. It is a truly local movement with local leaders who direct the work in a context of relaxed spirituality which is real.

***"By simple ways the YMCA can help bring people to God"*** she said.

In trying to build on local "accompaniment" models, in 2001 the Russian YMCA ran a Christian Education seminar and two Orthodox priests attended. This event was an attempt to find a common language with the Orthodox church and mirrors the Begleitung approach of the need to find agreement for the journey ahead before the journey begins.

At least one leader had come into the YMCA as a direct result of the experiencing the impact it had on her sons. She saw something different in the approach being carried out. It was open and sincere and not Western led. She spoke of seeing hospitality and friendship being offered which was diametrically opposed to some of the other experiences she had had where the YMCA was held out as a "**business**".

One visiting YMCA secretary from the West was amazed when having received the answer "No" when he asked this local Russian secretary "Do you not have a Hostel?" and went on to ask "Well what do you do then??" Many spoke of the obvious commitment they saw in the lives of those who came to help, particularly Misha and the EAY staff. This again made Begleitung live in personal experience.

## **Summary finding and success criteria**

There was unanimous agreement that Begleitung can be used successfully in any new context provided it is facilitated by the right people who need to be sincere, trained mature and open to learn from others.

If any community development work is to be seen as relevant, effective, efficient, dealing with real needs, cost effective and offer good value for (donor) money then there needs to be a set of criteria against which any projects are judged.

I would suggest the following

1. The initiative involves local people in determining the needs of the local communities. These needs analysis must include a set of critical assumptions on the future Political, Economic, Social and Technological context of the country as best they can. If any of these critical assumptions change due to external factors, the programme impact will change as well.
2. The programme, on an ongoing basis involves the energies and initiatives of local people in the design and delivery of the programme
3. That the community to be supported is clearly defined and that the programme of assistance is also clearly defined and agreed with all partners. It is important that the "terms of agreement" are clear and unambiguous in what is required of every partner to the agreement.
4. That these terms although seminal are not "cast in stone" but allow for in country variations and are flexible enough to allow for changes in local circumstances to be met with a change in programme to best meet the new area of agreed need. In this "flexibility is married to "integrity" as no one would wish to re-draw the entirety of a project due to in country changes. This reflects point (1) the impact of change in critical assumptions on programme relevance and impact.
5. All resources are targeted at the problems being experienced by the "client group" with a view not only to "aid" but "development". This recalls the old dictum "Give a man a fish and feed him for a day. Teach him to fish and feed him for life"
6. Any intervention has a minimum of donor bias or cultural attachments and that the intervention is linked to local circumstances

7. The infrastructures, projects and impact of the initiative should be sustainable in the middle to long term.
8. Programmes must be based on "empowerment" models to allow for knowledge and skill transfer to local communities. In this model leadership training is a key component. This type of initiative directs support on building people and not programmes and works towards personal development which will support local sustainability.
9. Where possible to maximise local community involvement in decision making, formal and informal at all levels. This will probably be an evolutionary process, but needs to be explicit rather than implicit.
10. Programmes should focus on "primary aims" which directly address the area of need. Secondary needs which offer indirect support (non targeted training for example) must be addressed only after the primary needs are met.
11. Programmes should not be expanded beyond the needs of the local community but remain locally sensitive, open and participative.
12. Any donor personnel are seen as co-workers who may or may not have expertise currently unavailable in the "client group". In this view it is the relational element of the support that is more significant than the expertise.
13. In this model the co-workers would not be seen as being directed from "outside", but have an agreed level of in built local accountability. This is often difficult to work in practice but is nonetheless vital in empowerment of local communities. In some models the co worker is effectively "seconded" to the leadership of the local community and comes under the line management and direction of that community.
14. The **process** of the programme is seen to be as important as the **outputs**.
15. Any intervention must be sustainable in the medium to long term
16. The programme is based on the key principles of equity, diversity and inter-dependence.
17. A programme aim would be total leadership transfer.

## Main elements of Begleitung

From the objective facts it would appear to me that when Begleitung principles are applied to community development, then the following main outputs or outcomes of Begleitung can be anticipated:-

- A healthy balance between independence and interdependence in the National and Local YMCA units
- The focus on people and not products delivers empowered leadership
- The leaders and programme participants become creators and not consumers of their own programmes
- The focus is relational and not organisational and so allows for a relevant trained local leadership to be developed
- It is an expression of "Incarnation Theology"
- It is Organic in its approach rather than institutional
- It is aimed at delivering programmes **with** and not **for** people
- The programmes reflect local differences
- The programmes respect local needs and support the concept of local integrity
- The programme interventions are consistently reflective and can respond to local variations and changing circumstances
- The programmes start where people are in their own local situations
- The focus is on a journey and not a destination
- The model of accompaniment allows for a good biblical model of capacity building. It also reflects the "Emmaus Road" principle which allows for local people to respond to their own local situations with the appropriate decreasing level of support from the outside
- It sees Professional development as important as programme interventions
- It sees the development of Volunteer leadership as central
- It focuses on Subsidiarity
- It allows for networking locally with other indigenous organisations which may be involved in similar work, to draw on those partnerships. In the

event of an external agency "running" projects directly, this local partnership risks being missed and duplication of provision might follow.

- It is not seen as "a cause" that a superior country imports to an "inferior one"
- It promotes critical self evaluation which is an essential component of ensuring long term sustainability.
- It focuses on "long term growth and transformation rather than spectacular short term measures". A recent article in the UK journal, The Economist, put it this way "*there are worries (for external funding agencies) that focus on outcomes that can be quantified comes at the expense of others that cannot so easily be measured*" (Economist : 28/4/01)
- It is directed towards long term Independence and Inter-dependence
- It remains needs oriented throughout the process
- It emphasises a participatory and process oriented approach
- It deals with individual countries as individuals in their own right

### **The Twelve Principles of Inter-movement Co-operation**

Perhaps one of the best tests to apply to the "Begleitung" concept is "Does it adhere to the Principles of Inter Movement co-operation?"

If we look at the 12 principles originally proposed by the Consultation on Inter-movement Co-operation: Human Resources and Funding in February 1980, adopted by the Executive Committee of the World Alliance in July 1982, and reaffirmed by the World YMCA Consultation on Inter-movement Co-operation in January 1987 I would suggest that it does

1. The mission and purpose of the YMCA, and the development of strong local YMCAs are basic to any objectives of inter-movement co-operation.

***The aim of Begleitung is to empower local communities through effective leadership training and personal development, sustainable programmes, strong local infrastructures and in the***

***longer term local autonomy which links independence with inter-dependence.***

2. Inter-movement co-operation should give all participants an opportunity to benefit and give to each other.

***The Begleiter is always and ever a co-worker who is involved in a mutual exchange of knowledge skill and attitude with his or her local colleagues. Although assuming the function of consultant, advisor or trainer as appropriate, the main role is that of facilitating "Begleitung".***

3. Inter-movement co-operation must be well planned, implemented and evaluated.

***All Begleitung programmes emanate from local needs assessment, are built upon relevant and appropriate interventions which are regularly evaluated and reviewed by all partners and reflect the flexibility necessary to react to a variation in local needs***

4. Inter-movement co-operation programmes must be relevant to the needs of the community, be within its capabilities, and ensure increasing self-reliance.

***By focusing on key principles of equity, diversity and inter-dependence and working through Begleiters, this model ensures that the programmes are community driven and relevant and that the end goal is for empowered local leadership. Because there is no over reliance on the foreign worker this process is more straightforward than the more traditional forms of foreign aid programmes.***

5. The utilisation and development of local resources - human and financial - must be a component of all Inter-movement co-operation ventures.

***Again full partnership involvement at every level and throughout the process ensure that this aim is sustained.***

6. Co-operation between YMCAs and outside agencies must be based on mutual respect, and maintain the integrity of the YMCA movement.  
***I would argue that I have demonstrated that this is a core value of Begleitung.***
  
7. In developing a global concept of Inter-movement co-operation there must be a recognition of the identity and dignity of each national movement.  
***Again as the end goal of any Begleitung programme is for empowered local leadership and relevant local infrastructures supporting sustainable local programmes through well trained local leaders, I would suggest that this principle is met.***
  
8. The world movement has a responsibility to **support** and strengthen all YMCA movements and area organisations.  
***It has been the experience of the EAY that there is a multiplier factor which operates within countries in which Begleitung has been developed. By this I mean that those countries reach out to other countries through Begleitung in ways in which "Western aid" might not have been able to do, in more cost effective ways and with more a relevant knowledge base. Consider the breakdown of the EAY Staff team as one practical example of this process in action.***
  
9. Decision-making and day-to-day co-ordination of Inter-movement co-operation: human resources and funding, should be conducted as close to the action as possible.  
***This is seminal to Begleitung***
  
10. Co-ordination of Inter-movement co-operation requires a flow of information between all levels of the movement.

***It has been the experience of the EAY that countries involve in Begleitung projects network extremely well within the EAY and indeed beyond the EAY as the process builds self confidence.***

11. The Inter-movement co-operation responsibilities of the YMCA at each level should be clearly defined and regularly redefined so as to maintain relevancy and flexibility.

***Again as I have already mentioned ,movements involved in Begleitung take their own responsibilities for other movements extremely seriously.***

12. Effective global co-ordination will facilitate greater utilisation and more equitable sharing of the movement's resources.

***Again this is seminal to any Begleitung process.***

### **Conclusion: Will the idea work in other countries and continents?**

I sent questionnaires to a large number of YMCA colleagues and asked this question. Those who responded all answered in the affirmative.

In the same way I asked the same question to all the leaders interviewed in Russia and Armenia and again they were unanimous in saying Yes.

All these agreed that Begleitung would work provided the same process was followed and the same key principles adhered to by all partners.

I have had 4 years personal experience of working in East and Central Europe where the process and concept had its earliest pilot. It was my experience that the process worked extremely effectively and efficiently in all countries where it was introduced.

I have had direct personal experience of the Armenian process through the visits and subsequent interviews and of the Russian experience through visiting St Petersburg and then interviewing Russian colleagues about their experiences.

As well as experience in East and Central Europe I have worked in Eastern Africa, visited projects in Latin America and the USA and worked with NGO's throughout Europe, so I hope that the width of experience allows me to make some value judgements about other countries and their needs.

It is my considered view that Begleitung, as a concept and process would not be limited in its application to Europe, but that the key development principles would be universal in application and that provided the key focus remains on relationship building through the Begleiter that the idea will translate into other National movements in other continents.

I would therefore have no problem in recommending Begleitung as a process and method which would be universally applicable provided the principles already outlined in this report remain at its centre.

If, however, it is "watered down" or "added to" in any form, it would not be within my gift to recommend the revised hybrid form as Begleitung as I have known it and seen it work.

<b>appendix 1</b>	<b>IMC Principles</b>
<b>appendix 2</b>	<b>Training Programme Developers programme</b>
<b>appendix 3</b>	<b>Training the Trainers Programme</b>
<b>appendix 4</b>	<b>TTT an evaluation example</b>
<b>appendix 5</b>	<b>Russia country background</b>
<b>appendix 6</b>	<b>Paper on Russian YMCA history</b>
<b>appendix 7</b>	<b>Armenia country background</b>
<b>appendix 8</b>	<b>Christian basis for development work</b>
<b>appendix 9</b>	<b>Questionnaire</b>
<b>appendix 10</b>	<b>Mailing list for questionnaires</b>
<b>appendix 11</b>	<b>Models of Community Development</b>
<b>appendix 12</b>	<b>Brief CV for Michael Wardlow</b>

## Appendix 1

### **PRINCIPLES OF INTERMOVEMENT COOPERATION: HUMAN RESOURCES AND FUNDING**

*(Proposed by the Consultation on Intermovement Co-operation: Human Resources and Funding in February 1980, adopted by the Executive Committee of the World Alliance in July 1982, and reaffirmed by the World YMCA Consultation on Intermovement Co-operation in January 1987.)*

#### The Twelve Principles of Intermovement Co-operation

1. The mission and purpose of the YMCA, and the development of strong local YMCAs are basic to any objectives of intermovement co-operation.
2. Intermovement co-operation should give all participants an opportunity to benefit and give to each other.
3. Intermovement co-operation must be well planned, implemented and evaluated.
4. Intermovement co-operation programmes must be relevant to the needs of the community, be within its capabilities, and ensure increasing self-reliance.
5. The utilisation and development of local resources - human and financial - must be a component of all intermovement co-operation ventures.
6. Co-operation between YMCAs and outside agencies must be based on mutual respect, and maintain the integrity of the YMCA movement.
7. In developing a global concept of intermovement co-operation there must be a recognition of the identity and dignity of each national movement.
8. The world movement has a responsibility to support and strengthen all YMCA movements and area organisations.
9. Decision-making and day-to-day co-ordination of intermovement co-operation: human resources and funding, should be conducted as close to the action as possible.
10. Co-ordination of intermovement co-operation requires a flow of information between all levels of the movement.

11. The intermovement co-operation responsibilities of the YMCA at each level should be clearly defined and regularly redefined so as to maintain relevancy and flexibility.
12. Effective global co-ordination will facilitate greater utilisation and more equitable sharing of the movement's resources.

## **Appendix 2**

### **Example of syllabus for Training for Programme secretaries**

#### Session 1

Introduction... first sessions as first day for TTT  
(activity games, icebreakers, getting to know you ideas)

#### Session 2

##### Background

Looking at history and background to YMCA, the ethos and philosophy etc.  
Include sharing of participants of their own backgrounds and life experience

#### Sessions 3&4

Look at background to needs of Youth.... Again theoretical and practical input.  
Look at “classical” youth work as opposed to YMCA approach

#### Session 5

Look at programmes generally, give some basic examples of how “typical”  
YMCA programmes meet the needs of young people. This could be carried  
out through using site visits or bringing in outside speakers or both

#### Session 6

Look at community needs audit.. how to carry out audits... look at methods  
and examples. Again this could be carried out using a real Youth club site visit

#### Session 7

Begin to examine how programmes are put together to meet real needs

#### Session 8 and 9

Practical workshop in putting together a new programme/s to deal with a need  
which the group define

#### Session 10

Look at evaluation and review of programmes. Include how to change  
programmes to deal with “problem” areas

#### Session 11

Use one example and do a part of the programme as a group.

#### Session 12

Evaluate and review the experience and write up the evaluation and review

#### Session 13

Examine how to apply for funding... this would include how to write up  
proposals for Trusts etc.... carry out a practical example of this.

## Session 14

Resources...Begin to look at how to use Young people in programme planning and implementation, how to “do with” young people rather than “do for” young people.

## Session 15

Networking... look at how to develop programmes alongside other providers in the local areas.... Local government, schools, NGO's etc.

### **Training the Program Developers: a detailed example**

*I have used 3's a lot. The idea is to attempt to set up a Peer support group in small confidential numbers. This group will continue throughout the whole training and hopefully will assist peer support.*

*Thursday 13th January*

*The participants have to come until 17.00 to the EAY office. We will move to the training place and have the dinner first. The beginning of the programme (20.00) we can change according to the arrival to this place.*

#### *Evening programme*

#### Introduction + presentation of trainers & participants

(SZY)

*Friday 14th January*

#### The introduction to the course

the group will have taken part in defining:

- Expectations, setting group, learning objectives
- Fine tuning the future modules (expectations)
- And being Introduced to the working method

(MAR)

9.00	(1 hour)	Activity games... not too confrontational, enjoyable... get people to share ideas?	(VAR)
10.00	(15 mins)	Into small groups... defining expectations	(VAR)
10.15	(15 mins)	Feedback to front.. list to Flipchart	(WAR)
10.30	(30 mins)	Plenary... giving background to course, where it fits in etc.. Questions?	
11.00	(25 mins)	<i>Coffee break</i>	(SZY)
11.25	(30 mins)	Into 3's. Share personal experiences, of YMCA... high points and low points.. wishes for future development. Set this group as support group for remainder of training?	(SZY)
			(WAR)

- 11.55 (20 mins) Plenary Feedback on main points from 3's exercises... common areas?
- 11.15 (15 mins) Plenary ... setting out programme for next five days..Questions?
- 12.30 (1 ½ hour) Lunch

### Understanding the YMCA

By the end of this module the participants will be able to understand and explain the following

- The nature of a Voluntary organisation
- YMCA as voluntary organisation
- YMCA history and today (EAY, structures, ...)
- YMCA mission and vision (Paris Basis, Kampala principles, Challenge 21, EAY role and strategy)
- YMCA principles (triangle, wholeness,...)
- Sharing about own YMCA backgrounds
- What the World and what the YMCA approach to programmes is

- 14.00 (30 mins) in 3's again. Share what are the three key areas that each person is involved in their local YMCAs. After this draw out one area over which they are able to exert influence. Give examples of the use of this influence if possible. (VAR)
- 14.30 (15 mins) Feedback to plenary... draw out main areas of involvement. List areas of influence (VAR)
- 14.45 (45 mins) Plenary on History of YMCA... could use a Quiz? (SZY)
- 15.30 (30mins) Coffee (WAR)
- 16.00 (45 mins) Groups, Consider Voluntary organisations. What characterises them... key elements. What is difference between YMCAs and for example other sports clubs etc. (MAR)
- 16.45 (15 mins) In Plenary ask for what are main characteristics of YMCA approach to programmes (VAR)
- 17.00 (45 mins) In groups, take one example of a programme from one of the YMCAs and describe it in each group. Try and look at what the key aims of the programme are, what are the outcomes and how the YMCA philosophy can be seen in it. (VAR)
- 17.45 (20 mins) Feedback to group on each. (SZY)
- 18.05 (20 mins) reflection in 3's. What are the key learning experiences of this morning? (VAR)
- 18.30 Dinner + evening programme (MAR)
- (WAR)

*Saturday 15th January*

9.00	(10 mins)	Recap on day before	
9.10	(45 mins)	In groups. Consider needs of young people... two groups look at YMCA view and other 1 or 2 groups look at "world view".	
9.55	(15 mins)	Feedback and comparison of two views	
10.05	(10 mins)	Plenary draw out main differences between two views	
10.35	(30 mins)	Into 3's again. Discuss the main differences. How should the YMCA take on board the Christian needs as opposed to the "world" needs? Where will tensions be felt?	
11.05	(25 mins)	<i>Coffee</i>	
11.30	(20 mins)	Feedback	
11.50	(30 mins)	Plenary and Questions	
12.20	(20 mins)	Into 3's again. Agree two main learning areas from today.	
12.40	(1 h, 50 mins)	<i>Lunch</i>	

Understanding Young People

By the end of this module the participants will show that they understand the following:

- What makes young people "tick"
- What motivates them, what concerns them, what drives them
- YMCA approach to Youth Work
- Varieties of programmes already in place for young people

14.30	(30 mins)	Into group. Draw up a description of a typical young person... it can be a etc. Funny or serious. Fix to walls	(MAR)
15.00	(10 mins)	Circulate to look at drawings on wall.	(MAR)
15.10	(10 mins)	Opportunity for feedback	(WAR)
15.20	(30 mins)	In 3's again. Discuss own experiences of young people.... Areas of problem, areas of happiness from personal experience.	
16.10	(35 mins)	<i>Coffee</i>	(SZY) (VAR)
16.45	(45 mins)	Plenary on Youth Culture	
17.30	(45 mins)	In groups. Share own experiences of working in programmes. What have been main problem areas, what have been areas of hope, where have the people gone for support and help when things go wrong... good experiences as well as bad.	(VAR)
18.15	(10 mins)	Feedback	(WAR) (MAR)

## 18.30 *Dinner + evening programme*

### *Sunday 16th January*

- 9.00 (10 mins) Recap on day before
- 9.10 (45 mins) In same groups. Share some programmes in own YMCAs allow questions to be asked by others. Why were these programmes picked? Where there any bad experiences of programmes which were terrible? Pick the "best" programme which all agree upon for sharing with the whole group in Feedback
- 9.55 (30 mins) Feedback on best programmes
- 10.20 (30 mins) *Coffee*
- 10.40 (45 mins) In Plenary. Input on Programme development within YMCA examples from EAY etc.. use participative involvement model.
- 11.25 (1h, 5 mins) *To be decided*
- 12.30 *Lunch*

### *Carrying out a needs analysis/community audit*

By the end of this module the participants will be able to understand and explain:

- What is involved in an audit and examining skills needed e.g. drawing up methodologies... questionnaires etc.
- Looking at what resources are needed to do an audit
- Looking at the local community
- Establishing the existing provision (through audit)
- Identifying gaps in provision (through analysis)
- Looking at how gaps could be met by YMCA (if appropriate)
- Drawing up suggested programmes (strategic stage only)

- 14.30 (40 mins) Plenary Input on concepts behind Community Audit
- 15.10 (60 mins) Break into two. Each group will create for themselves an imaginary community. They will develop this in discussion. They will create churches, neighbourhoods, breakdown in ages, races, social backgrounds etc. They will make up other NGO's with existing programmes. They will also leave one or two areas of need not covered.
- 16.10 (30 mins) *Coffee*

(?)

(?)

- 16.40 (45 mins) In same groups. Each group now draws up questions and any details necessary for them to carry out a community audit on the other group.
- 17.25 (60 mins) First group carries out an audit on second
- 18.30 *Dinner + evening programme*

*Monday 17th January (WAR leave today at 7pm)*

- 9.00 (60 mins) Second group carries out audit on first.
- 10.00 (60 mins) Each group then draws up needs assessment on other and makes some suggestions on gaps and areas in which some YMCA programmes could be developed.
- 11.00 (30 mins) *Coffee*
- 11.30 (30 mins) each group makes presentation to other on findings.
- 12.00 (30 mins) discussion and questions
- 12.30 (30 mins) Plenary input on needs analysis
- 13.00 (15 mins) Summary and questions
- 13.15 (15 mins) In 3's again. Reflections on the day.
- 13.30 (1hour) *Lunch*

Half day visit

Visiting some culture in Czech Republic. Bus sightseeing possible in the evening, if it's not too expensive. Dinner in the Prague's centre (Duta Hlava?). Free evening.

*Tuesday 18th January*

Program cycle

By the end of this module the participants will be able to understand and explain the following:

- Program cycle
- Developing a mission statement and vision
- Strategic planning
- Program needs analysis
- Strategic planning

- 9.00 (10 mins) Recap on yesterday
- 9.10 (20 mins) In 3's reflect on course to date. What has been main learning?
- 9.30 (45 mins) Plenary on Programme Cycle
- 10.15 (15 mins) Into twos and asking them to share with one another an example of a plan they have dreamed up and set in motion. Identify the various stages etc.

10.30	(30 mins)	Coffee	
11.00	(60 mins)	In 3's. Take the opportunity to share one programme which they have been involved with in their local YMCA. Then the other two will ask questions to the third on the programme to draw out how the need was analysed how the idea was developed and presented to the local Board. A SWOT analysis is then attempted for each. One is chosen for presentation to the whole group	(SZY)
12.00	(30 mins)	Presentation to whole group by some of the 3's. (perhaps two or three)	(WAR?)
12.30		Lunch	(?) (?)
14.30	(10 mins)	In 3's again. Reflection on morning.	
14.40	(30 mins)	Group game on planning. Use a game to demonstrate how important planning is for any process to work effectively.	
15.10	(15 mins)	Plenary feedback	(?)
15.25	(15 mins)	In plenary in brainstorm develop an imaginary community (as the groups did earlier). Establish country... town/rural, age range etc.	(?)
15.40	(30 mins)	Coffee	
16.10	(45 mins)	In three groups. Develop a Strategic plan for a local YMCA in this community to cover the area of Youth programmes. Include community audit. Offer some programme examples	
16.55	(15 mins)	Feedback	
17.10	(1h, 20 mins)	To be decided	
18.30		Dinner + evening programme	

Wednesday 19th January

### Evaluation

This will be the short day I imagine when some will leave. It will therefore be important to include the following elements:

1. reflect on expectations... what has not been met
2. reflect on learning
3. Look to next programme
4. Establish "homework" for in between period... journal etc.
5. Use opportunity to have a "Clinic" for questions on programmes.
6. Practical Day... sharing ideas for programmes etc.

## 7. Evaluation of programme

### Next two weeks... main elements

#### *Week Two*

##### *Developing a programme from beginning to end:*

- a) What is a YMCA programme...essence, nature etc.
- b) Looking at need and strategic ideas developed above... identify potential programmes... put into a list.
- c) Setting programme in context of Mission Statement and Strategic Aims of YMCA
- d) Developing programme idea... "big picture". What the programme will look like.
- e) Develop the tighter focus.. programme Aims, Objectives, measures of success
- f) Look into resource implications... people, buildings finance etc.
- g) Draw up a programme with all the above. Look at how it will be evaluated and reviewed.
- h) Get views of colleagues
- i) Draw up a pilot programme

#### *Week Three*

##### *General management:*

- a) Personal management (i.e. self)
- b) Management of programmes
- c) Management of resources (including people)

##### *In Personal management you could cover:*

- a) Time management
- b) Setting targets and goals
- c) Motivation
- d) Personal development

##### *In Management of programmes you could cover:*

- a) How monitor effect of programmes evaluation review etc.
- b) How develop idea from early stages
- c) How programme fits in YMCA generally

##### *In management of resources you could cover:*

- a) Management of finance
- b) Management of people
- c) Management of buildings/property

## Appendix 3

### Training the Trainers Programme

#### Curriculum

##### Module 1

#### **Training the Trainers course**

The introduction to the course

Expectations, setting group, learning objectives

Fine tuning the future modules

Understanding my role in the YMCA

Personal action plan

Introduction to personal development

Understanding the voluntary agency

Training needs analysis

##### **Module 2**

The learning cycle

Understanding adult development and learning

Traditional methods of learning

Introduction to "new" methods of learning

The use and abuse of methods of training

Understanding how learning blocs occur

Overcoming learning difficulties

The Christian emphasis considered

##### **Module 3**

Introduction to motivation

Problem solving in groups

Team work skills

Understanding my role in the YMCA team

Conflict resolution

The training cycle

Evaluation of course to date

##### **Module 4**

Carrying out a training needs analysis

How to plan, develop, implement, evaluate and review a training course

How to budget, resource and develop training initiative

Understanding the trans-national element in YMCA training

- Module 5** A practical workshop where each member presents one training element of 30 minutes to the group and where this training module is discussed, evaluated and reviewed by the group
- Module 6** The problems of training in a voluntary body considered  
Understanding finances and sources of funding  
Introducing methods of evaluation and review
- Module 7** Counseling, support and encouragement of staff considered  
Understanding the importance of flexibility and adaptability  
Additional elements added at this point as decided by the group

## **Appendix 4**

### **COMMENTS ON TRAINING TRAINERS IN POLAND SEPT 1995**

Comments were received from 14 participants and are arranged in a number of categories as follows:-

#### **Training Course**

Most participants came to the event with no formed expectations and all seemed to have gone home fired up to work, equipped with new areas of knowledge, skills and ideas. The new material was well received as well. Participants commented on the effectiveness of looking at new methods of training, how to plan and present training events, experience sharing and personal development.

the general impressions were that the training was well prepared, flexible and well presented. Particular reference was made to the fact that all trainers worked together and not in a hierarchical style. The positive and supportive atmosphere which ran throughout the event seemed to be appreciated

#### **Practical Application**

One Italian delegate has already used a number of methods in a local training event. The training has offered a "fresh impulse" and motivation to continue back home, to many participants. As one delegate put it "we consider...the course a rich source of inspiration as well as information. A lot of challenges are waiting for us and we feel more power to face and to solve them". One Polish participant asked to be able to write some articles based on the event. the event was also described as "unforgettable" . A Russian participant put it so "You just want to do such a wonderful job as our trainers do at the training the trainers course".

One other participant has suggested that all national movements have a copy of the video made of the raining for their own use.

#### **Further needs**

The delegates agreed that such training trainers events should be run on an ongoing basis and that if this is to happen, 3 events are a good number to run

#### **General**

There was a general feeling that just "being together" from a number of countries proved an excellent opportunity to share common problems as well as positive practical experiences in a YMCA context. As always some people experienced problems with ongoing translation, an inevitability with such a mixed language ability group. At least one participant asked for the third event to include the development of democratic principles in local and National YMCAs. All participants felt challenged as well as empowered by the event.

## Appendix 5

### Russia

#### Country

**Formal Name:** Russian Federation.

**Short Form:** Russia.

**Term for Citizen(s):** Russian(s).

**Capital:** Moscow.

**Flag:** Three equal-sized horizontal bands of white (top), red, and blue.

#### Geography

**Size:** 17,075,200 square kilometres.

**Topography:** Broad plain with low hills west of Urals in European Russia and vast coniferous forests and tundra east of Urals in Siberia. Uplands and mountains along southern border regions in Caucasus Mountains. About 10 percent of land area swampland, about 45 percent covered by forest.

**Climate:** Ranges from temperate to Arctic continental. Winter weather varies from short-term and cold along Black Sea to long-term and frigid in Siberia. Summer conditions vary from warm on steppes to cool along Arctic coast. Much of Russia covered by snow six months of year. Weather usually harsh and unpredictable. Average annual temperature of European Russia 0°C, lower in Siberia. Precipitation low to moderate in most areas; highest amounts in Northwest, North Caucasus, and Pacific coast.

**Land Boundaries:** Land borders extend 20,139 kilometres: Azerbaijan 284 kilometres, Belarus 959 kilometres, China 3,645 kilometres, Estonia 290 kilometres, Finland 1,313 kilometres, Georgia 723 kilometres, Kazakstan 6,846 kilometres, Democratic People's Republic of Korea 19 kilometres, Latvia 217 kilometres, Lithuania 227 kilometres, Mongolia 3,441 kilometres, Norway 167 kilometres, Poland 432 kilometres, and Ukraine 1,576 kilometres.

**Water boundaries:** Coastline makes up 37,653 kilometres of border. Arctic, Atlantic, and Pacific oceans touch shores.

**Land Use:** 10 percent arable, 45 percent forest, 5 percent meadows and pasture, and 40 percent other, including tundra.

#### Society

**Population:** According to United States government estimates, 149,909,089. According to official 1996 Russian statistics, 148,200,000.

**Ethnic Groups:** According to 1989 census, Russian 81.5 percent, Tatar 3.8 percent, Ukrainian 3.0 percent, Chuvash 1.2 percent, Bashkir 0.9 percent, Belorussian 0.8 percent, Mordovian 0.7 percent, and other 8.1 percent.

**Languages:** Official language Russian. Approximately 100 others spoken.

**Religion:** In 1996 about 75 percent of believers in Russia considered themselves Russian Orthodox, 19 percent Muslim, and 7 percent other. Religious activity increased sharply in post-Soviet period, given official government and constitutional sanction.

**Education:** About 98 percent of population over age fifteen literate. Constitution guarantees right to free pre-school, basic general, and secondary vocational education. Basic general education compulsory until age fifteen. In 1995 about 500 post-secondary schools in operation, including forty-two universities. Post-secondary technical and vocational schools now offer comprehensive education. Private schools and universities emerging in mid-1990s.

**Health:** Health care free of charge in principle, but adequate treatment increasingly depends upon wealth. Doctors poorly paid and poorly trained, and hospitals decrepit. Shortages of nurses, specialised personnel, and medical supplies and equipment persist. National distribution of facilities and medical personnel highly skewed in favour of urban areas, especially politically sensitive cities. About 131 hospital beds per 10,000 population and one doctor for every 275 citizens. 1994 life expectancy 57.3 years for males, 71.1 years for females, having dropped sharply since 1990. Officially reported infant mortality rate 19.9 per 1,000 live births in 1994. Poor quality of water and air in many areas and excessive smoking and alcohol use exacerbate poor health of nation.

**Labour Force:** About 57 percent of population working age. Work force relatively well-educated but ill-suited for challenges of post-Soviet economy. In 1994 some 37 percent of labour force worked in services, 27.7 percent in industry, 14.9 percent in agriculture, 10.9 percent in construction, and 7.6 percent in transport and communications. More than 16 percent of labour force works for government.

## **Government and Politics**

**Government:** Democratic, federative form of government under 1993 constitution. Divided into executive, legislative, and judicial branches. President, elected to four-year term, sets basic tone of domestic and foreign policy, represents state at home and abroad. Prime minister appoints Government (cabinet) to administer executive-branch functions. Forty ministries, state committees, and services; reduction in Government size planned late 1996. Prime minister administers policy according to constitution, laws, and presidential decrees. New Government named August 1996 following presidential election, retaining some key members from previous administration. Boris N. Yeltsin president, first elected 1991. Viktor Chernomyrdin prime minister, reappointed August 1996. Parliament, bicameral Federal Assembly, has lower house, State Duma, with 450 members serving four-year terms; last election December 1995. Upper house, Federation Council, has 178 seats (two members representing the executive and legislative bodies of each of the eighty-nine sub-national jurisdictions). Three highest judicial bodies Constitutional Court, Supreme Court, and Superior Court of Arbitration. Judges appointed by president with confirmation from the Federation Council required. Jurisprudence advancing slowly toward Western standards; jury trials held only in some regions.

**Politics:** Largest party representation in State Duma by Communist Party of the Russian Federation, Liberal-Democratic Party of Russia, Our Home Is Russia, and Yabloko coalition. More than a dozen other parties have representation in State Duma. Personal connections, personalities retain impact in politics as national parties develop slowly, government figures avoid party affiliation; shifting coalitions typical in State Duma. Seventy-eight nominal independents in State Duma.

**Administrative Divisions:** Twenty-one autonomous republics, forty-nine oblasts (provinces), six territories (kraya; sing., kray), ten autonomous regions (okruga; sing., okrug), one autonomous oblast. Cities of Moscow and St. Petersburg with separate status at oblast level.

**Foreign Relations:** In early 1990s, basically pro-Western, drastic change from Soviet era. Russia co-founded Commonwealth of Independent States (CIS) in 1991 and assumed Soviet Union seats in many international organisations. Dependence on foreign assistance greatly increased in 1990s. Beginning in 1993, substantial domestic political pressure mitigated stance toward participation in Western-dominated organisations and treaties, reemphasis of

independent national power. So-called Eurasianism assumes unique role in world affairs and primary concerns in Asia rather than Europe. Chechnya crisis and nuclear transactions with Iran bring international criticism, although summits with United States president continue, 1997. Policy toward successor states marked by interest in reintegration of CIS countries and well-being of Russians living outside borders of Russian Federation. Expansion of North Atlantic Treaty Organisation (NATO) into Central Europe major issue in 1996. Other key issues include improvement of relations with China and insistence on strict interpretation of the Anti-Ballistic Missile Treaty (ABM Treaty). Member of Council of Europe, European Bank for Reconstruction and Development (EBRD), International Labour Organisation (ILO), International Monetary Fund (IMF), International Criminal Police Organisation (Interpol)

## Appendix 6

### **"Going into the future with trust" YMCA movement in Russia: history (past and present)** *Michail Guskov,*

*"Religion and Law" magazine N3, 1999*

During the 1990s of the 20th century, Russia was drawn into a real boom of revival of voluntary associations, political parties and other unions of people that existed before the revolution.

However, a 70 year prohibition on any kind of non-communist activities undoubtedly has taken its toll: almost none of the participants of these associations are still alive and all documents were destroyed or at best are hidden in the archives and special depositories. Even the idea of "charity" has been forgotten and misinterpreted. After 1917, a powerful system of Russian voluntary and private charitable associations, which numbered more than 4,500 members and had been recruiting hundreds of thousands people for these charitable activities, stopped its existence.

The same thing happened with another unique Russian charitable and enlightening organisation: "Committee for rendering young people assistance on achieving moral, intellectual and physical education." Having such a long name on the 22nd of September 1900 for the first time in Russian history, the YMCA organisation appeared, which already had more than 70 years experience in Europe and America by that time.

In 1844, English steward George Williams (1821-1905) together with a small group of young people (representatives of different Christian denominations) organised an association named "Young Men's Christian Association."

Very soon this association, which primarily devoted themselves to Bible studying and moral education issues, extended its tasks and several new programs on moral and physical development appeared. This idea was so successful that after seven year in England, more than 20 YMCA associations were already established.

In 1851, similar voluntary associations opened in Montreal, Canada and in Boston, Massachusetts, USA, and a little later in Paris. In the same city on August 20, 1855, the first YMCA World Conference was held, where the "Paris Basis" was passed which became an exponent of the common idea world-wide for many years: "The Christian Alliance of Young People strives to unite all young people who consider Jesus Christ their God and Saviour under the Holy Scripture, who wish to be His disciple in their beliefs and their lives and unite in their aspirations for the promulgation of His Kingdom among young people." It was also determined at this conference that: "Any existing differences in religious and other belief of the Alliance's members of any significance do not have to affect sincere relations between members of the Alliance."

This indeed is how the triumphant promulgation of the YMCA began throughout the world. In every country, the YMCA was always in close contact with the Christian church and struggled against influences, which drew young people away from their beliefs. In these associations, discussion of political issues was not appropriate and was beyond the scope of association interests and goals.

On such a basis, the Petrograd "Lighthouse" (LH) was founded, which had an independent administration and was not affiliated with any foreign organisation.

The grand meeting under the chairmanship of His Majesty Prince A. Oldenburgsky was preceded by the official opening: the Prince accepted the Post of Honorary Trustee of the Committee, where had been presented a famous American philanthropist James Stocks, who made an invaluable contribution in organising and developing the association, also the Deputy Minister of Internal Affairs P. Durnov; Priests, the St. Petersburg representatives of intelligentsia. A member of the Committee, Archpriest N. Vasilyev, finished the service as choirs from Prince Oldenburgsky's orphanage sang.

A new institution started to work very quickly and vigorously. In the early spring of 1901, the Literary Society was established, which had been operated by famous teachers and literari. The lectures on Russian, world history, law, literature and nature sciences were given to the young people twice a week by famous scientists and public figures. Among the first lecturers were academicians A. Kony, I. Tarhanov, professor Fon Glazenop. Evening classes about Russian, French, German and English, basics of accounting, business math, were very popular at the time. Also, there were a choir of church and secular singing, Russian theatre, musical and gymnastic classes. At that time, with the assistance of Metropolitan Clergy, spiritual discussions of evangelical subjects were initiated. Giving a special importance to the religious world view, the board of LH - as the Charter required that Orthodox Priest had to be on the board - recruited famous figures from the city ecclesiastics for the purpose of religious development at attendees. Active participation in this work was shown by: the Principal of the St. Petersburg Seminary Archimandrite Sergiy, Honoured Professor and Archpriest D. Belikov, Archpriest K. Vetvitskiy and other famous priests and theologians of the time.

A member of the LH's Board Archpriest Ioann Slobedskoy expressed the members' attitude toward their association in his poem:

"An abyss is fearful when in spontaneous argument the ship is carried as a chip, to the rocky shores.

It is pitch dark all around and the sea moans furiously and wind breaks the mast in half!

A shipwreck is inevitable, and the source of hope is exhausted...

But what is it! Oh, gladness!

Star or Lighthouse,

And abyss is more terrible when in worldly sea the hopeless heart is carried away by a wave.

And a poor traveller struggles in darkness of anguish and grief...

Must he indeed perish or die?

Oh, no! The waves are roaring, but through the mist and gloom, the saving Lighthouse shines with the rays of Faith!"

Traditionally the YMCA's doors are open to believers of all for this and the LH was not an exception: along with Orthodox believers (82%), active participation in the organisation's activities was shown by Lutherans (8%), Catholics (7%) and others.

Years after year the number of different courses quickly grew following the needs of St. Petersburg's youth.

For the first time in Russia at the LH - as the committee came to be called - the now popular game of basketball appeared (which incidentally was born in an American YMCA) and classes in first aid had been taught. In the summer of 1905, the LH moved from a modest rented building on Liteyniy Avenue to its own building which was bought for 118,500 rubles by J. Stocks and given as a gift to the association. Treasurer of the LH E. Nobel played an active role in the renovation of the building giving 62,000 rubles. A lot on the sea shore near Lahta was given to the association by the local authorities, where a camp for fishing, rowing and swimming was built. Shortly thereafter, a field for track and field athletics and outdoor games was also opened.

By the time of October Revolution, the number of members in association reached almost 40,000 people and an annual budget of almost 100,000 rubles.

The third year of its existence the Ministry of Finances gave the LH an annual grant of 5000 rubles and a little later His Majesty the Emperor, recognised the obvious social benefit of the LH activities assigned a similar amount from His Majesty's Treasury.

By the end of 1916, the total sum of private donations reached 305,000 rubles. This movement succeeded to take roots in other Russian cities: Moscow, Nizhny Novgorod, Samara. Unfortunately, archival materials about YMCA's activities couldn't be found in these cities, much less in others.

The last clear mission of YMCA activity was the organisation of educational agricultural trip down the Volga. The authorities gave the Alliance a large passenger ship the "Kerzhenets" paying for all operational costs. The work plan consisted solely of agriculture and educational activities. Many classes were conducted with school teachers. The most hospitable reception was given by clergy who helped in organisational work.

This action received the blessing of Saint Tihon Patriarch of all Rus Lands.

This document merits citation in its entirety:

"The Christian Alliance of Young People" had undertaken a number of works and businesses having made their goal to make healthy the moral atmosphere of Russian life, advocate the God's word and abstaining from politics, promote the cultural, educational and economic prosperity of the Russian people. For this purpose the Christian Alliance has undertaken among other things, a voyage along the Volga on a special liner with stops at various ports and villages, where lectures on agriculture and other subjects useful to the people would be read and short holy services with proper moral teaching would be given by Orthodox priests.

With sympathy for all that can serve as a spiritual and material help for our Russian nation, we proudly give our prayerful blessing to those who commit this good work and ask Our Father's help for its successful fulfilment.

The ship departed from Nizhny Novgorod and the trip was planned to Tsaritsino and back. However, revolutionary events hindered this trip below Simbirsk. Despite this, the exhibition was shown in 44 places and was attended by more than 30,000 people.

Up until the closing of the LH in Petrograd, all branches of the association operated daily: Bible studies, Literary and other scientific circles, language studies, accounting, music and stenography. Also educational excursions

were made, sports training and competitions, and free medical aid was given. The LH principally stayed neutral and was out of politics and was recognised by representatives of political parties, simultaneously serving people of different and often contradictory beliefs. Perhaps it was precisely this that displeased the new authorities who in the end prohibited the activities of the LH.

But the history of YMCA didn't end. In 1918 in Vladivostok, the Association named the LH was established for the purpose of moral, mental and physical development of young people of both genders and then similar associations were formed in Chelyabinsk, Irkutsk, Krasnoyarsk, Novonikolayevsk Omsk, Tomsk, Harbin. The such rapid growth was due to the introduction of 125 American YMCA secretaries who arrived in Russia having been officially invited by the Provisional Government. However, the rapidly changing political climate made their work near impossible very soon and many of them returned back to their home lands through Siberia where they found a use for their knowledge and skills. More than 100 American secretaries and more than 200 of their assistants helped to develop a power of the Christian Alliance of Young People (Alliance) in Siberia. Four departments were established:

- 1) Department of city alliances
- 2) Department of village alliances
- 3) Railroad department
- 4) Military department

These departments were supported by four well-organised bureaux: Executive, Teaching (with cinematography department), Provision and Financial.

The goals of work at American YMCA in Siberia can be seen in the documents of that time published in the Alliance's newsletter in September 1999 in Vladivostok:

- 1) To work together and contribute to constructive powers of government, church and other public organisations, help to develop young people in Russia spiritually, mentally and physically.
- 2) The objective was to preserve the former Russian national movement of the Alliance and to develop independent and steady Russian Alliance through the friendly help and mediation of the Alliance's principals and methods.
- 3) To give help and assistance to soldiers and sailors of American expeditionary forces in Siberia with a purpose of maintaining their morals in conditions of isolation from the motherland.

One of the main activities of the Alliance was the International Soldiers Club in Vladivostok which was attended by more than 60,000 soldiers of various nationalities, who happened to be in the Far East of Russia for a variety of reasons: Russians, Americans, Italians, Czechs, Slovaks, Serbs, Polish, Romanians, French, English, Chinese.

Under the direction of American secretaries, the work among civil citizens from cities and villages was also initiated. The Alliance was allotted convenient premises in Vladivostok, Habarovsk and Harbin. In those cities, where special buildings for the Alliance were not found, the operation of the Alliance was directed with joint cultural and educational activities with other

public organisations, such as the Boy Scouts, organising children's summer camp sites and mobile cinematography performances, scientific societies, classes on religious subjects and studies under the supervision of Orthodox priests, musical and drama societies, chess, etc.

The following books had been published in Vladivostok in 1919 for village citizens: "Scientific and profitable feeding of granger's cow," "Vegetable garden and how to arrange it," "The care and raising of bees," "The first lessons of breeding cattle" and many other analogous publications, which served as a help for Russian farmers in those difficult lean years. One of the examples of humanitarian help provided by the Alliance was care of returning Russian soldiers from captivity. From December 1918, the massive flow of prisoners of war started to return from Germany and Austria. Most of the soldiers were in poor health and needed medical attention, food and clothing. Neither the Russian government nor the American Red Cross were able to help immediately. The Alliance started to organise special committees to help former prisoners of war, providing them with shoes, clothing, blankets and products.

About that time, the same work was launched among Russian armed forces and unfettered captives in France, who numbered more than 50,000 and were quartered in 15 different camps. The Alliance organised classes in different educational subjects, foreign languages, musical and drama societies, libraries which included Bibles, Russian classical works and school books. The Alliance also had been publishing its own newspaper in the Russian language, which was distributed three times per week with circulation of 7,500 copies.

Also very interesting and nearly unexplored to date is the history of Russian YMCA in Harbin (China). After Russian Civil War more than 200,000 emigrants from Russia joined with many Russians who served for the Provision Government's Structure (KVZD), the Alliance served them by organising different scientific and entertaining programs, library, "Camp Fire Fellowship" (Scouts), "Green Lamp Society" - very popular literary society, sport games sites, track and field athletics and basketball. The Alliance in Harbin was also able to organise human rights educational institution - gymnasia, and later a college which was in existence up to the closing of the Alliance. In 1945, many secretaries of the Alliance were captured by Soviet Administration and presumably had been taken out to Siberian camps, where their fate became unknown. The Alliance's Harbin Gymnasia was destroyed by soldiers of the 8th Army in May of 1947. The huge library, which collected books for decades, was thrown out on the street, the same happened with school laboratory equipment. All teachers and students lost their livelihood and had to leave China in different ways.

The operation of the Alliance was continuing in Europe for emigrants and prisoners of war, who up to 1921 numbered more than 400,000 people in the territory of Germany and Poland.

The former secretaries of Petrograd LH organised a third new LH for the large wave of emigrants who poured through Odessa into Western Europe. They organised schools for families, libraries, medical assistance and dispensation of food and clothing were provided. They also succeeded in initiating a Scout group. This organisation was in existence for four years.

Another story merits to be told about the YMCA press's long-term activity. It was a publishing house, which had been almost the single source of forbidden literature in the Russian language in the Soviet Union.

This association was established in Prague in 1921 and it moved to Paris in 1924. The main goal of this agency became developing and propagation of Russian Christian culture. Among authors were priests Sergiy Bulgakov, Sergey Chetverikov, famous philosophers and theologians of professor V. Zenkovskiy, N. Berdyayev, S. Frank, B. Vyacheslavtsev, N. Losskiy and many other prominent thinkers, thanks to the YMCA they were able to attract many readers to their works. More than 400 issues of philosophical and theological works were outlining the Russian culture and history of science.

The new Russian translation of the Bible, the Holy Bible and other religious literature had also been published. Despite the prohibition from authorities to bring these and other forbidden publications into the Soviet Union, the publication from the YMCA Press found their way across the borders because it was very popular among intelligencia.

The activity of the YMCA is not explored enough among the Soviet prisoners of war and those who had been taken out during WW II to work in Germany and other countries and did not come back to their home lands for different reasons. Tens of thousands predominantly young people, who failed to return to their home lands stayed without relatives, quite often without profession and lack of native language skills encountered many problems of acclimation in foreign countries.

And the YMCA again came to help with organised English and German courses, developing basic job skills, organised different interest groups and societies, even set up a choir of Cossacks, which performed in various countries for many years. Very active participation was shown by the first flow of emigrants and some of them still remember the LH and other Russian YMCAs.

Many years passed and the situation in Russia radically changed. Many religious and public associations appeared. Among the most successful operating associations is the Inter-region Association of Christian Youth and Family (Russian YMCA). More than 20 local organisations were already established in Moscow, St. Petersburg, Central Russia's cities, in Chelyabinsk and Novosibirsk and other cities.

The YMCA of Russia has a surprisingly large variety of interests and programs: youth theatre-studio "SMILE" making children happy through effervescent performances in Novosibirsk, summer rest camps in many regions of the country, cultural, educational and sports events. At the YMCA, many children study the history of their home land, national traditions and culture became aware of Orthodox religion and other religious doctrines. At several organisations, volunteers try to help children with disfigurements, involving them in normal life with normal children's activities.

The International Camp Counsellor Program (ICCP) was established in Moscow not long ago and presently operates actively giving opportunities to the students and youth of the capital to work in the USA's summer camps as counsellors.

Representatives of the YMCA of Russia actively participate in a majority of significant events conducted by the European Alliance of YMCA (EAY). The association has good partner contacts with the EAY, YMCA of the USA,

Germany, Great Britain, Sweden, Norway, Poland, Czech Republic, Latvia, Ukraine and many other YMCAs.

Today, partnership is a new concept in the developing of organisations' co-operation in various countries where the specific role is giving to relations between local associations, which work directly with people.

Among the most successful developing contacts are the partnerships between the Moscow YMCA and the YMCA of Charlotte and Westfield (USA); the St. Petersburg YMCA and Sweden; the Kirovsk YMCA (Murmansk Region) and the Norway associations; the Novosibirsk YMCA and the Hartford YMCA (USA); the Yaroslavl YMCA and the Riga YMCA; and also Philadelphia YMCA (USA).

Such partnerships and co-operation help both YMCAs to eliminate the old stereotypes of the past, develop by cultural traditions, perceive such enormous and diverse world, study tolerance and learn how to understand other people despite how different they seem to be.

In August 1999, representatives of all Russian YMCAs gathered in Suzdal for the biggest event in the new history of the YMCA - the YMCA Russian Festival devoted to the 100th anniversary of the YMCAs existence in Russia. The best and most successful programs were presented; participants summed up what had been done and outlined perspectives of further YMCA development. Many guests attended this Festival: a large delegation came from Ukraine and Belarus, Armenia and Georgia. Also, there were guests from the USA, Germany, Sweden, Norway, Poland, Denmark, Latvia and even from South African Republic. Different countries, various cultures, diverse people, but all together are united by one common aspiration: make our world better, cleaner, help people to study how to help themselves and their fellows following the eternal Christian values.

On September 22, 2000, a formal program of celebration commemorating the 100th anniversary of the founding of the Russian YMCA movement will be held in St. Petersburg. Again all people who are interested in the future harmony and comprehensive development of youth and family work will assemble at this great event. There will be dancing, singing and laughter and joyful celebration as old friendships renewed and new friendships are formed. There also will be opportunities for tours to historic places, opportunities to learn about programs of local associations and a wonderful trip to Varlaam Island. And discussion regarding the future vision and destiny of the Russian YMCA will take place.

The author of this article is thankful for contributions of materials by the YMCA of the USA Archives, University Libraries in St. Paul, Minnesota (USA) and private author's archives.

The YMCA emblem is an equilateral triangle, each side representing: spiritual, mental and physical development of the total person. The circle, which embraces the triangle indicates the unity of all YMCA members. In the centre is an opened Bible (John 17.21): "that they all may be one, as You, Father, are in Me, and I in You, that they also may be one in Us, that the world may believe that You sent me."

There is also in the centre - a monogram representing Christianity. Today you can see often the simplified emblem - triangle with YMCA abbreviation, and namely this emblem today is known in all countries around the world even better than the Red Cross emblem.

## Appendix 7

# Armenia

## Country

**Formal Name:** Republic of Armenia.

**Short Form:** Armenia.

**Term for Citizens:** Armenian(s).

**Capital:** Erevan.

**Date of Independence:** September 23, 1991.

## Geography

**Size:** Approximately 29,800 square kilometres.

**Topography:** Dominated by Lesser Caucasus range, running across north and then turning Southeast to Iran. Armenian Plateau to the Southwest of mountains. Plateau, major feature of central Armenia, slopes gradually downward into Aras River valley, which forms border with Turkey to west and Iran to south.

**Climate:** Mountains preclude influence from nearby seas; temperature and precipitation generally determined by elevation: colder and wetter in higher elevations (north and Northeast). In central plateau, wide temperature variation between winter and summer

## Society

**Population:** By official 1994 estimate, population 3,521,517; in 1994 annual growth rate about 1.1 percent; 1991 population density 112.6 persons per square kilometre.

**Ethnic Groups:** In 1989 census, Armenians 93.7 percent, Azerbaijanis 2.6 percent, Kurds 1.7 percent, Russians 1.6 percent, and other 0.4 percent.

**Languages:** Official state language Armenian, spoken by 96 percent of population. Russian first language of 2 percent, second language for about 40 percent of population.

**Religion:** Approximately 94 percent of population belongs to Armenian Apostolic Church. Other religions include Russian Orthodox, Roman Catholic, Protestant denominations, and Islam.

**Education and Literacy:** Education compulsory through secondary school. Literacy estimated at 100 percent. In early 1990s, substantial changes, begun in previous centralised Soviet system, emphasised national heritage.

**Health:** Nominal continuation of Soviet-era guarantee of universal care, but health care system deteriorated under stress of independence and Nagorno-Karabakh conflict. Severe shortage of basic medical supplies in early 1990s, and many clinics and hospitals closed.

## Government and Politics

**Government:** National government with most administrative powers. Thirty-seven districts with local legislative and executive organs. National legislature is unicameral Supreme Soviet of 248 members. Highest executive organ, Council of Ministers, appointed by president with consent of prime minister, who is named by president with consent of parliament. Presidency, given broad emergency powers during Nagorno-Karabakh conflict, most powerful

government office. Legislative process cumbersome and fragmented, delaying passage of new constitution and other vital legislation. As of 1994, reform of Soviet-era judicial system awaited new constitution.

**Politics:** Since independence in 1991, presidency, most ministries, and parliamentary plurality held by members of Armenian Pannational Movement (APM). Main opposition parties Liberal Democratic Party (LDP) and Armenian Revolutionary Federation (ARF). First multiparty election 1991. Many minority parties represented in parliament, with coalitions on specific issues.

**Foreign Relations:** In early 1990s, foreign policy determined strongly by Nagorno-Karabakh conflict with Azerbaijan. Some rapprochement with traditional enemy Turkey and Iran. Limited relations established with Western Europe. Close ties with Russia and accords with other members of Commonwealth of Independent States (CIS). World-wide Armenian Diaspora facilitates foreign support.

## **Appendix 8 Christian Basis For Development Work**

### **a) Evangelism or Social Action?**

Traditionally Christian development work has primarily focused on evangelism as the ultimate goal and in this understanding, Social action has been seen as a "weaker brother"

In my research, I have discovered at least 9 schools of thought on the relationship between 'evangelism' and 'social responsibility'.

- a) social action is a distraction from evangelism (extremist view)
- b) social action is a betrayal of evangelism (extremist view)
- c) social action is evangelism (Emile Castro)
- d) social action is a bridge to evangelism (Livingstone)
- e) social action is a manifestation of evangelism (Bavinck)
- f) social action is a result of evangelism (APT Johnston)
- g) social action is a partner with evangelism (J Stott)
- h) social action is equal to but distinct from evangelism (Sider, Escobar)
- i) social action is part of the good news (Shaeffer).

I welcome the fact that the YMCA in developing an holistic mission of "Body, Mind and Spirit" offers in my view a correct balance between the two extremes.

Given this understanding as a jumping off point, what should inform any Christian approach to community development work, and will mark such work as "Christian" over against "Secular" and will maintain a healthy balance between "Evangelism" and "Social action" in which individual integrity is supported.

## **b) Critical Assumptions**

If we work on the premise that:-

- a) The "authentic" gospel is to be made visible in transformed lives.
- b) Proclamation and action go together including concern for justice and peace, and care for the disadvantaged.
- c) Evangelism is primary because "our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Saviour"
- d) Jesus both proclaimed and demonstrated the kingdom's arrival.
- e) Good News and Good Works are inseparable.
- f) Denunciation is integral to the proclamation of the gospel.
- g) The basis for this social action is not a misplaced notion of confusing the kingdom with a Christianised society. It is Biblically valid in itself, in that true mission should be always incarnational and involving real identification and sacrifice working through partnership.

And if we accept the fact that:-

- a) That there has always been a relationship between Evangelism and Social Action, and that this is self evident, given even a brief examination of church history.
- b) That this relationship is not so much defined in the early church, whether through Scripture the Patristics, or the writing of later church fathers, as evidenced through the practice of the church. A de facto case.
- c) That the issue, as a point of theological debate, became a reality in the mid-nineteenth and early twentieth century, with the rise of the liberal "social gospel" movement.
- d) That the Evangelical swing away from Social Action was in direct reaction to the identification of Social Action with this liberal theology, in such a close manner that the two became almost synonymous. It seems to be a case of "guilt by association".
- e) That the inescapable events of world history, such as the Two Wars, the rise of Communism, increasing social problems, intolerance in questions of race and colour, presented the Evangelical community with sufficient practical

evidence to help begin a search for a theology of Social Action, long overlooked.

f) That this did not happen in isolation from the events in the world church, which were contemporary with these developments above, particularly the developments of the WCC in its approach to Mission, where the traditional model of Mission of "the church to the world" became increasingly seen as "the church in the world", the convening of Vatican II and the beginnings of "Liberation Theology" reflected in the WCC. All these came together to make this an issue to be taken seriously, and at a realistic pace.

g) That the lead in thinking through these issues was not given by one person or church, but came, in the main, from conference platforms, or small publications, through third world theologians or delegates and speakers with practical experience of the effect of Christian Social Action. It was, in effect, from Praxis.

Then we need to be clear what we do when we engage in community development.

### **c) A new way of talking - Transformation**

In the Christian community, two views have dominated our approach to involvement.

- a) Laissez Faire/Status Quo
- b) 'Developmentalism'

Development is at least an ambiguous term allied more to economic progress, than holism. As such it has associations with dependency and control in the minds of people to whom it is aimed.

I believe that a new vocabulary is needed

In the light of such ambiguities I would suggest the use of the alternative term, "Transformation", which I would suggest, is more culturally neutral and can fit all situations, as well as being a biblically valid concept in itself. Lausanne II defines it as "the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God."

Defined in these terms, "The West" is also in need of Transformation. It is also a process measured in kingdom terms, in that its goal is best described as the biblical vision of the kingdom.

Transformation has been further defined as "the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God" (The Wheaton Statement). I would not debate this. Kingdom values must invade society. Solidarity is an expression of Christian compassion to those in most need. The goal of transformation must be the Kingdom of God. Justice and mercy belong together in scripture (Is 11v1-5, Ps 113v5-9). Our acts of mercy, highlight areas of injustice and by association we may be led into a confrontation with an unjust system.

Given this background, therefore it is my view that the term "transformation" is an appropriate one to use in looking at how Christian organisations should view the aim of interventions which they initiate. As a term describing the ongoing renewal of our lives, not just at conversion, but in sanctification and the daily walk, it is an excellent descriptive term, pointing to a process and not a finished product.

In social service we are to work to "alleviate suffering" and in social action we are to work to "eliminate its causes"

It is only through the spreading of the gospel that the most basic need of human beings can be met, and this gospel encompasses both Evangelism and Social Responsibility in an integrated whole.

Culture, although a gift from God, has, through human evil and selfishness become infected with evil, and therefore in this view, societies and cultures are also in need of Transformation. This intervention here is also a Christian calling.

This evil is both individual and institutional, and so proclamation and demonstration are necessary elements in our goal of Transformation. Again in this view all culture is contaminated and it is not possible to superimpose a "superior" culture on an "inferior" one.

#### **d) A new way of talking - Partnership**

In this context, I would suggest that the Christian para church agency, as a basic unit of Christian society, and a partner with the local church, is called to be at the centre of proclamation and demonstration of Kingdom values, in word and deed.

Partnership and resource sharing are essential in this process. The place of Christian para church agencies (such as the YMCA) should be seen as facilitating local Christians in the fulfilment of their mission. Such Aid should be carried out therefore in full consultation with the people who will benefit and any agreed interventions should respect their dignity and position in life

We need to earth all our service and programmes in partnership.

God 'calls individuals out of the world' and 'into' Christ, and we need to represent this high calling and election before men. We need to respect human dignity. We must also evidence the fruits of God's spirit and reflect his love in action *in and with* our Christian communities, not *for* those communities. We must stand together, in full partnership against the world, in the world for the sake of the world.

It is in this context that Begleitung, as we have come to understand it in the main paper, can be held out as a method for modelling Transformation.

God calls us as individuals out from the world, to himself but into 'Koinonia', fellowship, in the body of Christ. Our unity already exists through the bonding of God's spirit, based upon the rock of Christ and a true understanding of God, Man, Sin, Salvation and Hope (so Eph. 4). Our unity is a pale reflection of the unity subsisting in the Godhead (so John 17). It is with brothers and sisters in the Lord that we are united totally. This unity transcends colour, class, sex and backgrounds. The body of believers must take seriously the privilege and obligation of election, and a true incarnation of the body of Christ is necessary, in the unity of his Spirit. If we have grasped this depth of unity and brotherhood, then our outreach and approach will be one of partnership with East and West, North and

South, Young and Old, White and Black. Anything else is a travesty. The Lausanne Covenant puts it well "we confess that our testimony has sometimes been marred by sinful individualism and needless duplication"

Our service must be both comprehensive (all inclusive of God's elect of every nation) and cohesive (maintaining a strong unity). It must also show equality in terms of value, and accept within it a diversity of roles, functions and gifts which complement its task of witness. As an eschatological community our hope is in Christ, but our witness to that hope is in and to the world, taking seriously the God-created mutual value of all wo/men. Christians from the West must listen to and learn from our brothers and sisters who minister in places where injustice has been a daily concern. We must serve with, and alongside our brothers and sisters and not for or to our brothers and sisters. We must involve ourselves in a two way flow in this ministry of transformation.

We must, I believe, lose ideas of 'sending' and 'receiving' agencies and substitute the concept of lateral movement within the body of Christ. This, I believe, will prompt us to think in cohesive, unified, equal terms of the church in all the world in all its multi-faceted manifestations.

This has not always been our vision and so there is need for repentance on the part of Christian agencies, for our past acts of omission, whether due to ignorance or complacency. Remorse however must not become the attitude which causes us to contemplate our own past inadequacies and fail to face the present and future in the power of Christ.

It seems that if we look to the cross we see God taking context, humanity, need and empowerment seriously. The cross doesn't bypass human life, it penetrates it and radically transforms it.

### **Incarnational Theology**

It is my view that the Incarnation offers a thorough-going model of intervention and partnership on which we can reflect as a way of "doing theology"

In the Incarnation, God took the initiative in sending his Son to live and minister upon Earth, and then to die for man's salvation. This was an act of love in which God expressed his commitment to his creation, but it also is an event which I feel allows us to understand something of the nature and concern which God displays for our situation.

It demonstrates the central position of the love of God, a motif which runs throughout Scripture but which reaches its climax in the Christ event.

In the historical sense, the Incarnation of the Logos is one of a type, and can never be repeated or followed. If, however, we are to consider the principles displayed in God's sending of the Son as we suggest above, then I think it is possible to propose the following elements.

In summary the Old Testament holds the following understanding of the love of God which have significance for our area of study.

1) God is love. Perfect love is evidenced between Father, Son and Spirit and this love is the basis for God's activity in Redemption. Perfect love pursues man, not because of some intrinsic worth within man but rather because God desires that man enjoy his love. The same principle should govern our Christian service. We serve because we are servants.

2) God loves, because he is God, and he acts in love towards his creation, choosing Israel, in grace, as his covenant people through whom others will also see and hear of that love in Redemption. Our call is not to rights but to responsibility.

3) As his chosen people, Israel must demonstrate this love in actions as well as words. (Deut 6:5) If action is motivated from self seeking desires, it falls short of God's will. God's supernatural love is the basis for man's "unnatural" expression of that love in the World. We cannot serve God for selfish reasons or out of a sense of obligation or superiority

4) The love of God moves towards Israel, and through Israel to the World. God demonstrates his love to the world through his activities in the Salvation history of his people. God's love is not restricted to Israel, who become some

type of exclusive, isolated society. It is rather a love which forms the basis for and gives meaning to the covenant community, which in turn serve as a light to the nations. This light is for sharing.

5) God's love cannot remain cerebral or emotional. It moves towards the world, despite the fall. It loves the unlovely, for God's own sake.

When we move to the New Testament, we see in John's gospel, although the narrative opens with the Incarnation, the ultimate act of God's love, the Divine imperative, it is because God loved that he sent. He sends, because he loves the world, despite all its fallen-ness and rebellion against his love.

This model of love in action is evidenced in the life of the Lord Jesus himself. God showers his love upon his son, who demonstrates the Father's commitment to the world by living a life of love. Jesus constantly reminds his followers of the nature of their heavenly Father, who acts towards them in love. He attends to their needs, even before they ask (Matt 7:7ff), he upholds them under persecution and difficulty. (Luke 12:11) Through his Spirit, he pardons the sinner in love (Matt 18:10ff) and this love seeks the lost (Luke 15:11ff).

In the parables of the Good Samaritan (Luke 10:25ff) , and the Prodigal Son (Luke 15:11ff) the Greek verb ("splanchnizomai") is used in describing the compassion of the Samaritan and the Father toward the injured man and the son respectively. The verb describes an emotion which begins in the stomach, (the root of the term literally means the bowels) as a feeling, and which then flows through the whole body, in compassion until action follows. It has been described as a convulsion of the heart

This is a concept of a love that always moves out from itself, which by its very nature is organic and dynamic. Love which remains cerebral or emotional falls short of the love God displays.

(Other uses of this verb in the stories of Jesus and the leprosy sufferer (Mk 1:41), Jesus and the crowds (Matt 14:14), Jesus the two blind men (Matt 20:34) and Jesus and the Widow of Nain (Luke 7:13) reinforce the fact that such compassion leads to action.)

Jesus takes up the command to love our neighbours, and applies it to the widest possible understanding of "neighbour" in the parable of the Good Samaritan. This love is active love and surpasses human love, which Jesus reminds us is able to love the lovely, but not those who oppose us (Matt 5:43ff)

This is no abstract love of humanity but is a costly love, which is a corollary of true love for God. (Matt 22:37-39)

It includes, therefore, love of enemies, a trait displayed by Jesus himself, right to the end (Luke 23:34).

The primary aim of human love, should be towards God (Matt 22:37) . This love is expressed in a total commitment, as demonstrated by Jesus (Matt 26:39). It is therefore inextricably bound up with dedication to doing God's will, obedience to God's commands and desires, and commitment to growing in this relationship with God.(Matt 6:25ff)

In the opening verse of John Chapter 13 we see Jesus, having loved his disciples, demonstrating the extent of this love, by the foot washing in the upper room.

The Jews looked to the coming Messiah for one who would be a military freedom fighter, or the enigmatic "son of man", the zealots hoped for a rebel leader of men and the destitute, for one who would bring justice again, and who would usher in the golden era.

In this dramatic event, Jesus shows them the true Messianic call, an incarnational call to serve others, a service that the church is to continue in the period after the resurrection and ascension. As God's son, Jesus call to sonship, for him, was not about privilege, but responsibility and accountability before God.

Despite knowing what Judas was going to do, Jesus shares the meal with him. Despite facing the agony of the cross, Jesus chooses to spend quality time with his friends, without any signs of time pressure creeping in. This kind of love, is what Jesus expects from those who would follow him (John 13:34). Love will be the evangelical sign, drawing men to the young church, and this love, must reflect and emulate the love of the Saviour, and the way of the cross. If love is real, then obedience becomes something natural (Jn.14:15,21,23).Love is such a concrete reality for Jesus, that he tells us to

remain in his love (Jn.15:9). Obedience is the key to this abiding, (so Jn.15:10). Such a love is costly, and is measured in terms of total commitment (Jn.15:13), nothing less will suffice.

Paul complements the view held by the gospel writers. Summarised simply, he emphasises three aspects of love.

- a) God sent his son to the cross in love
- b) God calls his people in love, to love
- c) God sheds his love in our hearts

For Paul, God's love and the love of Jesus are interchangeable and as such almost indistinguishable (Rom 5:8; 8:37)

The Christian community is empowered with love (Rom 5:5), and the aim of God's love is to establish a new community based on love. The Pauline triad "Faith, Hope and Love" are integrally bound together in the theology of Paul. God's Love is an eschatological gift now realised through his spirit.

Other books in the New Testament continue the theme.

The three Johannine epistles arguably present love as the central theme of the gospel. The writer stresses the one law of love, which must be lived out in word and deed (1John 3:18) Once again obedience and love are bound up together (1John 2:5;3:10;2John 6 ). Love for one's brother is the proof of one's Christian commitment (1John 2:9ff;3:14) and love for the world is evidence of a lack of love for God (1 John 2:15ff)

God's love is seen in our election to sonship (1John 3:1) and definitively in Jesus death (1John 3:16a), which act becomes the example to follow (1John 3:16b)

In the epistles the two essential elements for Christian living, are to believe in Jesus and love one another (1 John 3:23)

In this connection 1 John 4:7ff, presents a graphic statement of the inter-relationship between God's love for us and our love for others.

In the Revelation, love is seen in the context of empowerment to sustain witness under persecution. The love of God acts in Redemption (Rev 1:5). To reject this "first love" (Rev 2:4) brings judgement.(Rev 3:19)

James expresses the fact that if faith and love are real, then action will be axiomatic. This means welcoming the poor (2:14) and standing up for justice (5:1ff). In this sense, love is the law of the new kingdom (2:8). As in other books, it is also seen as the empowerment for withstanding persecution. (1:2ff)

In summary therefore, the New Testament writers see that the following elements are at the centre of a true understanding of love and should inform an incarnational theology of loving and compassionate service.

1) God's love is definitively demonstrated in the Incarnation, the Word becoming Flesh, where this love becomes tangible. Love involves taking a risk, as God did, when he risked rejection. Jesus gave all in Love for the world, voluntarily.

2) This love is not manipulative, but rather seeks the fulfilment of others as its goal. It is selfless and sacrificial in its content.

3) This love is also supernatural, and is the basis for our Christian communion, as well as the empowerment for our living. It is only by and through the love of God which we experience, that we can show this love to others.

4) We are commanded to abide in love and love one another as a sign to those outside the Kingdom, of the nature of God. Love is a Kingdom ethic.

5) This love is primarily focused within the worshipping community, but moves from this base to the world "outside". Love has, therefore, a political connotation, in that it is concerned with the upholding of justice, and integrity, and should desire that all are made aware of the love available from God through Christ Jesus. Love therefore is demonstrated as well as discussed!

6) If the source of love is God the Father, then the inspiration and example is Christ Jesus. In Jesus we see not God's love in action.

7) This love must also encompass the enemy and even the persecutor. Such a command is of the new era, and involves supernatural grace given by God. It cannot be enacted by any man except he is empowered by the Spirit of God. This love is not therefore sentimental utopianism, but is demonstrably costly and practical.

I feel that if we understand the true nature of the love of God, we can begin to draw out some conclusions which will help us to apply these principles in an Incarnational model which operates through Begleitung, as we witness to the world in word and deed.

Love should be at the centre of all human relationships between Christians, in the light of the new order brought in by Jesus. We therefore forgive each other, and move towards each other in reconciliation, because of what God has done for us in love. Love becomes the mark of the Christian community. Jesus' life was essentially a life lived in love, demonstrating in both word and deed the extent of the Father's love for the world. We are challenged by the words of Jesus, to follow him in this way, faithfully and with total commitment.

Our response to human need in whatever form it manifests itself, should come from our commitment to displaying the love of God to the world in the way in which that love is most needed for that situation. There are models for such activity as we have discussed above, but in reality we must move towards helping to create a community of believers for whom displaying God's love in word and deed is less to do with agonising over past failures to respond to need and what is proper "theologically" in the specific situation but instead more related to demonstrating the compassion shown by Jesus for all who are those in need of God's love.

This is not, of course, saying that we simply do what feels right, but rather that following on from a true understanding of the nature of God's love, we desire that this love be shared to its fullest extent in our communities. This true understanding of God's love must become central in our programmes of Education within the body of believers, both local and world wide if we are to

mobilise effectively in the present tremendous situations of need in our communities.

In this model we work to proclaim "Kingdom values".

The Kingdom is not to be equated with the progressive social improvement of mankind in which the Christian's task is to be an agent of Transformation in the world. Christians as citizens of the Kingdom who live in the world, are agents for change through the empowerment of the Spirit of God, but this change can never lead to Utopia or perfection on earth. We are people living as members of the community of the risen Lord, who is our Hope and who will return again to restore Heaven and Earth. We work towards this end in the fulfilment of our obligation and calling.

The theme of the Kingdom brings together a number of crucial concerns: the possibility of a personal relationship with Jesus, with man's responsibility to manage wisely the whole of nature, the expectation that real change is possible here and now, a realistic assessment of opposition to God's intentions, the creation of new human relationships and the eventual liberation by God of the whole of nature from corruption.

Incarnational theology which works itself out through love and Begleitung must hold together the great commandment with the great commission, love and proclamation.

We must uphold the dignity of humanity and express our solidarity with, and commitment to, those in need. We must also, however, not fail to present Christ and him crucified. We must realise proclamation and demonstration are partners in action. Christians are in the world, insulated but not isolated, and must shine as light in the darkness. As yeast, we are reminded that as yeast is effective by one particle influencing another, so the individual is important in carrying the message of transformation to another.

God is creator and redeemer, Lord of the cosmos and the covenant, of the world and the church, of justice and justification. We must never confuse the two spheres of activity. As Christians we operate under the covenant, through the church. As justified sinners, we are redeemed by Christ, to take a message of transformation to a world, created by God, but riddled with

injustice and violence, crying out for deliverance that can only come through Christ, but mediated in practical terms by the ministry of his body on earth. Separation is a biblical concept - Noah, Abraham, Moses, Joshua, Nehemiah, Ezekiel, evidence this. Separation however is being set apart by God for his work in the world.

### **Conclusion.**

In Philippians 2 (The Message") Paul says,

***"Think of yourselves the way Christ Jesus thought of himself. He had equal status with God but didn't think so much of himself that he had to cling to the advantages of that status no matter what. Not at all. When the time came, he set aside the privileges of deity and took on the status of a slave, became human! Having become human, he stayed human. It was an incredibly humbling process. He didn't claim special privileges. Instead, he lived a selfless, obedient life and then died a selfless, obedient death—and the worst kind of death at that: a crucifixion."***

This is the basis for incarnational theology

In Luke 24, the author describes a scene as follows:-

***"That same day two of them were walking to the village Emmaus, about seven miles out of Jerusalem. They were deep in conversation, going over all these things that had happened. In the middle of their talk and questions, Jesus came up and walked along with them. But they were not able to recognize who he was"***

This is the basis for Begleitung, accompaniment. It is interesting that Jesus was happy in anonymity. He wanted to offer support and not take centre stage. This is true accompaniment.

Being involved in the ministry of Transformation is a privilege but also a responsibility. It creates a community, which is distinctive and is an instrument for God's use. This community is called out of the world for the salvation of the world.

Election is not a call to isolation or to an abdication of responsibility to be stewards for God. It is rather a call to action.

## Appendix 9

### Questionnaire

We are trying to do an evaluation of the way in which SAPHIR as a concept and Begleitung/Accompaniment as a method has influenced YMCA work and whether these ideas could transfer to other settings such as the African YMCA's.

Your time and honesty in answering the following questions is much appreciated as the result will assist other YMCAs in their development.

- What do you understand by the word "SAPHIR"?
- What do you understand by the term Begleitung/accompaniment?
- How did you come into contact with these ideas?
- Why did you begin to see that these were useful tools in developing programmes?
- How do you see that Accompaniment ( and Begleitung) offers a different approach to Youth work from other approaches that you know?
-

- Can you explain how the Begleitung concepts have helped your YMCA?
- Can you give me some idea of some of the projects which developed under these concepts?
- Did this approach present any difficulties for you in your YMCA at the beginning? For example did other people understand it?
- If you were to add anything to the Begleitung approach using the Accompaniment philosophy what would this be?
- Any additional comments?

## **Appendix 10**

Mr. J. Bruce Knox  
528 Whelan St.  
USA-Lockport IL 60441  
USA  
Phone: (P) 001-815-836 81 62  
Fax:  
E-mail: jbknox39@aol.com

Council of Europe  
Mr. Patrick Penninckx  
30, rue Pierre de Coubertin  
F-67000 Strasbourg-Wacken  
France  
Phone: (O) 0033-388-41 22 99  
Fax: 0033-388-41 27 77  
E-mail:

Gabrovo YMCA  
Ms. Antoaneta Jankabakova  
3rd March 21  
P.O. Box 253BG-5300 Gabrovo  
Bulgaria  
Phone: (O) 00359-66-290 32  
Fax: 00359-66-290 32  
E-mail: tony@eda.bg

Plovdiv YMCA  
Mr. Assen Fitcheff  
19 Tzar Assen str.  
BG-4000 Plovdiv  
Bulgaria  
Phone: (P) 00359 32 62 03 06  
Fax: 00359-32-62 03 06  
E-mail: ymca\_plv@langame.net

Union of YMCAs in Bulgaria (YM-YWCA)  
Mr. Svetoslav Belovejdov  
P.O. Box 1189  
BG-1000 Sofia  
Bulgaria  
Phone: (O) 00359-2-981 56 85  
Fax: 00359-2-981 56 85  
E-mail: ymcasofia@mail.orbitel.bg

Romford YMCA  
Mr. Pip Wilson  
Rush Green Road  
Romford RM7 0PH, Essex  
England

Phone: (O) 0044-1708-76 62 11  
Fax: 0044-1708-75 42 11  
E-mail: [generalsecretary@romfordymca.org](mailto:generalsecretary@romfordymca.org)

European Alliance of YMCAs  
Mr. Vardan Hambardzumyan  
19/1 V. Vagarshyan Street Apt. 9  
ARM-375012 Erevan  
Armenia  
Phone: (O) 00374-12 24 600  
Fax: 0044 870 134 99 38  
E-mail: [vardan@eay.org](mailto:vardan@eay.org)

European Alliance of YMCAs  
Mr. Adam Rychlik  
ul. Lengowskiego 10/7  
PL-10-052 Olsztyn  
Poland  
Phone: (P) 0048-89-523 65 44  
Fax: 0048-89-523 65 44  
E-mail: [adam@eay.org](mailto:adam@eay.org)

European Alliance of YMCAs  
Mr. Michal Szymanczak  
Wisniowa 49/16  
PL-02-520 Warszawa  
Poland  
Phone: (O) 0048-22-646 42 11  
Fax: 0048-22-646 42 11  
E-mail: [michal@eay.org](mailto:michal@eay.org)

European Alliance of YMCAs  
Dr. Mikhail Guskov  
Grena Str. 11  
Ap. 73RUS-Moscow, 113216  
Russia  
Phone: (P) 007-095-711 54 09  
Fax: 007-095-711 54 09  
E-mail: [misha@eay.org](mailto:misha@eay.org)

YMCA of the USA  
Mr. Sam Evans  
101 North Wacker Drive  
USA-Chicago, Il. 60606  
USA  
Phone: (O) 001-1-800-872 96 22  
Fax: 001-312-977 08 84  
E-mail: [evans@ymcausa.org](mailto:evans@ymcausa.org)

YMCA of the USA  
Ms. Selma Zaidi  
101 North Wacker Drive  
USA-Chicago, Il. 60606  
USA  
Phone: (O) 001-312-419-8132  
Fax: 001-312-977 08 84  
E-mail: selma.zaidi@ymca.net

YMCA of the USA  
Ms. Jan Pate  
101 North Wacker Drive  
Chicago, Il. 60606  
USA  
Phone: (O) 001-312-419-8136  
Fax: 001-312-977 08 84  
E-mail: jan.pate@ymca.net

YMCA of the USA  
Mr Jerry Prado-Shaw  
101 N. Wacker Dr.  
USA-Chicago, Il. 60606  
USA  
Phone: (O) 001-312-419-8133  
Fax: 001-312-977 08 84  
E-mail: jerry.prado-shaw@ymca.net

YMCA of the USA  
Mr. Dale Vonderau  
The Alloy Engineering Comp.  
844, Thacker Street Berea, Ohio 44116  
USA  
Phone: (O) 001-440-243 68 00  
Fax: 001-440-243 64 89  
E-mail:

CVJM Gesamtverband in Deutschland  
Mr. Andreas Getfert  
Im Druseltal 8  
Postfach 410 154D-34114 Kassel-Wilhelmshöhe  
Germany  
Phone: 0049-561-308 72 54  
Fax: 0049-561-308 72 37  
E-mail: getfert@cvjm.de

Mr. Hans Verner Lollike  
Ringvejen 66  
DK-4900 Nakskov  
Denmark

Phone: (P) 0045-53-92 02 90  
Fax: 0045-54-95 12 90  
E-mail: lollike@mobilixnet.dk

YMCA England  
Mr. Terry Ratcliffe  
105 Manchester Road  
Bury, Lancs. BL9 0TD  
England  
Phone: (O) 0044-161-797 60 00  
Fax: 0044-161-797 52 55  
E-mail: jtr@rgp.uk.com

Cevi Schweiz  
Herr Emile Stricker  
Florastr. 21  
CH-4600 Olten  
Switzerland  
Phone: (O) 0041-62-296 62 68  
Fax: 0041-62-296 30 69  
E-mail: emile@horyzon.ch

Herr Gerhard Gruhler  
Lindenstrasse 4  
D-74246 Eberstadt  
Germany  
Phone: (P) 0049-7134-41 24  
Fax: 0049-7134-15704  
E-mail: gerhard.gruhler@t-online.de

Cevi Schweiz  
Herr Martin Weder  
Forchstr. 58  
Postfach 1414CH-8032 Zürich  
Switzerland  
Phone: (leitO) 0041-1-383 97 34  
Fax: 0041-1-382 06 80  
E-mail: martinweder@bluewin.ch

KFUM og KFUK i Danmark  
Ms. Birgit Steffensen  
Norbrogade 11  
DK-8722 Hedensted  
Denmark  
Phone: (P) 0045-75-89 21 88  
Fax:  
E-mail: b.stef@mail.tele.dk

CVJM Gesamtverband in Deutschland  
Herr Pfr. Ulrich Parzany  
Im Druseltal 8  
Postfach 410 154D-34114 Kassel-Wilhelmshöhe  
Germany  
Phone: (O) 0049-561-308 72 01  
Fax: 0049-561-308 72 70  
E-mail: ulrich.parzany@cvjm.de

CVJM Gesamtverband in Deutschland  
Frau Silke Leitenberger  
Im Druseltal 8  
Postfach 410 154D-34114 Kassel-Wilhelmshöhe  
Germany  
Phone: (O) 0049-561-308 72 53  
Fax: 0049-561-308 72 37  
E-mail: leitenberger@cvjm.de

CVJM Gesamtverband in Deutschland  
Frau Elke Hagmaier  
Seitenhalde 117  
D-72793 Pfullingen  
Germany  
Phone: (P) 0049-7121-7 39 74  
Fax: 0049-7121-7 33 84  
E-mail: Elke.Hagmaier@gmx.de ; EHagm1510@aol.com

CVJM Gesamtverband in Deutschland  
Herr Günther Haas  
Im Druseltal 8  
Postfach 410 154D-34114 Kassel-Wilhelmshöhe  
Germany  
Phone: (O) 0049-561-308 72 50  
Fax: 0049-561-308 72 37  
E-mail: weltdienst@cvjm.de

Mr. Gerald Clark  
12 Old Manse Road  
NI-Jordanstown BT37 ORU  
Northern Ireland  
Phone: (O) 0044-28 90 220901  
Fax: 0044-1232-315 298  
E-mail: gerald@relateni.org

Pfr. Dr. Dölf Weder  
Goethestr. 79  
CH-9008 St. Gallen  
Switzerland

Phone: (P) 0041-71-250 13 00  
Fax: 0041-71-250 13 01  
E-mail: [weder@weder.ch](mailto:weder@weder.ch)

Norges KFUK-KFUM  
Mr. Oyvin Sonnesyn  
Osbergv. 23  
N-6065 Ulsteinvik  
Norway  
Phone: (O Oslo) 0047- 22 99 15 21  
Fax: 0047-22 99 15 11  
E-mail: [oyvin.sonnesyn@kfuk-kfum.no](mailto:oyvin.sonnesyn@kfuk-kfum.no)

Ceska YMCA  
Mr Tomáš Matuška  
Na Poříčí 12  
CZ-115 30 Prague 1  
Czech Republic  
Phone:  
Fax: 00420-2-248 118 84  
E-mail:

YMCA na Slovensku  
Mr. Rado Jancula  
P.O. Box 302  
Karpatská 2SK-814 99 Bratislava 1  
Slovakia  
Phone: (O) 00421-2-5249 5156  
Fax: 00421-2-5249 5156  
E-mail: [Rado.Jancula@ymca.sk](mailto:Rado.Jancula@ymca.sk)

Polska YMCA  
Rada Krajowa  
ul. Konopnickiej 6PL-00-491 Warszawa  
Poland  
Phone: (O) 0048-22-621 98 48  
Fax: 0048-22-628 90 37  
E-mail: [office@ymca.pl](mailto:office@ymca.pl)

KIE/YMCA Hungary  
Horanszky u. 26  
H-1085 Budapest, VIII  
Hungary  
Phone: (O) 0036-1-267 05 87  
Fax: 0036-1-267 05 87  
E-mail: [kie@kie.hu](mailto:kie@kie.hu)

Evang. Jugendwerk in Württemberg  
Frau Beate Breithaupt  
Stuttgarter Str. 14  
D-73630 Remshalden  
Germany  
Phone: (P) 0049-7151-73078  
Fax: 0049-711-97 81 30  
E-mail: Beate.Breithaupt@t-online.de

YMCA Roma  
Mr. Dino Curcuruto  
Via Varese 5  
I-00185 Roma  
Italy  
Phone: (O) 0039-06-49 05 39  
Fax: 0039-06-49 18 57  
E-mail: ymcaitalia@pronet.it

European Alliance of YMCAs  
Rev. Johan Vilhelm Eltvik  
Hogdaveien 51  
N-1482 Nittedal  
Norway  
Phone: (O) 0047-67 074 277  
Fax: 0047-911 66 356  
E-mail: johan@eay.org

Norges KFUK-KFUM  
Mr. Kaare Dag Mangersnes  
Okernveien 82  
N-0575 Oslo  
Norway  
Phone: (P) 0047-22 19 65 42  
Fax:  
E-mail: karedag@eay.org

National Council of YMCAs of Malta  
Mr. Jean-Paul Mifsud  
178 Merchant Str.  
M-VLT 03 Valletta  
Malta  
Phone: (O) 00356-228038  
Fax: 00356-24 06 80  
E-mail: jeanpaul@eay.org

European Alliance of YMCAs  
Mr. Jan Nissén  
Förgyllda Solens gränd 8  
S-393 59 Kalmar  
Sweden

Phone: (P) 0046-480-2 44 09  
Fax: 0046-480-2 14 05  
E-mail: jan@eay.org

Cevi Schweiz  
Ms. Béatrice Perregaux Allisson  
Temple Allemand 25  
CH-2300 La Chaux-de-Fonds  
Switzerland  
Phone: (P) 0041-32-969 20 82  
Fax: 0041-32-969 20 81  
E-mail: perregaux.allisson@vtx.ch

Alliance Nationale d. UCJG de France  
Mr. David Podger  
30 Monks Orchard  
PetersfieldENG-Hants GU32 2JD  
England  
Phone: (P) 0044-1730-265168  
Fax: 0044 207 730 9164  
E-mail: david@eay.org

YMCA England  
Mr. Peter Posner  
38 Hall Farm Road  
Duffield, BelperDerbyshire DE56 4FS  
England  
Phone: (O) 0044-1773-726 202  
Fax: 0044-1773-726 204  
E-mail: peter@eay.org

YMCA/YWCA of Latvia  
Ms. Evija Samsonova  
Merkela 11- 531  
LV-1050 Riga  
Latvia  
Phone: (O) 00371 7503060  
Fax: 00371 7222236  
E-mail: samson@latnet.lv

## **Appendix 11**

### **THEORIES OF COMMUNITY DEVELOPMENT PROCESS.**

#### **LINDEMANN'S 10 STEPS. (GROUP)**

1. CONSCIOUSNESS OF NEED
2. SPREADING THE CONSCIOUSNESS OF NEED.
3. PROJECTION OF THE CONSCIOUSNESS OF NEED.
4. EMOTIONAL IMPULSE TO MEET THE NEED QUICKLY.
5. PRESENTATION OF OTHER SOLUTIONS.
6. CONFLICT OF SOLUTIONS.
7. INVESTIGATION.
8. OPEN DISCUSSION OF THE ISSUE.
9. INTEGRATION OF SOLUTIONS.
10. COMPROMISE ON THE BASIS OF TENTATIVE PROCESS.
- 11.

#### **BATTEN (GROUP)**

1. DISSATISFACTION.
2. AWARENESS OF NEED.
3. AWARE OF WANTING SPECIFIC CHANGES.
4. DECIDE WHETHER TO MEET A "WANT" THEMSELVES.
5. PLAN WHAT TO DO AND HOW TO DO IT.
6. ACT
7. IS THE RESULT SATISFACTORY.
- 8.

#### **DUNHAM (WORKER)**

1. RECOGNITION OF PROBLEM
2. ANALYSIS OF PROBLEM.
3. FACT FINDING.
4. PLANNING
5. OFFICIAL APPROVAL.
6. ACTION
7. RECORDING AND REPORTING.

#### **BIDDLES.**

1. EXPLORATION.
2. ORGANISATIONAL.
3. DISCUSSIONAL.
4. ACTION.
5. NEW PROJECTS.

**LIPPET, WATSON AND WESTLEY (1958) (WORKER)**

1. DEVELOPMENT OF NEED FOR CHANGE.
2. ESTABLISHMENT OF CHANGE RELATIONSHIP.
3. CLARIFICATION OR DIAGNOSIS OF THE CLIENTS SYSTEM PROBLEM.
4. EXAMINATION OF ALTERNATIVE ROUTES AND GOALS.
5. TRANSFORMATIONS OF INTENTIONS INTO ACTUAL CHANGE EFFORTS.
6. GENERALISATION AND STABILISATION OF CHANGE.
7. ACHIEVEMENT OF TERMINAL RELATIONSHIP.

**BRAGER AND SPECHT.**

*GROUP*

1. VAGUELY DISSATISFIED BUT PASSIVE.

*WORKER*

- 1A. STIMULATES PEOPLE TO THINK WHY.

**GROUP**

2. NOW AWARE OF CERTAIN NEEDS.

*WORKER*

- 2A ASKS PEOPLE TO THINK WHAT CHANGES WOULD MEET NEEDS

*GROUP*

3. NOW AWARE OF WANTING CHANGES OF SPECIFIC KINDS

*WORKER*

- 3A ASKS WHAT PEOPLE CAN DO TO CHANGE THINGS FOR THEMSELVES

*GROUP*

4. DECIDE FOR OR AGAINST TRYING TO MEET SOME NEED.

*WORKER*

- 4A STIMULATES PEOPLE TO THINK HOW THEY CAN ORGANISE.

*GROUP*

5. PLAN WHAT TO DO AND HOW TO DO IT.

*WORKER*

- 5A STIMULATES GROUP TO DECIDE IN DETAIL JUST WHAT TO DO.

*GROUP*

6. ACT ACCORDING TO THEIR PLANS.

*WORKER*

- STIMULATES THINKING ON UNFORESEEN DIFFICULTIES.

*GROUP*

7. SATISFIED WITH THE RESULT OF WHAT THEY HAVE ACHIEVED.

**BRAGER AND SPECHT.**

*GROUP*

4. KNOWS THE KIDS HAVE NOWHERE TO PLAY BUT DO NOTHING.

*WORKER*

- 1A. WANDERS AROUND THE ESTATE TRYING TO GET PEOPLE TO TALK ABOUT THE LACK OF PLAY FACILITIES.

**GROUP**

5. A NUMBER OF PEOPLE HAVE SAID "RIGHT ENOUGH, SOMEBODY SHOULD DO SOMETHING FOR THE KIDS.

*WORKER*

- 2A HAVING GOT SOME PEOPLE TOGETHER, HE ASKS THEM "WHAT SHOULD BE DONE ABOUT THE LACK OF KIDS PLAY

*GROUP*

6. NOW CLEAR THAT THEY WANT TO DO SOMETHING.

*WORKER*

- 3A ASKS WHO SHOULD DO SOMETHING ABOUT IT

*GROUP*

4. DECIDE WHETHER THEY WANT TO DO SOMETHING ABOUT THE PLAY FACILITIES.

*WORKER*

- 4A ASKS HOW THEY COULD DO THIS.

*GROUP*

5. PLAN WHAT TO DO.

*WORKER*

- 5A GETS GROUP TO LOOK IN DETAIL AT HOW TO ORGANISE SOMETHING FOR THE KIDS.

*GROUP*

6. ACT ACCORDING TO THEIR PLANS.

*WORKER*

- 6A SUGGESTS TALKING ABOUT UNFORESEEN PROBLEMS.

*GROUP*

7. SATISFIED WITH THE RESULT OF WHAT THEY HAVE ACHIEVED.

## **Appendix 12**

### **Background**

Born 19\11\53 in Belfast N. Ireland, after leaving school at 18, I worked in commerce for 7 years of my professional life while carrying on Voluntary Youth work in the evenings and weekends with a number of different agencies.

### **Work Experience**

I spent two years in Uganda with my wife from 1979 to 1981 working with the Ugandan church in Leadership training, Famine relief and youth work. In this role I had to deal with local and national government officials as well as International relief and development agencies and the UNHCR and UNDP. I had to intervene on behalf of my African colleagues on many occasions when they were arrested without charge by the Military establishment in Uganda.

After a full time degree course at Queens from 1981-4, I was employed from 1984 to 1988 by a Voluntary organisation engaged in work with young people from the 32 counties of Ireland, assisting them in discovering opportunities for working abroad for anything from 6 months to several years. The "paid" side of my work also included training young people in cross cultural contact and communication skills while my voluntary work ranged from being a Board member of a large non Governmental organisation to being involved in hands on youth and community work. In this job I visited S. America for a month and experienced the difficulties faced by churches in two dictatorships there.

In 1988 I joined the National Council of YMCAs of Ireland where I spent three years as Director of Training. In this capacity, I organised and ran many training and personal development courses for young people as well as leaders in voluntary organisations both in Ireland as well as overseas. This basis of all YMCA work in Ireland is anti-sectarian and cross community. In addition to the leadership training I was also involved in developing programmes which assisted young people find employment. In this context I dealt with Youth Immigration issues in the UK and Ireland.

From 1991 to 1994, I was seconded to the European Alliance of YMCAs as a Project Executive in East and Central Europe. In this position, I worked closely with a colleague in assisting the emerging YMCAs of East and Central Europe develop training initiatives, local national and international programmes as well as facilitating the ongoing building of the local and national institutions. A major component of this work was training for democracy and establishing the basic working systems which would assist in establishing a strong foundation for civic society post 1989. I worked closely with many National and International agencies as well as USAID in this post. During this time I also ran several training events at the European Youth Centre at Strasbourg.

When the contract finished I took up a period of self employment as a consultant for voluntary organisations, assisting NGOs in Europe as well as the USA develop their leadership training programmes. Again the focus of much of this work was based upon issues affecting Youth and community here and abroad. In this period, I assisted in a number of

European training initiatives including PHARE young democrats as a trainer.

For the past 7 years I have been the Chief Executive Officer for the Northern Ireland Council for Integrated Education a non government organisation charged with the setting up, establishing and supporting schools in N. Ireland which offer education for young people from both communities as an alternative to the segregated system which exists in the country. We currently have 15,000 young people at 46 schools. In this post I have the responsibility of lobbying and presenting the “public face” of Integrated Education to local and national politicians, media and governmental bodies. I also have worked with Ethnic minorities groups in this post.

### **Voluntary Involvement**

My voluntary commitment ranges from local and national church involvement, through Chair of ECONI, to membership of numerous committees in the areas of reconciliation and peace building, in Ireland and abroad.

### **Miscellaneous**

Professionally, as well as holding both a primary and masters degree from Queens University Belfast, I am a Fellow of the Chartered Institute of Personnel and Development, the largest association for training and trainers in Europe. I am also a fellow of the Chartered Insurance Institute by examination. I have been an external tutor for a local College for 15 years and an extension tutor for an English College for 15 years.

### **Job Specific Skills**

In all the above areas of work, I have had occasion to become involved in lobbying for Human rights issues (anti-sectarianism) as well as working in areas of prevention (training and development) and intervention after violation of rights (East and Central Europe and E. Africa). I have written many articles some of which have been published. I also write regularly for an International Bible society - Scripture Union.