WHAT CHALLENGES DO LATIN MISSION LEADERS FACE

WHEN RAISING FUNDS LOCALLY AND WHAT IS THE BEST WAY TO DEVELOP

RESOURCE MOBILIZATION CAPACITY?

by

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CHAPTER ONE

Introduction to Study

Background of the Question

The Church from all the continents must actively participate in the blessing of giving to the extension of His Kingdom and fully recognize what God is already doing in the local context. The research includes a careful analysis of responses from Latin American mission leaders on the topic of raising funds locally, funding received from the exterior and the challenges and success stories that can be analyzed and implemented as models to imitate as well as to highlight the need for other models and programs. The aim is to gather information about where the Latin Missions Movement stands in terms of competency to raise funds locally and the best ways to respond to this challenging task. The outcomes will then help understand both international partners and Latin leaders to see where the gaps remain and what programs need to be established to strengthen this area in the Church of the Americas.

The use and management of money requires that the Global Church understand and practice the Biblical principles we find in God's Word. That is the reason why this research was born, out of a desire to continue seeing the Global Church function and grow in interdependent ways, understanding and recognizing that we need each other. It is most important to continue learning together how to keep this interdependency healthy for the glory of God and the extension of His Kingdom here on earth. This research responds to the need to continue studying the complex intricacy of money, funding and international partnerships as expressed by the research of the Oxford Initiative, in "Money and International Partnerships." That study states, "The sharing of money in cross-cultural ministry partnership is a substantial issue that warrants serious attention, study, discussion and resources." Furthermore, the Oxford Initiative

invites more dissertations or theses on money and partnership in mission from a missiological

perspective. This research is an initial attempt to provide insights and perspectives with the goal

to strengthen and celebrate what is working, as well as to identify areas in need.

This research will aim to provide the international donor with insights and relevant feedback

from Latin leaders currently involved in missions, about their local challenges and where and

how to use and allocate funds in more strategic ways. It will also aim to provide collective

information and general challenges to current leaders in determining which issues to address in

order to strengthen local systems, thus enabling the local church to participate in the blessings of

contributing to the extension of God's work here on earth.

The aim is that funders, at the onset of the relationship, understand the importance of

establishing specific principles and determine that, in all the programs, the organization receiving

the funding will be stronger and able to carry on the ministry with the balanced help of local and

international funding without developing unhealthy dependencies.

The Need for this Research

There is an urgent need for international partners and local leaders to realize the

important role that each plays in the extension of the Kingdom of God and to learn how to

manage this delicate matter of raising, allocating and managing funds in local churches and

organizations. Local leaders face the challenge of developing programs that are contextualized

to fit the local norms of fund raising. In other words, they need to develop systems that are

culturally appropriate to the way the microeconomic system works in their particular area of the

world and culture. Because of this, many different 'experiments' need to be done, and this is

where short-term funding and investments may be needed from the international partner to allow

multiple ways to develop and raise local resources.

The premise is that God has supplied us with all the resources needed to carry on His ministry, according to Philippians 4:19 "And my God will meet all your needs according to his glorious riches in Christ Jesus." (NIV) Why is it then that mission organizations, leaders and missionary families are still lacking some very basic elements such as food and clothing? Why is it that on some occasions a leader must decide whether to buy groceries or pay for the Internet fee? Where is the fundamental problem? Is it lack of faith from the Global South or could it be the lack of a good local system that generates adequate income? Why does it seem that there is an over-abundance of resources from the North and less than ideal resources generated from the Global South? Could it be that the North has learned to develop a system that works well for them and we, in trying to imitate *their* model in the South, are losing the point of learning to contextualize for our own needs? Does God supply for some and not for others?

The Expected Outcomes of this Research

The research will be able to give both local leaders and international funders a better picture of the local capacities that exist for raising funds. Is there a greater need to provide training workshops on how to raise funds? Is there a need to develop sustainable programs within the organization? How equipped are the local leaders to organize these programs? Has the issue of fund raising become a general stress factor for all because of negative experiences? How does a local leader perceive the task of raising funds? All these issues will be considered in the survey in order to understand where we stand in the missions' movement in Latin America. We need to look at all aspects associated with raising funds, whether spiritual, practical, or psychological, etc.

As part of an overall strengthening strategy that the missionary movement in Latin America is facing and needing, this research aims to assess current resource mobilization efforts

in Latin America focusing on mission leaders, or those that are considered being the decision-

making people in the missionary movement. This research methodology employed includes an

on-line and anonymous survey for mission leaders, interviews, data collection and analysis.

CHAPTER TWO

Literature Review

Missionary Movement as a Social Movement

The best way to analyze the issue of fundraising in Latin America for missionary purposes is to first take a step back and see that mission organizations are part of a larger social *missionary* movement. This missionary movement in Latin America can be best understood in the history and development of *COMIBAM Internacional.* This history is available in Spanish thru COMIBAM´s web page in the following link: (http://www.comibam.org/). COMIBAM is the Spanish acronym for *Congreso Misionero Iberoamericano* (Missionary Congress for Iberoamerica). In 1984, several Latin leaders met in Mexico to discuss the need of organizing an international Congress which would focus on promoting and developing the missionary vision in the continent. Three years later, the first COMIBAM Congress was held in 1987 in San Pablo, Brazil when more than three thousand representatives from Latin America, Spain and Portugal gathered to revive a vision and make a commitment to develop and form a missionary movement from within Latin America. It was estimated that in 1987, time of the I COMIBAM Congress there were about 1,600 Latin missionaries sent by approximately 70 mission organizations and by the time the II COMIBAM Congress in 1997 was held there were about 4,000 missionaries being sent by 300 missionary organizations.   The III COMIBAM Congress in 2017 will no doubt show an even greater growth of Latin missionaries involved in cross cultural ministries around the world.

This missions' movement is in fact a social movement. A social movement can be defined according to the International Encyclopedia of Social Sciences (1968) as "a collective attempt to bring about a change in certain social institutions or to create an entirely new order.

Social movements also develop more or less consistent set of ideas which its' members must accept more or less uncritically; and from these set ideologies or constitutive ideas are derived action programs or a more changing nature. The definition in this chapter titled Social Movements: Types and Functions goes on to say that social movements tend to spread beyond the states or national societies and extends over the entire area of civilization" (439). The missionary movement attempts to bring changes in individuals, a spiritual transformation with a holistic approach, improving education, respecting the culture and giving value to their language as people that are created in His image. In Latin America church members are being ignited with a missionary zeal, such zeal was seen in earlier centuries in Europe and North America. As this movement grows and attempts to bring this change forth, this causes people to develop training and sending institutions that will prepare them for this mission. All across Latin America Christians are responding to serve in cross-cultural missions.

However, in any social movement there are those individuals living in the midst of that movement that will have contrasting views and opinions. In this definition provided by the Encyclopedia of Social Science we read that "as movements arise, grow, and become recognized, they tend to generate public controversy. Uncommitted portions of the society may be polarized into partisan support on the one hand and resistant opposition on the other" (445). The missionary movement is not exempt of this phenomenon either. As Christians from within the church respond to the missionary call and desire to serve overseas, they commonly face lack of support (emotional and financial) from key people, such as their pastors, congregations and their own families. This contrasting view of what doing missionary work means and implies to both pastors and missionary candidates, is the biggest challenge that the movement will need to address if it wants to be effective in reaching the unreached peoples of the world. For this

movement to grow and become stronger all ideologies, based on biblical and sound Theology

will need to be understood and practiced by the Church in general.

Resource Mobilization

For social movements to develop, grow and advance, the need of mobilizing resources is

crucial and indispensable. In the article written by Eduardo Canel, titled New Social Movement

Theory and Resource Mobilization Theory: The Need for Integration we find that "resource

mobilization focuses on how groups organize to pursue their ends by mobilizing and managing

resources and that these could be material or non-material such as money, organizational

facilities, manpower, means of communication. This mobilization of resources is the process by

which a group assembles resources and places them under collective control for the explicit

purpose of pursuing the group's interest through collective action." In the missionary movement

of Latin America these resource are being mobilized, yet there are still grievances within the

movement for a lack of appropriate funds needed to support those being mobilized.

In the book titled Kingdom Stewardship (2010) we read about the Resource Mobilization

Working Group (RMWG) that works under the Lausanne Committee for World Evangelization.

This working group exists to provide a vision for a global culture of generosity and effective

stewardship of God's resources to support world evangelization. The mission of the RMGW is

to enable the discovery, development, and deployment of *God's resources* for world

evangelization by catalyzing Global Generosity Networks in the twelve Lausanne regions. Ram

Gidoomal, Chairman of the Lausanne Resource Mobilization Working Group states that 'a

proper understanding of the scope of God's mission places a stewardship responsibility on every

Christian….and at it's most basic level, biblical stewardship is holistic and missional, touching

every area of life and employing every legitimate vocation in service to Jesus Christ' (back

cover). If Christians have a stewardship responsibility to further His Kingdom, why is there a

continued tension between mission leaders, pastors and churches in the America over the use and

allocation of financial resources? Why do Latin missionaries in general live without the proper

and basic living expenses?

International Funding

This research will also take into consideration the impact that international funding has

on local initiatives. If international funding can have a serious impact on the long-term

sustainability of national organizations, it is then very important to gain a better understanding of

what local challenges national leaders face and to aim to get to the root of the challenges in fund

raising programs and practices, without perpetuating or developing dependencies. If we can

assume that international donors will remain interested in supporting local initiatives, it is then

important to understand the missiological principles that must be maintained and practiced. This

will enable all concerned, donors and receivers, to contribute in healthy ways to the maturity of

the Church in the Americas in this area of Biblical stewardship and finances. To what extent

does international funding *alter* the natural development of local initiatives in the missionary

Latin culture and how do we foster healthy interdependence between the Global Church and

Christians? This research is then a response to the need to explore the cross-cultural sharing of

money in mission partnerships…and what if any additional localized research should be

conducted as stated in the Oxford Initiative Executive Summary (2008). International donors

should ask themselves: to what extent does our funding alter or affect the methods and initiatives

of the local microeconomic system regarding fundraising and encouragement to develop

sustainable approaches?

In chapter six of the book, *Walking with the Poor* (1999), Myers writes about the need to think holistically when working in partnership, with communities. He stresses in his chapter titled Principles and Practitioners that those working in partnership within communities need to see the world the way the community sees it. Myers explains that helping the community describe its survival strategy is also a way for us to see what the community considers important well as the community's understanding of what causes things to happen or not happen (141).

In the book titled *When Helping Hurts*, Corbett and Fickert (2009) confirmed the need to pay close attention to *how* we approach funding projects. The key is not simply giving material things, but rather exploring and finding contextualized approaches to needs. This will require that both parties get involved in a "participatory process that takes lots of time…and it might help donors if they remembered that creating decision-making capacity on the part of the receiver is a return on their investment." (152). Corbett and Fickert go on to say that development is a process of ongoing change that moves all the people involved –both the helpers and the helped – closer to being in right relationship with God, self, others…and as materially poor develop, they are better able to fulfill their calling…development is not to people or for people but with people. They state that ' the key dynamic in development is promoting an empowering process in which all the people involved become more of what God created them to be. In summary they state that one of the biggest mistakes North American churches make is applying relief situations in which rehabilitation or development is the appropriate intervention. (105). This research will show areas that warrant attention and development. Are the programs that receive international financial support supplanting what the local church should be supporting? What are the long term solutions needed to allow greater participation from the Church, and who is responsible to develop these programs?

Local Fundraising Efforts

Another part of this research aims to understand the local conditions of the Latin American mission leaders regarding raising funds—their perceptions and their realities. If, in fact, we all live in a cursed world and need to apply Biblical truths and principles to our approaches, could it be that the Latin church is in the midst of a political, religious, economic and social system that tries to pull it away for His truth? Could it be that there are spiritual strongholds that need to be dismantled? In Kingdom Stewardship (2010) we find an article written by John C. Van Drunen titled Reducing Ecclesiatical Crime, Drunen states that one area where the Church can have a stronghold is on theological issues. He states " theological issues can become stronghold that need to be challenged and overthrown...confused theology can stagger resource-effective stewardship" (39). How can biblical truths free or liberate church leaders from cycles of thoughts and habits that have led local leaders away from supporting and providing the necessary resources and elements indispensable to the continued expansion of His work? To often we hear too often is that missionaries have difficulty getting support from pastors and churches.

In general, do leaders enjoy this activity? Understanding their viewpoint will give us insights about general impressions that leaders have in this field, whether positive or negative. In the book titled *Spirituality of Fundraising* (2004), Christians are encouraged to see the matter of raising funds as a spiritual practice. The author goes on to say, "like many of us…we begin with the notion of fund-raising as a necessary but unpleasant activity to support spiritual things…but fundraising is first and foremost a form of ministry" (6). Can we say that this is how Latin mission leaders view the matter of raising funds? If attitudes and behavior are forms that reflect inner understanding and interpretation, and these attitudes and behaviors are passed on to

the younger generations of mission leaders, it is necessary that we seek to find what the general

thinking is on this matter. What can be done to make this task more spiritual and satisfactory?

In the book titled *Classics of Organizational Theory* (2011) chapter 18 opens up the topic

of groupthink and how this phenomenon plays in society. This chapter goes on to explain that

groupthink is a quick and easy way to refer to the mode of thinking that persons engage when

concurrence-seeking becomes so dominant in a cohesive in-group that it tends to override

realistic appraisal of alternative courses of action. Also a key characteristic expressed in this

chapter is the following:

> Unanimity. Victims of groupthink share an illusion of unanimity within the group
>
> concerning almost all judgments expressed by members who speak in favor of the
>
> majority view…when a group of persons who respect each other's opinions arrives at a
>
> unanimous view, each member is likely to feel that the belief is true. This reliance on
>
> consensual validation within the group tends to replace individual critical thinking and
>
> reality testing (193).

The question we then need to examine is: what is the view of the majority of mission

leaders of topics such as biblical stewardship and fundraising in general? What alternative

courses of action are needed to develop stronger capacity in fund-raising? Shafritz et al. (2011)

state that groupthink is the mode of thinking that persons engage in when concurrence seeking

becomes so dominant in a cohesive in-group that it tends to override realistic appraisal of

alternative courses of action (190). What then is the mode of thinking that permeates Latin

mission leaders when it comes to raising funds locally? In Reframing Organizations (2003)

there is a section titled The Curse of Cluelessness which talks about how people can stick to

erroneous ideas even if they're all we have, and be confident that everything is humming

along…if not, at least it's not their fault. It also goes on to say that people "can puzzle over

contradictory evidence, but usually succeed in pushing it aside – until they come across a piece

of evidence too fascinating to ignore, too clear to misperceive, to painful to deny, which makes

vivid still other signals they do not want to see, forcing them to alter and surrender the world-

view they have so meticulously constructed. In this section the authors also state that this

tendency to see no evil in this way of thinking as a common problem (7). If the issue of

fundraising seems to the a challenge that most mission leaders have, what cycles, habits,

thinking and fundamental issues need to be analyzed to get to the root of the problem to seek

change?

In the book titled Cross-Cultural Partnerships, Navigating the Complexities of Money

and Mission (2010), we read that because cross-cultural partnerships are on the rise and become

the primary method in which churches and organizations engage in global missions, it is very

important to carefully study issues related to culture and money…we need to grow in cultural

intelligence (21). This research will aim to shed more light to these complex dynamics between

partnerships, Latin culture, money and Biblical Truths.

CHAPTER THREE

Methodology

This study provides a mixed-method approach involving both a quantitative and qualitative analysis behind fundraising efforts for missionary purposes. The research will use several methods to determine the level of knowledge, skills and capabilities mission organizations and their respective leaders have in the topic of raising funds.

The first method will be to find out what materials and resources are available in Spanish and Portuguese within faith based non-profit organizations.

Second, the researcher conducted an online Spanish and Portuguese survey that was sent to approximately 70 mission leaders in Latin America using the working network of both COMIBAM *Internacional* and Wycliffe Global Alliance-America. Leaders were encouraged to re-send the survey to their local working network. Because of this, the research cannot verify the total number of people that received the survey, but can only verify those that received it directly from the researcher.

This survey consisted of 53 questions, which were tested with three individuals prior to posting them online using Survey Monkey. The process and selection of questions was revised and checked by several people who are supportive of this research, to ensure that the information collected will provide the best and most accurate description of the situation. Once they provided their feedback, corrections were made to the original survey questions and were then posted on-line. The survey was divided into five sections. Section I gathered information to develop a general profile of the respondents. Section II gathered information regarding the training individuals had in fund raising. Section III gathered information on funding from the exterior.

Section IV gathered information regarding the local context/experience/efforts in fund raising within the country. Section V gathered information regarding operations and local structures.

The first email was sent to 70 participants on December 8, 2010. After this message was sent, 33 people responded to the online survey. The second message was sent on December 29, 2010 to the same 70 people and the responses went up to total 74, including feedback from both Spanish and Portuguese speakers. The third and final message was sent on January 26, 2011. Sending the second and third additional messages was necessary to remind participants of the importance of their participation and information.

Third, Skype interviews were conducted during the month of March 2011 with directors of indigenous organizations in Peru, Brazil, Mexico and Guatemala to review their experience in fundraising, what challenges they face from day to day, what type of training have they had in fundraising and what models would they recommend. Another Skype interview was conducted for a director of one of the largest Latin missionary organizations in the world, having more than 500 missionaries serving cross culturally, most of them in sensitive areas of the world. The same questions asked to the Indigenous leaders were asked to him. The names of these individuals have been withheld to protect the privacy and confidentially of their responses.

After collecting the data, each response was tabulated using Excel spreadsheet for calculations. and the survey was translated to English. Key aspects of the finding will appear in the fourth chapter of this research paper followed by the online survey questions (Appendix 1).

CHAPTER FOUR

Research Results

For each of the questions, a chart was developed to show the percentages of replies. Below each

question is a short conclusion or observation. If a chart does not have any comments below, it

means that no direct conclusion can be made other than what is available in the chart, but that

information will be taken into consideration at the end of each section. After each section (I thru

V) a general summary of observations will me made to consider all the questions together and

how that gives a general picture of the situation that is analyzed.

Section I - Profile of the Interviewee
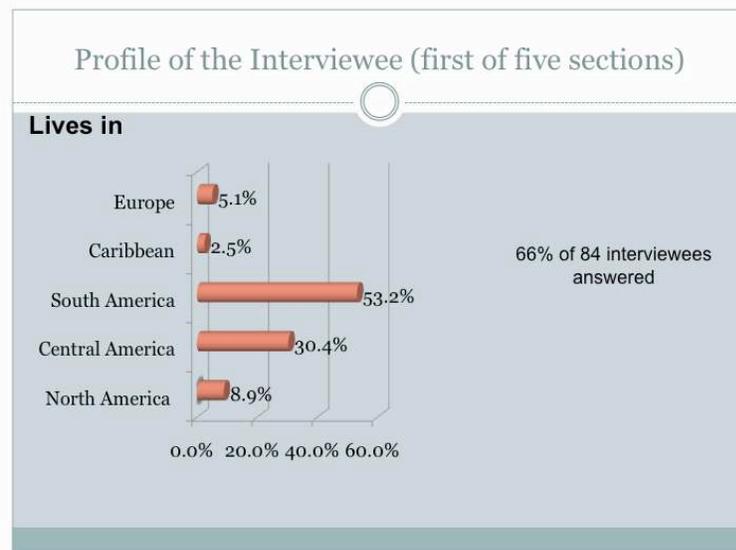
Responses were highest in countries of South America. This could mean that more energy and
synergy are present in that region of the world. In second place were responses from Central
America. The survey was sent to Spanish and Portuguese mission leaders in Europe (Spain and
Portugal).
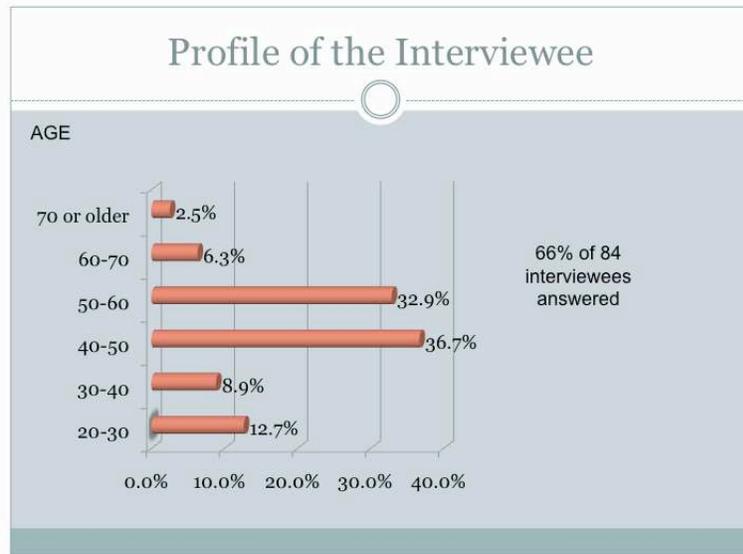
The average age of mission leaders is between 40-60. The second generation of younger leaders is already in place, between ages 20-40.
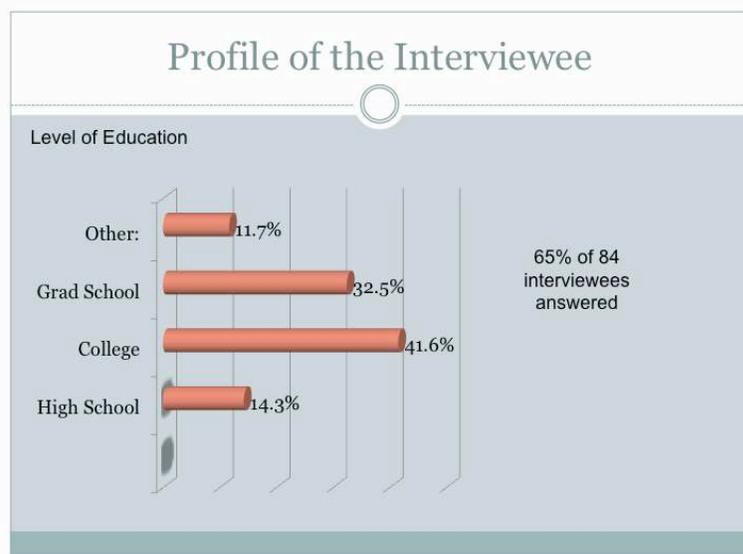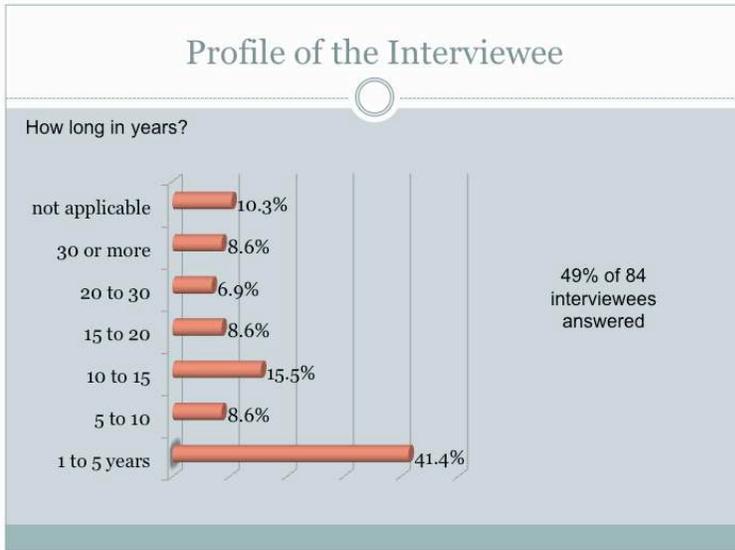

The level of education for mission leaders is higher than expected. The majority of leaders have a BA degree or higher.
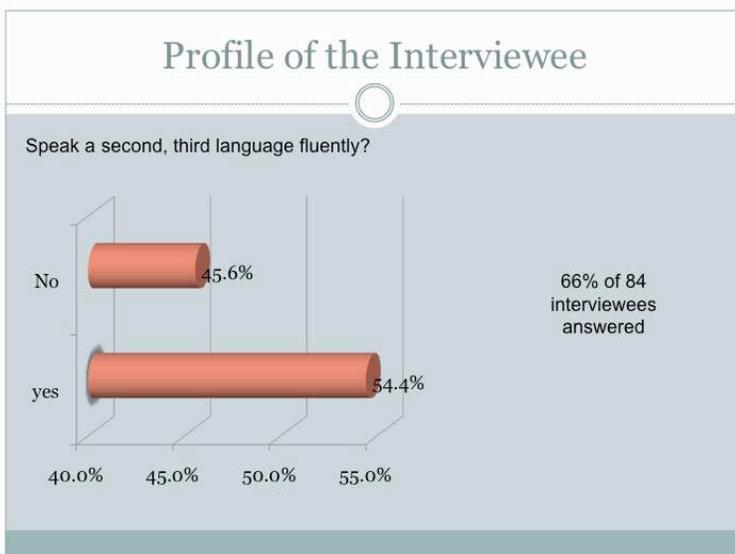
Profile of the Interviewee

Current Leadership Role

75% of respondents are decision makers, in leadership positions.

Profile of the Interviewee

Lived in another country?
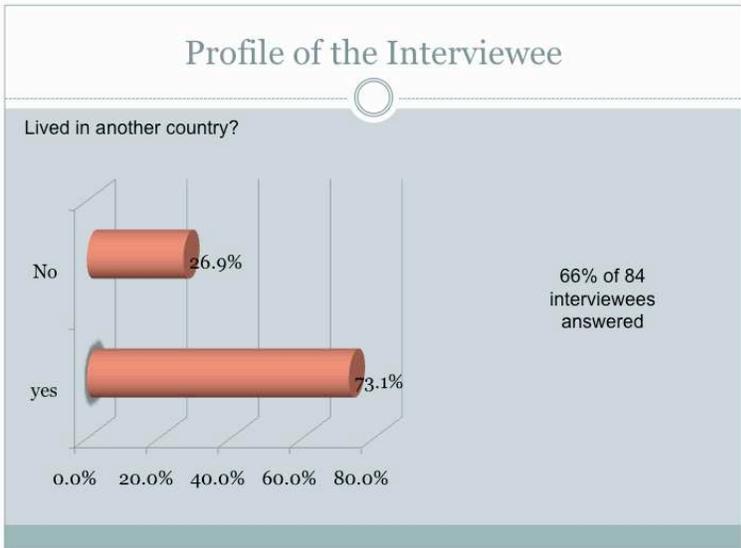
The majority of these leaders have lived outside of their country. This can be interpreted as having an intercultural experience.

Profile of the Interviewee

How long in years?

not applicable — 10.3%
30 or more — 8.6%
20 to 30 — 6.9%
15 to 20 — 8.6%
10 to 15 — 15.5%
5 to 10 — 8.6%
1 to 5 years — 41.4%
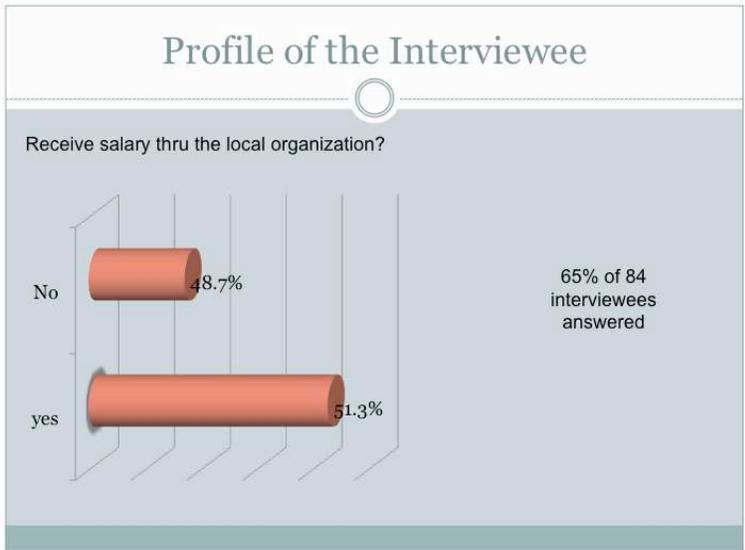
49% of 84 interviewees answered

There is a fair amount of cross cultural experiences within the mission leaders. Their worldview has expanded beyond understanding and living in their own country, but many have had the opportunity to live outside their birth country.
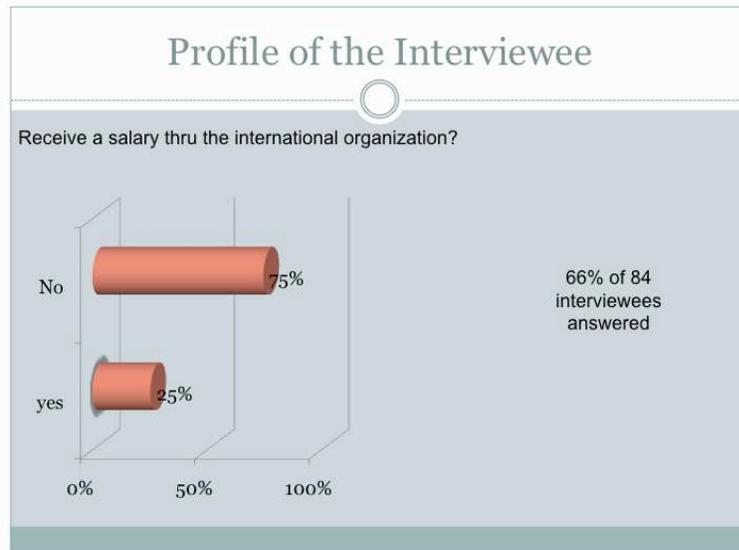

Profile of the Interviewee

Speak a second, third language fluently?

No — 45.6%
yes — 54.4%

40.0%   45.0%   50.0%   55.0%

66% of 84 interviewees answered

Profile of the Interviewee

Secondary language	number of people
English	31
Spanish	18
Portuguese	8
Italian	2
German	2
Shipibo	1
Russian	1
Armenian	1
Quechua	1

54% are bilingual. Mostly in English (31) and Spanish (18) for Portuguese speakers.

Profile of the Interviewee

Receive salary thru the local organization?

No — 48.7%

yes — 51.3%

65% of 84 interviewees answered

51.3% of the respondents receive a salary or offering through their local organization. 48.7% do not have an income thru their organization. Most likely have a second job, are supported by a working spouse or are responsible to raise his or her own support.

Profile of the Interviewee

Receive a salary thru the international organization?

66% of 84 interviewees answered

A smaller percentage receives a salary or offering through an organization outside of their country. The highest percentage depends on local funding, this is a good indicator of local initiatives and local commitment to support their leader.

Profile of the Interviewee

On a scale of 1(Strongly Dislike) to 10 (Strongly like)
How much do you enjoy raising funds for your organization?

66% of 84 interviewees answered
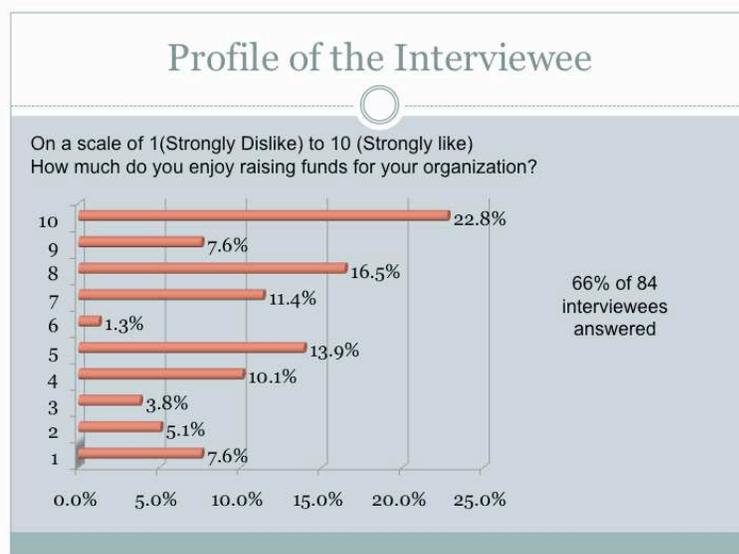
These next two slides are to be analyzed together. There is a positive tendency for raising funds locally for the organization.
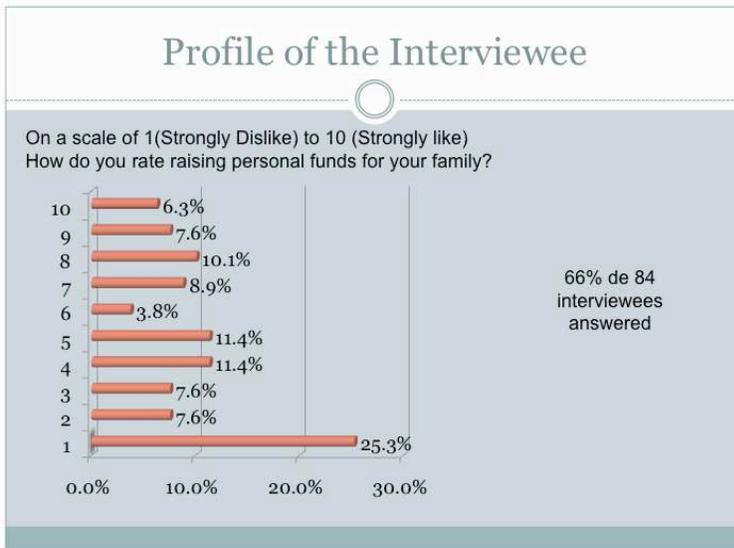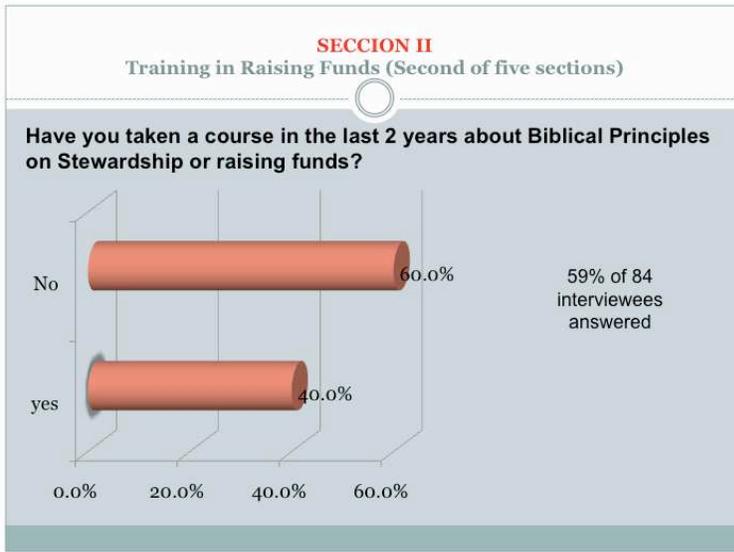
Yet there is a negative tendency for raising personal funds. In other words, leaders enjoy raising funds for other than personal needs. As agents of change, these leaders seem to lack a biblical understanding and perspective of what it means to raise funds for ministry. The culture they live in chastises people that ask for money and the culture compares them to beggars', which are in the lowest social class of the Latin culture. What can be done to change or minimize this dislike?
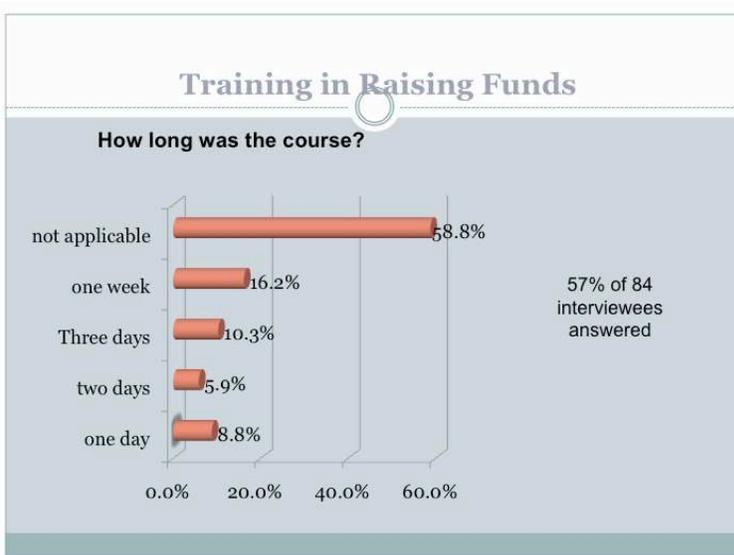
Summary of Section I, Profile of the Interviewee

In summary, the profile collected from this section of the survey identifies that the data represents various nationalities of Latin American countries and include responses from Spain and Portugal. People represented in the survey are the decision makers, they are between the ages of 40-60 years old, have lived outside of their country, speak another language to some degree of fluency, are educated, meaning have a career and in general dislike raising personal funds but enjoy raising funds for their organizations.
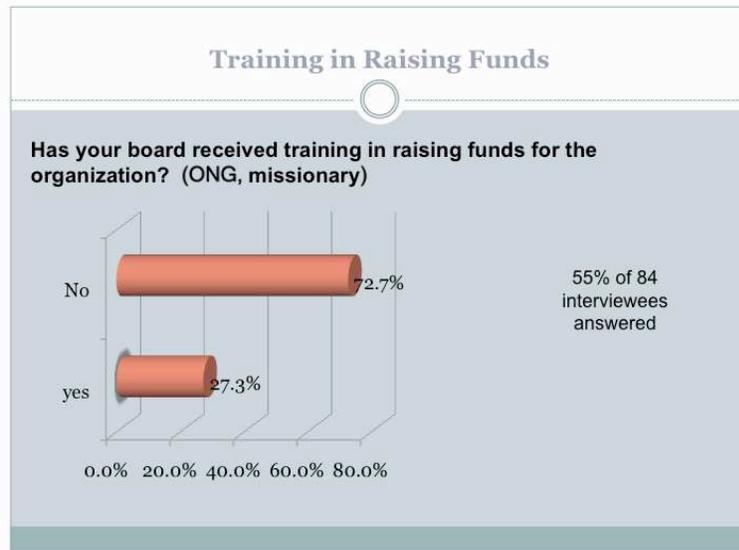
Section II, Training in Raising Funds

SECCION II
Training in Raising Funds (Second of five sections)

Have you taken a course in the last 2 years about Biblical Principles on Stewardship or raising funds?

No — 60.0%

yes — 40.0%

0.0%   20.0%   40.0%   60.0%
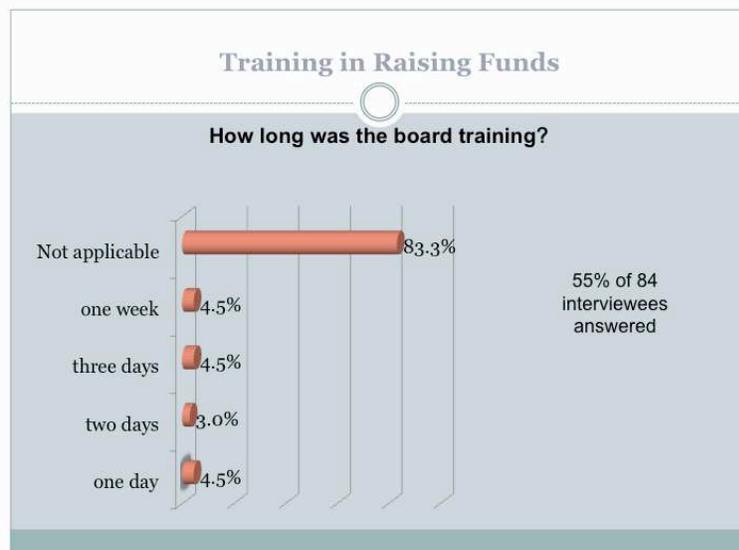
59% of 84 interviewees answered

A surprising majority of leaders 60% have not taken a workshop on raising funds in the last two years. This data supports the reason why this research is being conducted. There is a general discontent within the missionary movement for lack of funds and one reason is for this is because there is not enough training available to them.

Training in Raising Funds

How long was the course?

not applicable — 58.8%

one week — 16.2%

Three days — 10.3%

two days — 5.9%

one day — 8.8%

0.0%   20.0%   40.0%   60.0%
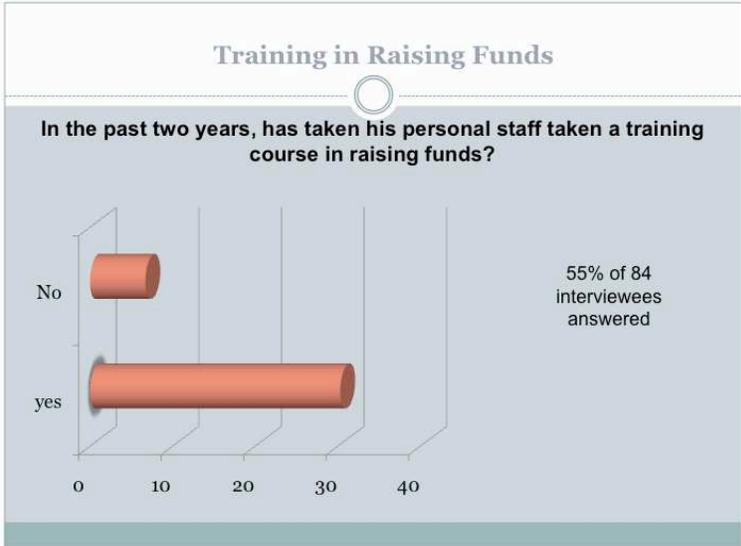
57% of 84 interviewees answered

The highest response was taking a course for one week or less. Apparently none have taken a course an institutionalized course in a training center. Why are intercultural missionary training centers or Theological institutes not offering this in their curriculum? Could this be a reason why there seems to be such a great gap and frustration between mission leaders in regards to local church support? Why does the Church compete for resources?

Training in Raising Funds

Has your board received training in raising funds for the organization? (ONG, missionary)

No — 72.7%
yes — 27.3%

0.0% 20.0% 40.0% 60.0% 80.0%

55% of 84 interviewees answered

72% of the respondents have indicated not having any training in fundraising. For the 27.3% further research is needed to identify the training and effectiveness of this training.

Training in Raising Funds

How long was the board training?

Not applicable — 83.3%
one week — 4.5%
three days — 4.5%
two days — 3.0%
one day — 4.5%

55% of 84 interviewees answered

The most common length in duration of training is one week, three days and one day.

Training in Raising Funds

How long have you tried the training method?

not applicable	69.7%
one month	3.0%
one week	6.1%
three days	12.1%
two days	1.5%
one day	7.6%

0.0%   20.0%   40.0%   60.0%   80.0%

55% of 84 interviewees answered

Training in Raising Funds

In the past two years, has taken his personal staff taken a training course in raising funds?

No	
yes	

0   10   20   30   40

55% of 84 interviewees answered

28% of the staff in missionary institutions has taken a course in the last two years on how to raise funds. This percentage is still low.
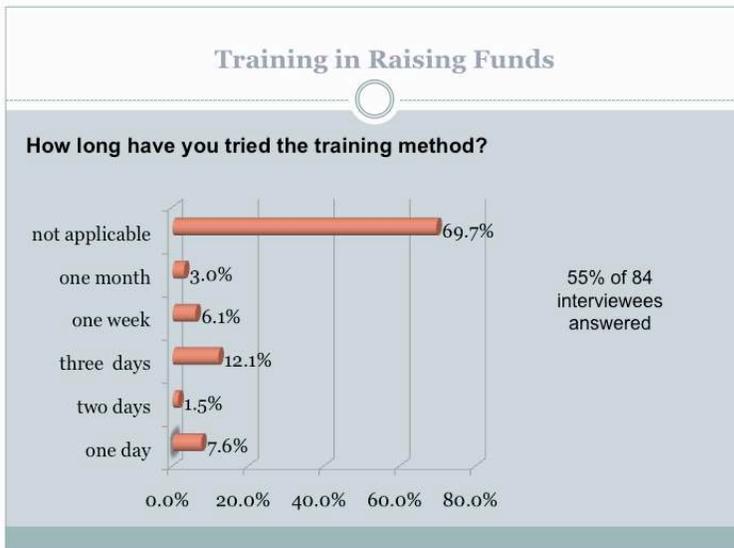
Three days of training received the highest number of responses. One day was second, and one week, third. In general, workshops given to mission organizations and missionary candidates are not lengthy compared to other trainings missionaries receive, such as cross-cultural training, which can last up to six-months.
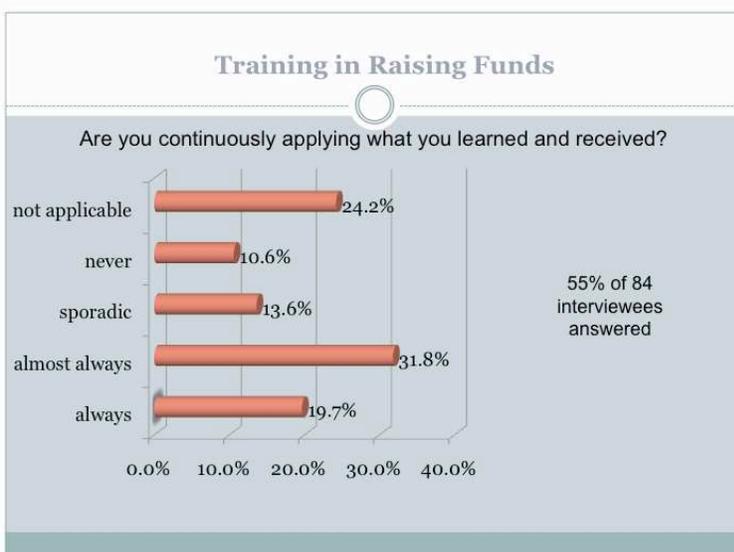

23% of the leaders were honest about not practicing what they learned. This could perhaps mean that the information they received was not what they needed, or the workshop did not make the information practical enough. Suggested course of action:

Workshops on raising funds need to make the information practical and offer opportunities for trial and error approaches. Organizations offering this type of workshop would do well to have a follow-up session in order to improve the contents and get feedback from participants. Those that have had success should be allowed to share experiences and develop a culture within the missionary context of sharing experiences and lessons learned.

Summary of Section II, Training in Raising Funds

The data collected shows weakness in the overall training that leaders, Boards and missionaries have in fundraising. 60% of the leaders have not had any training in the last 2 years, 72% of the Board members of these institutions have not had any training in the last two years. The average length these trainings are offered are about three days, which can mean that even though the leaders are highly educated (profile information) in their careers and training, the movement has not equipped them with the necessary tools to do proper fundraising. This supports the information from the literature review about the importance that resource mobilization has in every social movement. Greater focus and attention should be given to this area.
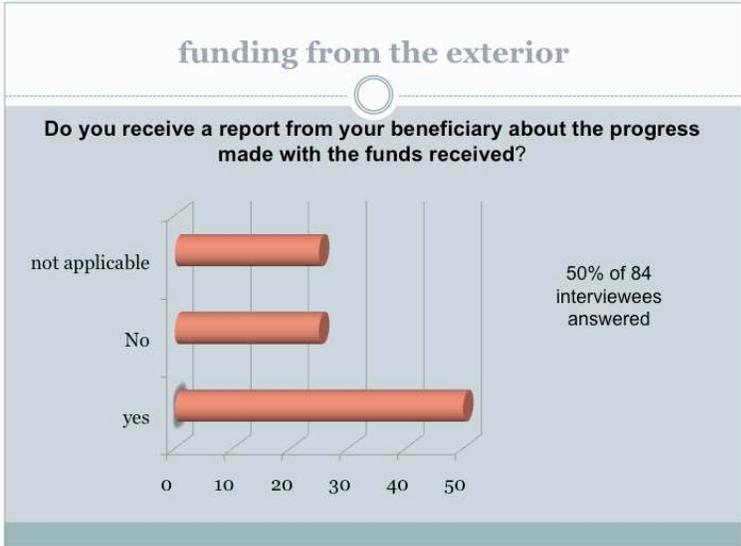
Section III. Funding from the Exterior
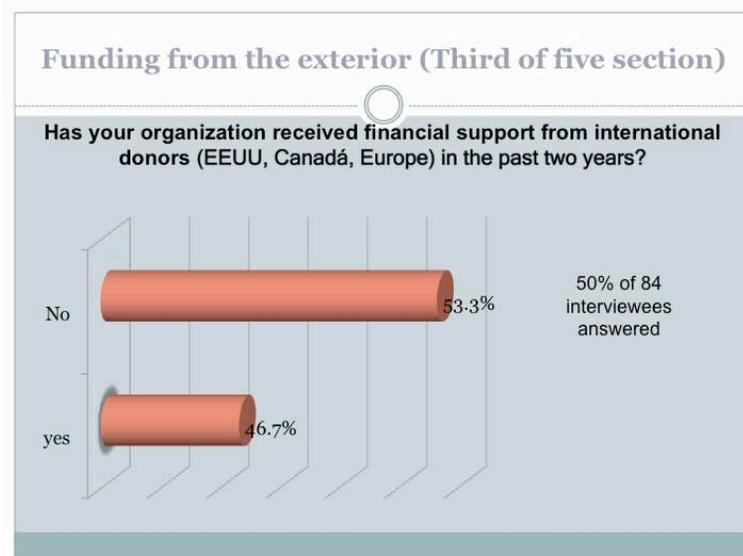
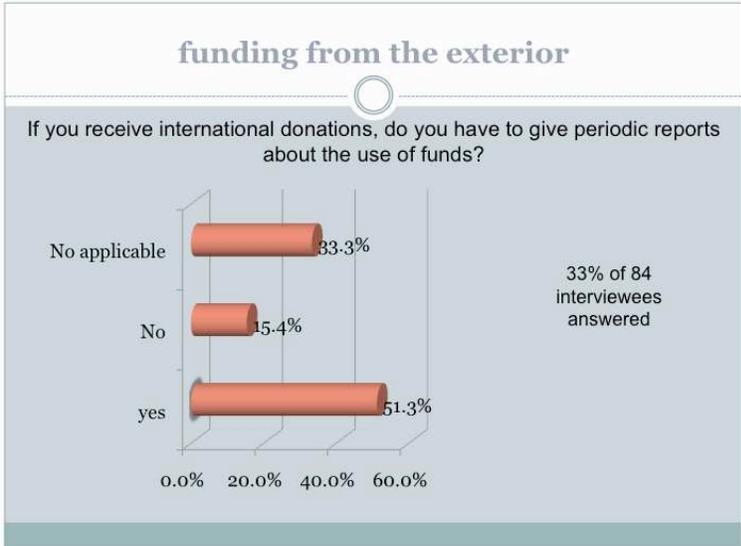Surprisingly, more than half of respondents 53.3% indicated not receiving funds from the exterior. This is a positive indicator that local initiatives and projects are being supported by the church and committed people. We often hear that the church is not giving, but these responses seem to indicate local financial support. We have to catch this wave of commitment from the church and learn how to maximize this positive trend.
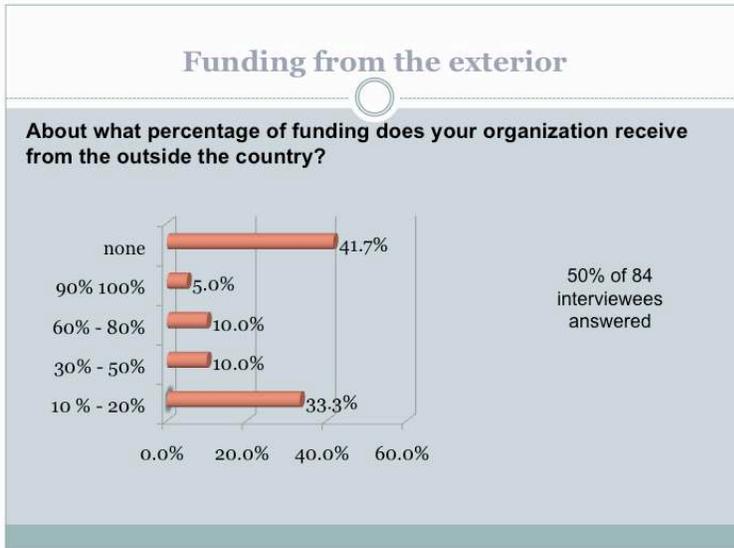
For the overall costs of operations that each organization has only 5.0% receive all their funding from the exterior, which means they are supported financially for most of their financial needs. This chart shows that partial help is given to institutions, but overall they do not depend 100% on outside funding to operate.
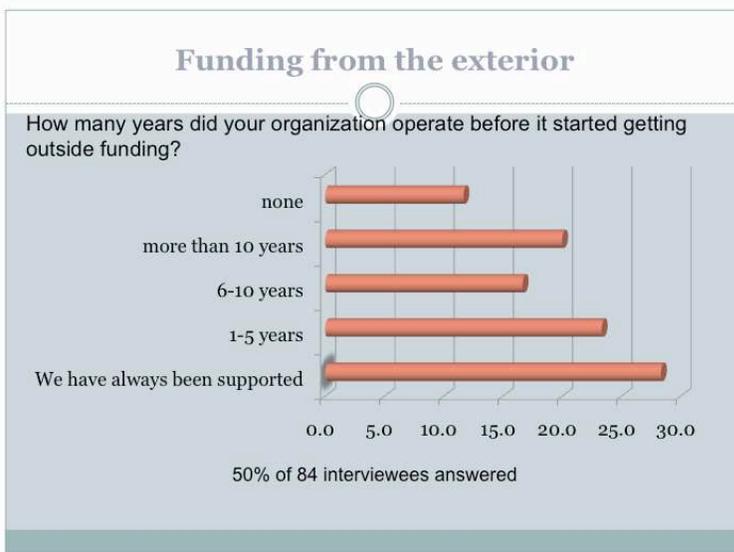
Of the organizations represented in this survey, a great majority operated without help from outside sources. Some of them operated for more than 10 years without help from the exterior. This indicates that local, national support is present and local initiatives.

funding from the exterior

If you receive international donations, do you have to give periodic reports about the use of funds?

- No applicable — 33.3%
- No — 15.4%
- yes — 51.3%

0.0%   20.0%   40.0%   60.0%

33% of 84 interviewees answered

funding from the exterior

Do you receive a report from your beneficiary about the progress made with the funds received?

- not applicable
- No
- yes

0   10   20   30   40   50

50% of 84 interviewees answered

The majority of organizations that receive funding from the exterior did not know if the organization would provide financial support in the years to come. Some knew they would receive help at least 1-5 years. Should international donors be proactive in letting local organizations have an idea of what commitment is foreseen for the future?
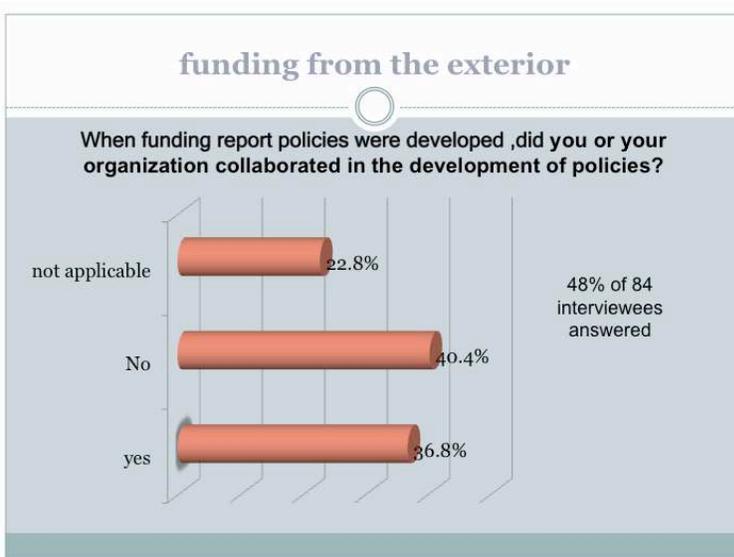
Summary of Section III; Funding from the Exterior

The purpose of this section was to get a picture of how interdependent the missionary movement in Latin America is in relation to outside funding. When we refer to outside funding, this refers to funds coming from other sources outside of the country of work and in most cases funds coming from the United States or Canada. In summary 53% of the leaders that responded expressed operating without funds financial help from outside sources. As expressed above, this data shows that the missionary movement has local capacity to provide for the financial needs of

institutions. Regarding the development of policies between a local leader and the international donor, there seems to be a balanced percentage of those that develop policies WITH input from local leaders (36.8%) and 40.4 % that have NOT participated with the international donor on the development of policies. The Oxford Initiative encourages international donors to work with local leaders in the development of these policies and how each other will be accountable in this relationship.

Section IV. Local Context/Experience/Efforts in Raising Funds Locally
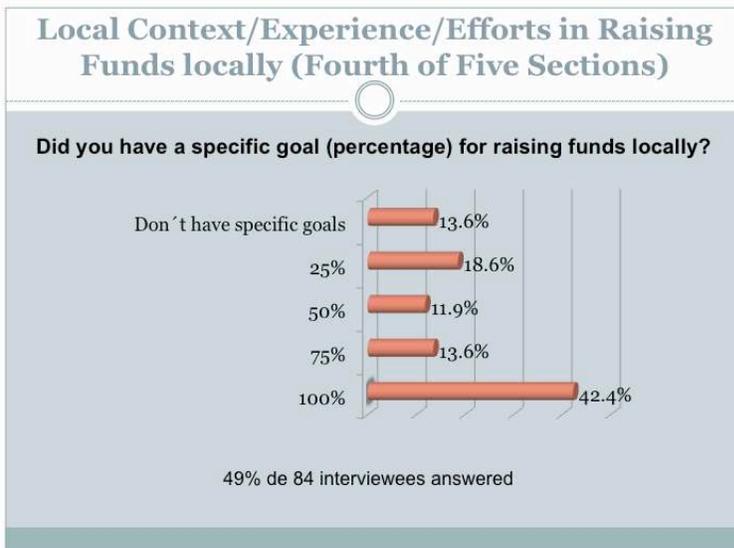
These responses seem to indicate mediocre efforts when it comes to raising funds. If some seek 100%, why would the rest seek only 75, 50 0r 25%? This perhaps may be a reason why fundraising results are mediocre. However, an observation is that some of these organizations may be receiving funds from the exterior, so that the need to seek 100% of the finances locally is affected by external giving.
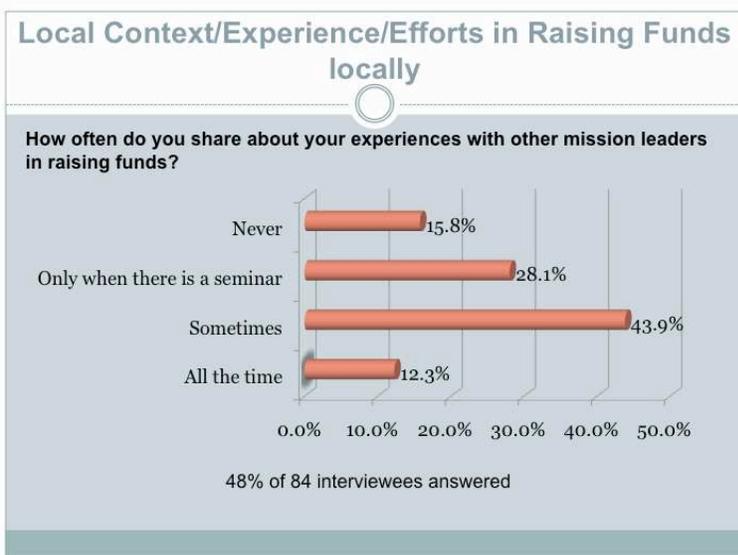
External donors should encourage local initiatives to raise funds locally, allowing the national church to become engaged and committed. As the norm, only partial funding should come from the exterior, or processes should be sought to increase national support and equilibrium in funding from the exterior.
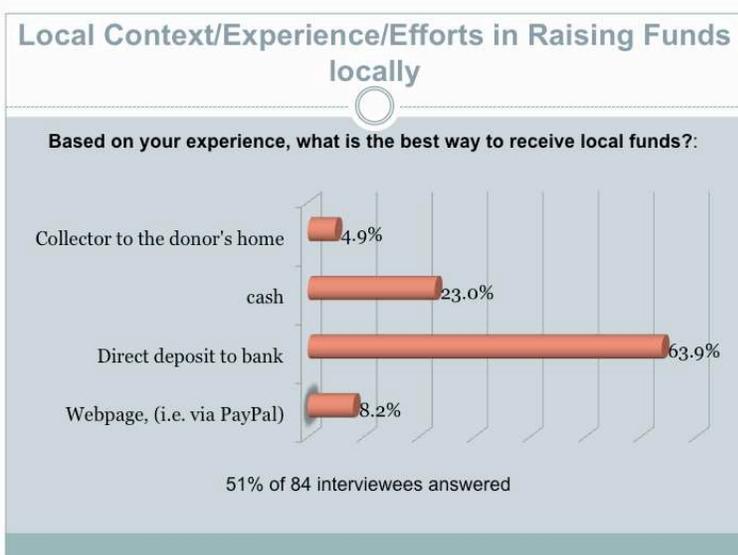
Local Context/Experience/Efforts in Raising Funds locally

When you raise funds for your organization, where is it usually used?

Category	Percentage
Other	30.4%
Debts	2.9%
Infrastructure	0.0%
Operations	17.4%
Specific Projects	49.3%

58% of 84 interviewees answered

A great majority of organizations seem to have specific purposes for the funds they raise. 30.4% raise fund for "other", this was the second highest response, although it is not clear what that term may mean to the respondents. A very small portion of responses indicated raising some of the funds to pay debts. This indicates honest leaders.

Further research will be needed to find out what the specific projects are, since ´special projects´ seem to be the highest motivator in seeking funds receiving 49.3%.

Local Context/Experience/Efforts in Raising Funds locally

How often do you make efforts (phone calls, church presentations, lunch meetings, etc) to raise funds locally for your organization?

Frequency	Percentage
Yearly	33.3%
Twice a year	16.7%
Once a Month	27.8%
Once a week	22.2%

45% of 84 interviewees answered

The response that was the most popular was raising funds once a year. The survey should have had another response option to ask if they had a built-in program for raising funds, such as a Development Department. Efforts in raising funds according to these answers are separate from the daily operations; in other words, it is not part of the daily and overall strategy of operations. An observation can be made that organizations see the need to strengthen the area of Fundraising in mission organizations should partner with them to build capacity in this area, integrating it into the daily operations. This will be the best investment of their resources.

Local Context/Experience/Efforts in Raising Funds locally

How often do you share about your experiences with other mission leaders in raising funds?

- Never — 15.8%
- Only when there is a seminar — 28.1%
- Sometimes — 43.9%
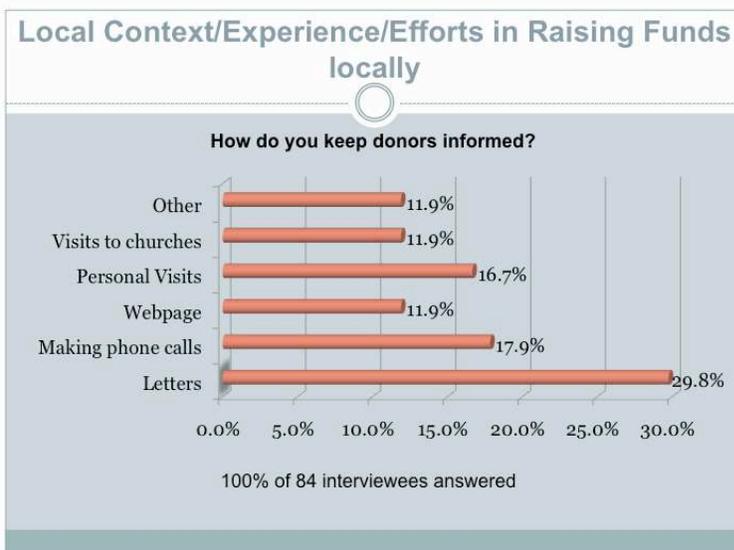- All the time — 12.3%

48% of 84 interviewees answered

The question here wanted to measure the frequency that information between leaders is happening when exchanging of information/experiences in the area of raising funds. Greater efforts are needed to allow best practices, best models to be highlighted. The exchange of experiences will allow greater creativity and experiments to be tried. The same way leaders exchange information about strategies about mobilization, recruitment, etc. and this topic should be discussed in every day conversations also.

Local Context/Experience/Efforts in Raising Funds locally

Based on your experience, what is the best way to receive local funds?:

- Collector to the donor's home — 4.9%
- cash — 23.0%
- Direct deposit to bank — 63.9%
- Webpage, (i.e. via PayPal) — 8.2%

51% of 84 interviewees answered

The best and preferred method to receive funds seems to be directly to a bank account. The second highest option was cash.

Local Context/Experience/Efforts in Raising Funds locally

When receiving funds locally, do you receive more than 50% from::

Source	Percentage
Institutions	3.6%
Individuals	57.1%
churches	39.3%

100% of 84 interviewees answered

This is one of the questions that received 100% of responses. This response can be seen from two viewpoints. Why is it that donations from the churches are lower? On the other hand, the highest response is for funds coming from individuals. This highlights the importance of relationships and the important role personal relationships play in providing finance for missions.

Local Context/Experience/Efforts in Raising Funds locally

How do you keep donors informed?

| Method	Percentage
Other	11.9%
Visits to churches	11.9%
Personal Visits	16.7%
Webpage	11.9%
Making phone calls	17.9%
Letters	29.8%

100% of 84 interviewees answered

This is another question that received 100% of responses. This response indicates the most effective ways leaders express communication with donors.

The highest majority of leaders responded that they do not have an expert in raising funds for the organization. This may be the reason why mission institutions continue wrestling with not feeling adequate enough on knowing how to raise funds.

Suggested Course of Action: Organizations that have a desire to build sustainability and processes that are able to maintain themselves should invest and provide personnel that have experience in this area. Development personnel could help for a period of time to develop local initiatives.
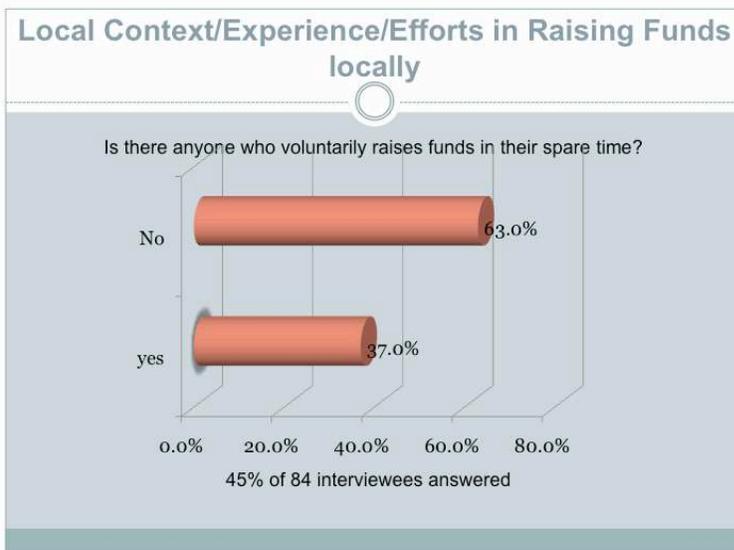

63% of organizations do not have experts in fundraising nor have someone full time raising funds for their organization. The director is usually the one with this responsibility, among the many other tasks that fall upon him/her.
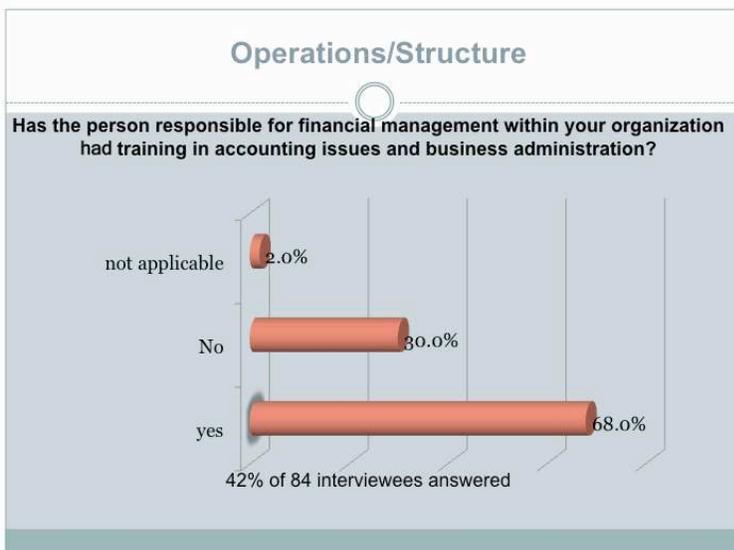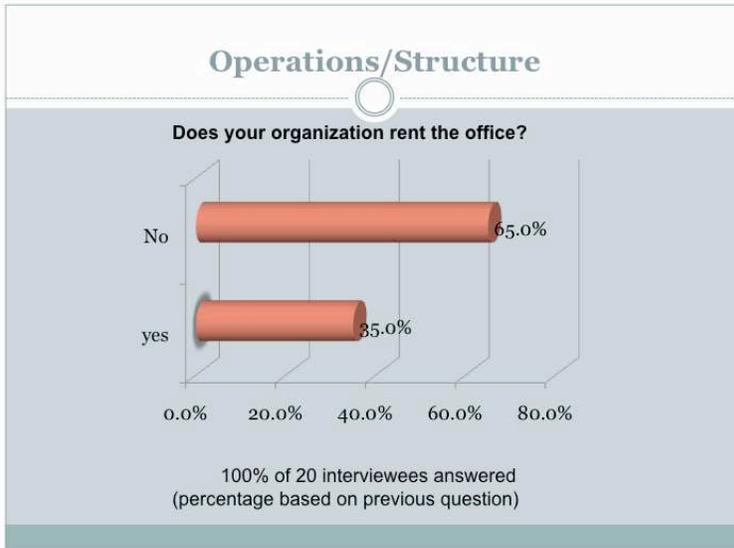
Summary of Section IV; Local Context/Experience/Efforts in Raising Funds Locally

The biggest surprise was the fact that leaders do not have experts (81%) or specific people (63%) helping them in fundraising efforts. Also a comparison between individuals vs. churches, indicate that individual people 57.1% and not churches 39.3% are the main financial supporters of missionary causes. This data can be analyzed from several viewpoints. One to make more efforts and valuing the potential that individuals have in supporting missions, and the other is the need to help develop more commitment from churches and pastors.

Section V; Operations/Structures
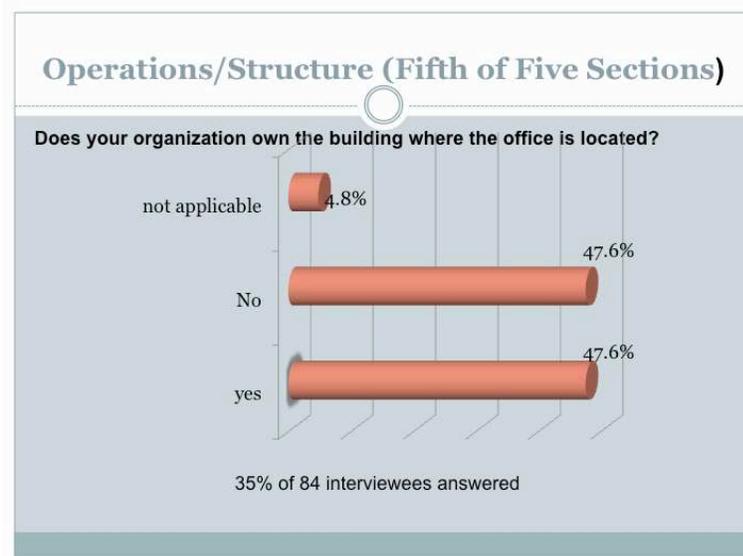
Of the 35% percent of responses, there is an equal balance between those that own their office, and those that don't. Most likely those that don't own an office work from home.

Operations/Structure

Does your organization rent the office?

No — 65.0%
yes — 35.0%

0.0%   20.0%   40.0%   60.0%   80.0%

100% of 20 interviewees answered
(percentage based on previous question)

Operations/Structure

Has the person responsible for financial management within your organization had training in accounting issues and business administration?

not applicable — 2.0%
No — 30.0%
yes — 68.0%

42% of 84 interviewees answered

The 30.0 that responded "No" is interesting. These are people working with finances who have not had the proper training in accounting. This merits attention.
Institutional development initiatives within the missionary movement should ensure personnel have training in their area of work, and if possible, provide training workshops. People with accounting background should be recruited and seen as missionary workers as well.
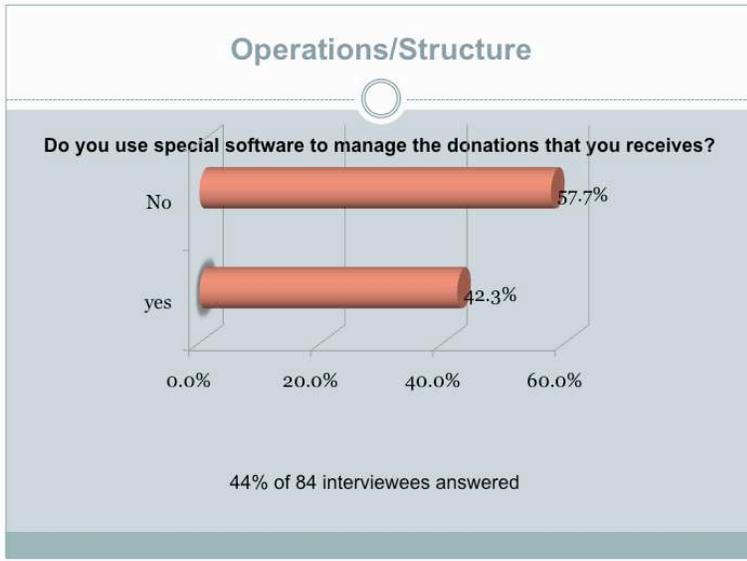
57% of organizations admitted not having proper software to handle accounting and finances in their organizations. Increase training in Excell, accounting software, etc.
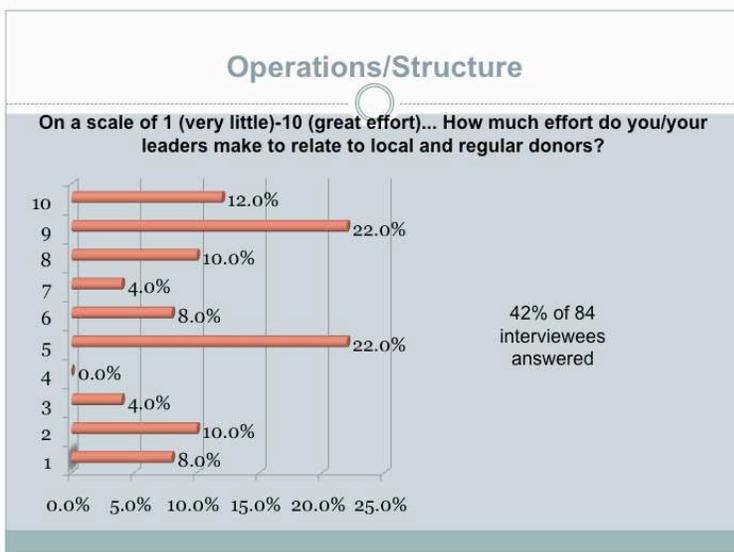
(See comment below)
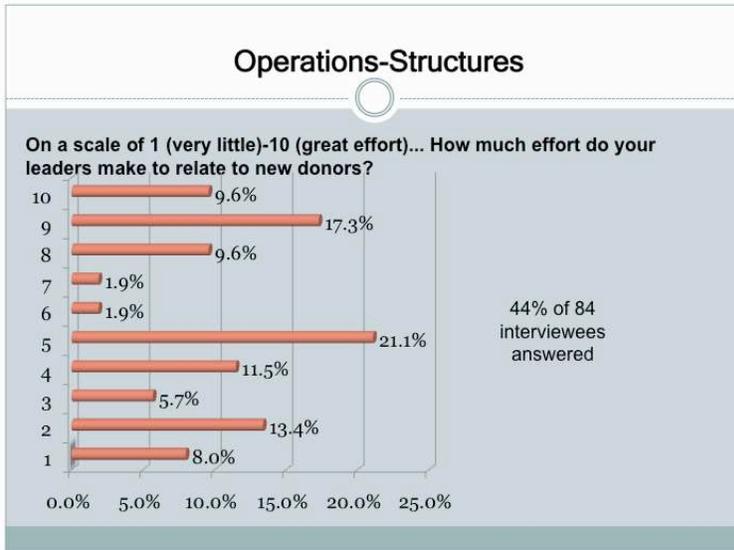
The comparison can be made between these two slides. Greater efforts are made for continued donors versus new or potential donors. This shows the need for a system that is constantly seeking potential, new donors. People with entrepreneurial skills and visionary pioneers are needed here. Greater marketing efforts should be in place for missionary institutions.
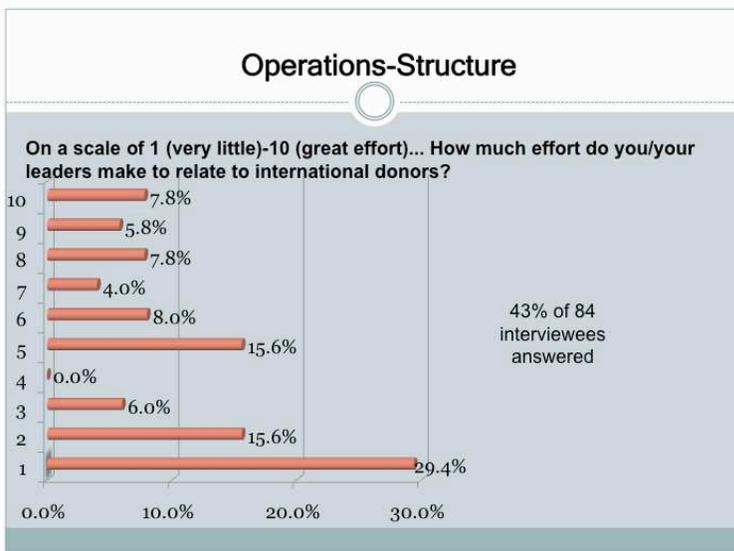
Summary of Section V. Operations/Structures

The missionary movement in Latin America would benefit from getting help to aid in the

professional development of the 'support workers' in this case, people that are handling finances,

30% of them indicated that their personnel does not have the proper training in business and

finances. A surprising 57.7% of leaders indicated that they do not have the proper software to handle finances, donations.

Personal Interviews

Four personal interviews were conducted in Spanish using Skype during the month of March 2011. The interviews lasted about one hour and thirty minutes each, and those interviewed are all Presidents of Indigenous Mission Organizations living in Guatemala, Peru and Mexico. The areas that were covered during the interview were (1) general experiences in fund raising, (2) training in fund raising and (3) models worth imitating.

General Experiences in Fund Raising

Key words used to describe feelings in general about raising funds were: Challenge (*Reto*) Difficult Subject (*Tema dificil*). Although great efforts are made, results are slow and minimal. One person expressed that if he knocks on 10 doors, one will respond with a 'maybe' which more than likely will mean a 'no'.

Another word that describes how a leader approaches this topic was Fear (*temor*). Fear to face areas where we have not walked before. Do you pay someone to raise funds? By a percentage of what he raises? We do not know how to handle volunteer workers.

"We need a good follow-up program. We don't have the personnel to do this type of work, and if we had someone, we would be afraid to try something new because this is such a delicate matter (handling finances, donors)."

"A positive feeling is when we see people, donors contributing to our ministry. We know they are giving with a happy heart." This is the rewarding part of raisin funds.

"The indigenous church will respond to needs and supply with what it has on hand," was one of the responses. They will only respond when they see a real need, if outside sources are involved in providing, the church will not assume responsibility.

Training in Fund Raising

There is an overall deficiency in training/help received on this topic compared to other trainings they received constantly. One leader expressed that in the last ten years, he has only participated in two training events related to raising funds, and one of those trainings lasted only two hours. Leaders and organizations are requesting more training and interacting with experts in this area. None of them had any training for raising funds for their organization, yet they are currently responsible for this as leaders.

Models Worth Imitating

One model worth repeating that was expressed by one leader is to appoint a person that is respected by the churches, pastors, someone older in age, who will raise funds for the organization.

Another model that has worked is to make church presentations, yet the respondent admitted that because of inadequate follow-up and not having someone responsible full-time, they have lost important contacts.

Another model that has worked for a leader is to partner with an organization in the US that receives donations for them and is able to give tax-exempt receipts for US donors. The organization in the US then sends the funds to them. This partnership is working well.

CHAPTER FIVE

CONCLUSIONS

The purpose of this research was to have a better understanding of where mission organizations and their leaders stand when it comes to raising funds locally and to some degree what is the role that International funders play in assisting these organizations. Its intention is to provide facts and insights that will help understand what the Latin missions Movement faces as well as to highlight the positive trends.

Because the survey was lead by a Wycliffe Global Alliance, America staff member (female) and endorsed by COMIBAM International, there was some hesitance and resistance from some (males) that were not associated directly with Wycliffe to respond to the survey, even though it was guaranteed to be 100% anonymous. A better approach would have been to allow COMIBAM thru their research department to conduct the survey on behalf of Wycliffe. This is understandable, and yet in spite of some reluctance, valuable data has been collected. An observation was made by COMIBAM is those that approached COMIBAM's leader expressing reluctance to participate, were the senior leaders, those that have held their leadership position the longest. This can be an attributed to a power or gender issue.

A limitation of this study is that it has not researched key people in the missionary movement, like pastors and elders. It also has not researched models within denominations such as *Alianza Cristiana y Misionera* (Christian Missionary Alliance), *Convención Bautista* (Baptist Convention) or *Asambleas de Dios* (Assemblies of God). These denominational structures currently have some of the strongest mission departments and are financially strong. Further research will be needed to obtain the view of pastors and elders in general regarding their view of finances for missionary purposes.

Implications of the results in this research show the need to develop within missionary

institutions in Latin America solid base building programs that are dedicated full time and with

full time personnel for developing local financial mobilization initiatives in the same way full

time efforts are made to recruit missionaries (personnel). The drive, motivation and leadership

will start from within local institutions, yet help will be needed from development specialists,

especially in the beginning stages of the development. International organizations that

understand this unique moment in Latin America can aid with funds and trained personnel in

these efforts, supporting well-developed programs that are contextualized and culturally

acceptable. Surely there are fundraising biblical principles that can be shared from lessons

learned in the US, Canada and Europe. In the same way that international donors seek to support

other community development programs, a need exists to develop and support these types of

local fundraising programs that currently do not exist in many cases. This will be one of the best

contributions international donors seeking to support the missionary movement can make for

lasting impact and blessing of His Kingdom. These proactive efforts will aim to seek global

generosity networks formed and developed in Latin America for the support of Latin American

missionaries.

A major learning that has been product of this research is the overall low percentage of

training that leaders have in raising funds. This can be the reason why this topic is one of the

most challenging tasks a leader faces. If these leaders represent the church, the data obtained

shows that the church in general is not getting enough training in biblical-missional stewardship

principles. Also data in this research shows that those managing the finances are not properly

equipped or training in financial management. In many cases they do not also have the proper

software. This merits attention and urgency to develop fundraising missional training in Bible

Institutes, Seminaries, Cross Cultural Missionary Training Centers and the church in general.

Appendix 1

Online Survey

* * *

Thank you for taking the time to respond to this surrey. The collective information will help us prepare better programs and practices that will contribute to the strengthening of missionary institutions in the area of raising funds.

This Survey has 5 sections.

Thanks again,
Research Team,

COMIBAM International
Wycliffe Global Alliance, Americas

****

Profile of the Interviewee (first of five sections)

I live in

North America
Central America
South America
Caribbean

Age

20-30
30-40
40-50
50'60
60-70
70 or older

Years in Ministry Leadership Roles
Current Leadership Role
Level of Education

Lived in another country? How long?
Speak a second, third language fluently?

Receive salary through the local organization?
Receive a salary through the international organization?

Receive salary through a second job?
Is it full salary?
Part time?
Occasional?

Training in Raising Funds (Second of five sections)

Have you taken a course in the last 2 years about Biblical Principles on Stewardship or raising funds?
If yes, was it

Half a day
One day
Two Days
Three Days
Four Days
One Month
Six Months

Has your board received training in raising funds for the organization?

Name a specific program that has been successful in raising funds.

In your opinion, why has it worked?

How long have you tried this method?

If you receive funds from an International source, what can the International Partner do to help you raise funds locally?

Develop a Department to Raise Funds
Train our staff
Train us in Donor Management
Other:

Is there someone paid to raise funds for the organization?

Full time
Part time

Is there someone voluntarily raising funds for the organization?

Full time
Part time

Are you aware of a local training program that teaches how to raise funds for non-profit organizations?

If you heard that a seminar on fundraising was going to be held in or near your city, how interested would you be to attend it?

Very interested,
Somewhat interested,
Little or no interest,
Not sure till I got more information.

Funding from the exterior (Third of five sections)

About what percentage of funding does your organization receive from the exterior?

How many years did your organization operate before it started getting outside funding?

None,
1-5
6-10
More than 10

Are you satisfied with the criteria set by the International Donor of how and when to use the funds they provide for your organization?

If Yes, Why?
If No, Why?

What type of reports do international donors require?

Annual
Trimester
Monthly

Are you satisfied with how the International Donors measure progress?

If yes, why?

If no, why?

For how many years your international donor(s) will support any of your projects/programs?

       1-5 Years
       5-10 Years
       10-15
       15- 20 Years
       Not sure

Local Context/Experience/Efforts in Raising Funds locally (Fourth of Five Sections)

Did you have a specific goal (percentage) for raising funds locally?

100%
75 %
50%
25%

When you raise funds for your organization, where does is it usually used?

       Specific Projects
       Operations (pay the bills, salaries, utilities)
       Both

How often do you make efforts (phone calls, church presentations, lunch meetings, etc) to raise funds locally for your organization?

       Once a day
       Once a week
       Once a Month
       Yearly

One local fundraising thing you will repeat (it works)

One local fundraising practice that you will not repeat (does not work)

What is the best way to raise funds locally for your organization?

       Contacting churches
       Contacting individuals face to face
       Making phone calls

Sending letters

How often do you share about your experiences with other mission leaders in raising funds?

All the time
Sometimes
Never
Only when there is a seminar

What is the best way to receive local funds:

Webpage, (i.e. via PayPal)
Direct deposit to bank
Cash
Personally (donors come to our office)
We send a collector to the donor's home

When receiving funds locally, do you receive more than 50% from:

Churches
Individuals

Operations/Structure (Fifth of Five Sections)

Does your organization own the building where the office is located?

Does your organization rent the office?

Yearly operations total [so they know it is not just rent] (in US Dollars)

$10- 30,000
$30-60,000
$60-100,000
More de $100,000

How many full-time staff do you have in the office?

How do you keep your local donors informed?

Newsletter
Phone calls
Webpage
Personal visits
Church visits

Other _____

Name one activity you do to maintain close contact with all your faithful local donors

Do you have a person that is responsible to relate to donors only?

Director
Secretary
Staff
Other

In a scale from 1 to 10, where 10 is High Efforts, and 1 is No Efforts at all, please answer the following:

What efforts do your leaders make to relate to local and regular donors?

1 2 3 4 5 6 7 8 9 10

What efforts do your leaders make to relate to new donors?

1 2 3 4 5 6 7 8 9 10

What efforts do your leaders make to relate to international donors?

1 2 3 4 5 6 7 8 9 10