

Social Entrepreneurship, Compassion and AGWM:  
An Investigation of Organizational Sustainability and Economic Development in  
Nonprofits.

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### Acknowledgements

This project would not have been possible without all those who have helped us during the research process. First, we would like to thank the missionaries doing amazing work around the world who took time to do interviews with us and for allowing us to use their organizations as case studies for our thesis. Specifically, we would like to thank Ron Bueno, Bob and LeAnn Bachman, Rick Souza, and Dhruba Thapa. We really enjoyed talking with you and learning about your ministries.

Next, we would like to thank a number of people from the Assemblies of God who were willing to assist in our research. Gloria Robinette in the archives office and Niel Ruda in the International Ministries office were very helpful. We would also like to thank Nancy Harris, JoAnn Butrin, Omar Beiler and Beth Grant for connecting us with missionaries who were involved in social enterprises. In addition, we would like to thank Carie Jorgenson, Craig Matheson, Emily Johns and Carlos España interviewing with us as part of our research. We appreciate all of your help.

We could not have completed this thesis without the help from our external readers. Thank you Kristopher Blanchard, Jose Lopez and Beth Backes for taking the time to read and give feedback on our project. Two of our colleagues at Northwest University were willing to assist with the editing process. We would like to thank Bethany Osborn and Sally Demos for their input.

Three faculty members from Northwest University were very supportive throughout our thesis process. We would like to thank Dr. Connie Rice in the graduate writing center for the guidance with our writing. Dr. Bill Prevette was very helpful with input, feedback and teaching us to articulate our thoughts more clearly. This project would not have been possible without our advisor, Dr. Forrest Inslee. Thank you for your advice, flexibility, time and guidance through the entire program.

Erica would like to thank Hilario Ruiz, for his encouragement and technical expertise. She would also like to thank Lana Vasquez and Cindy Torres from Life Impact International for allowing her complete her internship with them in Thailand and for letting her work on this proposal for the Center of Hope. Diane would like to thank Marquel McGhee and Melissa Steen for being great sounding boards and supporters during this season. Additionally, we would like to thank our parents for their continued love, support and encouragement.

Blessings to all of you,  
Diane Larson & Erica Flores

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### Abstract

The purpose of this study was to investigate how Assemblies of God World Missions (AGWM) missionaries working in Compassion Ministries through the nonprofit sector could apply the concepts of social entrepreneurship to achieve organizational sustainability and economic development for the communities they are embedded in. AGWM missionaries are serving people around the world, tending to their spiritual, physical, and economic needs. Social entrepreneurship could increase AGWM's capacity to minister to the whole person. The correlation between a social entrepreneur and a missionary will be explained to provide a foundational understanding of their motivational drive. The case studies emerged from interviews and dialogues with missionaries working in the field. Social entrepreneurship assessment questions and a list of resources were developed through the research and the case studies. In addition, a proposal was created to utilize the theoretical components in a culturally specific context to illustrate how theory can merge with praxis. A funding plan and a leadership development plan to go hand in hand with the proposal. Our hope is that AGWM missionaries will find this thesis useful and practical tool when starting a social enterprise.

### Social Entrepreneurship, Compassion and AGWM:

#### An Investigation of Organizational Sustainability and Economic Development in Nonprofits.

As Christians our everyday actions should be a reflection of what we believe. The Bible says we should be the light and salt of the world, but what does this mean in our globalized context? God has called us to a life of compassion and service to those in need. Today “more than one billion people in the world live on less than one dollar a day” (Millennium Project, 2006). In order to make a difference in the lives of those living in poverty, it is essential that we begin by making the necessary changes in our lives, our ministries, and the organizations we work for to live a life that demonstrates God’s love and compassion in both word and deed. As David Bornstein (2004), the author of *How to Change the World* stated, “Every change starts with a vision and a decision to take action” (p. 11). Drawing from examples of ministries within AGWM (Assemblies of God World Missions) around the world, our hope is to illustrate how missionaries are using social enterprise to take action by challenging the norm to create sustainable solutions for both the organizations they have established and the people they serve. Our desire is that their insight will help establish a foundational starting point for others. As we have explored throughout our case studies, social entrepreneurship is a unique field where individuals, organizations, and communities can work towards creating change in ways that may not fit the status quo.

Bornstein (2004) described social entrepreneurs as people who have “powerful ideas to improve people’s lives and have implemented them across cities, countries, and in some cases, the world” (p. 1). Many AGWM missionaries around the world are

dedicated to God's mission for their life and serving "the poor and suffering" by sharing the message of the gospel (Assemblies of, n.d.). The concepts of social entrepreneurship provide AGWM missionaries working in Compassion Ministries with the opportunity to minister "to the whole person" (Butrin, 2010, p.173) and to demonstrate God's love and compassion in both word and deed, by providing the means to achieve both organizational sustainability and economic development for the communities they are embedded in. Significant correlations can be drawn regarding the motivational drive behind the work of social entrepreneurs and missionaries. Both entrepreneurs and missionaries are driven by their vision. Extending this logic, we developed a set of guiding questions to serve as a resource for missionaries working in the field who may be interested in implementing social entrepreneurship into their current or prospective ministries.

The purpose of this thesis is to offer theory-based rationale for Assemblies of God World Missions (AGWM) missionaries to incorporate social entrepreneurship into the nonprofits organizations they have established. The first section of the thesis will identify Compassion Ministries within the AGWM. It will also define social entrepreneurship and suggest similarities between an entrepreneur and a missionary. This theoretical portion of the paper will make the case that the field of social entrepreneurship can be utilized within Compassion Ministries in AGWM to support organizational sustainability and economic development for the individuals they serve. Case studies from within AGWM Compassion Ministries will be used to illustrate how AGWM missionaries are currently using social entrepreneurship within the nonprofit organizations they have formed. Using the insights gained



from the case studies and the research, the authors will list questions for missionaries to consider before embarking on a social enterprise. A social entrepreneurship assessment will be recommended as well as a list of resources for missionaries to utilize.

Appendix A consist of a program proposal using the theory and questions from part 1 to establish a new programmatic framework and a sustainable solutions program for Center of Hope. Center of Hope is a program within a nonprofit organization started by a missionary in Northern Thailand. Our aim is that the proposal will serve as an example of how the theory and resources provided could be applied in real time to a particular context. This proposal will also outline how programmatic sustainability and economic development will be created through a social enterprise partnering with a nonprofit ran by a missionary. Appendix B is the funding plan for Life Impact International to begin the proposed programmatic framework, including a social enterprise for Center of Hope. A leadership development model was also included for Center of Hope in Appendix C.

### **Project Justification**

As we began our research we wanted to know whether the topic of social entrepreneurship was of interest for those working on the mission field and what their thoughts were on the subject. What we found was that a conversation had already been started between practitioners in the field. Throughout the research process we interviewed several AGWM missionaries working in countries all around the world. Some of the comments we received were:

- “We have not directly trained any missionaries as of yet to train entrepreneurs, but it is a possibility in the future as we progress in our knowledge in these areas” (A missionary working for International Ministries of AGWM, personal communication, February, 21, 2012).<sup>1</sup>
- “We would like to go down that road for sustainability’s sake but we are not there yet. It will help us to accomplish our mission to a great degree” (AGWM missionary working in Africa, personal communication, February, 15, 2012).
- “Compassion ministries, entrepreneurships, help a person learn how to fish, not just feeding him a fish, those types of things have become very important in our movement. . . . I think it’s a very critical time for that” (AGWM missionary working the field of social entrepreneurship for an International Ministry of AGWM, personal communication, February, 15, 2012).
- When asked “Do you have insights for developing a model for missionaries who would want to start a social entrepreneurship?” An AGWM missionary working in the field of microfinance replied, “I think there’s definitely a real need for defining that clearly. And then creating some, general framework and some do’s and don’ts and best practices, (personal communication, February, 21, 2012).

Through months of research and dialog with AGWM leaders and missionaries on the field we discovered that some missionaries have already been integrating forms of social entrepreneurship into their work. We came to realize that many of the missionaries were not aware of what other the missionaries we doing in the area of social enterprise. We saw a need for a document illustrating how missionaries are using social

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<sup>1</sup> For confidentiality purposes the names the missionaries are not mentioned.

entrepreneurship to create sustainable solutions for both the organizations they have established and the communities they are embedded in. There was also a need for a resource tool for AGWM missionaries interested in integrating social entrepreneurship into their work. In countries such as Argentina, Indonesia, El Salvador, Lithuania, Nepal, and the region of Eurasia, AGWM missionaries are in the process of starting or have started outstanding organizations utilizing microfinance institutions, coffee shops, and other social enterprises to create economic development and sustainability in the communities they are embedded in.

### **The Missions Strategy of Assemblies of God World Missions**

AGWM is the missions sending agency of the Assemblies of God U.S.A. When the denomination was started in 1914, the “early leaders . . . made an astounding declaration: “As a Council, . . . we commit ourselves and the Movement to Him for the greatest evangelism the world has ever seen” (“Assemblies of God”, 2012). To that end, the mission of AGWM was devised of four essential elements: reaching, planting, training, and touching.

- Reaching: “proclaiming the message of Jesus Christ to the spiritually lost in all the world through every available means”
- Planting: “establishing churches in more than 190 countries, following the New Testament pattern”
- Training: “training leaders throughout the world to proclaim the message of Jesus Christ to their own people and to other nations”
- Touching: “touching poor and suffering people with the compassion of Jesus Christ and inviting them to become His followers” (“Assemblies of God”, 2012).

The purpose of this integrated mission approach is to establish indigenous churches—self-propagating, self-supporting, and self-governing around the world (Testasecca, 2004, p. 108). The AGWM communications office in Springfield, Missouri verified information regarding the history of the missions' strategy. According to Sites (2012), "The missions strategy was verbalized around 1980. It wasn't necessarily new, but just a verbalization of what was already going on in AGWM. Then in 1997, it was [*sic*] the principles were just worded more simply to be 'reaching, planting, training, touching' with the simple descriptions. This was just to make it easier for people to relate" (C. Sites, personal communication, March 20, 2012). The primary focus of this research will be on the element of touching as it relates to the mission strategy of AGWM.

### **History of Compassion Ministries**

Missionary endeavors that fit under the element entitled touching are typically referred to as Compassion Ministries within AGWM. Many writers have discussed the history of Compassion Ministries in world missions, dating back to 1914. In the book *Healing Hands*, Johnson Knutti (2010) articulated that even, "Though the Assemblies of God normally hasn't been known for its investment in 'social' ministries, reaching out to those in need has always been an integral part of what the church did and does" (p. 176). Assemblies of God missions' historian & distinguished professor, Gary McGee (1989) noted, "Unfortunately . . . efforts [within AGWM] to alleviate the needs of the suffering have never received the historical investigation and analysis they deserve" (p. 249). Although this may be the case, a number of missionaries have been recorded in writings regarding early missionary ministries of compassion within AGWM. In addition,

Testasecca (2004) reported, “Caring for the physical needs of the lost has accompanied ministry to spiritual needs throughout the Assemblies of God’s nine decades of missionary endeavors” (p. 106).

Missionary endeavors of notable mark include: Lillian Thrasher’s orphanage in Assiout, Egypt in the early 1900’s (Johnson Knutti, 2010; Klaus, 2004; McGee, 1986a, 1989b; Testasecca, 2004), James and Ester Harvey who served at a mission in India caring for orphans and widows (McGee, 1986a, 1989b), and Florence Steidel, an AG missionary nurse in Liberia who cared for lepers in the 1930’s (Johnson Knutti, 2010; Klaus, 2004; Perkin & Garlok, 1963). Johnson Knutti, (2010) remarked, “In the 1940’s in the Belgian Congo (now Democratic Republic of Congo) missionaries began schools and started a home for mulatto girls. [Later] Grace Lindholm, a nurse, established permanent clinics” (p. 6). Mark and Hulda Buntain left for India in 1954. Not long afterwards they planted churches, started schools, feeding programs and opened a hospital in Calcutta (Klaus, 2004; Johnson Knutti, 2010; McGee, 1989b). AGWM has started a number of child care ministries as well. Testasecca (2004) reported:

Assemblies of God World Missions does not have a centralized child-care agency, but each designated region had developed a ministry specifically designed to meet the distinctive cultural needs within that area. The compassion of Christ is demonstrated through feeding stations, orphanages, medical clinics, drug rehabilitation centers, relief efforts, Christian camps, and educational opportunities. (p. 106)

AGWM has also been involved in Health Care Ministries, which was endorsed as an official International Ministry of AGWM in 1983. McGee (1989) asserted, “Despite the

long record of Humanitarian endeavors initiated by Assemblies of God missionaries, this decision by the Board marked a level of endorsement and encouragement not known before” (p. 253). The aforementioned examples highlight a few of the Compassion Ministries AGWM missionaries were involved in throughout the nineteenth century.

### **Current Compassion Ministries**

Compassion Ministries has grown significantly in the last 10 to 15 years (C. Matheson, personal communication, January, 23, 2012). Wood and Wood (2012) confirmed, “Today, Assemblies of God missionaries serve in approximately 80 countries as leaders of compassion ministries. . . . We practice compassion because a compassionate Christ demands a compassionate church” (p. 31). There are International Compassion Ministries that work in conjunction with AGWM, such as: Health Care Ministries, Global AIDS Partnership, Sustain Hope, and Global Teen Challenge. Many of the AGWM missionaries start Compassionate Ministries based regionally according to needs on the field. In most cases, they work in conjunction with the local church (C. Matheson, personal communication, January, 23, 2012). For example, a recent survey of the Northwest Ministry Network (NWMN) of the Assemblies of God reported that 65% of the missionaries sent out from the NWMN are involved in Compassion Ministries. The areas of Compassionate Ministries reported were: “educational initiatives, disaster relief, medical care, feeding programs, residential ministries, community development, orphan care, missionary support, service projects, water projects, AIDS/HIV care, clothes distribution, dental clinics, working with handicapped children, human trafficking ministries, job training, and one center for street children (Larson, 2012, p. 5). AGWM is continually expanding Compassion Ministry efforts to meet the needs of “the poor and

suffering with the Compassion of Christ and inviting them to become His followers” (“Assemblies of God”, 2012).

### **Compassion Forum**

The Assemblies of God World Missions department, in conjunction with Assemblies of God International Ministries, organizes a yearly conference called the Compassion Forum. This conference is held in Kansas City, Missouri every August. The purpose of the conference is to train missionaries and missionary associates who are working in compassion ministries” (“Compassion Link”, 2012a). It was the “brainchild and passion of Dr. JoAnn Butrin, director of AGWM International Ministries” (N. Harris, personal communication, March 20, 2012). The first forum took place in August 2006. The forum provides an opportunity for missionaries to learn best practice and sustainability principles for Compassion Ministries on the field. It gives missionaries a chance to learn about new possibilities for ministry and to expand their knowledge base regarding ways to serve the poor and suffering people around the world with compassion.

### **Economic Development in Compassion Ministries**

In recent years there has been an increased interest from AGWM missionaries in the area of sustainable economic development. As a result, businesses as missions and income generation are two of the workshops at the Compassion Forum. Economic development can take many forms within Compassion Ministry and missions in AGWM. International Ministries’ director and author Dr. JoAnn Butrin wrote about the importance of economic development in her book *From the Roots Up: A Closer Look at Compassion and Justice in Missions*. Butrin (2010) stated:

For the missionary and local church, economic development . . . has a goal of building the capacity of people to be able to help and support themselves and their families. In the process, the goal is for the people to be reconciled to Jesus and to find His will and plan for their lives. (p. 159)

Assisting those who are impoverished to become self-sustainable using creative economic development strategies is an act of compassion. Touching the “poor and suffering people with the compassion of Jesus Christ” includes creating avenues for the poor to create sustainable livelihoods (“Assemblies of God”, 2012). The concepts of social entrepreneurship could be utilized in AGWM Compassion Ministries to propel the economic development strategy for the community forward. Butrin (2010) also noted, “It seems appropriate in these unprecedented days of need to look for every way and means possible for people to help themselves” (p. 168). Social entrepreneurship does this. The next section will elaborate on how social entrepreneurship can be integrated in Compassion Ministries.

### **Social Entrepreneurship in Compassion Ministries**

Many missionaries leave the United States in hopes of transforming the spiritual and social well-being of those they serve. Social entrepreneurship could increase AGWM’s capacity to do “ministry to the whole person” (Butrin, 2010, p.173). The field of social entrepreneurship has proven in many circumstances to be an effective tool for social change. Social entrepreneurship is a growing movement emerging from the business sector that is being used globally to impact society in positive ways. Social entrepreneurs have incorporated innovative, reproducible, and systematic change in sustainable ways for the purpose of the common good. Because AGWM missionaries are



seeking new ways to “touch the hurting” through Compassion Ministries in a cross-cultural context, missionaries could incorporate the principles of social entrepreneurship into their practices to create greater impact on economic development (“Assemblies of God”, 2012). It can also be used to help the nonprofit organizations that missionaries oversee to become self-sustainable. Social entrepreneurship will be discussed as a possible instrument for AGWM missionaries to consider integrating into Compassion Ministries.

### **Social Entrepreneur**

Kaushik and Bhatnagar (2009) explained that entrepreneurs “are those that create something of value by devoting time and effort, they are defined as those who add value to the economy by crafting a new business venture through the utilization of skills, knowledge and competency” (p. 10). They create unconventional solutions through economic venture; they are willing to think outside the box of the average business approach to meet the new demand of the market. Kaushik and Bhatnagar (2009) defined an entrepreneur as “a person who takes the risk of setting up his own venture for perceived rewards. He or she initiates the idea, formulates a plan, organizes resources and puts the plan into action to achieve the goal” (p. 4).

Similar to an entrepreneur, a social entrepreneur find gaps and creates new solutions to meet a need that otherwise would not be met. The main difference between the two is the purpose behind their actions. A business entrepreneur’s focus is on earning profits, social entrepreneur aims to “solve social problems on a large scale” (Bornstein, 2004, p. 1). According to Bornstein and Davis (2010), “The most important mindset shift

that social entrepreneurs are working to effect today is convincing people that the world's problems can be solved" (p. 75).

There are many questions about what social entrepreneur is. Many people have defined the term over the years in different ways. For the purpose of our research we define social entrepreneurs as "people with new ideas to address major problems who are relentless in the pursuit of their vision, people who simply will not take 'no' for an answer, who will not give up until they have spread their ideas as far as they possibly can" (Bornstein, 2004, p.1). Bornstein (2004) explained, "Social entrepreneurs identify resources where people only see problems. They view the villagers as the solution, not the passive beneficiary. They begin with the assumption of competence and unleash resources in the communities they're serving" (as cited by Inslee, 2012, Slide 12). In defining what social entrepreneurs are, we seek to explain the correlations between the characteristics of a social entrepreneur and a missionary. We will use these definitions of a social entrepreneur to add to the conversation about how social entrepreneurship and missions can be used simultaneously to share the gospel and provide solutions to poverty alleviation for the people in need.

Across the world, AGWM missionaries demonstrate new approaches to meet the spiritual, physical, and social needs of the people and communities they have been called to serve. They are finding new ways to provide holistic, sustainable and innovative solutions, which produce lasting change in the lives of the people they serve. Blanchard (2012), described missionaries as "Innovators and risk takers . . . they want to want to change the world" (K. Blanchard, personal communication, February 15, 2012).

Bornstein and Davis (2010) stated, "Successful social entrepreneurs go to great lengths to

help people see how their abilities might be channeled to bring significant change” (p. 57).

### **Social entrepreneurs and missionaries**

Significant correlations can be drawn regarding the motivational drive behind the work of social entrepreneurs and missionaries. Entrepreneurs and missionaries are both driven by their vision. Bornstein (2004) identified social entrepreneurs as “people who are relentless in the pursuit of their visions” (p. 1). Vision brings momentum to their dreams and compels them to find solutions to the world’s most pressing social issues. Vision, for a social entrepreneur, gives purpose and meaning to the work they do and propels them forward. Social entrepreneurs are also driven by purpose. According to Blanchard (2012), “The real key behind social entrepreneurship is the purpose behind it” (K. Blanchard, personal communication, February 20, 2012). Social entrepreneurs, by nature, are driven by a vision to accomplish a particular goal—no matter what challenges they face, they will relentlessly pursue the purpose they set out to accomplish. Likewise, missionaries are driven by a vision and a purpose to fulfill the dreams God has called them to.

The integrated mission strategy of AGWM is: reaching, planting, training, and touching. Using the content and training they have received, missionaries aim to achieve this mission with the purpose of “Proclaiming the message of Jesus Christ” by establishing ministries even in the most remote areas of the world (“Assemblies of God”, n.d.). AGWM missionaries are driven by the purpose of proclaiming Jesus Christ to the ends of the earth. Carlos España, the mission’s director for the Southern Pacific District, explained that each missionary has to create their own strategies to meet the physical,

social, and psychological needs of the people they have been called to (C. España, personal communication, February 28, 2012). Therefore, missionaries are reliant on the vision that God has given them for the people He has called them to reach. This vision propels their work on the field.

The Apostle Paul, one of the most well-known missionaries in history, exhibited many characteristics of a social entrepreneur. As Stetzer (2006) stated:

One component of the Apostle Paul's example, as a church planter, that is worthy of our imitation was his entrepreneurial personality. An entrepreneur starts new ventures from scratch. The fact that Paul was entrepreneurial is central to understanding his church-planting ministry. Effective church planters always demonstrated entrepreneurial leadership skills. Paul was always thinking of new ways to evangelize and new areas to enter. (as cited in Blanchard, 2009, p. 41)

As planting is a core elements of AGWM missionaries, many plant churches in communities where they are needed in order to accomplish the mission and purpose of AGWM. These missionaries, in collaboration with regional directors and the local national church, are "establishing churches in more than 190 countries following the New Testament pattern" ("Assemblies of God," 2010). In his dissertation, Kristopher Blanchard (2010), dean of faculty at Globe Education Network, discovered:

Church planters do possess all the characteristics of a classic entrepreneur with one exception— they do not feel that they are in charge if their own destiny where most entrepreneurs want to start organizations because they feel, I can make it better, I'm in charge. Church planters don't feel that . . . because they know God is in control. (K. Blanchard, personal communication, February 15, 2010)

As people who have been called by God to serve those in need, most missionaries are natural born social entrepreneurs. Missionaries take the calling God placed on their lives and use His guidance to create new avenues to accomplish His purpose and vision for their lives and the lives of those they serve. The role of the social entrepreneur will be discussed further in the next section.

### **Social Entrepreneurship**

Social entrepreneurship is a growing movement emerging from the business sector that is being used globally to impact society in a positive way. Social entrepreneurship has a variety of definitions within academia and in practitioner communities. In a lecture on social entrepreneurship, Inslee (2011) defined social entrepreneurship as “the practice of using entrepreneurial principles to address social problems in ways that are innovative, reproducible, and systematic in their impact” (Slide, 1). What distinguishes the world of social enterprise from general enterprises are the “motives” behind the work they do and the “mission” of the organization (Inslee, 2011). Opposed to a typical business that maintains a financial bottom line, social entrepreneurs function to improve various aspects of society as part of their social bottom line. In the book *Social Entrepreneurship: What Everyone Needs to Know*, Bornstein and Davis, (2010) defined social entrepreneurship as “a process by which citizens build or transform institutions to advance solutions to social problems, such as poverty, illness, illiteracy, environmental destruction, human rights and corruption, in order to make life better for many” (p. 1). Over the last decade, Assemblies of God World Missionaries have been engaging in forms of social entrepreneurship through nonprofit organizations working in a number of countries around the world. To date, this

strategy has benefitted many individuals in need of self-sustaining income subsequent to poverty, addiction, or modern day slavery. Social entrepreneurship can be used as a tool to increase the well-being of people who missionaries are ministering to in holistic ways. It can be used as a way to increase economic development in the community. It can also be used to sustain the nonprofits missionaries establish. AGWM missionaries have been successful at integrating principles of social entrepreneurship with their work on the field.

### **Forms of Social Enterprise<sup>2</sup>**

Social enterprises are presented through various forms in business and social sectors. The form of an organization is important for a number of reasons, however, Kristopher Blanchard, dean of faculty at Globe Education Network, affirmed, “form should follow function, not vice versa” (K. Blanchard, personal communication, February, 15, 2011). The form of the social enterprise is important because it will determine: (a) how and who governs, (b) the level of transparency required, (c) where support comes from, (d) tax status, and (e) how capital and profit are determined (Lynch & Walls, 2009, p. 42-43).

The form of the enterprise should be determined by what will work best to accomplish the mission. Both nonprofit and for profit organizations can be social enterprises. Missionaries should choose the form that most effectively accomplishes the mission of the enterprise. Bornstein and Davis (2010) wrote that a “social enterprise

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<sup>2</sup> For the purpose of this paper a social enterprise is defined as “an organization whose primary activity and means of revenue is the profitable trading of products and services, whether organized under a for-profit, a nonprofit, or some other legal or tax structure, whose driving force—created by charter, form, bylaws, mission statement, governance, and /or holder fiat—is to reform current conditions, not to maximize financial returns for ownership, although owners, too, may benefit, so that the social systems, institutions, and environments on which we all depend work in a manor that best benefits all people” (Lynch & Walls, 2009, p.8).

denotes an organization that attacks problems through a business format, even if it is not legally structured as a profit-seeking entity (p. xv). Form will vary according to the context of the enterprise as well as the culture it is situated in. What makes social entrepreneurs common regardless of form is that they all “use skills and income generation models once seen as belonging exclusively to the business sector, to achieve specific social objectives, once seen as belonging exclusively to the nonprofit sector” (Wong & Rae, as cited by Inslee, 2011). The social enterprise landscape is a concept developed by Mal Warwick, (as cited in Lynch & Walls, 2010), which simplifies the quadrants of the social enterprise landscape. Table 1 depicts the four quadrants.

Table 1

The social enterprise landscape.

	<b>Social Sector</b>	<b>Business sector</b>
Revenue generating	Nonprofits generating revenue through business enterprises to support their social mission 1	Businesses generating revenue to support the social mission of the one or more nonprofits 2
Problem solving	Nonprofits established to address a social problem in an entrepreneurial manner 3	Businesses established to address a social problem in an entrepreneurial manner 4

In the context of AGWM, quadrant 1 represents missionaries who start a business through their nonprofit organization to fund the social mission of the nonprofit. Quadrant 2 could represent a partnership between a business and the nonprofit that the missionary leads. In this case, the business would fund the mission of the nonprofit as part of corporate social responsibility. An example of quadrant 3 would be if a missionary led a nonprofit that engaged in business to hire individuals who would otherwise have barriers

to employment. Quadrant 4 represents a missionary working in a business that made profit but served a social good through its mission.

Before deciding on a form of a social entrepreneurship, it is necessary to know what the function of the enterprise is. It is beneficial to seek professional legal advice from someone who is well versed in the technicalities of social enterprise before determining which form of social enterprise is best in your context.

### **Case Studies**

The following case studies will serve as examples of how Assemblies of God missionaries are working outside of the box to bring sustainable change. The background and methods of ENLACE, Global Teen Challenge, Sustain Hope, and Project Rescue Nepal will be described in this paper. These four nonprofit organizations are utilizing business for the purpose of changing “the world for the common good” (Lynch & Walls, 2010). It will be suggested that the utilization of business tools and social entrepreneurship principles will contribute to the organization’s success.

Recommendations will be made for future endeavors of Compassion Ministries in AGWM to integrate social entrepreneurship into their work, as is appropriate. AGWM would benefit from creating space within the Compassion Ministries profile to utilize the work of social entrepreneurship to instill lasting change in the communities they serve.

#### **Case Study of ENLACE**

**Background.** ENLACE is a Christian development organization in El Salvador that began in 1993. ENLACE exists to alleviate spiritual and physical poverty by equipping local churches to transform their communities (“ENLACE”, 2011). The organization accomplishes its mission by committing to a 10-year relationship with local



churches. “ENLACE’s piece is to help the church connect to the community effectively” (R. Bueno, personal communication, February 21, 2012). It assists the church leaders in developing programs and initiatives that fulfill the eight core outcomes of the organization. The programs include: church and community, home gardens, community economic development and healthy families. The initiatives developed by local churches include: water, sanitation, housing and infrastructure. The community economic development (CED) program will be highlighted in this case study. A closer look at the strategy of the CED program will illustrate how ENLACE utilizes social entrepreneurship to advance community transformation through local churches in El Salvador.

**Methods.** ENLACE has a multi-pronged approach to community economic development. In 2000, they opened up a separate nonprofit credit union called CREDATEC, LLC as a partner organization. The credit union can provide “either loans or startup capital, venture capital to create either a social enterprise, or business ventures” (R. Bueno, personal communication, February 12, 2012). CREDATEC provides coaching to start and/or expand small to medium size businesses. CREDATEC is operationally self-sustainable by charging an interest rate of 30% to its borrowers. Since the beginning of operations, CREDATEC has loaned over \$300,000 with a 99% repayment rate. The credit union’s strategy is to have an impact on the lives of the businesspeople it supports, not growth. The key issue for CREDATEC is to “wean” the lenders off of the loan sharks. This is how they make the most impact. The next goal is to “wean” the leaders off of CREDATEC (R. Bueno, personal communication, June 29, 2011). This is possible through a forced saving program. Thirty percent of the value of the loan is paid back at

all times to guarantee the loan and to start a savings account. As a result, 15% of their interest rate goes into a savings account weekly. If the borrower defaults on the loan, the money comes out of their savings account. If the savings account keeps growing, they can use their savings to pay back the loan. The goal is for the businessperson to begin to work off their personal capital. All of the profits from CREDITEC are reinvested into the company to reduce the price of the loans.

CREDITEC has recently expanded its loan portfolio to include venture capital for starting social enterprises or business ventures. The idea stemmed from a project in the home garden program. ENLACE helped the participants make their own organic pesticides, fertilizers, and compost so their home gardens would be cost effective and environmentally sustainable. Soon those farmers had the idea to make more and sell it to the rest of the farmers in the community. Selling the product would allow the farmers to “generate cash crops so they could finance their own home gardens in subsequent years” (R. Bueno, personal communication, February 21, 2012). The credit union opened up a capital venture fund to help these farmers start a social enterprise. The business will have a triple bottom line by creating a financial, social, and environmental impact.

ENLACE has also created an agro industrial business that introduces new products to the market and provides a market link to small-scale producers. Small-scale producers can sell their products to the company or buy products that they need for their business. In this way, hopefully better prices will be generated for small-scale farmers. All of the revenue from the “agro business” is invested back into the product or to expanding operations for the company (R. Bueno, personal communication, February 21, 2012).

**Insights.** Before starting a social enterprise, it is important to do a full economic profile of the community to see how the business will fit within the broader economic development approach. It is important to see how the new enterprise will impact the rest of the community. In order to pick “business opportunities that are going to have the impact you want— you have to have a broader economic strategy” (R. Bueno, personal communication, February 21, 2012).

The four M’s are something else to consider before starting a social enterprise. The four M’s include: (a) Mission: what are your objectives? (b) Management: what is your capacity, and your personnel? (c) Market: To be a truly successful social enterprise you must have a local market to be sustainable long term. Your product has to meet a real need on the ground, and (d) Money: Your social enterprise has to have the right capital structure. It is also important to make sure the people you are selling to will have enough money to afford the product (R. Bueno, personal communication, February 21, 2012).

### **Case Study of Global Teen Challenge**

**Background.** Teen Challenge is a faith-based program helping to reach and rehabilitate troubled youth and adults, particularly those with life controlling problems such as drugs and alcohol. Global Teen Challenge is a service agency that exists to serve over 1000 Teen Challenge programs in about 90 countries of the world. The mission of Global Teen Challenge is “to assist in the development and implementation of Teen Challenge programs worldwide” (Global Teen, 2009). Their purpose statement reads: "Facilitating life transformation one person at a time" (Global Teen, 2009). Global Teen Challenge has been in operation since 1995.

**Methods.** Global Teen Challenge has put together and established a strategy to assist Teen Challenge centers around the world to be self-sustainable using the tool of micro-enterprise. Rick Souza, AGWM missionary and director of the Sustainable Solutions Department, is in charge of helping new centers build sustainability into their development. He travels to the centers to conduct needs analyses and to develop action plans for starting a context relevant business for those locations. The goal is to assist the individual centers in becoming “self-sufficient from a ministry standpoint” (R. Souza, personal communication, February, 20, 2012). Global Teen Challenge is doing education and skills training at all different levels. The directors, staff, and students are taught how to establish and execute a business plan. Students are taught skills and/or a trade through vocational training that they can use when they leave the program.

Global Teen Challenge works to make the businesses they start culturally relevant to the context of each Teen Challenge center. “It has to be culturally relevant. So that’s part of the analysis in each region . . . what is the service or the product that is needed in that area?” (R. Souza, personal communication, February 20, 2012). For example, in Mexico City, they had a need for a cabinet shop and a bakery. In Uzbekistan, the center opened a butcher shop and a business with honeybees. The center in Poland has developed a market for snails, so they are growing snails and selling them in France. The center in Poland is also starting a business to make wood framed insulated windows that will be sold in Norway.

**Insights.** Before starting a micro enterprise, it is important to find a need in the local community, to form a strategy, and develop a plan of action. Three questions to ponder when developing a strategic plan are “#1 who are we? #2 what is our DNA? . . .

and #3 where are we going?” Questions to consider are: what are our core values? How do we define our leadership team? What is it that we do? What is it that we don’t do? What is our mission? What is our vision? (R. Souza, personal communication, February 20, 2012). When developing a strategy, it is important to ask the “how” questions. How are we going meet the need? Then, determine how to get there, which will be your action plan. Questions to ask to determine an action plan include: “who is going to do it, what is your strategy, who is going to be responsible for it, when are you going to do it, how are you going to do it? Where is it going to take place? What is the cost going to be? And not just in finances, but costs in manpower, resources, energy, time, and then, how are you going to evaluate it?” (R. Souza, personal communication, February 20, 2012).

Strategizing a plan of action is essential when starting a social enterprise.

### **Case Study of Sustain Hope**

**Background.** Sustain Hope is an integral part of the International Ministries of AGWM. “The purpose of Sustain Hope is [*sic*] a Christ-centered best practice approach to improve lives through community initiated, sustainable solutions that utilize local resources in areas of agriculture, alternative fuels, water, and sanitation (Sustain Hope, 2010a). The vision of Sustain Hope is “dignity restored to individuals through transformation in Christ” (Sustain Hope, 2010b).

Sustain Hope works closely with missionaries, national Assemblies of God churches and other entities to fulfill its mission. They have worked in Costa Rica, Papua New Guinea, Zambia, and Jamaica. “Sustain Hope can research information on appropriate technology and other community development issues, as well as provide on-field consultation and training in appropriate technology, community

involvement/development, assessments, evaluations, and program design” (Sustain Hope, 2010c).

**Methods.** Bob and LeAnn Bachman are AGWM missionaries working with Sustain Hope. Part of their responsibilities includes serving as liaisons between Sustain Hope and Global Teen Challenge. The Bachman’s have been working with the Global Teen Challenge Centers to help them become more self-sustainable (B. Bachman, personal communication, February 21, 2012). Sustain Hope does assessments with Teen Challenge centers to analyze what types of microenterprises would work best for their particular situations (B. Bachman, personal communication, February 21, 2012). Recently, members of Sustain Hope visited the Teen Challenge Center in Jamaica. The business possibilities for that center are “things such as green houses, goats, cheese, hogs, cattle, chickens, tilapia, ducks, geese, selling the wood off the land, etc.” (B. Bachman, personal communication, March 21, 2012). After completing the assessment, a staff member from Sustain Hope will partner with Rick Souza or Dr. Mark Maynard, who will write the business plans to start the small businesses. According to Bachman, (2012) members of the Jamaica Teen Challenge are already “making wood products, wood frames, and they have a jewelry businesses, a snow cone business for the tourists that come in, but they want to try to branch out.” Their goal is to get “these centers all over the world to be self-sustainable” (B. Bachman, personal communication, March 21, 2012).

**Insights.** Sustain Hope partners with other organizations to assess and develop sustainable solutions through business ventures.

### **Case Study of Project Rescue Nepal**

**Background.** Project Rescue is a ministry to women and children in sexual slavery focused on providing physical, emotional and spiritual rescue and holistic restoration (“Project Rescue,” n.d., para. 1). Project Rescue was established in 1997 by K.K. Devaraj and members of his Bombay Teen Challenge team in response to a passion to reach the younger generation that was ensnared in drugs, gangs, and prostitution, many of whom had been sold into sexual slavery by their impoverished families in North India and Nepal. Bombay Teen Challenge and Project Rescue created a safe house they lovingly referred to as Home of Hope. The shelter became a secure environment where meals were eaten, homework completed, clean beds provided, and childhood innocence restored (“Project Rescue,” n.d.).

In 1998, Project Rescue Nepal was established in partnership with other Project Rescue ministries in India an effort to bring Nepali girls who had been rescued from prostitution back to their homeland. Since then, they have rescued more than 40 girls, most of who have been living with HIV/AIDS (D. Thapa, personal communication, February 20, 2012). Project Rescue Nepal provides an: “aftercare home for women, vocational training, community training workshops, medical and relief camps, awareness and prevention programs” (“Project Rescue,” n.d.). Project Rescue Nepal is a ministry committed to reaching out to victims of girl trafficking, and providing hope to those whose lives have been destroyed by this human tragedy (“Project Rescue Nepal,” n.d., para. 2).

**Methods.** When it was first established, Project Rescue Nepal focused on preventing. Over time there was a greater need to provide a home for Nepali women who were rescued in India. When girls arrived back in Nepal, they were given a safe place to

live according to their physical situation. For the first few years they mainly focused on literacy, teaching them how to read and write. They were focusing on their spiritual level, as well as their literacy levels (D. Thapa, personal communication, February, 20, 2012). As the organization further developed, they established a vocational training center in Kathmandu, Nepal that provides vocational training. The women have the opportunity to learn how to produce more than 30 different items. Project Rescue Nepal believes that “by empowering victims of girl trafficking to be able to provide for themselves, the training center enables these precious ladies to gain a sense of dignity and self-worth (“Project Rescue Nepal,” n.d., para. 3).

Out of the women who received vocational training “some of them showed interest to start up a small business which is supervised by the ministry board and the ministry coordinator. For example, some of them started a sewing store, a beauty parlor, or a small grocery store” (D. Thapa, personal communication, February, 20, 2012). Project Rescue Nepal then developed a program that enables the women to start small businesses with the help of the organization. Using the microfinancing concept, the organization has developed a program, which helps the women to become self-sustainable in a gradual manner. Project Rescue Nepal provides the women with the income to begin a business in partnership with one other person. The organization provides mentorship throughout the process and helps the women pay for rent and other expenses for the first six months and then takes them through a fade out process so they can become sustainable on their own.

**Insight.** Project Rescue Nepal understands the importance of listening to the voice of the people they serve. In creating the vocational training programs they have



taken into consideration the needs and interests of the women who are part of the program.

### **Recommended Considerations**

Today, many missionaries are attempting to use businesses endeavors to fund their nonprofit work in the field. Nevertheless, there are several costs to consider before choosing to do so. It should be noted that social entrepreneurship might not be the best tool for every AGWM missionary to engage in while on the field. Using the tools social entrepreneurship offers is a great idea if the missionary has the knowledge, skills, and capacity to use business ventures to fund the nonprofit work. However, social entrepreneurship is not always the solution for sustainability of the organization. Foster and Bradach (2005) even warned nonprofits of the “overenthusiastic pursuit of doomed ventures” (p. 8) due to a “lack of realism in evaluating the challenges of running a business” (p. 4). Social entrepreneurship is one way to fund the mission of a nonprofit; yet, if running the business takes away from the mission of the organization, it may be wise to consider other options. As Lynch and Walls (2009) noted, “You need both mission and margin to be a successful social enterprise” (p. 30). Social entrepreneurships by nature have a double or triple bottom line. Before deciding on whether or not a social entrepreneurship would work in a particular context, it is important to know if the earned operating income will be sufficient to fulfill the mission of the organization. Other factors to consider will be discussed later in this paper.

### **Questions to Consider**

Though there is no set formula to starting a social enterprise, there are good practices, which can be adapted from the case studies that were presented. When

developing a social entrepreneurship, it is critical to address the following questions in the beginning stages of the planning process: why, who, where, and how. First, a missionary must evaluate if they have the necessary knowledge and capacity to incorporate social entrepreneurship principles into the mission of their organization. Sometimes, it is wise to establish relationships and form partnerships with others who have the skills needed to execute your plan. It would be beneficial to identify other local nonprofits, churches and individuals who can bring in the necessary expertise to accomplish the mission of your organization. Due diligence in researching the type of business or enterprise is of vital importance. Likewise, it must consider how the venture will impact the rest of the community in order to achieve the desired results. Listening to the voice of community members is necessary to understand the context, culture, needs and capacities of the community. Then, proper assessment of all of the local resources must take place. Sustainable impact requires networking within the community and capitalizing on the assets that already exist in the community. Assets and needs assessments should be done before deciding on how your venture will bring a solution to the social problem you are addressing. It is also vital to assess the local market and the local demand for the product you are selling in order for it to be sustainable. After all of these topics have been taken into consideration the strategic plan must be developed.

Strategic planning is vital to an organization's effectiveness. It is imperative to identify the core values, mission, vision, and purpose of an organization to accomplish breakthrough results. Part of this process will be determining how your mission will be accomplished. By answering the how question you will develop your action plan. Next, you will need to develop a business plan, or partner with someone who is well versed in

writing a business plan. What follows are a set of questions and a list of resources that are meant to help with the process of discovering the Why? Who? Where? and How? of social entrepreneurship.

### **Social Enterprise Assessment Questions**

The first question we suggest you ask yourself and the organization is “what do I know about social entrepreneurship?” Although it seems logical and simplistic, it is important to have a foundational understanding of the concept in order to begin the process of starting one. Social entrepreneurship is an expanding and changing field. The following questions will help you determine if a social enterprise is a good fit for your organization.

**Why**

Understanding the answer to the *Why* question is essential before starting a social enterprise. *Why* refers to the reasoning behind the social enterprise. This is the heart of the organization. There are many reasons why this is important; the *Why* should be what propels everything the organization aims to do.

Why is there a need for a social enterprise?

- Are you clear about the need you want to meet?
- What kind of impact would you like to achieve through this social enterprise?
- What type of social enterprise best fits your mission and vision?

**Where**

Once you have established the *Why*, it is important to evaluate the capacity of the organization. We will call this the *Where*.

Where do we stand as an organization?

- Does the organization have the capacity to start a social enterprise?
- What is the cost going to be? And not just in finances, costs in manpower, resources, energy, time.
- Does the existing staff members have the skills and expertise needed to run a social enterprise?
- What resources does the organization have access to?
- What additional resources and support do you need to develop a social entrepreneurship?

**Who**

Having a clear understanding of the people and context is fundamental to understanding their needs and capacities. It will also help you to understand the impact your social enterprise will have on the people in the community.

Who will benefit?

- How well do you know the culture/context? How long have you been there?
- How can you best meet the needs of the people your organization is serving through a social enterprise?
- How will you measure social impact?
- Is your solution culturally relevant?
- What are they already asking for?

**How**

Once you have a clear understanding of the *Why*, *Where*, and *Who*, it is time to think about the *How*! You need to have a plan. This will require you to create a strategic plan for the social enterprise.

How will it fit into the local economy?

- Do you know what the market demand is for this product?
- How does your product meet a local demand?
- Is your supply chain local?
- Have you identified your customer?
- How will emergent market trends affect your enterprise?
- How will your enterprise fit into the economic development of the community?

### Questions for Initial Steps

After developing a foundational understanding of social entrepreneurship, you will know how a social enterprise could function within your organization. This will help you to create the following documents:

Develop your strategic plan.

- What are the mission, vision, and core values?
- Who will mobilize the plan of action?
- Who is going to be responsible for it?
- When are you going to do it?

Develop a business plan.

- How are you currently funded?
- How are you planning to acquire initial capital to start the social enterprise?
- When will the business break even?
- When will it begin making profit?
- How much revenue will the enterprise generate?
- How are you going to evaluate it?

**Resource List**

**Books**

Bornstein, D. (2004). *How to change the world: Social entrepreneurs and the power of ideas*. New York: Oxford University Press.

Bornstein, D. & Davis, S. (2010). *Social Entrepreneurship: What Everyone Needs to Know*. New York: Oxford University Press.

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Moyo, D. (2009 ). *Dead aid: Why aid is not working and how there is a better way for Africa*. New York: Farrar, Straus and Giroux.

Rundle, S.L. & Tom A. Steffen, T.A. (2003). *Great commission companies: The emerging role of business in missions*. Downers Grove: InterVarsity Press.



Wong, K. & Rae, S.B. (2011). *Business for the common good: A Christian vision for the marketplace*. Downers Grove: InterVarsity Press.

Yamamori, T. & Eldred, K. A. (2003). *On kingdom business. Transforming missions through entrepreneurial strategies*. Wheaton: Crossway Books.

### **Journal Articles**

Blanchard, K. J. (2009). Entrepreneurial orientation and church planting: Exploring the effect that entrepreneurial orientation of church planters has on planting effective/healthy churches in three northern districts of the Assemblies of God. Capella University. ProQuest Dissertations and Theses, <http://search.proquest.com/docview/288082217?accountid=28772>

Chell, E., Nicolopoulou, K., & Karatas-Ozkan, M. (2010). Social entrepreneurship and enterprise: International and innovation perspectives. *Entrepreneurship & Regional Development*. 22(6), 485-493. doi: 10.1080/08985626.2010.488396

Smith, B. R., & Stevens, C. E. (2010). Different types of social entrepreneurship: The role of geography and embeddedness on the measurement and scaling of social value. *Entrepreneurship & Regional Development*. 22(6), 575-598. doi: 10.1080/08985626.2010.488405

Jones, A. L., Warner, B., & Kiser, P. M. (2010, July 1). The "new kid" on the university block. Been wondering what people mean when they say "social entrepreneurship?" Wonder no more. *Social Entrepreneurship*. pp. 44-51.

**Case Study Websites**

Project Rescue Nepal  
<http://projectrescuenepal.com>

Sustain Hope  
<http://www.sustainhope.org>

ENLACE  
<http://www.enlaceonline.org>

Global Teen Challenge  
<http://www.globaltc.org>

**Business Websites**

Bplans  
<http://articles.bplans.com/starting-a-business>

**Other Websites**

Community Initiatives  
<http://communityin.org/fiscal-sponsorship2.html>

**Social Entrepreneurship Websites**

Camino Island Coffee Roasters  
<http://www.camanoislandcoffee.com>

Ashoka  
<http://ashoka.org/resources>

The New Heroes  
<http://www.pbs.org/opb/thenewheroes>

The Skoll Foundation  
<http://www.skollfoundation.org/skoll-entrepreneurs>

Microplace  
<https://www.microplace.com>

Unitus  
<http://www.unitus.com>

Stanford Social Innovation Review  
<http://www.ssireview.org>

Changemakers  
<http://www.changemakers.com>

Frontline  
[http://www.pbs.org/frontlineworld/rough/2007/06/nepal\\_a\\_girls\\_1.html](http://www.pbs.org/frontlineworld/rough/2007/06/nepal_a_girls_1.html)

Social Enterprise Alliance  
<http://www.se-alliance.org>

The Acumen Fund  
<http://www.acumenfund.org>

Pura Vida Coffee  
<http://www.puravidacoffee.com>

Kiva  
<http://www.kiva.org>

### **Conclusion**

Compassion Ministries have been part of AGWM since the denomination began in 1914. In the last decade, there has been a tremendous increase in the amount of Compassion Ministry involvement on the missions' field. Many missionaries leave the United States in hopes of transforming the spiritual and social well-being of those they serve. Social entrepreneurship could increase AGWM's capacity to do ministry to the whole person. Social entrepreneurship is a growing movement emerging from the business sector that is being used globally to impact society in positive ways. Since AGWM missionaries are seeking new ways to touch the hurting through Compassion Ministries, missionaries could incorporate the principles of social entrepreneurship into their practices. The results could lead to self-sustained ministries and economic development for the poor.

Case studies from organizations that AGWM missionaries work for were highlighted in this paper to show how missionaries are already thinking outside of the box to bring sustainable change. While it was stated that the principles of social entrepreneurship might not work in every missions' endeavor, it is true that some Compassion Ministries will benefit immensely from incorporating the tools of business to instill lasting change in the communities they serve.

It was recommended that missionaries answer the "why, who, where, and how" questions when considering if a social enterprise would work in their context. It was also recommended that missionaries evaluate their own capacity as well as the communities' capacity when determining if this will be a good fit for their organization. Researching and networking were recommended, as well as investigating the local market and demand

for the product being sold. The final step before launching a social entrepreneurship is to formulate a strategic plan and business plan for the enterprise. It is our hope that the research and the tools provided in this study will assist future AGWM missionaries doing Compassion Ministries through the nonprofit sector. Integrating social entrepreneurship into their work could increase their capacity to minister to the whole person. Doing so could lead to organizational sustainability and economic development for the community they are embedded in.

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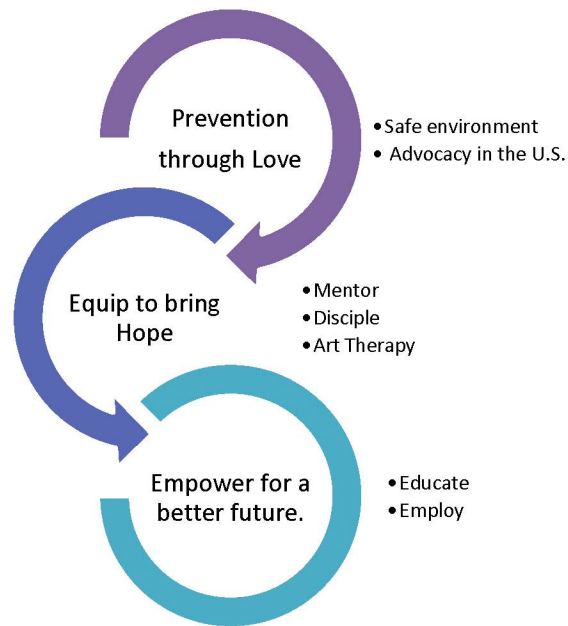
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## Appendix A

Proposal for the Center of Hope in Northern Thailand  
Prevent. Equip. Empower  
Jeremiah 29:11



**Our Mission:** To prevent, equip, and empower the displaced Burmese women at risk of human and sex trafficking living in the border cities in Northern Thailand. We will do this by providing a safe environment, advocacy, mentoring, discipleship, art therapy, education and employment.

**Our vision:** Our vision is to see the Burmese women living transformed lives through the power of Jesus Christ that changes the course of human and sex trafficking for future generations to come.

**Our dream:** is that equipped and empowered Burmese women will become indispensable in the Thai community through creating a local market for their enterprises that meet a demand from the Thai community. This will create financially self-sustainability for the women and preventing the cycle of human and sex trafficking.

Sex trafficking has become a common and challenging issue around the world. As the world becomes more globalized, it has become easier to meet the demand for sex trafficking and sex tourism. The country of Thailand is one of the largest participants in the sex industry. Countless women who are being trafficked and sold as sex slaves come from rural areas in Northern Thailand, near the Burmese border. Many women living in this area are refugees or exiles from Burma; they are part of a tribal people group called the Karen. NGO's and other organizations working in this region are working to end the trafficking of women and children, but are finding it to be a difficult task due to the enormity of the problem. Sustainable prevention and intervention programs located in towns along the Thai/Burmese border would address sex trafficking from a source location.

Center of Hope is a transitional housing facility started by Life Impact International that is located along the Thai/Burmese border. Their mission to prevent, equip and empower women to have a positive future through holistic programming initiatives. The purpose of this proposal is to create a structural framework for Life Impact's Center of Hope. The framework incorporates a social enterprise that will create programmatic sustainability for Center of Hope and economic development for the program participants. What follows is the background of the situation, proposed program activities, and a description of the proposed social enterprise.

## **Background**

### **Thailand & Sex Trafficking**

Sex trafficking and sex tourism bring millions of dollars into Thailand every year. According to (U.S. Department, 2011), "Thailand is a source, destination, and transit

country for men, women, and children who are subjected to forced labor and sex trafficking” (p. 351). The government does very little to prevent and end the trafficking industry in Thailand. Therefore many children, men, and women are trapped in a cycle of poverty, abuse and oppression. The Thai government does not comply with the minimum standards of the Trafficking Victims Protection Act (TVPA), which is in place to eliminate trafficking. Thailand remains on the Tier 2 watch list in the Trafficking in Persons (TIP) Report (U.S. Department, 2011, p. 352-342).

Many of the women that are being trafficked and sold as sex slaves come from rural areas of Northern Thailand on the border of Burma. According to the TIP Report From the U. S. Department of State (2011):

The majority of the trafficking victims identified within Thailand are migrants from Thailand’s neighboring countries who are forced, coerced, or defrauded into labor or commercial sexual exploitation; conservative estimates have this population numbering in the tens of thousands of victims. (p. 351)

### **Karen People**

Center of Hope is located in a small town in Northern Thailand along the Burmese border; many of the people living in this community are Karen and are illegal refugees to Thailand due to the political war situation in Burma. This location brings about diverse challenges within the community. The Karen is the largest of the ethnic minority groups living in the mountain ranges of Eastern Burma and Northwestern Thailand. The Karen in Burma have suffered oppression at the hands of the military regimes of that country for decades. Forced re-settlement, incarceration, denial of political representation, and citizenship status rights among other human rights violations

have led thousands of Karen to move into Thailand. They are fleeing political, economic and religious oppression. As Delang (2005) reported, “In Burma there are between four and six million Karen, while in Thailand there are over 400,000 Karen, most of whom are divided into two subgroups, the Skaw, who call themselves Pganyaw, and the Pwo, who call themselves Plogn” (p. x).

Many of the people fleeing to Thailand come seeking safety in one of the ten refugee camps along the Thai/Burma border. Due to overcrowding, many Karen people are not able to live in the refugee camps. The 2011 TIP Report stated:

Migrants, ethnic minorities, and stateless people in Thailand are at a greater risk of being trafficked than Thai nationals, and experience withholding of travel documents, migrant registration cards, and work permits by employers.

Undocumented migrants remain particularly vulnerable to trafficking, due to their economic status, education level, language barriers, and lack of knowledge of Thai law. The greatest risk factor for highland women and girls to being trafficked was their lack of citizenship. (U.S. Department, 2011, p. 352)

### **Life Impact International**

The mission of Life Impact is to prevent, rescue and heal. Life Impact provides prevention programs for at risk children and youth, displaced peoples, refugees and orphans. They rescue children sold into prostitution or child slavery as well as victims of abuse, abandonment or extreme poverty. They heal through outreaches, disaster relief, humanitarian aid, and children’s homes (Life Impact, n.d., para 1). Life Impact International began as an outreach program for street children after discovering that many of these children were orphaned and vulnerable to abuse and violence. Children in these

situations are at high risk of being sold, trafficked, and being used for prostitution or another form of slave labor. As a result, Life Impact opened an orphanage for children living on the street and a second home just for babies. They have had extraordinary success in establishing prevention programs for at risk children and youth, rescuing children sold into prostitution or child slavery, and providing a healthy environment for physical, spiritual and physiological healing.

### **Center of Hope**

In 2010 a third home was opened, called Center of Hope. Center of Hope offers safe, transitional housing where women are given the chance to be healed, restored and equipped to start a new life. Center of Hope's relief efforts will also serve as preventative measures for sex trafficking. The mission of Center of Hope is to prevent, equip, and empower the displaced Burmese women at risk of human and sex trafficking living in the border cities in Northern Thailand. We will do this by providing a safe environment, advocacy, mentoring, discipleship, art therapy, education, and employment.

The purpose of Center of Hope's sustainable solutions program is to equip and empower Burmese women to become self-sustainable by providing income through a social enterprise called Kha-Lia Laundry Service. This business will open a local market for laundry services and will meet a demand from the local community. This will create financial self-sustainability for the women and prevent the cycle of human and sex trafficking. The result will be long lasting and sustainable change. It will foster community growth and enrichment for the future generations.

### **Project Justification**

Center of Hope is necessary to the border town community in Northern Thailand because of the tremendous need to prevent women and young girls from being sold or coerced into a life of sex trafficking. The Karen women, in particular who are living in this community are at high risk of being exploited due to their extreme vulnerability. Long-term advancement is severely limited because these women have no legal status in the country and they have no source of income. Therefore, many women are left without food, shelter, water, etc. Traffickers target the extreme vulnerability of refugees and displaced people in border communities to be used for sex trafficking. Many of the women and young girls will end up being sold or trafficked in Bangkok and other major cities. Therefore, prevention programs in these communities are strategic and essential.

Prevention and interventions are needed to change the cycle of sex trafficking. Center of Hope will provide programs that will lead to sustainable change for Karen women living Northern Thailand. Creating awareness through advocacy in the United States will decrease the demand for sex tourism that propels the industry. Providing a safe residency with holistic program involvement will impede the supply of new victims. Mentoring programs that include teaching life skills, financial stewardship and career coaching will equip women to be well rounded productive members of the community. Discipleship programs will foster spiritual development, which will bring the necessary healing and strength to endure in the midst of hard circumstances. Without an ability to read or write, employment opportunities are limited and people are forced to stay in their harsh conditions. Education is the prime tool to break the cycle of poverty as it gives access to better jobs, strengthens self-confidence and stimulates people to improve their

conditions. Without a portal to receive an education and employment, life opportunities for their future are dramatically limited.

One of the best ways to prevent the Karen women from being exploited is to provide them with education, vocational training and a job. The sustainable solutions program at Center of Hope will open Kha-Lia Laundry Service to provide the women with a job that will create income generation. Without providing access to paid employment, the cycle of poverty, oppression and abuse that the women face will continue. By creating a local market from a demand within the community, the women will be able to be financially self-sustainable. This will offer hope for the future.

### **Project Activities**

This proposal is being written to recommend a new program structure and a sustainable solutions program for Center of Hope. The sustainable solutions program involves starting a social entrepreneurship called Kha-Lia Laundry Services. The authors understand that in some cases, missionaries who work in a nonprofit with existing programs would not need to propose a new program and a social entrepreneurship simultaneously. In that case, the number of program activities in their proposal would be significantly less.

#### **Step 1**

Create a strategic plan for Center of Hope. The first program activity will be for the leadership of Life Impact International and Center of Hope to start the strategic planning process. According to Eckel & Witmer (2010), “Strategic planning is a critical activity for any organization, whether a not-for-profit or for profit. A good plan can make the difference between success and failure, and between excellence and mediocrity” (p.

32). There are a multitude of models for the strategic planning process. There are also useful workbooks that can guide nonprofit organizations through creating and implementing a strategic plan. It is important to research which model will work best for the leadership structure and functions of the organization. Many times it is beneficial to include board members in the process. It is recommended to go through the strategic planning process before implementing any new programs for an organization.

### **Step 2**

Complete a social entrepreneurship assessment. Missionaries who are interested in starting a social enterprise to create economic development in a community or to sustain their organization should do an assessment prior to determining which social enterprise is the solution in their context. It is important to determine the reasoning behind why the enterprise will be started. A thorough evaluation of the staff and organizational capacities is crucial. Also, it is necessary to determine how the social entrepreneurship will be sustainable. For instance, does your product have a local market? Are all of the resources available locally for your product? Is there demand for the product from community members? Can community members afford the product? Will your product provide both mission and margin for your enterprise? (Lynch & Walls, 2009, p. 30). A list of assessment questions for missionaries to ask has been compiled by researchers Flores and Larson (2012) and provided for your organization.

### **Step 3**

Develop a business plan for the social entrepreneurship. Writing a business plan is essential to success of a social enterprise. If the leadership of the organization does not have the skills to write a business plan then it is necessary to partner with someone who



does have the skills. Lynch & Walls (2009) provided a sample table of contents a social enterprise business plan. The contents they listed were: “Executive summary, background, products, operations, market, strategy, management, financial information and summary” (p. 55). What makes a social enterprise business plan different from a regular business plan is that it is written from the perspective that it will accomplish both margin and mission (Lynch & Walls, 2009, p. 56). The business plan is a necessary component of a successful social enterprise.

#### **Step 4**

Develop a fundraising plan that includes the program costs for Center of Hope and for Kha-Lia Laundry Services. The funding plan should be created to meet the costs for the first year of the program. The executive director, the board, the U.S., and Thai staff will all be involved in the fundraising process. The sustainability plan for funding Center of Hope involves a multi-pronged approach with diversified funding streams targeted at donors in Thailand and the United States. The fundraising strategies should match the financial needs of the organization (Klein, 2007, p. 25). Funding sources for the proposed program include: foundation grants, individual mass appeals, churches, conferences and small businesses in the United States. These funding streams will be strategic for the cause because they provide a variety of avenues in which a large donor base can get involved in the mission. A crucial component of donor centered fundraising is designing programs and outcomes that provide value to the donor. Center of Hope programming is designed to meet the demand of the program participants and the demand of the donors. This will lead to program sustainability. It is recommended that stakeholders be aligned with the program’s cause through donor education, consistent

communication, and designated giving (Burk, 2003). In addition, use strategic marketing, transparency, and participation to create value to donors.

### **Step 5**

Hire staff for all Center of Hope programs. Eleven staff total will be needed to adequately run the Center of Hope. Please refer to Figure C1 to see the organizational chart for Center of Hope. The first four positions that need to be filled are the Center of Hope director, the program manager, the sustainable solutions director and the U.S. staff member. The program manager will oversee the two staff that work in the home. The program manager will oversee the discipleship coordinator, the mentoring coordinator, and the teacher. The sustainable solutions director will oversee the job training coordinator. All applicants should be committed Christians who believe in the mission and vision of the organization. Ideally, staff would be hired from local churches within the community. Preference will be given to applicants with the desired educational background, who are fluent in both Burmese and Thai languages. Potential employees will provide a cover letter, application and references to the executive director of Life Impact International. Interviews will be conducted in a panel format with the existing leadership of Life Impact International.

A leadership development model was written for the staff along with this proposal. Please see Appendix C to read the proposed plan. The primary focus of the leadership development model for Center of Hope is to develop indigenous leaders from Burma and Thailand who will be able to lead the organization. As Conn & Ortiz (2001) noted, "Finding and developing indigenous leaders is the most important thing we can do

(p. 382). Therefore, our leadership development strategy will be aimed at developing local leadership.

### **Step 6**

Develop programs for the U.S. advocacy department. In order to truly breakdown the demand for sex trafficking, Center of Hope will engage in advocacy to create awareness about sex trafficking in Thailand. The U.S. staff member will be in charge of implementing the advocacy initiatives in the states. The primary focus of the advocacy programs will be to create awareness. According to Perkins, (2005) “Public awareness is a key to the success of the anti-trafficking movement” (p. 54). This staff member will work to raise public awareness through an electronic newsletter to our U.S. donors. We will also conduct active outreach by speaking in different communities, such as at universities, conferences and churches about issues related to sex trafficking. Initial outreach programs will be conducted in Washington, California, Arizona and Nevada. Ideally, creating awareness through advocacy will decrease the demand for sex trafficking in Thailand.

### **Step 7**

Develop the mentoring program. The mentoring program will consist of group sessions and individual mentoring sessions for the staff and the participant. The mentoring program will focus on life skills during the first year of the program. Life skills are broken down into three categories: Communication and interpersonal skills, decision-making and critical thinking skills, coping and self-management skills (UNICEF, n.d.). During the second year women will participate in financial classes and a forced savings program from the profits from the Kha-Lia Laundry Service. During the

third year of the mentoring program participants will work with a career-coaching specialist who will help them develop a plan of action for their departure from the program. The career coach will help the women determine their strengths, gifts, talents, and skill sets and work to line them up with a job that fits them after they leave the program. Program participants will leave the program two at a time. Partners will be decided prior to exiting the program. This will assist with ongoing accountability, support and protection.

### **Step 8**

Develop the art therapy program. The art therapy program will incorporate emotional and psychological healing for women who have been abused. Art therapy will add to Center of Hope's holistic approach by providing an environment where women who have been physically, verbally, emotionally or sexually abused can go through a healing, restoration, and empowerment process. Since the basis for art therapy is art, it can be used in many different cultural settings without being as invasive to the culture as other methods of therapy. Malchiodi defined art therapy as "A mental health profession that uses the creative process of art making to improve the physical, mental, and emotional well-being of individuals of all ages" (Malchiodi, 2009).

This program will be a three year process for each one of the women and will take place in a group setting, it will also offer individual consultations if desired. The program we will be using has been successfully used with victims who have experiences sex trafficking and other related abuse. This program will take the women through a three stage process: Phase I: Establish Safety, Phase II: Telling the Trauma Story, and Phase III: Returning to the Community (Decker & Willmon, 2005). According to Malchiodi

(2008), “Exposure to domestic violence can result in a wide range of emotional, psychological, cognitive, social, and behavior problems for children” (p.249). Art therapy consist of activities that come naturally for a person; for this reason it can provide a way for women to express their feelings in a manner that is healthy and beneficial.

### **Step 9**

Develop the discipleship program. The discipleship program will incorporate spiritual development into the program. Discipleship is imperative to the holistic mission of Center of Hope. Spiritual development will be an ongoing process for the participants in our program. In the book *Walking with the Poor*, Myers (2000) called spiritual development soul care. He defined it as “the development of personal faith, personal devotional life, day-to-day application of the faith, commitment to truth and teaching of the biblical commands to love God and your neighbor as yourself” (p. 134).

Participants will be encouraged to deepen their personal walk with the Lord on an individual basis through spending time in God’s presence through prayer, reflection and scripture reading. There will also be times of corporate prayer and devotions. The discipleship programs will consist of group teaching sessions and individual sessions with the discipleship coordinator. Participants will also be encouraged to be involved with a local church to become part of the larger body of believers in the community. The vision of Center of Hope is to see Burmese women living transformed lives through the power of Jesus Christ that will change the cycle of human and sex trafficking for future generations to come. Discipleship is an integral component of the transformation process.

**Step 10**

Develop the education program. Due to life circumstances many of the women participating in this program have not had a previous opportunity to receive basic education. The education program will foster community development as the women transition to a working environment in the community. Perkins (1993) explained, “that kind of community development which leads to meaningful redistribution includes four essential steps: (1) basic education, (2) motivation, (3) vocational training, and (4) business development” (Perkins, 1982, p. 184). Each one these components have been proposed through the programmatic framework for Center of Hope. Basic education which will help the women gain the confidence and skills needed to transition from living in Center of Hope to living on their own. The education program will focus on teaching the basic skills in reading, writing, language, and mathematics. Each of the courses will be taught in a classroom setting in Burmese, and will use a translator if necessary.

**Step 11**

Develop the employment program. Structural factors of poverty, unemployment and lack of income opportunities are some of the root causes of trafficking (Ghosh, 2009, p. 735). Center of Hope will work to prevent Karen women from being involved in sex trafficking through providing job training and a paid position at the Kha-Lia Laundry Service. The employment program will equip the women with skills to run a business and to work in a business. Training will be provided in the following areas: administration, management, maintenance, and customer service. The women will also learn how to wash, dry, and fold. The employment program design will need to incorporate all of these components and will be managed by the job training coordinator.

**Step 12**

Rent a building for Kha-Lia Laundry Service and purchase the equipment needed to run the business. The business should be located in the main part of town. All of the equipment will be bought in Thailand and if possible from the community where Center of Hope is located.

**Evaluation****Center of Hope**

Evaluating effectiveness and impact is an essential part of best practices for a nonprofit organization. It is imperative to determine the appropriate way to measure impact early in the formation of the organization. Methods of evaluation vary according to outcomes of the organization. Evaluation allows an organization to go through the process of reflection, action, and change. Regarding evaluation, Myers (2004) stated, “There must be a passion for discovering meaning: What worked? What did not? What did we miss? What is God saying in all this?” (p. 157). The leadership team of Center of Hope should assemble the appropriate metrics to measure the organization’s outcomes according to its goals and purposes at the onset of the program.

In a lecture on evaluation at the 2011 Compassion Forum, Ireland (2011) suggested the following steps for evaluating effectiveness: (a) write clear objectives, (b) determine the indicators, (c) develop good reporting, record keeping and monitoring; and (c) be deliberate – schedule evaluation activities, train people, do it (Slide, 16). Because it is important to measure impact in more ways than one, intermediate evaluations will be done as well as long-term evaluations. According to Ireland (2011) the following phases of evaluation should be addressed: (a) baseline survey to assess the situation, (b) process

evaluation to assess the strategy, (c) outcome evaluation to assess the objectives, (d) impact evaluations assess the goals of the organization (Slide, 17).

### **Evaluation & fundraising**

The monitoring and evaluation process is a crucial component of funding a sustainable organization. Not only is evaluation important for program effectiveness, it is also good stewardship. It is important to make sure that donor money is going to projects that have been proven effective through research. The progress of the programs should be monitored, evaluated, and reported on regularly to create value for the donor. In the book, *Donor Centered Fundraising*, Burk (2003) stated, “Meaningful information on their gifts at work is the key to donors’ repeat and increased giving” (p. 19). Collecting data on the progress the women involved in the mentoring, education, discipleship, art therapy, and employment programs is necessary to evaluate the objectives of Center of Hope and to add value to donors. Please see Appendix B for further information.

### **Kha-Lia Laundry Service**

Evaluating impact is an essential component to all social enterprises. According to Lynch & Walls (2010), “Great entrepreneurs have a zeal for this” (p.159) and they “measure both . . . the blended social and financial metrics to improve impact” (p. 130-131). Learning to evaluate the blended bottom line is a crucial component for the growth of a social enterprise. The outcomes measured by an organization are directly related to the organization’s purpose. It is important to measure inputs, outputs, and outcomes (Lynch & Walls, p. 137). The method of evaluation will vary from organization to organization according to its goals and purposes.



Social enterprises must begin with metrics for evaluation in mind. It is imperative to determine the appropriate way to measure impact early in the formation of the company. In addition, measurements should be collected annually and reported in as many ways as possible. Metrics inform investors of the work being accomplished.

Evaluations show an organization where it needs to make changes to reach its goals and purposes. Goals should be revisited often to examine if the organization is moving forward with its original purpose. If the goals are not being met, the leadership will have to make the necessary adjustments to realign itself with its original mission. While the methods of evaluations may vary, the most important thing is that the results are measured, reported and to make sure the goals of the organization or company are being met.

### **Sustainable Solutions**

#### **Social Entrepreneurship**

Kha-Lia Laundry Service is a social enterprise developed to create sustainability for Center of Hope and financial stability for the women in the program. Our aim is that Kha-Lia Laundry Service will help solve the social problem of sex trafficking in Thailand by providing employment for the women. The business will serve as a method of developing marketable skills for the women in the program. This will be Center of Hope's first social venture; in the future we would like to offer more opportunities for our programs participants.

While our long-term goal for the enterprise is that will provide employment for our participants and sustainability for Center of Hope, our emphasis will be people before profit.

**Employment Training Program**

Each program participant will have the opportunity to take a series of preparation courses before being employed with Kha-Lia Laundry Services. The courses will teach the women the necessary skills to be successful in a workplace environment. These include administrative, management, customer service, maintenance, and laundry skills. Our aim is that these courses will help our participants acquire skills that are transferable to other workplace environments. This will help them to be successful in the program and in the future once they exit the program.

**Business Summary**

Kha-Lia Laundry Service is a start-up enterprise to be established in Northern Thailand, owned by Life Impact International. The company will offer an array of professional services for both residential and commercial customers. It will be a full-service coin-op laundry, opened to the public, equipped with washers, dryers, and folding area. We will also offer drop-off wash, dry, and folding service, with the option of same day pickup for the convenience of our customers. We will also use quality products to ensure clean washing and that the clothes are not damaged during the process. What will set Kha-Lia Laundry Service apart from the competition is our affordable services, convenient location, and availability to the public. As of now there are two other laundry service businesses in the community, but they are only available to hotel guest.

Our mission will be to provide convenient, professional, and friendly laundry service at an affordable price. Kha-Lia Laundry Service will be committed to consistently providing high customer satisfaction by providing reliable, prompt, and enjoyable service. Our goal is that customers will find our service to be convenient for them and

want to try it. If they are satisfied with the service quality they will likely become repeat customers. This will cause our sales forecast to gradually increase over the first year and continue to expand as customers refer their friends and family to our facilities.

Due to the expanding population of this city and its economic diversity we believe the timing is right for starting this new service that is not currently being offered apart from local hotels. The demand for this type of service has increased within the past couple of years due to the city's growing economy. Many houses in the community are not properly equipped to install a washer or a dryer and for most families either one of these appliances would be too costly to purchase. Therefore, this is a business opportunity with great potential. Due to the weather conditions in this area, we will be expecting more revenue in the winter due to humidity and rainfall. We also expect that revenue will be less in the summer due to hang drying in the sunlight.

To achieve these objectives, Kha-Lia Laundry Service will seek out churches to become investors in the mission of our social enterprise. We will seek an investment of \$5000 from 10 churches to meet our starting costs. This investment will serve as start-up capital for the enterprise venture. In the book *When Helping Hurts: Alleviating Poverty Without Hurting the Poor. . .and Yourself*, Corbett and Fikkert (2009) suggested "Since missionaries and Major World churches are in the lines of poverty alleviation in these contexts, the appropriate role of the North American Church is to support and strengthen the ministries of these missionaries and Major World churches" (p.209). Our hope is that churches in the United States will be willing to invest in the "why" of our organization and that they will be able to see the value that their investment will make. Their

investment will prevent sex trafficking and change the lives of the people in this community for generations to come.

**The keys to success in our business are:**

- **Location:** the potential business will be located in a small shopping center in the downtown area of the community. This is a lower-middle class area. It is the closest and most convenient place for most residents to get services. This location is central to major restaurants as well as other potential commercial industries. It is also walking distance from a fairly large residential area.
- **Convenience:** offering client's a variety of services and gives them the option of washing their laundry on their own or drop-off service. Both services include washing, drying, and optional folding, at an affordable price.
- **Environment:** providing an environment conducive to giving clean, friendly, and professional service.

**Services**

Kha-Lia Laundry Service will be considered a full-service laundry facility. There will be 10 washers and 10 dryers. We will offer a wide range of services, including:

- Washing
- Drying
- Folding
- Alteration service
- Laundry supplies

**Marketing Strategy**

Kha-Lia Laundry Service will be primarily targeting commercial customers in the down town area of the city and lower-middle class residential customers living in walking distance from our location. We will offer weekly specials. In addition, we also have an incentive program for referrals. The best method of advertising is through word-of-mouth. Once the proposal is accepted we will make a full market analysis to determine the estimated number of potential customers and their growth rate.

**Difficulties and Risks**

Kha-Lia Laundry Service will be a start-up business that will begin with less experience and with no market share. Assertive and effective initial marketing efforts will be necessary to gain a customer base. If existing competitors see us as a major threat and resort to overtly aggressive actions it will be very difficult for us to become established in the marketplace. The worst-case scenario would be that the business could not support itself on an ongoing basis. The costs of doing business may be underestimated, or sales and profit may be less than expected, making the business difficult to finance.

**Future Plans**

Center of Hope will have to expand their enterprise ventures in the future to provide the type of social change we desire. In order to keep Center of Hope sustainable long term, to prepare women with job skills when they transition to independent living and to offer paid employment for future participants, we will have to develop more enterprise ventures. For these reasons we have also made an analysis of other potential business which Life Impact International can further research. One of the newest

additions to Life Impact is the acquisition of agriculture property, which is equipped with the tools needed to start a fish farming enterprise. By outsourcing field experts to train our current employees this would be a great future endeavor for the organization to consider. The organization has also opened a preschool for the children living in Life Impact's Safe Home. The expertise the staff will gain through this new program could help them establish other preschools in the area, which would be available to children in the community. This could provide Center of Hope the opportunity to offer courses that would prepare program participants to acquire early childhood development certification as well as employment for when they leave the center. We are excited for the new possibilities that will come as the organization continues to grow, and the larger impact it will create for this community.

### **Conclusion**

The purpose of this proposal is to create a structural framework for Life Impact's Center of Hope program. The framework will incorporate a social entrepreneurship that will create programmatic sustainability for Center of Hope and economic development for the program participants. Participants will also acquire skills that are transferable to other workplace environments, which help them to be successful in the program and in the future once they exit the program. This proposal outlines the steps needed to launch the following programs: advocacy, mentoring, art therapy, discipleship, education, and employment. These programs align with the mission of Center of Hope. In addition, it was also proposed that a strategic plan for Center of Hope be done, along with a social entrepreneurship assessment, and a funding plan. These project activities will allow Center to Hope to fulfill its mission of preventing, equipping, and empowering the

displaced Burmese women at risk of human and sex trafficking living in the border cities in Northern Thailand. Together, the programs of Center of Hope and the enterprise of Kha-Lia Laundry Service will provide a holistic prevention strategy for sex trafficking for Burmese women living in Northern Thailand.

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Appendix B

Center of Hope Funding Plan

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The Center of Hope is a new endeavor that will assist Life Impact International fulfill its mission by providing a venue that prevents, empowers and equips the Burmese women living in the boarder city in Northern Thailand to have a sustainable future. There are thousands of homeless Karen women that are not able to live in the refugee camps because of overcrowding. These are the most vulnerable women in the country because of their lack of legal status and their lack of acceptance from the Thai community. Center of Hope will need \$147,240 as start-up capital for the first year of operation to provide services to prevent theses women becoming involved in the human and sex trafficking industry by empowering and equipping them with a sustainable future.

### **Depiction of Need**

Life Impact International began as an outreach program in the border town of Burma and Northern Thailand. They began by opening up a home for street children who were orphaned and vulnerable to abuse and violence. This prevents children from being sold or trafficked, into child prostitution or another form of slave labor. It also opened up a home for babies. Both provide healthy environment for physical, spiritual and physiological well-being.

In 2010 a third home was opened, for girls and women victims of sexual abuse and sex trafficking called Center of Hope. The mission of Center of Hope is to prevent, equip, and empower the displaced Burmese women at risk of human and sex trafficking living in the border cities in Northern Thailand. We will do this by providing a safe environment, advocacy, mentoring, discipleship, therapy, education, and employment. Eventually sustainable solutions will be sought through the organization.

Center of Hope's relief efforts will also serve as preventative measures for human trafficking. The goal is to help the women become self-sufficient which will in return help the community as a whole. It will foster community growth and enrichment for the future generations. The result will be long lasting and sustainable change. The purpose of this funding plan is to fund the Center of Hope during the first year of operation.

### **Differentiation**

Center of Hope is located in small boarder town in Northern Thailand along the border of Burma and Thailand; most of the people living in this community are Karen and are illegal refugees to Thailand due to the political war situation in Burma. Many of the people fleeing to Thailand come seeking safety in one of the ten refugee camps along the Thai/Burma border. Because of overcrowding, many Karen people are not able to live in the refugee camps. Due to poverty and legal status many of the Karen women and young girls will end up being sold or trafficked in Bangkok and other major cities, and inevitably they will end up in sex trafficking or another form of slave labor. Center of Hope is unique in that it focuses on preventing sex trafficking in a community that serves as a source for traffickers to find victims. Center of hope will also focus on prevention through advocacy through awareness campaigns in the United States.

### **Demonstrating Impact**

#### **Design, Monitoring an Evaluation**

A crucial component of donor centered fundraising is to design programs and outcomes that provide value to the donor. The purpose of Center of Hope is to get Burmese women off the streets and into a safe environment. The model is based on three components: prevent, equip, and empower. Center of Hope programming is designed to

meet the demand of the program participants and the demand of the donors. The mission of Center of Hope will resonate with the 1<sup>st</sup> and 2<sup>nd</sup> generation immigrants who we are targeting as donors for the program because they understand the importance of having a safe place to call home. They may also be able to relate to the importance of having an education and skills to be employed. A baseline measurement of Burmese women in the city will be taken every three years to see if there has been a significant impact in the number of Burmese women being trafficked in the city. Donors will be informed of how many Burmese women are served through the program by not living on the streets anymore. A report regarding safety of the home, education and employment will also be made to the donors.

The monitoring process is a crucial component of funding a sustainable organization. Therefore, the progress of the program participants will be monitored, evaluated, and reported on a regular basis. Our theory of change articulates the impact we desire and how our programs lead to those outcomes (Bell, Masaoka & Zimmerman, 2010, p. 41). Our theory of change is also directly related to the impact donors seek to provide through their giving. The curriculum and the programs were designed according to target goals and outcomes so we can track impact. This will provide for straightforward monitoring, which will increase donor retention. In the book, *Donor Centered Fundraising*, Burk (2003) stated, “Meaningful information on their gifts at work is the key to donors’ repeat and increased giving” (p. 19). Therefore, data will be collected on the progress each of the women involved in the mentoring, education, discipleship and employment programs. Rubric sheets have been developed to track progress of the completion goals and outcomes, which will be measured and reported in

the quarterly newsletter. The donor churches and individuals we are targeting are passionate about equipping the Burmese women through mentoring and discipleship. The three foundations we have targeted for funding are specifically interested in increasing employment and economic development, which is part of our empowering component. Constantly informing the donors of the impact of their gift creates trust and deepens our relationship with them as an organization. Together, we will impact the lives of the Burmese women living in Northern Thailand.

The programs and the fundraising strategies will be monitored and evaluated using a “Matrix Map analysis.” This process will help the leadership make strategic decisions regarding sustainability at Center of Hope (Bell, Masaoka & Zimmerman, 2010, p. 173). Because we value the contributions of our donors, we will hold ourselves accountable of being good stewards of their contributions. High impact programs will satisfy the demand of the donors. Programmatic impact will be assessed and informed by the data collected in the monitoring system. Board members, staff and volunteers will complete an impact scoring sheet and an impact assessment twice yearly. These documents will rate each program and each of the modes of fundraising. The criteria to determine impact of the goals will be: Alignment with core mission, depth, filling an important gap, and community building (Bell, Masaoka & Zimmerman, 2010 41-45). Each impact goal meets a demand of one of our donors. The women, and churches that will fund Center of Hope have a passion to see the women undergo deep transformation in their lives. The foundations that we are seeking grants from are interested in funding organizations that focus on community development. The immigrant community that

supports our organization is enthused about our vision to empower the Burmese women because there is no other group in Northern Thailand doing this type of work.

### **Designated giving**

Our staff's desire is to create a maximum giving experience for every donor. To that end, we have created a process through which individuals and churches can give to a designated program at the Center of Hope. As Burk (2010) stated, designated giving should be a "tool to attract new donors and breed early loyalty" (p. 86). To build loyalty and create committed philanthropists, we will create a system to allocate designated funds through our website.

Donors will have a variety of options to choose when giving designated funds. Categories of "immediate needs" and "ongoing programs" will be posted on the donation page on the website. A detailed list of urgent needs will be updated regularly on the donation page. The quarterly newsletter will report how much was received for each item on the list. Donors who choose to give to "ongoing programs" may choose to send their designated funds to the advocacy initiatives, discipleship, mentorships, employment, or educational programs. Again, the designated giving will be reported in the quarterly newsletter to show the donor their gift went to the program of their choice. The newsletter will also report the progress of the women attending each program. In this way, the donor will see the impact of his/her designated gift. Designated giving will also be reported in the annual financial statement and the financial report. By choosing to be transparent with our budget, donors will feel that we were loyal to them and donor satisfaction will increase.

Because designated giving is on our webpage, we have established a plan to increase traffic to the website. The web address will be on everything we publish. We will also register with key search engines and make sure that all nonprofit directories list our website along with our postal address (Klein, 2007, p. 203). In addition, we will distribute business cards at the churches, conferences, and community engagements we take part in. The coffee mugs we sell at local coffee shops will carry a tag with the websites' address on it. Social media networks will have links to our website as well as electronic newsletters, emailed and personalized thank you notes.

### **Value to donors**

The primary strategy to relate value to donors will be relationship building, communication, and information dissemination. Center of Hope staff and board members will focus on these strategic components to increase the organization's sustainability. Donors want to know that we were pleased to receive their gift, that it was spent on what they intended it to do, and that it made an impact (Burk, 2003, p. 31). Therefore our programs were designed to be able report this information to the donors. We will use constant communication and information to create value to the donor.

Our goal is to connect donors closely to our mission through regular communication and informing them of the progress of our mission for Center of Hope. We will continuously communicate to each donor how vital they are to preventing, equipping, and empowering displaced Burmese women. The connection to the donors will be through the website and social networks. Our aim is to connect with the donors by sharing reports, videos and testimonials of the impact their support has made. We will also inform our donors about new opportunities for them to get involved in order to



increase long-term retention. We will also use the “communication wall” on a secure Internet site to involve donors in encouraging the women directly. This will be confidential wall of communication on the website for encouragement and communication to the women. The fundraising person in Thailand will monitor the site. Part of the relationship building will be to understand what the heart of the donor is as it relates to prevention human and sex trafficking.

House of Hope staff will work to cultivate relationships with donors in a variety of ways. Staff and board members will build relationships with donors by making phone calls and sending personalized thank you notes to donors promptly after a gift of any size is received. Our women will write hand written thank you letters in English, as it is appropriate. Research has shown, which Burk (2003) noted, “Essential information is offered to every donor and a direct line of communication is established as early as possible” (p. 87). We will also invest in donors through short email encouragements, by praying for them, and inviting them to our speaking engagements.

Donors will be invited to speaking engagements and events hosted by the executive director of Life Impact International on a yearly basis. These events will be a venue where donors can see the impact that their donation is making in the fight against modern day slavery in Thailand. Donors will be able to experience the difference they are making in the world as the director and staff present the impact of Center of Hope to the audience in churches, and conferences in California, Washington, Arizona and Nevada.

Information will be shared through a variety of ways so that every donor will know their donation is making an impact. The annual report and financial report will be provided on a yearly basis. We will also send out a yearly “Look what you did in 2012!”

email highlighting major accomplishments of the year. It will have pictures, links to videos and links to our website, where they can read about the full details. Our website will be updated at least quarterly, so donors will have new information continually at their fingertips. We will send out an impact report twice a year to all donors. It will outline the areas of designated giving and the impact those programs have made. As Burk (2003) suggested “meaningful communication about the not for profit, its work and its progress, the most important information being measurable results achieved through donor’s contributions” (Burk, 2003 p. 98).

We will also create value to the donor through newsletters. Newsletter will be informational in nature and will highlight impact of designated funds. Because Burk (2003) articulated, “Providing information and asking for money at the same time is contrary to the principles of donor centered fundraising” we have decided that the newsletter will be a communication piece highlighting results of mission impact (p. 103). The quarterly newsletters will provide the confirmation of their designated gift. The U.S. staff will be in charge of sending out the quarterly newsletters to maintain communication with our donors. It is our goal to be as transparent as possible with our donors and to build relationships through communication and information dissemination.

### **Market of Ideal donors**

Center of Hope will specifically target four groups of potential donors. Two specific groups of individuals will be first and second generation immigrants to the United States. The other group will be women in the United States. We will connect annually with first and second-generation immigrants here in the states at conferences such as M.E.Ch.A. “Movimiento Estudiantil Chicano @ Aztlan, which is held at Arizona

State University. We feel that this is an audience that will resonate with the Karen people living in the border towns in Northern Thailand because they (or their relatives) may have similar experiences. Many first and second-generation immigrants living in the United States understand the importance of education and employment when moving to a new country. This group of people will see the value in empowering Burmese women to live sustainable lifestyles. We plan to attend two of these conferences a year to promote opportunities for involvement at Center of Hope.

The second group of individuals we are targeting are women who attend conferences in California, Washington, Arizona, and Nevada. The reason we are targeting these states is because it will coincide with trips the executive director is already scheduled to take to raise money for Life Impact International. By coordinating with her itinerary, we are able to cut overhead costs and therefore increase donor satisfaction. We are going to attend 4 women's conferences a year. We plan to choose conferences that align with our mission of prevent, equip, and empower. Women are able to connect on an emotional level and relate in specific ways as they hear about the testimonies of other women trapped in "hopeless" situations. Women will understand the importance of equipping the Burmese women with life skills, education, and a safe home to seek refuge. The third group of individuals will be a mass market drawn in by the churches we visit, the small business partnerships that we acquire, and the social networking done on Facebook and Twitter.

Center of Hope will also target churches in the U.S. as potential donors as well as entire congregations as investor for Kha-Lia Landry Service. The holistic mission of Center of Hope will appeal to many churches in the Washington, California, Nevada and

Arizona region. This specific geographical local was chosen because of the strategic partnerships that the Executive Director already has with pastors in this area. Many adults and youth have travelled to Thailand to work on short-term missions trips from churches in these states. The relationships that are formed with this target population are an ideal launching pad for increased donor activities. Churches will especially resonate with the mentoring and discipline aspect of our mission statement. Our hope is that church congregations will become investors by connecting the mission of the social entrepreneurship and its value. This will add to the process of equipping the women for the future. The deep, lasting, transformational impact that churches can have on Burmese women through partnering with Center of Hope will appeal to demand of the congregation. In Thailand, Center of Hope will focus on building strategic relationships with the Burmese churches in the towns in Northern Thailand. The people in those churches will have a good understanding of the situation these women are in and will want to be involved in Center of Hope's mission.

Center of Hope will be funded by three foundational grants. We will write to a total of six potential funders; Karen American Communities Foundation of because their knowledge and experience of the realities of the Karen people in Burma and Thailand. The Accenture, Inc. Corporate giving program is a possible funder. Their interests lie in community development, small businesses, employment, international development, and program development. A grant from this organization aligns with our mission of empowerment for Karen women. Special emphasis is directed toward programs designed to help people build skills that will enable them to find jobs, start businesses, and better their communities. The SEVEN Fund is a foundation that aligns with the mission Center

of Hope's mission. Their emphasis is on economic development, which is part of our model. They will also award money for general/operating support, building/renovation, and program development.

In addition to individuals, churches, and foundations, Center of Hope will partner with small businesses. Our target group is locally owned coffee shops in Washington, California, Arizona, and Nevada. We have designed Kha-Lia coffee mugs to sell in coffee shops here in the states. Local coffee shops will benefit from the corporate social responsibility as well as some profit from the mugs. Our mugs will have a tag attached to them to share the website and a short description of the Center of Hope's mission.

### **Fundraising methods**

Center of Hope will engage in a variety of fundraising methods to meet the needs of donors. Maintaining donor relationships will be the primary focus of the fundraising activities of Center of Hope. We will use the internet, churches, conferences, foundations, and small businesses as part of our fundraising strategy.

#### **Internet**

We will utilize the internet in four specific ways to benefit potential donors. Emails will be sent our periodically to donors who give us permission to email them. They will be sent using a strategic message header that will be made known to our donors ahead of time, so they know the email is from our organization. The emails will include a short message about something new or exciting that is happening at Center of Hope, along with a link to our website in case they would like to learn more details (Burk, 2003, p. 105). Emails will be sent by the executive director, the Center of Hope manager, and the U.S. staff.

The website, and social media sites will also be used as fundraising strategies. Our Thai staff will update them regularly. Life Impact International has agreed to let us use their Internet connection in their office to stay connected to our funders. Five hundred dollars has been allocated in our budget to hire a web designer to create our webpage (Klein, 2007, p. 201). Donors will be able to give year round on our website donation page. Donors will have the option to make a designated gift or general donation on the webpage. First time donors on the website will be thanked promptly and a relationship will be sought to prompt further giving. Table B1 and Table B2 outline the goals, expenses, profit, and lead-time for the internet portion of the funding strategy.

### **Churches**

The U.S. staff will arrange a visitation itinerary for churches in the United States. Our primary goal will be to build a good relationship with the lead pastor and the members of the congregation. We will visit churches to build relationships with current donors and potential new donors. Connecting with church members who visited Thailand on missions trips is very valuable to our organization and to the individuals who have seen our work.

When speaking opportunities arise, the U.S. staff, board members and the executive director (in the summer months) will be available. We plan to target mission conventions, “missions Sundays” or utilize a 5-minute window in the services, if offered. The main expenses for these events will be the cost of travel. The business cards and display board will add an additional expense. Table B1 and Table B2 outline the goals, expenses, profit, and lead-time for the church portion of the funding strategy.

**Church as Investors**

Our aim is that by involving the church as an investor in the start-up of the Kha-Lia Laundry Service we will create a partnership between the organization and the churches. This will give church members the opportunity to feel directly connected to the work of the social enterprise. Congregation member will have the opportunity to pledge an amount which will add to the total contribution of the church. The person in the congregation will be given the opportunity make a difference by creating economic development for the community in Thailand as well as provide opportunity for training and sustainability for the women living at Center of Hope.

**Conferences**

Every other month we plan to attend a conference to build the donor base and cultivate relationships with our target audience. Board members and U.S. staff will participate in conferences targeted at women and first and second-generation immigrants to the United States. The executive director will also be traveling to conferences in the summer months to cultivate relationships with donors and share meaningful information with our constituency. Table B1 and B2 outline the goals, expenses, profit, and lead-time for the conference portion of the funding strategy.

**Foundations**

We will be soliciting six grants from foundations that are interested in international development projects, economic development project, programming funds designed to help people build skills that will enable them to find jobs, start businesses, and better their communities. We will seek a grant from the Karen foundation, the Gannett foundation, Accenture Inc., the Acorn foundation, the SEVEN Fund, and the

Global gateway foundation. These funders were picked because the organizations they choose to support line up with our mission. Our goal is to collect one \$2000 grant, one \$7,000 grant and one \$14,000 grant. These grants will be awarded in March and in July. The Thai staff and the U.S. staff will be our grant writers.

### **Small business partnerships**

Center of Hope U.S. staff will cultivate relationships with 10 locally owned coffee shops. Our target group is locally owned coffee shops in Washington and California. This is a great way to open up to a larger donor audience while offering an opportunity for small business to be part of a social cause. Our mugs will have a tag attached to them to share the website and a short blurb about the Center of Hope. Our goal is to sell 105 mugs the first year at \$16.99 each for a total of \$11,050. The mugs will bring in a total profit of 9,050 after costs and pay out to the small businesses. The U.S. staff will manage the ordering, production, and sales from the mugs. Local coffee shops will benefit from the corporate social responsibility as well as some profit from the mugs.

### **Conclusion**

The sustainability plan for funding Center of Hope involves a multi pronged approach with diversified funding streams targeted at donors in Thailand and the United States. We plan to seek funding from the following sources: Foundation grants, Individual mass appeals, Churches in the United States, Organization Website & Social Media, Newsletters and mailings, Designated giving, and Conferences. These funding streams are strategic for our cause because they provide a variety of avenues in which our large donor base can get involved in our mission. People from all walks of life are passionate about giving to the cause of ending modern day slavery. Thailand is the



country with the most amount of sex tourism in the world. By focusing on prevention stakeholders will be engaged from both Thailand and the United States on various levels. We will seek to align stakeholders with our cause through providing donor education, consistent communication, and designated giving. We will use strategic marketing, transparency, and participation to create value to donors.

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Table B1

*Fundraising plan part 1*

<b>Individuals</b>	<b>Conferences</b> <ul style="list-style-type: none"> <li>• 1<sup>st</sup> and 2<sup>nd</sup> Generation immigrants</li> <li>• Women</li> </ul>	<b>Individual Conferences</b> 67ppl @ \$50.00 from 6 conferences Total= 20,200	Travel to conferences, Website, Social Networks, Media, Newsletters, Thank you notes
	<b>Churches</b> <ul style="list-style-type: none"> <li>• 12 churches in WA and CA</li> </ul>	200ppl @ \$50.00 Total= 10,000	Travel to Churches, Website, Social Networks, Media, Newsletters, Thank you notes
	<b>Small Businesses</b> <ul style="list-style-type: none"> <li>• 10 coffee shops</li> </ul>	140ppl @ \$50.00 Total= 7,000	Information on mugs, Website, Social Networks, Media, Newsletters, Thank you notes
	<b>Mass</b> <ul style="list-style-type: none"> <li>• Social Networks</li> <li>• Website</li> <li>• Word of Mouth</li> </ul>	140ppl @ \$50.00 Total= 7,000	Website, Social Networks, Media, Newsletters, Thank you notes
<b>Churches</b>	US Churches <ul style="list-style-type: none"> <li>• Washington</li> <li>• California</li> </ul> US <ul style="list-style-type: none"> <li>• Washington</li> <li>• California</li> </ul>	12 churches @ \$300.00 Total =36,000  10 churches @ 5,000 Total = 50,000	Speaking engagements (create relationships with pastors), Visit churches, Missionary Conventions
<b>Foundations</b>	<ul style="list-style-type: none"> <li>• Karen Foundation</li> <li>• Accenture, Inc.</li> <li>• Seven Fund</li> </ul>	<ul style="list-style-type: none"> <li>• 3,000</li> <li>• 14,000</li> <li>• 7,000</li> </ul>	Solicit 6 grants
<b>Small Businesses</b>	10 local coffee shops in WA and CA	105 mugs each @ 16.99 Total= 11,050	Info tag on each mug with website info.

Table B2

*Funding plan part 2*

Fundraising Plan						
Constituency	Lead Time	In What Form	R/C	Who Leads	When	Expenses
<b>Individuals</b>	1 week-3months	Designated (within our options) Flexible	27,128	Conferences: <ul style="list-style-type: none"> <li>Board and US Staff</li> </ul> Social Media, Emails, Website: <ul style="list-style-type: none"> <li>Thai Staff</li> </ul> Thank You Notes: <ul style="list-style-type: none"> <li>US Staff</li> <li>Board</li> <li>Women</li> </ul> Newsletters <ul style="list-style-type: none"> <li>US Staff</li> <li>Signed by Lana</li> </ul>	Feb, Mar, May, Sept, Nov	Travel Printing Mailing
<b>Churches</b>	3 months	Designated (within our options) Flexible	85,990	Board Members US Staff Lana 4 visits a year	All year (monthly)	Travel Printing Mailing
<b>Foundations</b>	3-6 months	Designated	23,205	US Staff Thai Staff	To be awarded March and July	
<b>Small Businesses</b>	All Year	Designated (within our options) Flexible	9,050	US Staff	All year	Mugs

Table B3

*Home expenses*

<b>Center of Hope Expense Projections</b>			
<b>2012</b>			
	Baht	US Dollars	Yearly Dollars
<b>Expenses</b>			
<b>Fixed Costs</b>			
	Rent Expense	\$ 800.00	
	Cable / Satellite	300.00	
<b>Total Fixed Costs</b>		<b>\$ 1,100.00</b>	<b>\$ - \$ -</b>
<b>Utilities</b>			
	Electric	\$ 5,000.00	
	Water	5,000.00	
	Phone	500.00	
	Toilet	900.00	
	Cooking Gas	1,480.00	
<b>Total Utilities Costs</b>		<b>\$ 12,880.00</b>	<b>\$ - \$ -</b>
<b>Food</b>			
	Food	\$ 32,000.00	
	Rice	8,500.00	
	Snacks	1,160.00	
	Drinking Water	250.00	
<b>Total Food Costs</b>		<b>\$ 41,910.00</b>	<b>\$ - \$ -</b>
<b>Hygiene</b>			
	Body Soap	\$ 246.00	
	Sanitary Napkins	125.00	
	Tissue	110.00	
	Face Soap	46.00	
	Body Soap	250.00	
	Tooth Paste	285.00	
	Hand Soap	195.00	
	Cotton	75.00	
	Toothbrush	180.00	
	Other	275.00	
<b>Total Hygiene Costs</b>		<b>\$ 1,787.00</b>	<b>\$ - \$ -</b>

Laundry			
	Laundry Detergent	\$ 219.00	
	Washing Powder	519.00	
	Total		
Laundry Costs		\$ 738.00	\$ - \$ -
Cleaning Supplies			
	Bath Cleaner	\$ 72.00	
	Floor Cleaner	\$ 89.00	
	Datel Cleaner	\$ 144.00	
	Dish Washing Soap	\$ 108.00	
Total Cleaning Supplies Costs		\$ 413.00	\$ - \$ -
Vehicle			
	Gas for Vehicle	\$ 30,000.00	
	Gas for Motorcycle	\$ 2,000.00	
Total Vehicle Costs		\$ 32,000.00	\$ - \$ -
<b>Total Expenses</b>		<b>\$ 90,828.00</b>	<b>\$ 2,939.04 \$ 35,268.44</b>

Table B4

*Fundraising budget*

<b>Expense Projections</b>			
<b>2012</b>			
		Dollars (yearly)	Baht
<b>Expenses</b>			
Fundraising			
Web Page	\$	300.00	
Newsletters (printing)	\$	1,500.00	
Thank you letters (printing)	\$	1,250.00	
Business Cards	\$	200.00	
Office Supplies	\$	800.00	
Coffee Mugs	\$	2,000.00	
Churches	\$	6,000.00	
Conferences (travel)	\$	5,000.00	
Total	\$	17,050.00	\$ -
<b>Total Expenses</b>	<b>\$</b>	<b>17,050.00</b>	<b>\$ 526,845.00</b>
			<b>\$ -</b>

Table B5

*Administration and staffing*

Expense Projections			
2012			
		Dollars (yearly)	Baht (yearly)
Expenses			
Staff			
Center of Hope Director(1 person)	\$	4,000.00	
Program Manager (2 Person)	\$	8,000.00	
Support Staff (6 people)		18,000.00	
US Staff		15,500.00	
Staff Training & Development		5,000.00	
Total	\$	50,500.00	\$ - -
Program Development			
Curriculum	\$	11,000.00	
Miscellaneous	\$	5,000.00	
Total	\$	16,000.00	\$ - -
<b>Total Expenses</b>	<b>\$</b>	<b>66,500.00</b>	<b>\$ 2,055,116.00</b>



Table B6

*Administration expenses*

<b>Expense Projections</b>			
<b>2012</b>			
		<b>Dollars (Yearly)</b>	<b>Baht (yearly)</b>
<b>Expenses</b>			
<b>Administration</b>			
Accounting		\$ 2,500.00	
Fundraising		\$ 2,500.00	
Human Resources		\$ 2,500.00	
Research Development		\$ 2,500.00	
	<b>Total</b>	\$ 10,000.00	\$ - \$ -
<b>Total Expenses</b>		\$ 10,000.00	\$ 30,904.00 \$ -

Table B7

*Laundry service start-up cost*

<b>Laundry Service Start-up Cost</b>			
<b>2012</b>			
		<b>Dollars</b>	<b>Baht</b>
<b>Expenses</b>			
<b>Laundry Service Start-up Cost</b>			
Washer Machines (10)		\$ 2,000.00	
Dryers (10)		\$ 2,000.00	
Security Deposit		\$ 100.00	
Business permit		\$ 200.00	
Construction Cost		\$ 5,000.00	
	<b>Total</b>	\$ 9,300.00	\$ - \$ -
<b>Total Expenses</b>		\$ 9,300.00	\$ 287,370.00 \$ -

Table B8

*Laundry service operational costs*

<b>Laundry Service Operational Cost</b>			
<b>2012</b>			
	Dollars	Baht	Dollars (yearly)
<b>Expenses</b>			
Laundry Service			
Rent	\$ 450.00		
Laundry Detergent	\$ 50.00		
Garbage	\$ 25.00		
Business Insurance	\$ 52.00		
Utilities (gas, electric, water)	\$ 1,100.00		
Payroll expense	\$ 300.00		
Direct Cost of Sales(Supplies, misc.)	\$ 150.00		
Machine Maintenance	\$ 70.00		
Total	\$ 2,197.00	\$ -	\$ -
<b>Total</b>	<b>\$ 2,197.00</b>	<b>\$ 67,888.00</b>	<b>\$ 26,364.00</b>
<b>Expenses</b>			

Figure B1

*Expenditures*

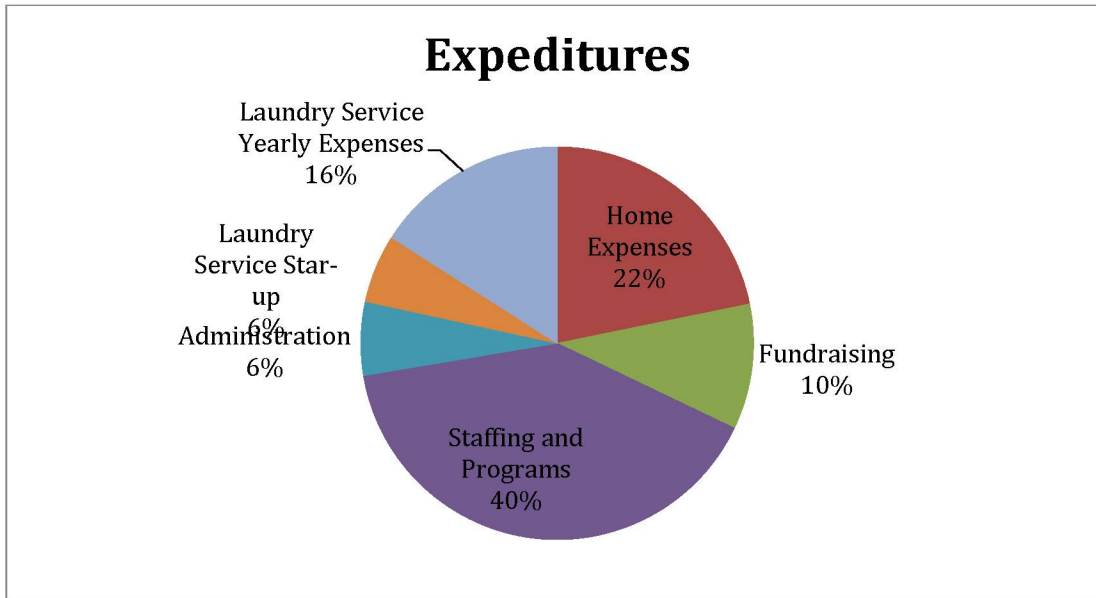


Table B9

*Expenditures*

Expenditures		
Home Expenses	36,000	22%
Fundraising	17,050	10%
Staffing and Programs	66,500	40%
Administration	10,000	6%
Laundry Service Star-up	9,300	6%
Laundry Service Yearly Expenses	26,364	16%
<b>Total</b>	<b>165,214</b>	

Figure B2

*Revenue*

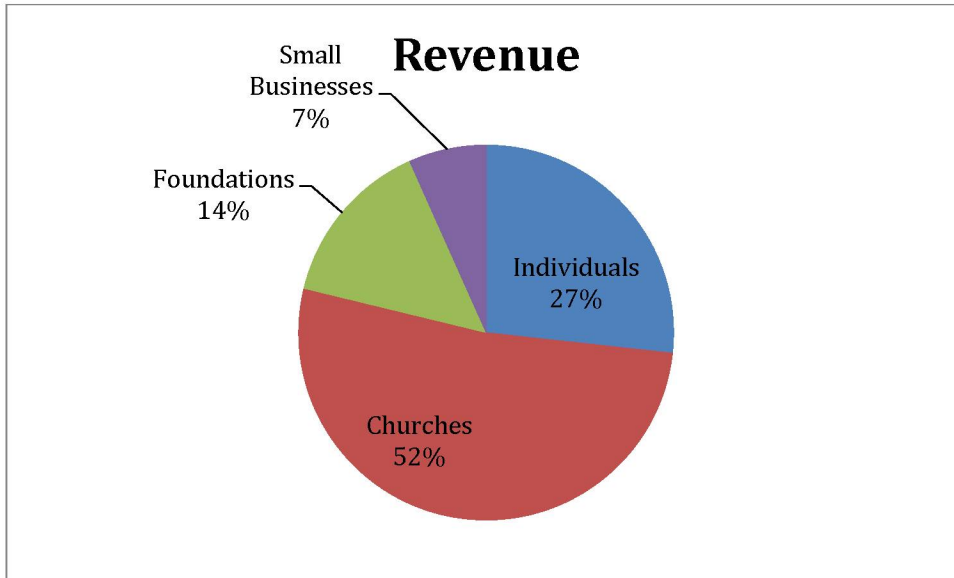


Table B10

*Revenue*

Individuals	44,200	27%
Churches	86,000	52%
Foundations	24,000	14%
Small Businesses	11,050	7%
Total	165,205	

Appendix C

Leadership Development Model for Center of Hope

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A leadership development strategy is essential to obtaining breakthrough results within an organization. To that end, Center of Hope has developed a four-pronged leadership model that will enable the staff to execute its mission. Coaching, leading by strengths, spiritual development and teambuilding will be discussed in this paper. In addition we will outline the reasons these four approaches were selected in light of the culture and context of the organization.

### **Indigenous leadership**

The primary focus of the leadership development model for Center of Hope is to develop indigenous leaders from Burma and Thailand who will be able to lead the organization. In the book *Beyond Charity, a call to Christian Community Development*, Perkins (1993) defined indigenous leadership development as “raising up Christian leaders from the community of need who will remain in the community” (p. 73). We believe that the key to sustainability of Center of Hope is that women from within the community are trained to lead the programs. Not only will these women be trained to be leaders, we will execute a leadership development program for our leadership that will continue to develop the women the whole time they work within the organization. We agree with Conn & Ortiz (2001) who noted, “Finding and developing indigenous leaders is the most important thing we can do (p. 382). Therefore, our leadership development strategy will be aimed at developing local leadership on the boarder towns in Northern Thailand.

### **Culture**

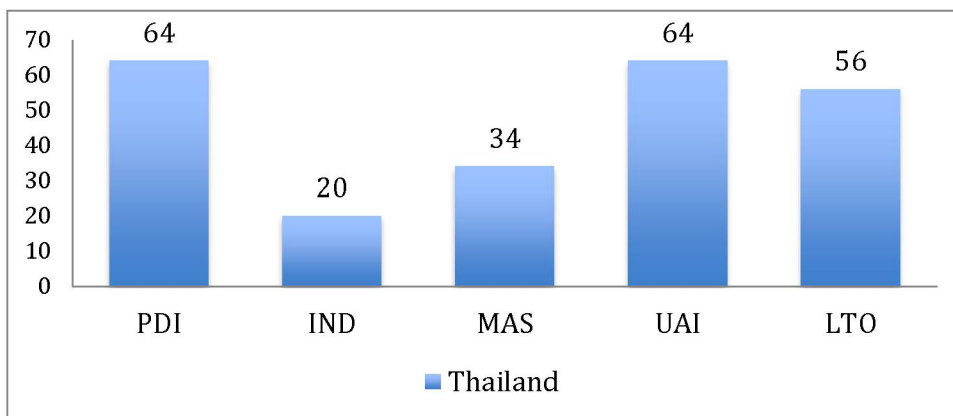
The first and most important thing for us to consider when developing the leadership model for Center of Hope is to understand the sociocultural context that Center of Hope is working in. It is especially important to take culture into account as it relates to the model of leadership development at Center of Hope because the staff of the organization is primarily from Thailand and the United States and the program participants are primarily Burmese. It is crucial that we recognize the cultural context before the women enter the program and adjust the leadership development model accordingly.

Assembly of God missionary Dr. Alan R. Johnson, researched an anthropological approach to leadership study in the Lang Wat Pathum Wanaram slum community in Bangkok, Thailand. The result of his findings will be applied to the leadership structure of Center of Hope. Johnson (2007) provided a set of values and convictions that he believes should inform the way leadership training is approached in Thailand (p. 216). The findings can be summed up in three main arguments: (a) leadership must be understood in its sociocultural context, (b) leadership practice is primarily non-discursive, so the implicit (trust and suspicion) needs to be brought to the surface, and (c) leadership training should be an intentional process, rooted in dialogue, conducted over time (p. 219-220). Therefore, before the leadership model can be implemented on the ground in Thailand, it is recommended that the executive director and the manager study how leadership is perceived and practiced within the Thai and Karen culture. Doing this as well as creating a leadership strategy that facilitates dialogue and bring

suspensions to the surface will result in a more successful leadership strategy. Additionally, those who implement this plan are encouraged to build trust with the women by living in the community over a long period of time. This is one reason that we believe indigenous leadership is the key to success in the Center of Hope. By employing leaders from the community, these things will already be in place.

Prior to developing the leadership model for the context of Thailand, we consulted the Hofstede Indices to gain a greater understanding of the cultural considerations we should be aware of. As Americans designing this leadership model, it is important for us to have as clear as possible idea of what will work in the context we work in. Geert Hofstede completed a revolutionary study across seventy countries over the course of 30 years, which resulted in the development of five dimensions of national cultures, called indices (Hofstede & Hofstede, 2005, p. 37). Understanding where the Thailand falls on these indices will inform the structure of our leadership model as well. Table 1 denotes where Thailand scores on the 5 indices that Hofstede designed.

Table 1. Thailand's Indices





High PDI, or power distance, means that the Thai staff will see differences of equality between themselves and the program participants. Because the participants, staff and directors vary on the scale of PDI, we will work diligently to make sure that honesty and transparency are incorporated into the accountability and coaching process. The leadership development strategy is built on a collaborative/team approach because Thailand has a low score of IND, or individuality. Collectivism is important in the Thai culture, so we feel this is the best approach to take. Also, we will be straight forward in our leadership development model due to the high level of UAI, or uncertainty avoidance within the Thai culture. We will be intentional to communicate details and plans regarding development with the staff. The leadership development model is also designed to develop leaders over a long amount of time with the understanding that it will be a process. This correlates well with the LTO or long-term orientation of the Thai culture.

### **Leadership Development Model**

The leadership development model was designed based on the context of the organization, indigenous leadership principles and the cultural dimensions of Thailand.

Our leadership development model includes four parts: coaching, leading by strengths, spiritual development, and team building. Each of these will be discussed in detail throughout the paper.

## **Coaching**

Our goal is to focus on personal and professional development in a way that empowers our leaders to carry out the mission of Center of Hope. We aim to accomplish this by creating an environment where leaders can feel free to innovate and take ownership of their responsibilities. This approach will also develop confidence and accountability through constant dialog and mentorship with executive leaders. According to Harkavy (2007) “A coach helps others win by helping them to discover the knowledge, strategies, Action Plans, inspiration, and accountability they need to excel and to reach even greater levels of success” (p. 35). In order to accomplish this each leader will participate in our organizations coaching process.

The coaching process will take into account the individual’s unique talents, gifts and abilities as well as the cultural context in order help them develop their leadership style. First, we will identify the individual’s unique strengths and weaknesses. This part of the coaching process will work in partnership with our strengths development strategy by helping the individual discover how his or her strengths can be build into their job description at Center of Hope. Secondly, we will establish short-term and long-term development goals; the short-team goals will work as an action plan towards establishing good work habits, which will help to accomplish long-term goals. The long-term will be similar to what Harkavy (2007) calls “Mount Everest goals” which are “aggressive targets that are so big and so far out, that accomplishing them is going to require your team to stretch and work harder and smarter than they have ever worked before” (p. 90). On an individual

level, the purpose of these goals will be to challenge the person to work towards a goal that may seem impossible. The third aspect will focus on creating an environment of responsibility by making agreements the individual's roles and responsibilities as it relates to the organization. Goleman (2000) explained that when the individual knows what is expected "its impact on climate and performance are markedly positive" (p. 87). Making clear expectation will make will also make for better communication and provide transparency amongst the leaders within the organization.

The coaching process will be accomplished by providing clear instruction and feedback through constant dialog. According to Goleman (2000) "The ongoing dialog of coaching guarantees that people know what is expected of them and how their work fits into a larger vision of strategy" (p.87). As the leaders develop a clear understanding of how their work fits into their personal vision and the overall vision of the organization, they will develop the ability to inspire others to be successful. Harkavy (2007) explained that "Your purpose as a coaching leader is to add the most value to the people you lead and to help them improve" (p. 4). The coaching process will provide them with the tools to better serve the women living at the Center of Hope.

### **Leading by strengths**

In order for the staff at Center of Hope to be prepared to accomplish the mission of preventing, equipping and empowering, we will use leading by strengths as part of the leadership development model. It is our desire that the staff feel fulfilled in their job and in their calling. To that end, we plan to identify their

strengths and mobilize them in areas they naturally excel in so that they will reach their full potential. Leading by strengths will bring the best outcome for our staff as individuals and will also bring the best outcomes for the organization.

Staff will use the Clifton StrengthsFinder 1.0 assessment tool to determine their strengths. Then, they will create a document based on the insights and talents that they have to steer them in the right direction. Staff will be encouraged to use self-reflection and prayer to understand ways that they can further develop and utilize their strengths. Next, staff will be coached on an individual basis to explore ways their strengths can be utilized in the organization. According to Winseman, Clifton and Liesveld (2008) a good coach can help people see talents and strengths that they often cannot see for themselves (p. 51). The coaching leaders will encourage staff to “make a plan to explore the possibilities of combining your talents and your passions to fulfill your calling” (Winseman, Clifton and Liesveld, 2008, p. 228). This plan will be utilized to help staff incorporate how they will maximize their strengths daily in their job. Leading by strengths at Center of Hope will help our staff become the best individuals that they can be. It is our hope that the staff will then be able to replicate this model with the women they are mentoring and coaching in the program.

### **Spiritual Development**

Spiritual development of the leadership team at Center of Hope is a fundamental component of our leadership development model because spirituality is crucial to our holistic mission as an organization. Blackaby and Blackaby (2001) noted “Spiritual ends requires spiritual means, and spiritual means come only by the

Holy Spirit (p.42). Staff will be encouraged to deepen their personal walk with the Lord on an individual basis through spending time in God's presence through prayer, reflection and scripture reading. Spiritual development will be an ongoing process for the staff and the participants in our program. Our vision is to see the Burmese women living transformed lives through the power of Jesus Christ that will change the cycle of human and sex trafficking for future generations to come. Leadership will be responsible for the equipping the participants through the mentoring and discipleship programs. Therefore, leaders need to be constantly refining their own spiritual walk so they will be prepared spiritually to serve the Lord as biblical leaders. (Conn & Ortiz, 2001, p. 403). It is our hope that ministry will flow out of their personal relationship with God.

In the book *Walking with the Poor*, Myers (2000) called spiritual development soul care. He defined it as "the development of personal faith, personal devotional life, day-to-day application of the faith, commitment to truth and teaching of the biblical commands to love God and your neighbor as yourself (p. 134)." These are areas that we desire our staff to develop in as well. The spiritual development component will be integrated with the life plan and developed through the coaching process. They will be asked to define their purpose for spiritual growth and their personal vision for spiritual growth. Then, they will create an action plan to reach their spiritual development goals (Harkavy, 2007, p. 61). Coaches will hold them accountable to their action plan.

Three other components will be part of developing staff in the area of spiritual maturity. Corporate and prayer & reflection time will be part of the

spiritual development profile. There will also be corporate devotional time for staff members daily. The staff will rotate leading these sessions to further develop as spiritual leaders.

Staff will also be encouraged to be involved with a local church to become part of the larger body of believers in the community. The spiritual aspect of leadership development is imperative to the holistic mission of Center of Hope.

### **Team Building**

Team building is the fourth component of the leadership development model. A participatory approach to team building will allow the staff to understand how leadership is defined within the cultural context of the staff members. Team building activities will provide opportunities for these views to surface and be explored. They will also provide opportunities for individual growth. This holistic approach to leadership development will use experiential activities outside of the office setting to understand how staff perceive and assume leadership. Experiential teambuilding activities will be created that will foster discussion about leadership concepts, such as collaboration, level 5 leadership qualities, and Hedge Hog concept.

This approach will provide a relaxed environment for each of our leaders to express their already established beliefs about leadership, which will help us better determine potential areas of growth for the team as a whole. Using experiential teambuilding activities such as games, activities, and challenges will help the leaders understand the importance of working in collaboration. It will also give staff tangible examples of how they can use their strengths to create a better team dynamic.

As part of the teambuilding strategy, one of the areas we will focus on will be collaboration. Ibarra and Hansen (2011) examined what it means to be a collaborative leader and they “discovered that it required strong skills in four areas: playing the role of connector, attracting diverse talent, modeling collaboration at the top, and showing a strong hand to keep teams from getting mired in debate” (p. 2). They continue on to say that this is something that can be learned. With this in mind we will provide experiences for each of our leaders to be able to understand the importance of these concepts and we will also make them applicable to everyday work place experience through open discussions.

We will also focus building on level 5 leadership skills such as humility and will, this will help our leader better develop personally and understand how this would benefit the team as a whole. Collins (2001) explained that “Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company...but their ambition is first and foremost for the institution, not themselves” (p. 21). In this regard we will establish a foundational understanding of the key traits of a level 5 leader to develop a sense of “ambition first and foremost for the company and concern for its success rather than for one’s own riches and personal renown” (Collins, 2001, p.25) in each one of our leaders.

Since the Thai and Burmese communities are both collective in nature, asking questions such as “*What you can be the best in the world at, What drives your economic engine, and What you are deeply passionate about*” (Collins, 2001, p. 95-96) is not commonly encouraged. These questions will help the staff understand if their personal vision aligns with the vision of the organization. We feel it would be best to

discuss these aspects of the Hedgehog Concept using activities that put emphasis on the benefits it will bring to the team as a whole.

### **Conclusion**

Center of Hope intends to prevent human trafficking at the source in northern Thailand by providing the most vulnerable women with the environment and tools to become agents of change in their own life and within their communities. It is essential for Center of Hope to have a well-established leadership development model in order to successfully carry out their mission. Developing a clear understanding of the background of the people, culture, and context is essential to integrating leadership development strategies that complement the worldview of the staff within the organization. By focusing on spiritual development, strengths, coaching, and team building we intend to maximize leadership effectiveness by aligning their vision and passion with that of the organization. We will seek to develop our leaders to become effective leaders on a personal, spiritual, and professional level in order to better meet the needs of the people we serve and therefore achieve breakthrough results.



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Figure 1

*Center of Hope Organizational Chart*

