

QUIP Report on Tearfund's Church & Community Mobilisation (CCM) Kitgum & Soroti Region, Uganda



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November 2016

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List of abbreviations and local terms

CCM – Church and Community Mobilisation

CoU – Church of Uganda

DoK – Diocese of Kitgum

LWF – Lutheran World Federation

NAADs – National Agricultural Advisory Services (Government of Uganda service)

NGO – Non-governmental organisation

'Ot me gen' – Translates as 'faithful house' in Acholi and was a training course to encourage peace and equality in the household.

PEP – Participatory Evaluation Process, the Ugandan name for CCM

QuIP – Qualitative Impact Protocol

SACCOs – Savings and credit Cooperative Societies

SOCADIDO – Soroti Catholic Diocese Integrated Development Organization

SORUDA – Soroti Rural Development Agency

ToC – Theory of Change

TPO – Transcultural Psychosocial Organisation Uganda

VCT – Voluntary Counselling and Testing

VSLA – Village Savings and Loans Association

WVU – World Vision Uganda

EXECUTIVE SUMMARY

Tearfund's Church and Community Mobilisation (CCM) initiative seeks to use the dynamic interaction between theological resources, religious spaces and their context to promote social mobilisation, based on a Theory of Change that "when the church is envisioned to provide a space for people to be empowered, to understand their self-worth, to build relationships with others and work together for change, initiatives and projects will bring about a change in holistic well-being" (Tearfund CCM ToC).¹

CCM is not a project with clearly-defined physical development objectives and measureable outcomes. Rather, through the utilisation of Bible studies, discussion tools and activities, Tearfund partners seek to awaken the local church leaders, and subsequently parishioners, to their God-given mandate for integral mission.² This envisioning and equipping process aims to inspire the church to act as a facilitator in mobilising the whole community to identify and respond to their own needs by encouraging community members to work together to understand their own context, capabilities and agency and, subsequently, to self-develop through community-led and resourced activities. The ultimate goal is to facilitate community-led holistic development which reaches the self-determined well-being of the community.

The community-owned nature of the CCM initiative, the purposive disempowerment of Tearfund and its partners in the developmental process, and the complex environments within which the process occurs mean that it is more challenging to measure CCM outcomes and the realistic potential for attribution and contribution. It was in this context that Tearfund commissioned a Qualitative Impact Protocol (QuIP) study in 2016. This study sought to provide independent evidence on how the CCM initiative is impacting the livelihoods, relationships, spiritual life and well-being of intended beneficiaries at the household level in Uganda, and to explore the contribution of the CCM project to changes in these four areas. Both outcomes and drivers of change were mapped to explain changes and differences in these categories. In this way the study aims to provide useful information that can be used to improve the CCM process, to enable communities and partners to leverage more impact and improve practice where gaps have been identified.

This report summarises the findings from the QuIP research, which was carried out on households in the Northern Ugandan district of Kitgum, and the Soroti and Serere districts of Eastern Uganda in October and November 2016. Each of these districts are target areas for CCM – known as the Participatory Evaluation Process (PEP) locally – which is implemented by Tearfund partners Pentecostal Assemblies of God (PAG) in Soroti and Serere, and the Church of Uganda (CoU) in Kitgum. The terms CCM and PEP will be used interchangeably in this report, but refer to the same process.

The research was carried out using the QuIP evaluation methodology. The QuIP uses semi-structured household interviews and focus group discussions to assess impact based on self-reported attribution. A key characteristic of the QuIP method is that the interviews are, as far as possible, 'blindfolded' – that is to say the researchers conducting the interviews were not aware that this research was connected to the CCM initiative implemented by Tearfund partners. All interviews were focused on asking respondents about changes in their lives over the past five years with respect to various areas including their food production and consumption, environmental issues, income and expenditure, assets, intra- and inter-household relationships, overall well-being and faith-group involvement. Forty-eight households were interviewed, and eight focus groups were conducted consisting of older men, younger men, older women and younger women in two Ugandan districts: Soroti and Kitgum (24 interviews and 4 focus groups in each).

This QuIP study found a variety of positive and negative changes in the lives of the respondents over the five-year period in the two fieldwork sites. The tables below take the most commonly cited changes across the whole data set and break them down into relative significance across each of the well-being domains tested in the questionnaires.

Households referred to a wide variety of positive changes over the past five years with respondents most frequently citing an increase in assets, resources or productivity levels. This often aligned with increased livelihood resilience and skills acquisition. Relationship improvements were deemed significant by a

¹ Appendix 2 articulates Tearfund's definition of holistic well-being. The 'Background' section details Tearfund's CCM Theory of Change.
² Caring for the whole person, materially, physically, emotionally, socially, economically and spiritually.

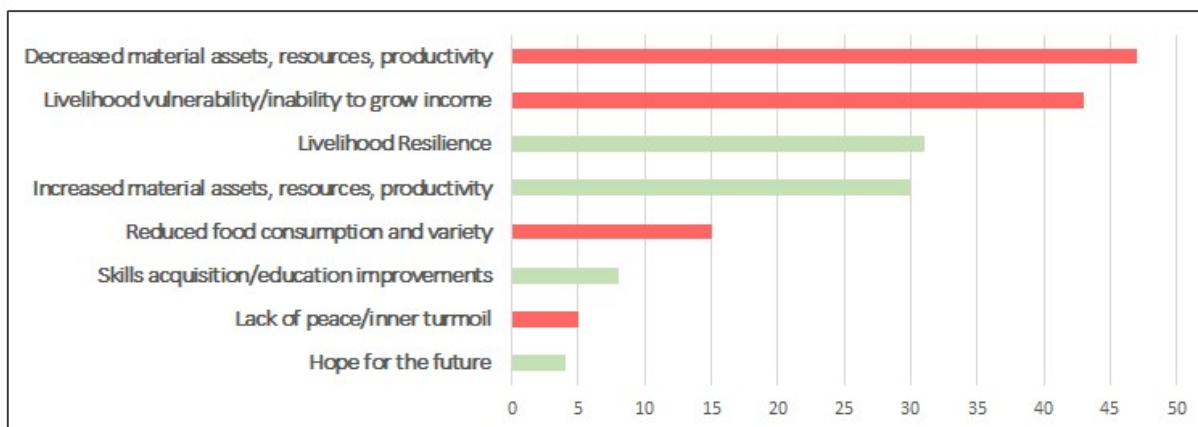
considerable number of households, both at the inter- and intra-household level and between differing faith groups. Alongside these was a belief that anti-social behaviour had reduced in the community and that perceptions were changing, leading to increased tolerance and equality. Finally, respondents felt that their self-worth, confidence and feelings of empowerment had grown over the period, with a significant number professing an increased hope for the future and improved general sense of overall well-being.

There were fewer types of negative outcomes cited by participants, as most clustered around the same themes. The majority of negative changes related to decreased material assets, resources and productivity; livelihood vulnerability; and reduced food consumption. Worsening relationships, both within the household and the wider community were also referred to, along with a general lack of personal peace. Finally, ill health had been a negative outcome for a number of households over the past five years. It is important to remember that people are likely to report both positive and negative outcomes in different domains, so we are looking for overall thematic trends and patterns rather than comparing specific numbers. Respondents were asked about outcomes in several different domains so they may have cited both positive and negative changes in, for example, relationships: negative in the food production category, because people are less willing to help each other for free as they are concentrating more on their own farming due to famine, but positive in the income-generation domain because they have joined a savings group, or in the well-being domain because a renewed Christian faith has improved community relationships. Where there are potentially contradictory messages, this demonstrates the complexity of how different drivers work together in mitigating outcomes. For example, CCM and improved spiritual health cannot entirely remove the negative impacts of climate change, but they are helping to mitigate against more significant effects, allowing positive outcomes to occur where you might expect more negative ones.

Figure 1: Most significant changes by domain

Totals refer to unique number of respondents and focus groups who cite the selected change in each domain, out of a potential total of 56 (48 households and 8 focus groups – focus groups counted as **one unit** for the purposes of analysis). Green refers to positive outcomes, red refers to negative outcomes.

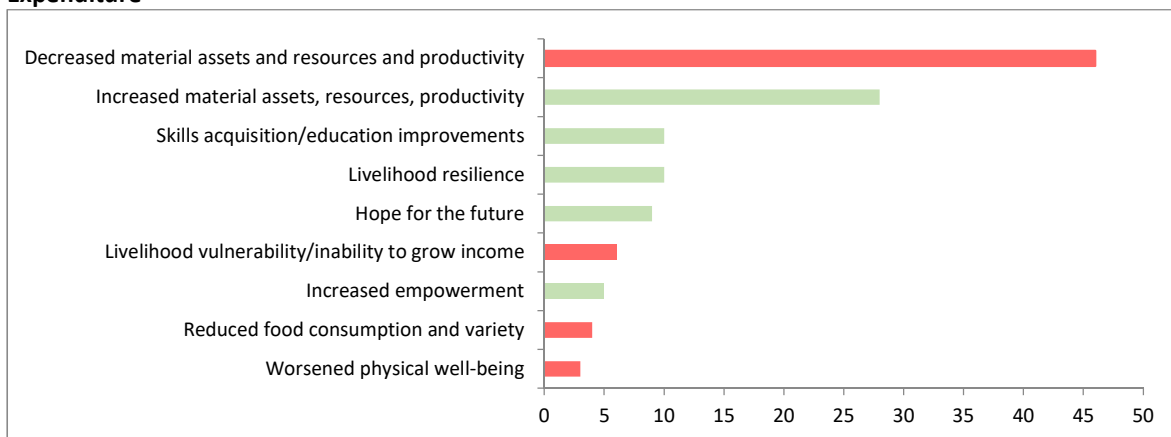
Food Production



Cash Income



Expenditure



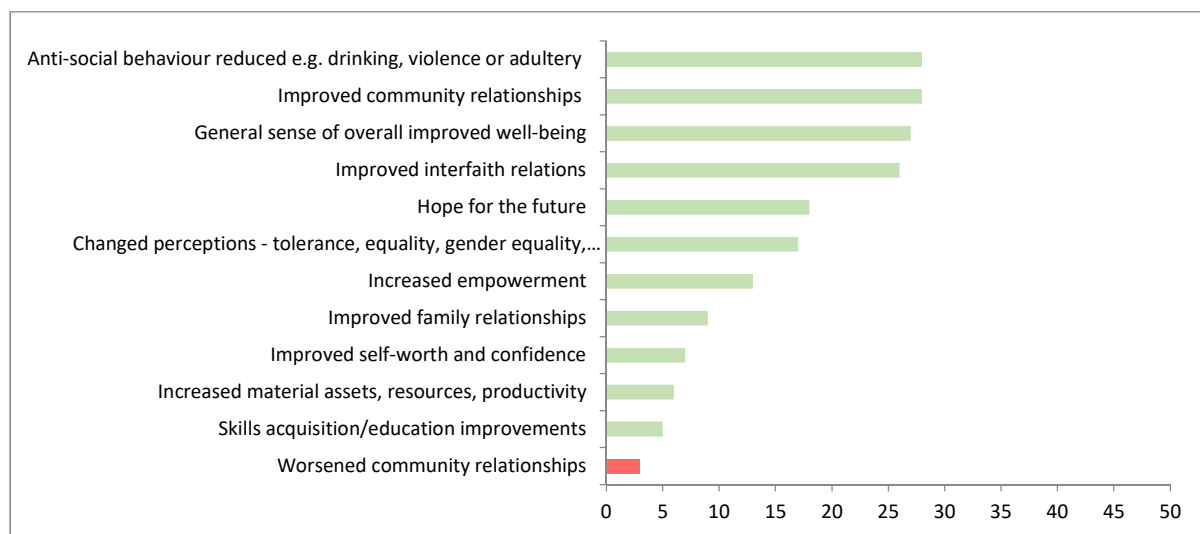
Relationships



Overall Well-being



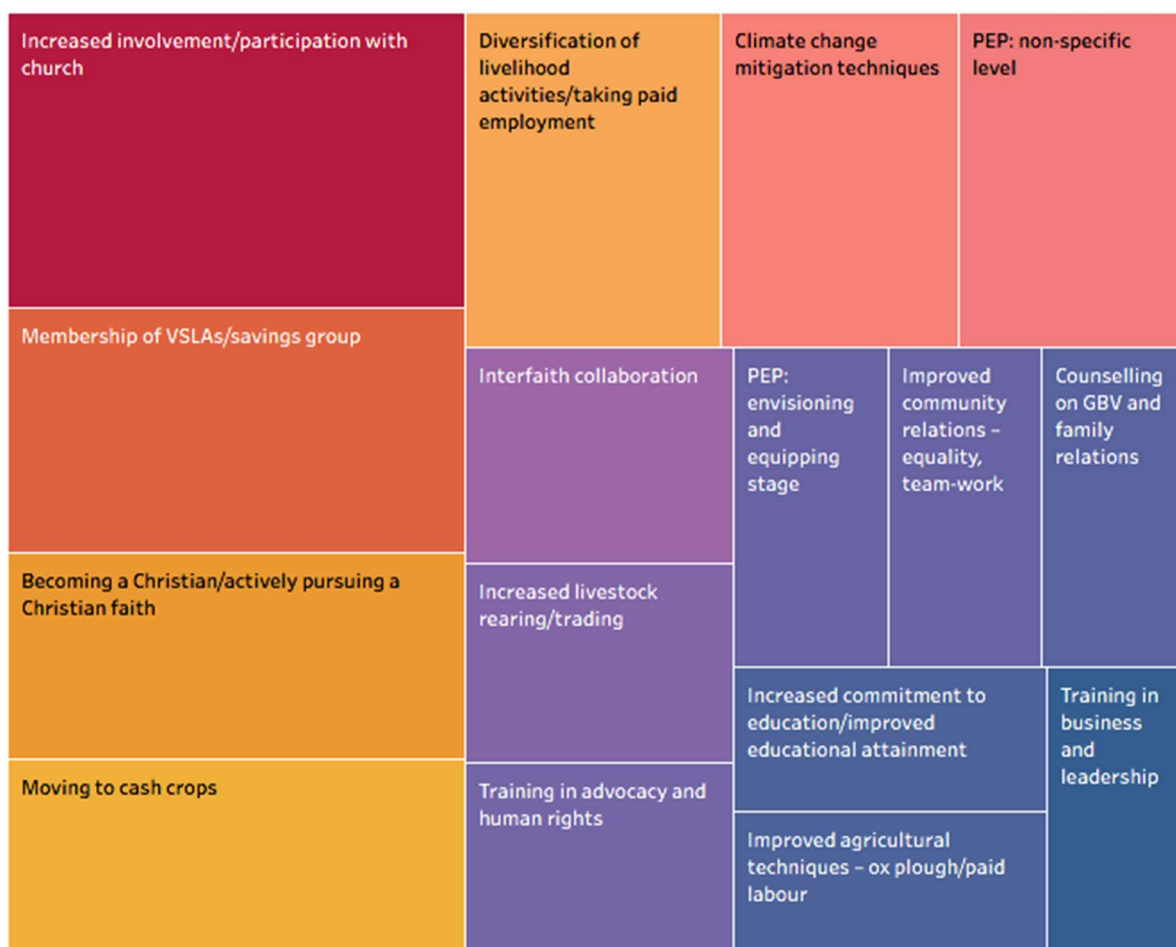
Living Faith



The data reflects the complex nature of interrelated positive and negative changes, with the same respondents often citing both increased and decreased assets and resources and both improved and worsening relationships in different areas over the five-year period – particularly in relation to food production. Positive and negative drivers and outcomes are both a reality for respondents who described how one may mitigate the other; for example increased livelihood vulnerability sits alongside references to improved livelihood resilience where this has served to mitigate what could have been a worse situation.

The QuIP research also sought to explore the drivers of change to which people attributed these positive and negative outcomes. Figures 3 and 4 offer a summary of the most commonly cited drivers of change across the data set.

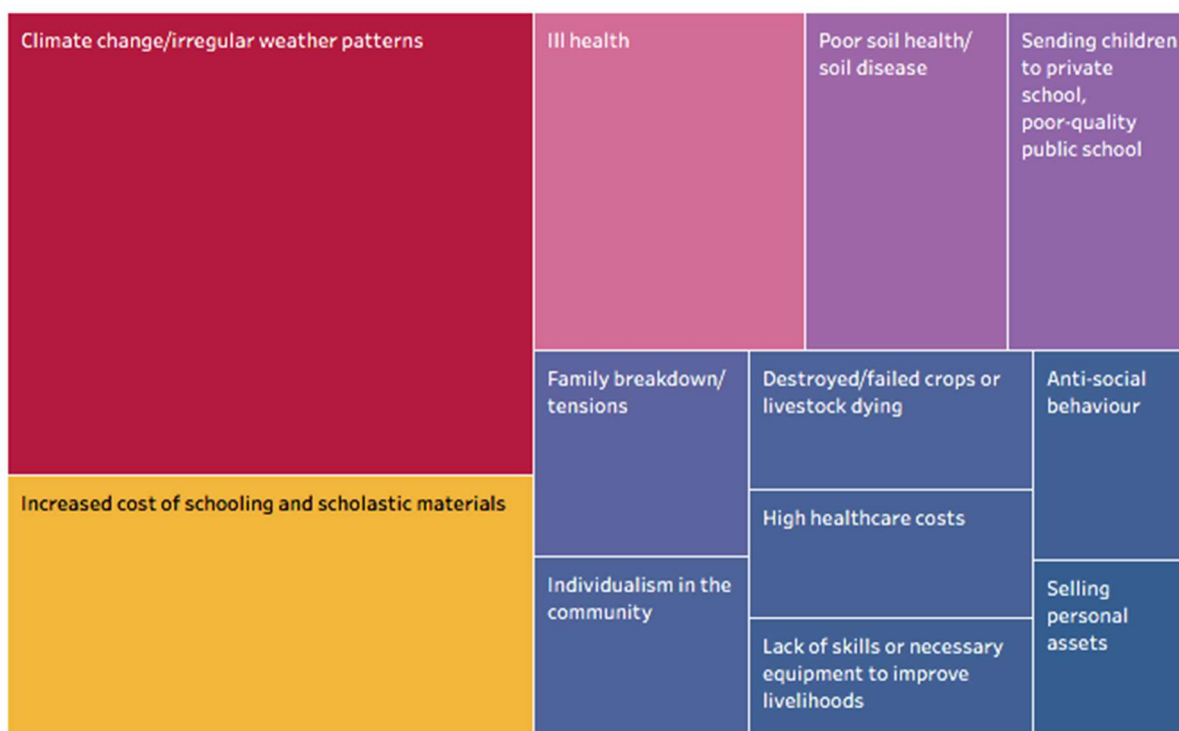
Figure 2: Positive drivers of change in Kitgum and Soroti, Uganda



The study found the most frequently cited positive drivers of change could be grouped into four main categories: faith, livelihoods, training and relationships. Many interviewees cited an increased spiritual involvement and a commitment to the Christian faith as a positive driver of change, alongside improved interfaith collaboration. This was particularly true in Omagara, Angopet and Lubene, with Kweyo citing these drivers considerably less often. Livelihood changes were also seen in a positive light, especially a move to cash crops, livestock rearing, improved agricultural techniques and into non-agricultural business enterprise. These positive changes were demonstrated most notably in Lubene. Aligned with these changes was the employment of climate change mitigation strategies by a significant number of interviewees in Omagara, Lubene and Angopet, with fewer noted in Kweyo. Training was deemed a significant positive driver of change, especially the Tearfund CCM initiative, known as the Participatory Evaluation Process (PEP) in Uganda, which was cited most often by Angopet households and least often by those living in Kweyo. In addition, gender-based violence, human rights and business skills training were also often mentioned, alongside a general increased commitment to childhood education. Improved community relations, often as a result of local savings group membership, was also deemed a valuable driver of positive change, particularly in Lubene, Angopet and Omagara, with considerably fewer discussing savings groups in Kweyo.

A wide array of external organisations were named by interviewees, demonstrating the strong external presence in the region. If aggregated into one response, the three references to Tearfund (Tearfund partners: Church of Uganda and PAG; and the PEP process) were ranked as the most important external organisation to households in the sample group by a significant margin, followed by World Vision and VSLAs (local savings groups).

Figure 3: Negative drivers of change in Kitgum and Soroti, Uganda



The most commonly cited drivers of negative change in the past five years were livelihood vulnerability, education costs, individualism and ill health. Firstly, agricultural failures related to climate change/irregular weather patterns and poor soil health, often leading to failed crops and livestock death, were cited by most households as having a significant negative impact on their lives. This was particularly apparent in Angopet and Omagara. Related to this was a lack of skills or equipment required to improve agricultural output and livelihood resilience, which was mentioned by a small number of households in all villages except Omagara. Secondly, the increased cost of schooling, often because of a need to send children to private school, caused severe financial hardship for many, sometimes leading to the sale of personal assets required to safeguard livelihoods. This negative change was particularly pronounced in Angopet. Thirdly, poor relationships were deemed a negative driver by some from each community, especially intra-household conflict, and individualism and anti-social behaviour within the wider community. Though poor relationships were cited far less often as a negative driver than agricultural or schooling concerns, it was of particular significance in Kweyo. Finally, ill health was considered a significant driver of negative change for a proportion of the population, particularly in Kweyo.

The following tables bring together the most commonly cited outcomes and the drivers of change associated with them to demonstrate the correlations between them.

Figure 4: Most commonly cited positive changes and associated drivers of change

Drivers	Changes											
	Livelihood resilience	Skills acquisition/ Education	Increased material assets and productivity	Hope for the future	Improved well-being	Improved self-worth and confidence	Improved family relationships	Improved interfaith relations	Improved community relationships	Increased empowerment	Changed perceptions	Reduced anti-social behaviour
Moving to cash crops	15	2	24	1	-	-	-	-	-	-	-	-
Increased livestock rearing/trading	11	1	13	-	-	-	-	-	-	-	-	-
Farming a larger area – renting/buying/using own land	4	-	5	1	-	-	-	-	-	-	-	-
Improved agricultural techniques –ox ploughing/paid labour	2	-	12	1	-	-	-	-	-	-	-	-
Diversification of livelihood activities/taking paid employment	14	5	24	1	-	1	-	-	-	1	-	-
Training in business skills, leadership	-	6	6	1	1	4	-	-	1	6	-	-
Training in advocacy and human rights	-	-	-	-	-	15	-	-	4	8	15	1
'Ot me gen' ³ training – counselling on gender-based violence (GBV) and family relations.	-	-	3	1	2	3	14	-	1	1	6	2
PEP: non-specific level	1	6	3	4	7	7	5	7	10	11	7	-
PEP: Envisioning the church leadership	-	-	-	-	-	1	-	2	1	1	-	-
PEP: Bible study with church members	-	-	-	1	-	1	4	1	1	-	1	2
PEP: Envisioning the community/ equipping with necessary skills	7	4	7	4	1	4	1	2	4	9	2	1
PEP: Community description/mapping	1	1	-	-	-	-	-	-	-	1	-	-
PEP: Community visioning/prioritising	-	-	-	-	-	-	-	-	1	1	1	-
PEP: Community-initiated development projects	-	-	1	-	-	1	-	1	2	1	-	-

³ Translates as 'faithful house' and was a training course to encourage peace and equality in the household.

VCT ⁴ HIV training and counselling	-	-	-	2	1	2	2	-	1	-	2	-
Climate change mitigation techniques	27	1	14	1	-	-	-	-	-	1	-	-
Farming training	2	2	5	3	-	1	-	-	-	1	-	-
Household improvements to land, buildings and new equipment	-	-	10	2	4	-	-	-	-	-	-	-
Accessing local markets for trade	-	-	5	1	-	-	-	-	-	-	-	-
Membership of VSLAs/SACCO ⁵ s or other savings group	4	4	17	2	4	4	-	3	18	14	1	1
Faith groups conducting holistic ministry	-	2	3	1	5	-	2	1	2	2	3	1
Increased involvement/participation with church	1	4	1	14	15	13	10	1	19	2	14	21
Becoming a Christian/actively pursuing a Christian faith	-	-	2	12	10	5	8	-	8	4	6	16
Spiritual well-being improved	-	-	-	1	3	2	-	-	-	-	-	-
Improved family relations – family decision-making, sharing resources	-	-	-	1	1	-	2	-	-	-	-	-
Community-mindedness (caring for others, sharing)	-	1	4	2	1	-	-	1	3	2	2	-
Improved relations with government and police	-	-	-	-	-	1	-	-	1	3	-	-
Interfaith collaboration	-	-	1	-	3	-	-	17	7	-	3	1
Legal assistance/mediation	-	-	-	-	-	-	1	-	3	1	-	-
External NGO/government involvement/investment in community development projects	2	2	10	2	4	-	-	-	1	-	-	-
Church-initiated development projects	-	1	2	-	1	-	-	-	1	1	-	-
Improved community relations	-	-	5	1	2	1	1	-	15	1	1	-
Taking on positions of community responsibility	-	-	-	1	-	10	1	-	1	2	-	-
Increased commitment to education/improved educational attainment	1	12	-	11	4	3	1	-	-	-	2	-

Totals refer to number of times selected change was cited by respondents across all domains (can be cited in up to 6 domains across 56 interviews)

⁴ Voluntary Counselling and Testing: Programme encourages individuals to actively seek HIV testing and counselling.

⁵ SACCOs - Savings and Credit Cooperative organisations. The government of Uganda has encouraged the formation and development of SACCOs to ensure that financial services reach the population across the country.

Figure 5: Most commonly cited negative changes and associated drivers of change

Drivers	Changes						
	Livelihood vulnerability or inability to grow income sufficient for	Decreased material assets and resources and productivity	Reduced food consumption and variety	Worse community relationships	Worse physical well-being	Worse family relationships	Lack of peace/ inner turmoil
Lack of skills or equipment to improve livelihoods	8	2	1	0	0	0	0
Reliance on market for food	0	6	0	0	0	0	0
Lack of capital/being in debt	7	4	0	0	0	1	0
Lack of employment	2	3	0	0	0	0	0
Climate change/irregular weather patterns	39	48	17	5	4	4	7
Poor soil health	22	21	2	0	0	0	1
Ill health	4	11	2	0	12	1	1
Selling personal assets	3	4	0	0	0	1	1
Higher percentage of income spent on food	0	8	1	0	0	0	0
Destroyed/failed crops or livestock dying	6	12	0	0	0	1	0
Profit margin on business reduced	2	6	0	0	0	0	0
High healthcare costs	2	17	1	0	1	0	0
Increased cost of schooling and materials	3	30	3	1	2	2	4
Private school fees	1	13	2	0	1	1	0
Anti-social behaviour: violence, drinking, adultery, polygamy	0	2	1	2	0	4	0
Robbery/corruption	0	8	1	2	2	0	2
Conflict over land	1	1	0	3	0	1	1
Family breakdown/tensions	2	2	1	0	1	4	3
Individualism in the community	1	2	0	12	0	0	0
Interfaith tension/fear	0	0	0	3	0	0	0

Totals refer to number of times selected change was cited by respondents across all domains (can be cited in up to 6 domains across 56 interviews)

While the QuIP data is not statistically representative of the wider population, and findings cannot be extrapolated out across wider project target areas, it is possible to draw some general conclusions about the sampled sites.⁶ The research from this QuIP demonstrates that there is clear evidence that the CCM's Theory of Change is having a positive impact. Twenty-five households cited the PEP as a positive driver of change in their life in the last five years, reporting an increased feeling of empowerment, self-worth and confidence, and citing improved community relationships as the most frequently occurring outcome of their involvement with the process. A significant number of households also referred positively to the two Tearfund CCM partners, Pentecostal Assemblies of God (9 households) and Church of Uganda (16 households), and a considerable number linked increased participation with a church or becoming a Christian to a reduction in anti-social behaviour, improved community relationships and hope for the future:

"Some people have been trained on participatory evaluation process (PEP) which emphasises and empowers community to realise that they have enough resources to develop their community. This is mainly a church-based training. Community has resources like rocks and sand which they can use and get money. We also have the human resource and water to ensure that we realise and promote development of our area without necessarily depending on external support. In Luke 10:25 under PEP, we practise what the Bible says like the Good Samaritan in the Bible – which teaches us to support one another." (LB11)

"Faith groups can improve life of people through their teachings. But all depends on how each of the members take the teachings seriously and focus on them. Faith groups do not only preach the word of God but they also get involved in some other projects that bring changes in the life/Income of the individual households. Church of Uganda has been implementing PEP and this has been very helpful to improve the life of the community." (KW01)

Given the community-led approach to PEP it is perhaps no surprise that the four different communities sampled for this study all demonstrate varying outcomes in different domains. Following the feedback sessions organised by Tearfund in the sample communities, it may be worth consolidating this feedback with the QuIP findings to ascertain what different approaches to PEP the communities took, and what that has meant in terms of different outcomes. This will help to draw lessons for future application of the programme.

The structure of this report is as follows: Section 1 describes the context of the project, Section 2 documents the methodology and Sections 3-6 summarise findings in tabular form. Primary sources are cited using standard identification codes for interviewees, which also enable the reader to refer directly to narrative summaries of what respondents said. These are reproduced in the Annex (coded transcripts), sorted by impact domain and attribution level. The layers of information revealed in Sections 3-6 are as follows:

- Have things changed for better or worse in different areas of respondents' lives over the past five years?
- Are these changes in any way linked to the project being assessed, or incidental to it?
- What exactly are the drivers behind the changes cited by respondents?
- Are there any interventions which have not proved to be drivers as expected?
- Which organisations are respondents aware that they are working with?

⁶ For more detail on the sampling methodology, see Appendix 3.

1. BACKGROUND

This report summarises the findings from research carried out on households in the Northern Ugandan district of Kitgum, and the Soroti and Serere districts of Eastern Uganda. Each of these districts are target areas for Church and Community Mobilisation (CCM) implemented by Tearfund partners – Pentecostal Assemblies of God (PAG) in Soroti and Serere and the Church of Uganda (CoU) in Kitgum – and known as the Participatory Evaluation Process (PEP) locally. The terms CCM and PEP will be used interchangeably in this report, but refer to the same process.

Four fieldwork sites were sampled within these districts: Angopet in Soroti and Omagara in Serere, where the PEP started in 2012, and two villages in Kitgum – Kweyo and Lubene – where the PEP commenced in 2011.

The three fieldwork districts can be located on the map below.

Figure 6: Map of Uganda districts



Source: Tearfund

Context

Uganda has experienced more than two decades of civil war since the 1980s, particularly affecting the Northern and Eastern districts. This resulted in killings, abduction and internal displacement. The worst of this was experienced in the Northern districts of Gulu, Kitgum and Pader, which were terrorised by the Lord's Resistance Army – remaining a threat until 2006.⁷

Over the past five years, the focus timescale of the QuIP study, the country has been largely politically stable and experienced some economic growth, with people returning home from refugee camps to resume village life. The proportion of the population living in extreme poverty (\$1.90 a day) fell from 62.2 per cent in 2002/03 to 33.2 per cent in 2012/13.⁸ Despite progress, poverty and vulnerability remain in the Northern and Eastern regions (the subject of this study), which account for 84 per cent of those living beneath the national poverty

⁷ Global security www.globalsecurity.org/military/world/war/uganda.htm

⁸ World Bank (2016) *The Uganda Poverty Assessment Report 2016*

line.⁹ The vast majority of people in Northern Uganda live in rural areas and are engaged primarily in subsistence-based livelihoods; increased droughts, floods and variable precipitation cycles are having a serious impact upon agricultural production and rural livelihoods.¹⁰

Despite increasing stability and a government decentralisation programme, the country still faces challenges including one of the world's highest population growths, underdeveloped democratic institutions, corruption and human rights deficits.¹¹ In spite of Universal Primary and Secondary Education being implemented, social services, especially health and education, continue to be functionally weak, with poor oversight and supervision.¹² Malaria, TB and HIV remain prevalent and the overall health status of Ugandans remains poor, with a low level of life expectancy and a high level of mortality.¹³ The district of Kitgum has especially suffered from children missing school due to conflict displacement and health problems such as Nodding Syndrome.¹⁴

According to the 2014 census, more than 84 per cent of the population of Uganda was Christian while about 14 per cent of the population adhered to Islam, and only one per cent described themselves as non-religious.¹⁵ Uganda is largely tolerant of religions: 82 per cent of Ugandans thought that others are free to practise their religion and see this as a good thing, while 25 per cent felt that conflict between religious groups is a problem in their country.¹⁶

Church and Community Mobilisation

Through CCM, churches inspire and empower citizens to identify issues in their community and mobilise their own resources to address these issues e.g. health, water and education. Tearfund's CCM approaches differ according to the context. However, they all involve the local church congregations participating in Bible studies and other interactive activities together, which catalyse them to work across denominations and with their local communities to identify and address the community's needs using their own resources.

As the first step, the church leaders at the denominational level are trained as CCM facilitators. The local church then goes through the church awakening phase, which aims to change people's attitudes to see themselves as all equal before God, to identify the resources they have and to inspire the church members to work alongside their neighbours. The local church then liaises with community leaders and invites the wider community to come together to identify their needs, resources and skills, and build a vision to collectively work towards development of the community. They then decide on a Community Development Committee (CDC) which, with the help of the facilitator, maps community assets and key stakeholders, preparing a vision and action plan. The solutions vary across contexts, including forming savings groups and addressing a variety of issues depending on the community's priorities, including food security, health, water and sanitation or livelihoods.¹⁷

The QuIP was commissioned to inform and test Tearfund's CCM Theory of Change, which rests on the belief that "when the church is envisioned to provide a space for people to be empowered, to understand their self-worth, to build relationships with others and work together for change, initiatives and projects will bring about a change in holistic well-being".¹⁸ Figure 7 shows the full CCM Theory of Change.

Holistic well-being is defined through alignment with the LIGHT Wheel, an evaluation framework created by Tearfund, and assesses nine well-being domains as shown in Figure 8.¹⁹

9 World Bank: www.worldbank.org/en/country/uganda/overview#1

10 World Bank (2016) *The Uganda Poverty Assessment Report 2016*

11 US Government: www.state.gov/r/pa/ei/bgn/2963.htm

12 UNESCO Uganda Country Programming Document (2010).

13 WHO UGANDA Factsheets of Health Statistics (2016).

14 WHO: www.who.int/onchocerciasis/symptoms/nodding_syndrome/en/

15 Uganda Bureau of Statistics (2016) *The National Population and Housing Census 2014 – Main Report*, Kampala, Uganda

16 Pew Forum on Religion & Public Life (2010) *Islam and Christianity in Sub-Saharan Africa*

17 For more information see Appendix 4 or go to <http://tilz.tearfund.org>

18 Tearfund CCM Theory of Change, 2016.

19 See Appendix 4 for more information on PEP in Uganda.

Figure 7: Tearfund Church & Community Mobilisation Theory of Change

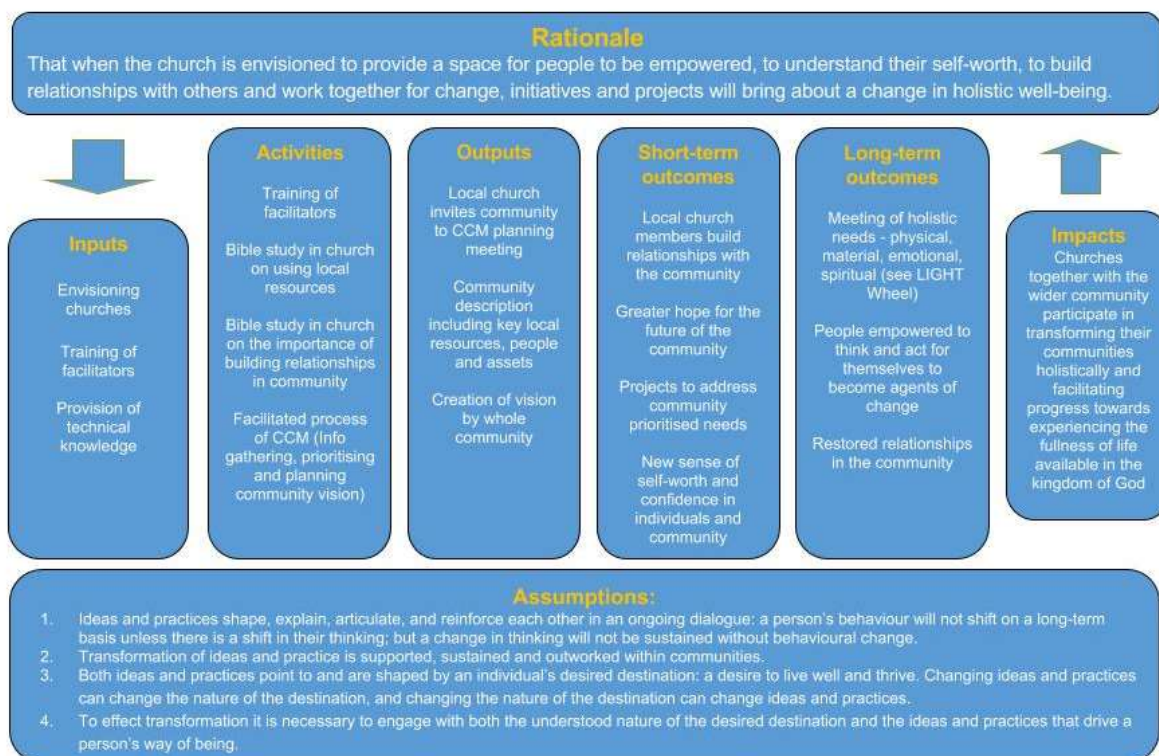
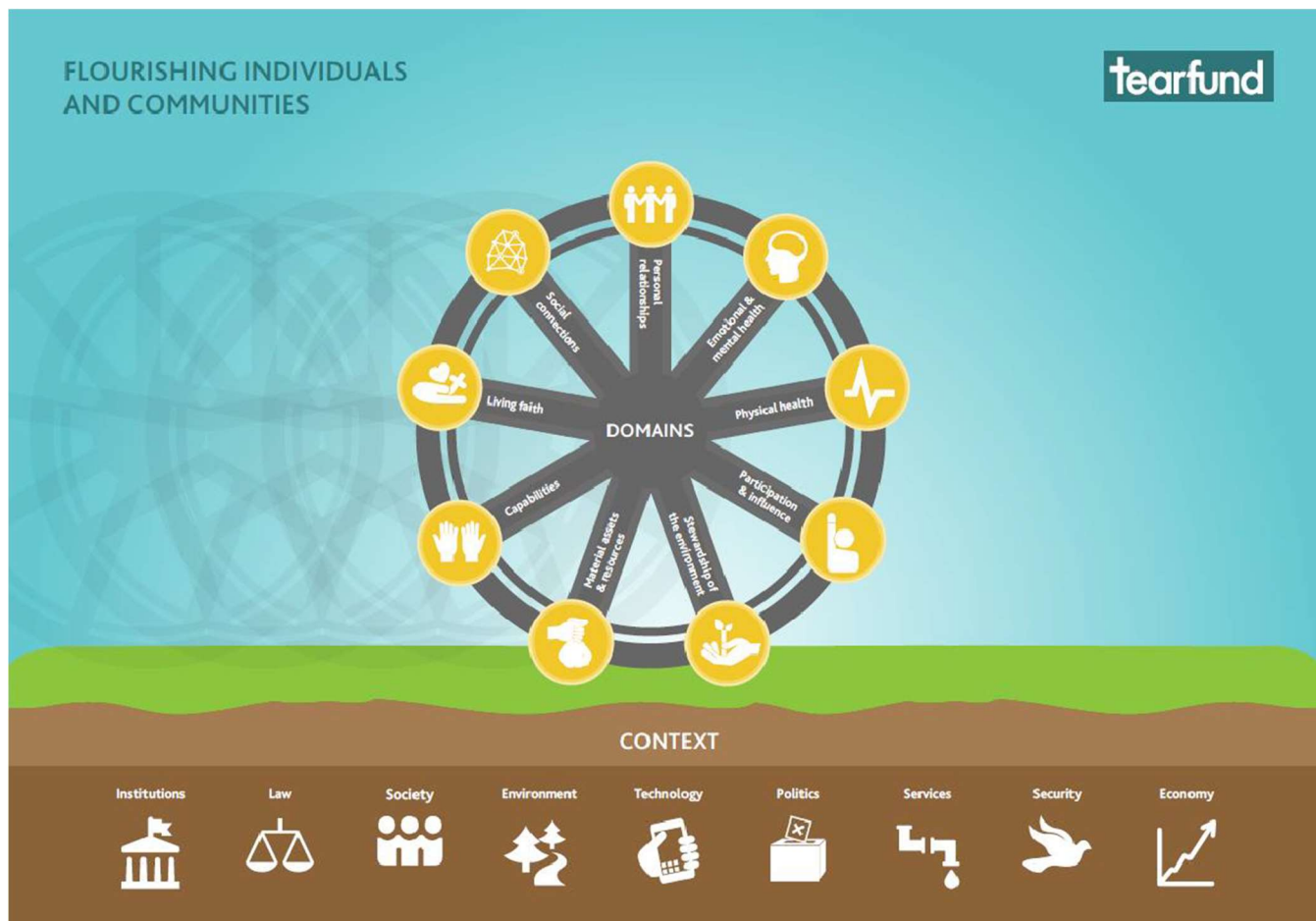


Figure 8: The LIGHT Wheel holistic well-being evaluation



To test the CCM Theory of Change the QuIP questionnaire and subsequent analysis was designed to record evidence relating to whether, as a result of their involvement in the CCM process or with the local church (PAG or CoU), CCM participants have:

- an understanding of self-worth, being made in the image of God;
- an understanding that local resources can be used;
- an understanding of the importance of community unity and action concerning this;
- a clear vision collectively for the community;
- engaged in projects which have developed the community in particular domains they deem as priorities;
- experienced changes in well-being in the nine LIGHT Wheel domains: Personal Relationships, Emotional & Mental Health, Physical Health, Participation & Influence, Stewardship of the Environment, Material Assets and Resources, Capabilities, Living Faith, and Social Connections (see Appendix 2 for more information).

2. METHODOLOGY

This research was carried out using the Qualitative Impact Protocol (QuIP) evaluation methodology. The aim of this report is to explore the contribution that Church and Community Mobilisation (known locally as PEP) is having on the livelihoods and well-being of households in the area, and to provide useful information that can be used to improve upon project strategies or approaches. This report details findings from research carried out in Oct-Nov 2016 by a local field team trained in the QuIP methodology. A distinctive characteristic of the QuIP method is that the interviews are as far as possible 'blind-folded', reducing the risk of 'pro-project' or 'confirmation' bias. This was effected by asking the researchers conducting the interviews to collect information on broad changes in the lives and livelihoods of respondents, without being aware that they had participated in PEP or that analysis would specifically assess this. They were also not aware that Tearfund or its partners had commissioned the research. A full questionnaire schedule is available in Appendix A3.

The sampling strategy for the QuIP was both purposive and randomised. A list of 206 individuals from the project target areas, known to have been involved in a PEP during the five-year period, was compiled using previously collated Tearfund household survey data. From this purposive sample, a randomised selection of twelve households from each community was made. Where individuals could not be traced, snowball sampling was used to find suitable replacements – picking the next available respondent from the randomised list.

Table 2.1: Household sampling breakdown

District	Sub County	Community	Code	No. of households	Focus group discussions conducted - no. of participants
Soroti	Gweri	Angopet	AN	12	<ul style="list-style-type: none"> • Older men – 4 • Young women - 6
Kitgum	Omiyanyima	Kweyo	KW	11	<ul style="list-style-type: none"> • Older men - 8 • Young women - 12
Kitgum	Akwang	Lubene	LB	13	<ul style="list-style-type: none"> • Older women - 9 • Young men - 8
Serere	Kateta	Omagara	OM	12	<ul style="list-style-type: none"> • Older women - 7 • Young men - 6

In addition to the individual interviews with households, focus group discussions were carried out across the communities. The focus groups were organised according to age and gender, with separate groups for younger women, older women, younger men and older men. None of the focus group members had participated in the individual household interviews. By differentiating the groups by gender and age, conducting the discussions away from respondents' own homes, and inviting more general responses, these were intended as a cross-check on the individual interviews, particularly in relation to age- and gender-sensitive topics. The focus groups mostly comprised between three and seven people. Both individual interviews and focus groups were conducted in the local language and later translated by the field researchers.

The QuIP analysis methodology allows for the qualitative information gathered from interviews to be coded and displayed in tables contained in this report. The codes used in the tables and quotations also enable the reader to trace back to the original quote available in a separate document. These are organised according to impact domain (e.g. Food Production, Cash Income) and attribution code²⁰. The QuIP sample is not statistically representative of the wider population.²¹ Findings cannot be extrapolated out across wider project target areas, nor is that the intention. The aim of carrying out a QuIP is to conduct a 'deep dive' assessment with a purposively selected group of people in the project target area to understand whether and how different aspects or 'domains' of their lives have changed in recent years. Quotations are based on responses made in the local language and then summarised by the field researchers in English. The English has subsequently been tidied up

20 For more information on the QuIP methodology see www.bathsdr.org

21 The research used a Bayesian approach to sampling, whereby rather than drawing on quantitative representativeness, each additional story is building on the evidence gathered until additional stories add no more value to the evidence – hence diminishing marginal returns. For more detail on the sampling methodology, please see Appendix 3.

grammatically and translations or clarifications provided where necessary.

3. RESPONSES TO CLOSED QUESTIONS

At the end of each section of the interview, respondents were asked closed questions intended to summarise the changes they had experienced over the previous three years. These provide a useful snapshot of responses as an introduction to the findings. It is important, however, to stress that these closed questions are limited in their scope as respondents are only given three choices (better, worse, the same), and the more detailed narrative responses provide more information about the often complex and multiple drivers of these changes. Details of the closed questions can be found in Table 3.1 below.

Table 3.1: Closed questions

Question no.	Question	Domain
C3	Overall, how has the ability of your household to produce enough food to meet its needs changed in this time?	Food production
C4	Overall, are you happy with the way your household produces food?	Food production
C5	Overall, how much are you eating as a household compared to this time five years ago?	Food consumption
D2	Overall, how has the amount you earn as cash or in-kind income as a household changed over this time?	Income
D3	Overall, how do you feel your household's ability to control/choose the way your household earns income has changed?	Income control and choice
E3	Overall, how has what you as a household can purchase with money changed over the period?	Purchasing power
E4	Overall, do you feel the combined total value of all your assets has gone up or down over the period?	Assets
E5	Overall, how do you feel your household's ability to control/choose the way you spend money or dispose of assets has changed?	Expenditure control and choice
F4	Overall, how do you feel that community relations and decision-making have changed over the past five years?	Community relations
G2	If we consider well-being as including your physical, emotional, mental and spiritual health, overall, taking all things into account, how do you think the well-being of your household has changed during the past five years?	Well-being

Table 3.2 provides an overall snapshot of change experienced by respondents in all four communities over the last five years, in ten different areas of their life, from food production to well-being.

Key to Table 3.2

Positive change	+
Negative change	-
No change	=

Table 3.2: Summary of household responses to closed questions

HH ²²	Respondent age	Gender	Ability to produce food	Happy with way produced	How much food eaten	Income	Control and choice over source of income	Purchasing power	Value of assets	Control and choice over expenditure	Community relations/ decision-making	Well-being
AN01	52	Male	+	+	+	+	+	+	+	+	+	+
AN02	45	Female	-	-	-	-	-	-	-	-	=	-
AN03	59	Female	+	+	+	+	+	+	+	+	+	+
AN04	53	Male	-	-	-	-	+	-	+	+	+	+
AN05	46	Male	-	-	-	-	+	-	-	+	=	-
AN06	50	Male	+	-	+	+	+	+	+	+	+	+
AN07	58	Male	-	-	-	=	+	-	+	=	+	+
AN08	55	Female	+	=	-	-	-	+	+	+	+	+
AN09	29	Male	-	-	=	+	+	+	+	=	=	+
AN10	44	Female	-	-	=	-	-	-	-	-	+	-
AN11	36	Male	-	-	-	-	+	-	-	+	+	+
AN12	43	Male	-	-	-	-	+	-	-	+	+	-
KW01	31	Male	-	-	-	+	+	+	+	+	+	+
KW02	27	Female	-	-	-	-	-	-	-	=	+	+
KW03	56	Female	-	-	-	-	-	-	-	-	+	-
KW04	35	Female	-	-	-	-	-	+	+	+	+	+
KW05	21	Female	-	-	=	-	-	-	-	-	+	+
KW06	32	Female	-	-	-	-	-	-	-	-	+	-
KW07	66	Female	-	-	-	-	-	+	+	+	+	+
KW08	45	Female	-	-	-	-	-	-	-	-	+	+
KW09	45	Male	-	-	-	-	-	-	-	-	=	-
KW10	38	Female	-	-	-	+	+	-	-	-	+	-
KW11	40	Female	-	-	-	-	=	-	-	-	+	+
LB01	47	Male	-	-	-	-	-	-	-	-	+	-
LB02	43	Female	=	-	=	+	+	=	=	=	=	+
LB03	76	Male	-	-	-	+	+	=	=	=	+	+
LB04	36	Female	-	-	-	-	-	-	-	-	+	+
LB05	n/d	Female	=	-	=	+	+	+	=	=	+	+
LB06	47	Male	+	+	+	+	+	=	+	=	+	+
LB07	25	Female	+	+	+	+	+	+	+	+	+	+
LB08	32	Female	+	+	+	+	+	+	+	+	+	+
LB09	36	Male	-	-	-	+	+	+	+	=	+	+
LB10	51	Female	-	-	-	+	+	=	-	=	+	+
LB11	37	Male	+	+	+	+	+	+	+	+	+	+
LB12	32	Male	+	+	=	=	=	-	-	-	=	+
LB13	38	Female	+	+	-	=	=	=	+	+	+	+
OM01	50	Male	=	-	=	+	+	-	=	=	-	+
OM02	29	Male	-	-	-	+	=	+	+	+	=	+

²² The HH codes refer to individual respondents in each sample community. AN - Angopet, OM - Omagara, KW - Kweyo, LB - Lubene.

OM03	42	Female	-	-	-	-	-	-	-	+	+	-	=
OM04	50	Male	=	+	-	-	=	-	-	+	=	+	+
OM05	31	Male	=	+	=	-	-	=	-	+	+	+	+
OM06	37	Female	+	+	+	+	+	-	-	+	+	+	+
OM07	46	Female	+	+	-	-	-	-	-	-	-	+	-
OM08	41	Male	-	-	-	-	-	-	-	+	-	+	+
OM09	60	Male	+	+	+	+	+	-	-	+	+	+	+
OM10	60	Male	-	-	-	-	=	-	-	=	=	+	+
OM11	29	Female	+	+	+	+	+	+	+	+	+	+	+
OM12	47	Male	-	-	-	-	-	-	-	-	-	+	-

Table 3.2 shows that over half of respondents reported that their ability to produce food, their satisfaction with the production method, and the amount of food they are consuming has changed negatively over the past five years. This is especially true in Kweyo (code KW), with no household reporting a positive change in any of the three areas. These responses are almost entirely as a result of the drought, flooding, unpredictable weather patterns, and poor soil health affecting all four communities – destroying crops, reduced yields and resulting in famine.

Soroti and Kitgum households have historically relied on agriculture as their primary livelihood and, as such, the negative changes reported in this area have also had a knock-on effect on household income, purchasing power and assets, with just over half of all households reporting reducing income and purchasing power over the period. Steeply inflating prices for essentials such as food, schooling and medicines were often mentioned by households and, given an increased reliance on markets due to crop failure and a trend toward private education, this had resulted in reduced food consumption, financial crisis, and the selling of assets by some.

The control and choice over sources of income, expenditure and the value of assets were slightly less negative with approximately half of respondents seeing positive changes in these areas. This is mainly due to livelihood diversification, with a considerable number of interviewees either moving into animal husbandry or cash crops, or taking on non-agricultural business enterprise. It also is a response to the rise of local savings groups (VSLAs), offering people the ability to save and gain credit to make larger purchases or to support them during times of financial need.

Despite the negative changes seen in food production and income, and the fairly even positive and negative results in expenditure and assets, there is a marked positive change in both the community relationship and well-being domains. Only two households reported a negative change in community relationships and decision-making, with over 83 per cent suggesting these had improved over the past five years. Well-being was also deemed an area of positive change by 75 per cent of households, despite the severe food crisis and crippling schooling costs frequently referred to by interviewees. These positive changes were largely attributed to training, particularly in human rights, gender equality and PEP; involvement in local savings groups; and becoming a Christian, actively pursuing the Christian faith and increased involvement with the church.

4. ATTRIBUTED IMPACT

To code respondents' answers to open questions, the codes and definitions listed in Table 4.1 below were used. To code the quote from a respondent, a number between 1 and 9 is attributed to the statement depending on what is said. Only statements related to changes that the household experienced are coded. Table 4.1 shows the definitions used to code the open-ended responses, and Tables 4.2 and 4.3 show the distribution of positive and negative codes for household interviews and focus group discussions.

Table 4.1: Coding of impacts

	Positive code	Negative code	Explanation
Explicit project link	1	2	Positive or negative change explicitly attributed to the project or to explicitly named project activities.
Implicit project link	3	4	Change confirming (positive) or refuting (negative) the specific mechanism (or Theory of Change) by which the project aims to achieve impact, but with no explicit reference to the project or named project activities. Could also be a reference to another NGO with a similar ToC/project activity to CCM (*see note below).
Other attributed	5	6	Change attributed to other forces (not related to activities included in the project's Theory of Change).
Other not attributed	7	8	Change not attributed to any specific cause.
Neutral	9		Change that is ambiguous, ambivalent or neutral in its effects: i.e. cannot readily be coded positive or negative.

* CCM is designed to catalyse self-designed and resourced community development activities. As such, it is difficult to directly attribute activities to CCM/PEP. The local Tearfund partners provided a list of community activities known to have been started through the CCM process. However, unless these were explicitly linked to PEP or the partner they were classed as implicit, as they could also have been as a result of other NGO involvement or none.

Table 4.2: Positive changes reported by households and focus groups

	1 Project explicit	3 Project implicit	5 Other
Household changes	AN01 AN08 AN10 AN03 AN04 AN05 LB06 LB02 LB07 LB11 OM07 OM04	AN01 AN02 AN05 AN07 OM06 OM07 OM08 OM10 OM03 OM11 LB06 LB05 LB10 KW07 KW11 KW04 KW01	AN01 AN05 LB12 LB10 OM09
Food production	AN01 AN10 AN03 AN04 FGAN2 LB06 LB01 FGLB1 LB07 OM04 OM10	AN01 AN06 AN09 AN10 AN02 AN04 AN12 AN11 AN05 FGAN2 FGAN1 KW07 KW05 KW04 KW06 KW09 KW10 FGKW1 FGKW2 LB13 LB09 LB08 LB06 LB12 LB03 LB02 LB10 LB11 FGLB2 FGLB1 OM01 OM02 OM04 OM05 OM10 OM06 OM07 OM08 OM12 OM11 OM09 FGOM2 FGOM1	LB13
Cash income	AN09 AN03 KW06 LB06 OM01 OM10	AN01 AN10 AN02 AN05 FGAN1 KW11 KW04 KW09 KW01 KW10 LB13 LB09 LB08 LB06 LB03 LB02 LB10 LB07 LB11 FGLB2 FGLB1 OM01 OM02 OM06 OM03 OM09 OM11 FGOM1	LB09 LB05
Expenditure	AN01 AN09 AN04 FGAN2 LB06 OM04 OM11	AN01 AN07 AN06 AN08 AN09 AN10 AN03 AN04 AN11 AN05 KW07 KW02 KW04 KW01 FGKW1 FGKW2 LB13 LB09 LB08 LB06 LB07 LB11 FGLB2 FGLB1 OM01 OM02 OM06 OM08 OM03 OM09 OM05 OM11 FGOM2 FGOM1	AN01 LB11 OM02
Relationships	AN01 AN06 AN08 AN10 AN02 AN03 AN04 AN12 AN11 AN05 FGAN1 KW11 KW06 KW10 FGKW2 LB13 LB09 LB08 LB06 FGLB2 LB01 LB12 LB04 LB11 FGLB1 OM01 OM04 OM10 OM06 OM07 OM08 OM12 OM09 OM11	AN01 AN07 AN09 AN02 AN04 AN12 AN11 AN05 FGAN2 FGAN1 KW07 KW11 KW02 KW05 KW08 KW04 KW06 KW03 KW09 KW01 KW10 FGKW1 FGKW2 LB08 LB06 LB01 LB12 LB05 LB03 LB02 FGLB1 LB04 LB10 LB07 FGLB2 LB13 LB09 OM01 OM02 OM04 OM10 OM06 OM08 OM12 OM03 OM09 OM11 FGOM2 FGOM1	KW09 KW01 LB13 LB09 LB08 LB01 LB12 OM05 OM12 OM09 FGOM2
Overall well-being	AN08 AN09 AN10 AN03 AN04 AN11 FGAN1 FGKW2 LB08 LB06 LB12 LB04 LB11 OM01 OM02 OM04 OM10 OM03 OM11 OM07 OM08 FGOM2	AN01 AN07 AN04 AN12 AN11 AN05 FGAN2 KW07 KW11 KW02 KW08 KW01 LB13 LB08 LB06 LB01 LB12 LB05 LB03 LB02 LB04 LB10 LB11 FGLB1 OM02 OM05 OM10 OM06 OM09 OM07 OM08 OM12 OM11 FGOM2 FGOM1	KW01 FGLB2 FGLB1 LB09 OM01 OM06 OM09
Living faith	AN01 AN07 AN06 AN08 AN09 AN10 AN02 AN03 AN04 AN12 AN11 AN05 FGAN2 FGAN1 KW07 KW11 KW05 KW08 KW04 KW06 KW03 KW09 KW01 FGKW1 FGKW2 LB13 LB09 LB08 LB06 LB01 LB12 LB02 LB04 LB11 FGLB1 FGLB2 OM01 OM02 OM04 OM10 OM06 OM07 OM08 OM12 OM11 OM03 OM09 FGOM2	AN05 KW10 KW02 KW05 LB06 LB12 LB05 LB03 LB04 LB10 LB07 OM05 OM10 OM12 FGOM1	
External organisations	AN01 AN07 AN06 AN08 AN09 AN10 AN02 AN03 AN04 AN12 AN11 AN05 FGAN1 KW11 KW08 KW06 KW03 KW09 KW10 FGKW1 LB09 LB08 LB06 LB01 LB12 LB03 LB02 LB04 LB10 LB07 LB11 FGLB2 FGLB1 OM01 OM02 OM04 OM05 OM10 OM06 OM07 OM08 OM12 OM03 OM09 OM11	FGOM1	AN01 AN07 AN06 AN08 AN09 AN10 AN02 AN03 AN04 AN12 AN11 AN05 FGAN1 KW02 KW08 KW04 KW06 KW09 KW01 KW10 FGKW1 FGKW2 LB13 LB09 LB08 LB06 LB01 LB12 LB05 FGLB2 LB03 LB10 LB07 LB11 FGLB1 OM01 OM02 OM04 OM05 OM10 OM06 OM07 OM08 OM03 OM09 OM12 OM11 FGOM1

Attributed positive outcomes

Explicit attributed to CCM – positive outcomes

Table 4.2 shows the positive changes reported by households and focus groups, and whether the changes are attributed to CCM. A significant number of households explicitly linked PAG, CoU or the PEP process to positive changes in their lives over the past five years. Angopet had the most explicit references (65) and Kweyo the least (24). However, including implicit referencing, Angopet, Omagara and Lubene all linked a similar number of positive changes to PEP and the Tearfund partners.

Lubene

The PEP intervention was mentioned in its own right quite a number of times, both in terms of the Bible studies and envisioning the community. For example, in Lubene, PEP was linked to a new appreciation of how local resources can be utilised by the community:

“Some people have been trained on participatory evaluation process (PEP) which emphasises and empowers communities to realise that they have enough resources to develop their community. This is mainly a church-based training. Community has resources like rocks and sand which they can use and get money. We also have the human resource and water to ensure that we realise and promote development of our area without necessarily depending on external support. In Luke 10:25 under PEP, we practise what the Bible says like the Good Samaritan in the Bible – which teaches us to support one another.” (LB11)

Omagara

In Omagara, OM01 described how the church Bible studies and training had empowered him to train others and be an agent of change in his community:

“PAG organises outreach, and in this outreach they help the community to identify their needs. In our church, PAG, we were trained and we are now supposed to go to the communities and train them also. If you are given knowledge like we have now after being trained, you can now help make changes in the community.” (OM01)

Angopet

In Angopet, improved community relationships, self-worth, interfaith collaboration, livelihood diversification and reduced anti-social behaviour were attributed to PEP and to the Christian faith, along with an acknowledgement that PEP was inclusive of all community members:

“There is an improvement in our relationship with other people in the village because only a few still drink but the majority are now saved. In addition, when PEP came here, they didn't target only members of PAG. Everyone was targeted and the message was, 'everyone is of value and useful'. Out of this message, community relations have improved. We also now speak well. We share problems and we visit each other. In the past it was not the case. There was also theft. If I came out, I would also be beaten. There were many bad people. Further, previously some differences in the village were religious. But now even when we are building our church, members from other churches, especially the Catholics and Anglicans, invited us 'come to our homes, we will contribute to the building of the church of God'.”(AN03)

“PEP gave us comprehensive mind-transforming functional education that touches every aspect of life from Bible studies to self-help. After PEP came here, there is a lot of behavioural change towards self-help and development.” (AN04)

“...with the PEP training we got we have started a boda boda business and we now sell firewood as an income-generating activity right from October 2014.” (AN04)

Kweyo

There were no explicit references to PEP in Kweyo and implicit PEP references were also limited. However, there were a small number of examples of Tearfund partner activity explicitly resulting in positive change:

“The faith groups have got good teaching that can help change attitudes and improve the living conditions of each one of us.” (KW06)

“Religion is good for the soul. It has brought changes both in my life and also at the household level, we are living in peace with each other because we practise what is preached in the Bible, besides we also got some training

which connects to religion too.” (KW11)

“The VSLA was also initiated through the church and it has been very helpful.” (KW06)

Explicit attributed to the church partners – positive outcomes

A host of other positive changes were also explicitly linked to PAG and CoU, many of which are known to have been catalysed by the PEP despite not always being linked to it clearly by interviewees. Such responses discussed activities such as saving groups, ‘Ot me gen’ counselling,²³ tree planting, energy saving stoves, brick laying, and livelihood diversification such as buying a boda boda taxi bike. For example, respondents in Lubene attributed improved family relationships, gender equality and reduced anti-social behaviour to the ‘Ot me gen’ training run by CoU in Lubene:

“My husband used to drink and fight not only with me but other people in the community. He still drinks but not so much. I think the reason for the changes have been because I and my husband have been attending counselling and trainings which were organised by the church which has changed him so much...We plan together in every aspect and we decide together the quantity of our harvest that we can sell. We even plan together how to spend the money that we get from the sale of our harvest.” LB08

“As a household we have seen improved relationship in the last five years. We are at peace with my wife. Now we have most of the things we need for our children and no stress at all. I have also stopped drinking in 2013 which used to be a source of conflicts with my wife. I can now save and put in good use all the money that we earn with my wife. We consult and take decisions together; if we need to spend on any item we put the issue on table and discuss with my wife and now that my children have grown up we also consult them and we take decisions together. Garden work in the past used to be an activity for the women but now it has changed, I also do the weeding and harvest together with my wife. When such work is too much for the family members to complete, we hire additional labour using the money income that we would have saved. Such a decision to spend any money income, we take in consultation with each other. The training that we have been attending in the church is the reason for improved relationship. We now see things differently. ‘Ot me gen’, the training focused on creating relationship within the households: how the husband and wife can work together and support each other.” LB06

In Omagara, PAG was linked to livelihood resilience activities:

“What we are doing now is to make manure and put in the gardens but the only challenge is that there are many trees and one person cannot make all that manure, it needs some support where manure can be made on a large scale. To reduce the impact of drought, I have continued to plant trees but it cannot be of help if I do it as one person. It needs everyone in the community to do it. So I thank the PAG church that has helped support communities to carry out their activities of planting trees. They support by facilitating transport and teaching materials that are used in the community.” (OM04)

And in Lubene, skills acquisition and the formation of savings groups was attributed to the CoU:

“Church of Uganda trained me and other community members in making local energy-saver stoves, the church has also supported group savings by training its members but also providing small start-up kits.” (LB02)

23 Translates as ‘faithful house’ and was a training course to encourage peace and equality in the household.

Table 4.3: Negative changes reported by households and focus groups

	2 Project explicit	4 Project implicit	6 Other
Household changes		AN07 AN08 AN09 AN10 AN02 AN12 AN05 KW11 KW05 KW08 KW04 KW06 KW09 KW10LB13 LB01 LB05 LB03 LB10 OM01 OM02 OM04 OM10 OM07 OM12 OM09 OM11	AN02 KW06 KW02 KW08 KW04 LB13 LB01 LB05 LB03 LB02 LB04 OM04 OM05 OM08
Food production		AN01 AN07 AN06 AN08 AN09 AN10 AN02 AN03 AN04 AN12 AN11 AN05 FGAN2 FGAN1 KW07 KW11 KW02 KW05 KW08 KW04 KW06 KW03 KW09 KW01 KW10 FGKW1 FGKW2 LB13 LB09 LB08 LB06 LB01 LB12 LB05 LB03 LB02 LB04 LB10 LB07 LB11 FGLB2 FGLB1 OM01 OM02 OM04 OM05 OM10 OM06 OM07 OM08 OM12 OM03 OM09 OM11 FGOM1 FGOM2	AN11 KW03 LB13 LB09 LB04 LB11 OM10 FGOM1
Cash income		AN07 AN06 AN10 AN02 AN03 AN04 AN12 AN11 FGAN2 FGAN1 KW07 KW11 KW02 KW05 KW08 KW04 KW06 KW09 KW10 FGKW1 FGKW2 LB13 LB01 LB12 LB05 LB03 FGLB1 OM02 OM05 OM10 OM07 OM08 OM12 OM03 FGOM1	AN10 KW08 KW03 LB13 FGOM1
Expenditure		AN01 AN07 AN08 AN09 AN10 AN02 AN03 AN04 AN12 AN11 AN05 FGAN2 FGAN1 KW11 KW02 KW05 KW08 KW06 KW09 KW10 FGKW1 FGKW2 LB13 LB09 LB08 LB06 LB01 LB12 LB05 LB03 LB02 LB10 FGLB2 OM01 OM02 OM04 OM05 OM06 OM07 OM08 OM12 OM03 OM10 OM11 FGOM1 FGOM2	AN04 KW08 KW03 LB04 FGOM1
Relationships	KW08	AN07 AN09 AN10 AN02 AN12 AN11 AN05 FGAN2 FGAN1 KW11 KW02 KW08 KW04 KW06 KW09 KW01 KW10 FGKW1 FGKW2 LB13 LB09 LB01 LB05 LB04 LB07 OM02 OM05 OM06 OM07 OM11 OM12 OM09 FGOM2 FGOM1	FGAN1 KW03 LB05
Overall well-being		AN07 AN10 AN02 AN12 AN05 FGAN1 KW11 KW05 KW08 KW06 KW09 KW10 FGKW1 FGKW2 LB13 LB01 LB05 OM05 OM07 OM12 OM03 FGOM1	FGAN2 KW03 FGKW1
Living faith	AN10 AN02 FGAN2 KW07 KW08 FGKW1 FGKW2 LB08 LB06 FGOM2	AN02 KW01 KW10 KW11 LB12 LB07 OM02 OM05 OM08	

Attributed negative change

Explicit attributed to the church partners – negative change (interfaith tension)

Table 4.3 shows the negative changes reported by households and focus groups in the past five years, and the extent to which these changes are related to CCM. There are only a small number of negative changes explicitly linked to PAG and CoU and none related to the PEP process specifically. In one instance an interviewee was asked to stand down from her church position as a result of her husband abandoning her and the church. The rest of the references refer to interfaith tension or lack of collaboration:

“Yes I am a member of the Church of Uganda. I was the chairperson of Mother's Union, but when my husband left me and the church business, I was also asked to step down from this position because we were not being role models to the congregation.” (KW08)

“The different faith groups do not work together. Each one has its own programme and work for its followers. The only time we see them teaching together is when someone dies in the community and the different groups come to pray for the dead. Beyond that, each one works on its own.” (LB08)

Implicit attributed to CCM (PEP initiative) – negative change (climate change, soil health and education)

There are many *implicit* negative changes associated with the PEP initiative listed in Table 4.3. However, these do not refer to the PEP being a negative driver of change in itself, but refer to negative changes in people's lives in domains related to a PEP goal; for example, livelihood resilience, relationships and education. By tagging them the reader can see where the intervention has not yet produced the positive impacts that it hopes to achieve.

Most of the negative changes cited by households relating implicitly to a PEP outcome were linked to two key drivers. Firstly, climatic change and past human environmental damage resulting in unpredictable weather patterns, drought, floods and poor soil health; and secondly, the crippling cost of education. The number of negative changes reported were highest in Kweyo (65) and lowest in Lubene (50). However, the spread was fairly even, demonstrating the widespread impact of these key drivers.

Climate Change

“One main thing which was important was floods that destroyed crops in 2012 to 2013. Then in the years following, we have experienced drought and it is hard to tell when rains will come back. This has resulted in famine in households. You grow crops but at the end they dry up and you get no yields.” (OM02)

“What I feel has reduced the well-being of households and the community is the drought. Relationships have changed because people have a lot to think about like their families. People are not settled because of the poor well-being they are in.” (AN10)

Education

“Two of my children have also joined secondary school in this period and there has been remarkable change in the expenditure of the household. We spend more on education and less on other basic needs. The money we get from selling ... most of it is used to pay school fees and provide scholastic materials for the children.” (LB13)

“The older children have dropped out of school and they are now helping me with farm work. The reasons for the significant change has been because I spend all my earning to send my older children to very expensive schools in Kampala. I sold all the assets that I had to pay my children in the good schools. Now I do not have any asset or livestock that I can sell to get money. I even sold a motorcycle, I had 20 cows and I sold all. I even had two ox-plough but I sold them to get money to support my children in school. Much as education of children is important, I think this was a big mistake that I made in my investment.” (LB01)

The effects of climate change, soil health and education costs over the past five years had been significant in a large proportion of the sample and were seriously impacting the households' ability to meet their holistic needs – causing negative impacts on their food production, income and expenditure. There were also, in a smaller number of cases, worsening family and community relationships, as people focused on their own needs rather than those of their neighbours. Given that PAG and CoU seek to promote and facilitate livelihood resilience and skills acquisition as a core element of the PEP process, the detrimental effect of climate change and scholastic investment is important in planning future activities.

5. OUTCOMES AND DRIVERS OF CHANGE

Tables 5.1 and 5.2 drill deeper into factors behind observed changes by listing the main cause-and-effect statements reported from the open-ended discussions. As the data was coded by impact domain, the analyst also looked for reasons why positive or negative statements had been made in relation to that domain. The coded statements were tagged with both a driver and an outcome, and then collated into the tables. A driver or outcome was only selected if two or more households or focus groups had referred to it, thereby eliminating one-off statements.

Table 5.1 and 5.2 report the drivers of change by impact domain. The drivers are listed on the left, with the domains across the top.

Food production and consumption

The majority of households felt that their ability to produce food, how much they ate, and how they produced food had changed negatively in the past five years. This was particularly extreme in Kweyo where every respondent indicated a negative change in all three areas. In the vast majority of cases (41 households) the negative changes were as a result of unpredictable weather patterns that brought droughts and floods and also changing seasons, with rains arriving in the wrong months or not at all. They were also often attributed to poor soil health (18 households), which was sometimes blamed on over farming of land, tree removal and soil disease (cassava rot and ludwar weed). Climate change and poor soil health were cited as a negative driver of change most often in Angopet and least often in Kweyo.

"We also used to get rain in April but now it can return in May/June/July. And even when it takes long you are not sure so you don't take a risk of sowing your only seed reserve. You can plant, and the following week rain stops yet even on the radio they were urging you to plant because the predictions are saying the rains will last long so we get discouraged." (AN02)

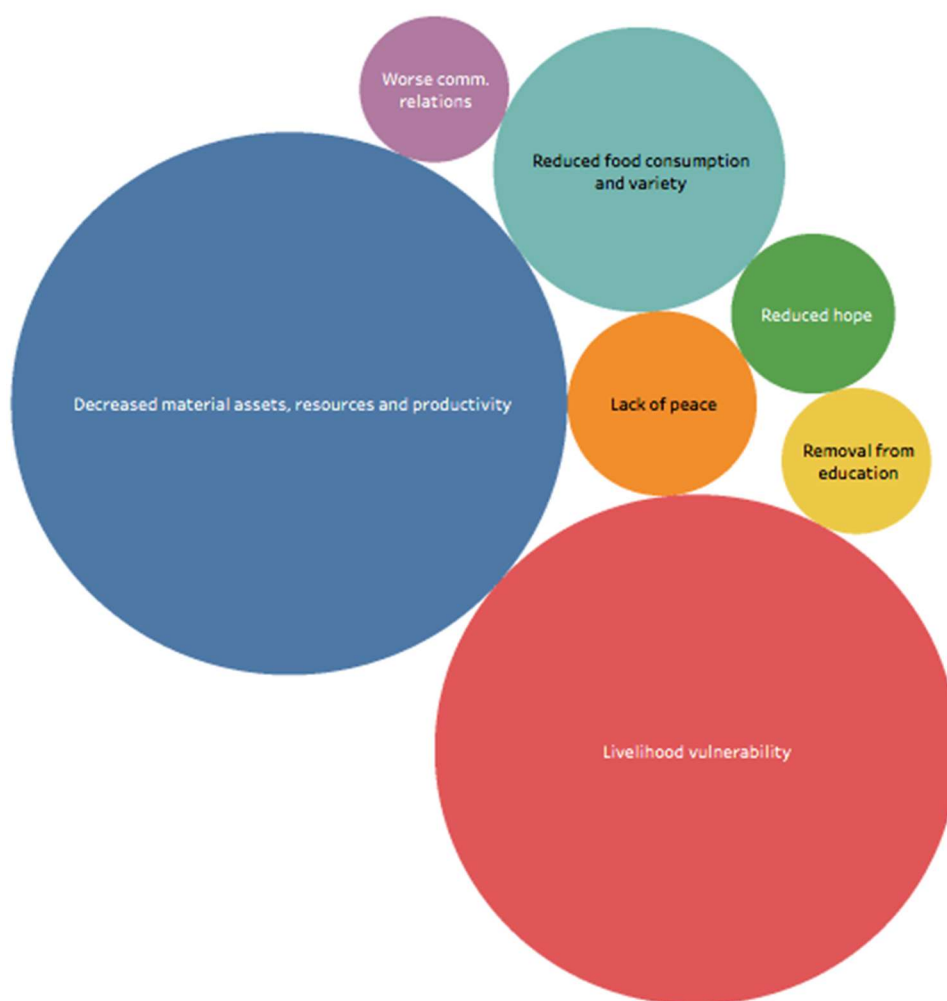
"Environmental changes like droughts have affected household crop production. For example, I cultivated sorghum but the sun destroyed it yet I expected a good harvest. Also, a common weed called 'ludwar' has dried up crops especially cereals like simsim, ground nuts and maize especially between 2014/15/16. The weed competes with other crops for moisture but it is always strong – hence the magnitude of the destruction." (KW11)

Climate change and soil health were also linked to a number of other negative outcomes, shown in Figure 9 below. The size of each circle indicates the relative significance of the outcome in the data.

Where respondents had cited positive changes in food production, these were often due to improved agricultural techniques such as ox ploughing, moving to cash crops, increased animal rearing, and climate change mitigation techniques: tree planting, manure, living fences, planting drought-resistant crops or digging wells. Lubene households reported these positive drivers of change more than twice as many times as Kweyo households. In particular, Lubene respondents cited livelihood resilience and increased assets and productivity as a result of increased livestock rearing and improved agricultural techniques, such as ox-ploughing, at considerably higher levels than the other three sample sites.

"My ability to produce food has improved. We can now produce more food for the household. We were given ox plough under Church of Uganda project. These were given to the group that I belong to and we have made use of this opportunity to produce enough for household consumption and sale. From the sale of farm produce in 2015 I managed to buy my own ox plough. Now people come to me and hire the ox plough and it has become a source of income for the household. I get money which I can use to hire more labour especially at a time of weeding and harvest. The changes have been positive because we now can produce more, which means more food and more income." (LB06)

Figure 9: Outcomes attributed to climate change and poor soil health

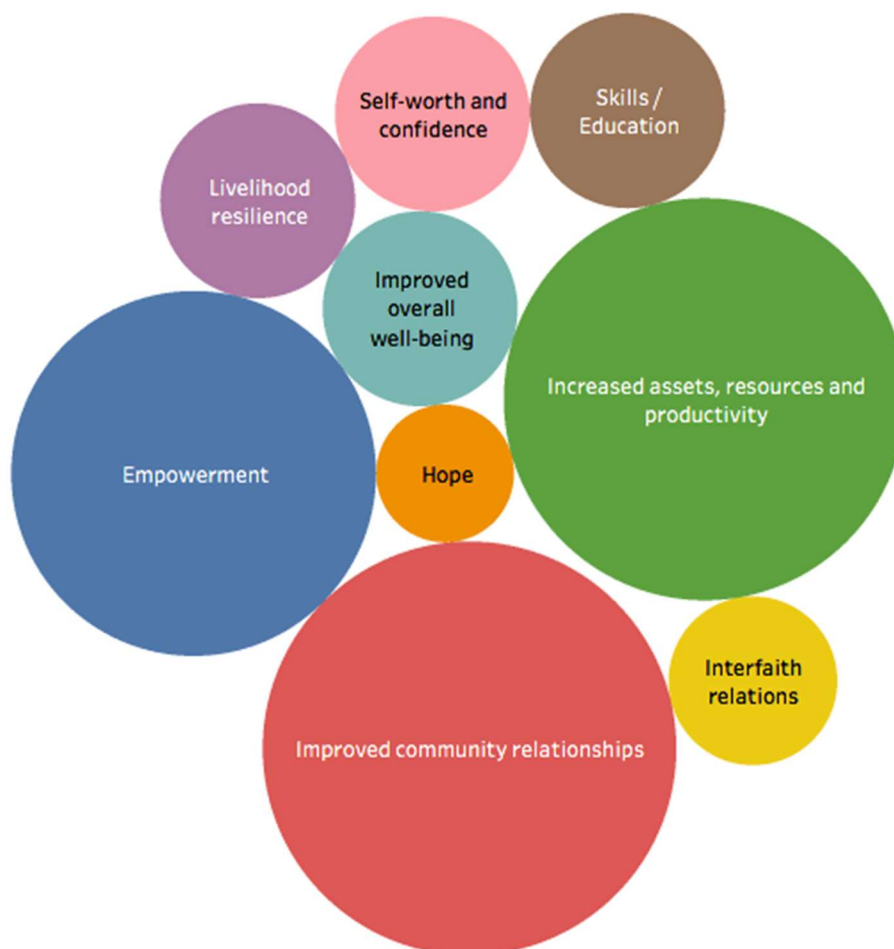


Income

The responses concerning income were also slightly more negative than positive, blamed generally on a reduced ability to produce enough food to eat and to sell because of climatic changes affecting the harvest. However, Lubene seemed to fare more favourably in this category, with many citing positive changes to their income. As mentioned in the previous section, this is due to their early adoption of improved agricultural techniques, cash crops and diversification of income sources.

The control and choice over sources of income received slightly more positive responses, aligning with a growing diversification of income sources, a move to cash crops and an increase in animal rearing, with more than half of the respondents reporting no change or a positive change in this area. A number of respondents also mentioned savings groups (VSLAs) under this category as a positive driver of change, allowing them to save and take loans when necessary to supplement their income. These were most frequently cited in Lubene, Angopet and Omagara, with the Kweyo sample much less likely to be a member of a VSLA. VSLA membership as a positive driver of change was also linked to other outcomes, the most popular being improved community relationships as individuals engage in mutually beneficial relationships of trust across faith groups. Empowerment, self-confidence and hope were also mentioned as outcomes of VSLAs, alongside increased assets and skills.

Figure 10: Outcomes attributed to local savings groups (VSLAs)²⁴



Purchasing power and expenditure

Just over half of the respondents reported a negative change in their expenditure levels over the five-year recall period. Other than lower income levels linked to agricultural failure, as described in the previous section, the main drivers of reduced expenditure were the high cost of schooling (25 households), particularly the practice of sending children to private school.

Respondents felt that government schooling was inferior and so regularly sent multiple children to expensive private schools in the surrounding areas, crippling them financially and leading to the sale of assets. This was particularly damaging when the assets sold were those needed to support livelihood activities:

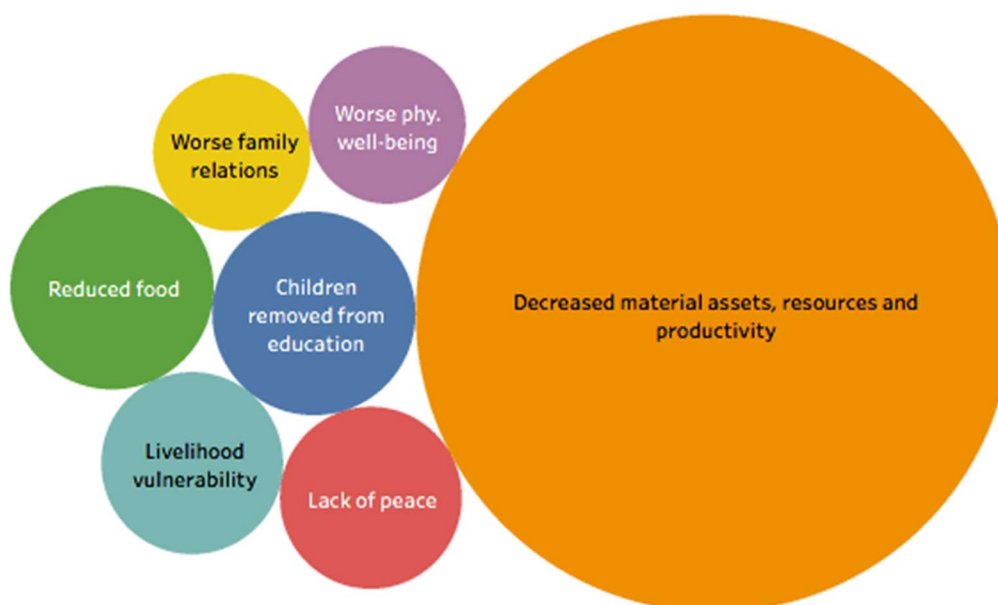
“Like I have told you, I raise Friesian cows, poultry [local], I had some turkeys but I sold them. I have also sold off about six Friesian cows now to raise school fees.” (AN01)

“I sold off one garden to raise school fees and to buy food. So when you have little land, you cannot cultivate big gardens and this will also affect the harvest.” (OM10)

“I have sold part of my land and also selling off all the cows to educate my children because agriculture could no longer sustain.” (AN07)

²⁴ Both PAG and CoU had created and also encouraged the use of savings groups alongside or as part of PEP. During interviews and focus group discussions there was not always explicit reference to either partner as the instigator of these groups, however they were often mentioned as key drivers of change. The VSLA may have been started by another agency or by the community themselves, and individuals were encouraged to join and save as a result of PEP.

Figure 11: Outcomes attributed to scholastic costs



Negative changes in purchasing power were cited by 27 of the 48 households. Climate change and the knock-on effect of destroyed crops led households to have lower income and a higher reliance on the market for food. As such, increased food prices were a significant concern for some:

“Eating used to take little money in 2012 but now that I buy everything, both bread and sauce, I spend too much money on food. I spent about Ushs 10,000 a week but now I spend about Ushs 30,000 a week. This is a big range.” (AN05)

“There is nothing cheaper because prices have gone up. In 2011 for example, four packets of salt cost Ushs 1000. Today, the same number of packets costs Ushs 2,400. Obviously, these changes are not good. They have also affected the quality of our well-being.” (OM07)

High healthcare costs were also commented on quite regularly, although a small number mentioned that expenditure on health had actually reduced due to training in hygiene, and interventions such as HIV counselling and medication and nodding disease support.

Community and family relationships and decision-making

Despite the negative changes reported concerning food, income and expenditure, almost all respondents reported a positive change in their relationships, both family and community (40 households). The Christian faith (actively pursuing the Christian faith or increased involvement with the church) was the most widely cited positive driver of change, linked to improved community relationships by 24 households, with interfaith collaboration also receiving a number of references. Of particular note, was the positive effect that the Christian faith had had on personal conduct, often linked to reduced anti-social behaviour such as violence, adultery and drinking alcohol:

“Yes, I belong to the Pentecostal Assemblies of God and my commitment to this faith is now deeper because I know that it is prayers that help us. In the past, people didn’t care about faith but it is now a fountain of comfort, peace and hope. It is very important because it helps us overcome temptations in life. Faith leaders also counsel us to be strong and to help us overcome our difficult situations. Yes, in the past, I was a drunkard and after drinking you are just empty. You don’t even plan. From 2010 when I got saved, however, I became a much-focused person.” (OM06)

VSLAs were seen as the next most important tool for improving community relationships (16 households), bringing different households and faith groups together to support one another financial and emotionally.

PEP training and envisioning was also seen as a significant driver of improved relationships within the community (15 households), helping people understand the value in themselves and others. The positive effects of the PEP were most apparent in Angopet households, which referred to different aspects of the initiative twice as many times as any other village. The PEP received very few mentions in Kweyo.

Figure 12: Drivers of change leading to improved community relationships



'Ot me gen' or similar training/counselling concerning family relations and gender-based violence was cited by 12 households as a positive driver of change in family relationships. This was particularly striking in Lubene. Training in human rights was also often mentioned, linked to improved willingness by community members, improved self-worth and confidence (15 households), changed perceptions (12 households) and empowerment (8 households), most notably in Angopet and Kweyo.

"Yes people can express their opinions and speak out their problems unlike in the past. Changes have been a result of human rights advocacy where every person has a right to speech." (OM10)

"Organisations like World Vision Uganda (WVU), TPO²⁵ and PEP have disseminated on human rights. Freedom of expression has also improved. Even when you go to a meeting and you put up your hand, you are given a chance. Five years back, women were less likely to be invited or to talk in meetings. Now they do. This is because they are now empowered by the work of World Vision and the Teso Initiative for Peace (TIP) in community awareness-raising on women and human rights. They tell us not even to fear police." (AN03)

"People are free to express their opinions because people are aware of their human rights. This has changed because many of the people have either been trained or have participated in one or two trainings and awareness

²⁵ Transcultural Psychosocial Organisation Uganda (TPO) NGO in Uganda.

campaigns.” (KW07)

Individualism was the main negative driver of worsened relationships (cited by ten households), often seen as a knock-on effect of climate change, with people focusing on their own needs rather than sharing with others:

“In the community there is no good change because other people don't recognise others and this has been a result of famine caused by drought. You find families which have chanced to harvest something being very arrogant and they don't want to help others, so those who did not harvest anything feel inferior and tend to disassociate themselves.” (OM02)

“I can see that the way people work together has changed because people now think more about their own well-being and not the community well-being. Very few people still work together. When they come to help you with work you pay them and even feed them. But five years ago people could come together and help you with work and you only provided food for them.” (KW01)

Overall well-being

The majority of interviewees (75 per cent) felt that their overall well-being had improved over the past five years. The main reason cited for this change was pursuing the Christian faith or an increased involvement with the church (19 households), with PEP training also noted as a positive driver by several households. Aligned with an increased involvement with church, a small number of interviewees also noted the positive effect that interfaith collaboration and integral mission had had on their general sense of overall well-being.

A small number of households reported that physical household/asset improvements, VSLAs and educational attainment had improved their general well-being. Finally, training in areas such as family relations, health and business were also commented upon by a small number of individuals.

“When you belong to a faith group you can have peace of mind because you get consolation in the Word of God. Sickness has reduced because we pray, conflicts have also reduced because we have heart of forgiveness. When you respect the Word of God, you don't waste money on alcohol.” (KW09)

“Faith groups do not only preach the Word of God but they also get involved in some other projects that bring changes in the life/income of the individual households. Church of Uganda has been implementing PEP and this has been very helpful to improve the life of the community.” (KW01)

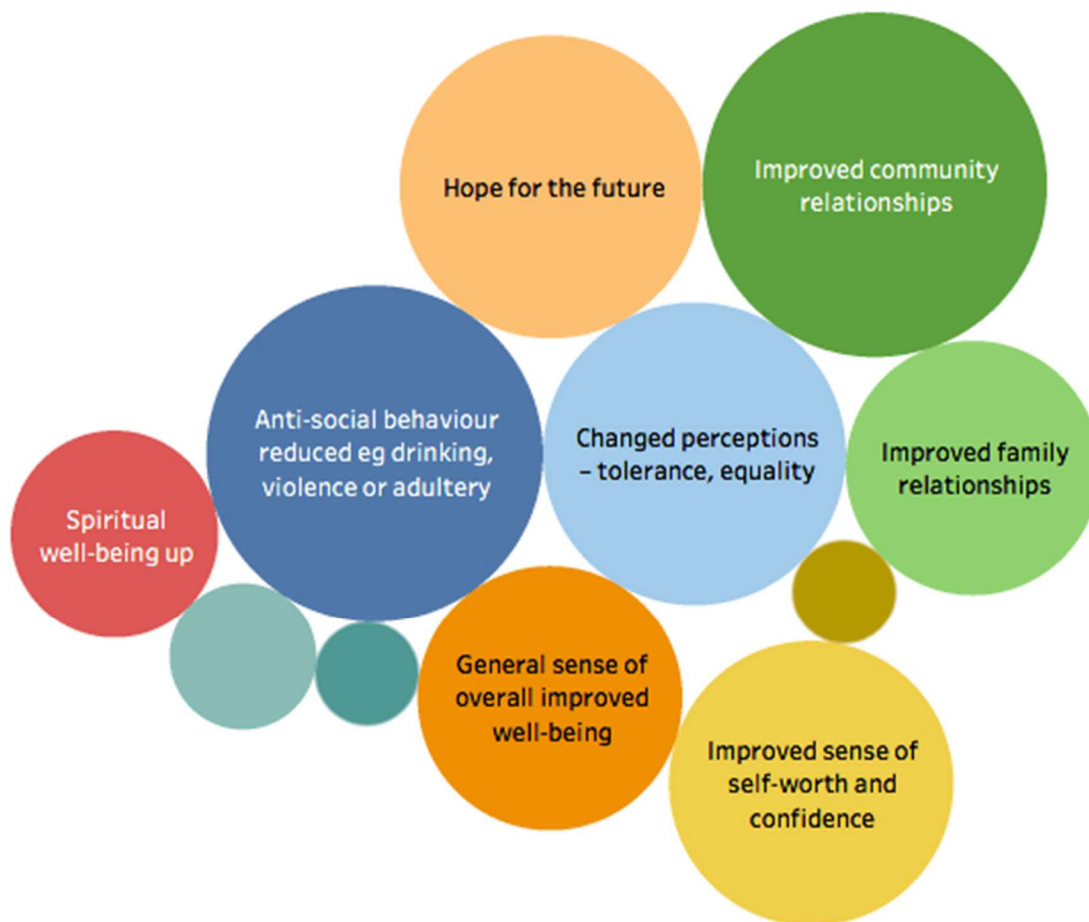
“I see the church is involved in much more activities in this five years. Preaching the Word of God has gone up and people are getting saved. The church is also imparting people with knowledge on how they can change their well-being with the resources that they have and this is being done without segregation, for everyone in the community is invited.” (AN09)

The knock-on effects of climate change and the high cost of schooling were the only significant negative drivers of change in this category.

Living faith

Although living faith did not have any closed questions, the data showed that faith levels – perceived as hope for the future, improved spiritual well-being, becoming a Christian or a general sense of overall improved well-being – appear to be associated with positive change. This was largely down to actively pursuing a Christian faith and increased involvement with church activities, such as praying, conferences, Bible study or preaching. Indeed, 23 households specifically cited increased involvement with the Christian faith has having improved their hope for the future. Faith groups conducting holistic ministry were also deemed a positive driver of change by a significant number of interviewees, as was the PEP initiative and interfaith collaboration. The majority of respondents felt that faith groups were working together more now than they were in the past, though the examples given to back up this view were predominantly concerned with the ability of different faith groups to speak openly at funerals, rather than experiences of more proactive working together on social, faith or development endeavours. A small number of interviewees felt the opposite and cited interfaith tension as a negative driver.

Figure 13: Outcomes of increased participation with the church



Key for circles too small to label: turquoise: Skills acquisition; blue: People empowered to think and act; beige: Improved physical well-being

“Right now we share with other religions also and even in the community we share. Before in 2011 every faith group lived alone but when the program of PEP came in 2012, it brought people together. You find all people involved; the Muslims, Catholics, Anglicans, even the Pagans are involved. People work together when they want to do something like if they need a borehole or a road to be worked on, they share and then raise a voice to the local government.” (AN01)

Table 5.1: Drivers of positive change

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Moving to cash crops	LB07 AN01 AN03	AN01 AN06 AN09 AN10 AN03 AN11 AN05 KW04 KW06 LB13 LB08 LB01 LB12 LB03 LB02 LB10 LB11 OM02 OM05 OM06	AN10 AN03 KW09 KW01 OM01 OM06 OM03 OM09 LB13 LB09 LB08 FGLB2	KW01 LB07 OM02 OM05	FGAN2 LB12	AN04 LB13 LB10	
Increased livestock rearing/trading	LB05 LB07	AN01 AN03 AN11 LB06 LB11 OM11	AN05 KW09 KW01 KW10 LB09 LB06 LB10 FGLB2	KW07 KW04 LB06 LB11 OM02	LB08 LB06 LB07	OM01	
Farming a larger area: renting, buying, using own land		AN03 LB06 FGLB2 OM09	OM09	AN11 LB11 OM02 OM11		OM09	
Improved agricultural techniques – ox ploughing	KW04	AN02 KW10 KW05 LB08 LB06 LB12 LB03 LB10 LB11 FGLB1 OM11	LB06 OM11	KW01 LB08 OM11	LB06 LB01	KW01 LB08 LB12	
Diversification of livelihood activities/taking paid employment	KW01 OM11 AN03	AN01 AN02 AN03 FGKW1 FGKW2 LB06 LB02 LB11 OM01 OM06 OM09	AN01 AN09 AN02 AN03 KW01 KW10 KW11 KW04 LB09 LB08 LB06 LB03 LB07 LB11 FGLB2 FGLB1 OM01 FGOM1 OM10	AN01 KW01 KW02 LB09 LB08 FGLB1 OM03 OM11		KW01 OM02 OM06 OM11	
Training in health, hygiene and nutrition – particularly malaria and nodding disease	AN05 LB06 LB11 OM09			AN01 LB06 OM02	LB01 LB12		
Training in business skills, leadership	KW04 LB02	KW04	LB06	LB11	KW04 LB13 LB09 LB06 LB10 FGLB2 FGLB1 OM08	KW11 LB06 LB11 OM02 OM04 OM05 OM06	LB02

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Training in advocacy and human rights		KW05			AN01 AN07 AN08AN03 AN04 AN11 FGAN2 KW01 KW07 KW11 KW02 KW05 KW08 KW04 FBKW1 FBKW2 LB03 LB10 LB07 LB11 FGLB1 OM10 OM06 OM09 OM12	AN12 KW02	
Ot me gen training – counselling on GBV and family (or similar)	KW11	FGAN2	LB02	LB06	AN07 AN08 KW10 LB08 LB06 LB01 LB12 LB02 LB07 FGLB1 FGLB2 OM08 OM12	FGKW2 LB08 LB06 LB12 LB02	KW11 OM09
PEP: non-specific level	AN04	AN01		AN04 FGAN2	AN01 AN06 AN08 AN04 FGAN1 KW06 KW10 LB09 LB08 LB06 LB01 LB02 FGLB1	AN08 AN03 AN04 AN11 FGAN1 LB06 LB01 LB03 LB10 OM02 OM10	AN01 AN06 AN08 AN09 AN04 AN11 KW04 LB13 OM02 OM04 FGOM2
PEP: Envisioning the church leadership					OM01	OM01	FGAN2 FGAN1
PEP: Bible study with church members					AN01 AN03 AN04 OM09		AN04
PEP: Envisioning the community/ equipping with necessary skills	AN01 AN08 AN03 LB07	AN03 AN04 FGAN2 LB07 FGLB1	AN04	AN01 OM04	AN01 AN08 AN03 AN04 KW06 KW10 LB11 OM04	AN08 LB11	AN09 OM02 OM10
PEP: Community description/mapping			LB11		OM01		
PEP: Community visioning/prioritising	AN01						
PEP: Community-initiated development projects	AN03				AN01 LB09 OM04	LB06	
VCT HIV training and counselling					LB12 LB04 LB11 FGLB1	LB12 LB04	

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Climate change mitigation techniques – tree planting, manure, living fences, planting drought- resistant crops, digging wells	OM04	AN01 AN06 AN09 AN10 FGAN1 AN04 AN12 AN11 AN05 KW04 FGKW2 KW06 KW09 KW10 OM02 OM04 OM05 OM10 OM11 OM12 FGOM2 FGOM1 LB13 LB09 LB06 LB01 LB12 LB03 LB10 LB07 LB11 FGLB2 FGLB1		AN07 AN06 AN08 AN09 LB11	OM05	OM12	OM02
Farming training		AN04 AN11 AN05 LB07 FGLB1		AN08 AN10	AN09 KW10	AN07 AN05 OM11	
Improved physical health				OM08 FGOM2		OM09	
Household improvements to land, buildings and new equipment	AN02 OM11			AN02 AN04 FGAN1 KW01 LB13 OM02 OM06 OM03 OM09 FGOM2 FGOM1		AN04 KW01 LB06 OM11	
Accessing local markets for trade		OM11	AN05 LB06		LB08 OM09	OM09	
Membership of VSLAs/SACCOs or other savings group	AN03 LB06 LB07	AN03 FGAN2 KW07 KW04 LB10 OM08	FGAN1 KW06 LB08 LB06 LB02 LB10 LB11 FGLB1 OM01 OM10 FGOM1	FGLB1 FGOM1	AN02 AN03 AN04 AN08 AN09 AN12 AN11 AN05 FGAN1 KW09 KW11 KW02 KW05 OM01 OM02 OM04 OM06 OM07 OM08 OM11 FGOM1 OM12 LB13 LB09 LB08 LB06 LB01 FGLB2	AN09 AN03 LB06 LB11 OM10 OM08	AN01 AN08 AN09 LB13 LB02

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Faith groups conducting holistic ministry – integral mission (caring for the whole person)							AN07 AN09 AN10 AN02 AN05 KW06 KW03 KW02 KW01 FGKW2 LB01 LB02 LB10 FGLB1 OM05 OM06 OM08
Increased involvement/participation with church – Bible study, conferences, preaching, praying		AN10 OM10			AN01 AN07 AN06 AN08 AN10 AN12 FGAN1 KW11 LB11 OM01 OM04 OM08 OM12 OM09	AN07 AN08 AN09 AN11 LB05 LB03 LB04 OM01 OM04 OM05 OM10 FGOM2 OM07	AN07 AN06 AN08 AN09 AN02 FGAN1 AN03 AN12 AN11 AN05 KW06 KW09 KW07 KW11 KW02 KW08 KW04 FGKW1 LB13 LB09 LB08 LB06 LB01 LB12 LB04 LB10 LB11 FGLB2 FGLB1 OM01 OM02 M05 OM10 OM06 OM12 OM03 OM09 OM11
Becoming a Christian/ actively pursuing a Christian faith	AN10 OM07 OM11	OM07		LB07 OM11	AN08 KW05 LB03 LB07 LB11 OM10 OM07 OM01	AN07 AN10 KW02 LB05 OM01 OM04 OM10 OM12 OM03 FGOM2	AN03 AN04 AN12 AN05 AN10 KW07 KW05 LB05 LB03 LB07 LB11 OM02 OM04 M10 OM06 OM07 OM08 OM12 OM03 M09 OM11
Inner peace – coming from improved spiritual, emotional and physical well-being	AN01 OM03					FGLB2	
Improved spiritual well-being						LB05 OM01 OM11	LB06
Community-mindedness (caring for others, sharing)	AN10	AN01 AN10	AN05	FGKW2	AN05 FGAN2 FGKW2 LB03 OM08	FGAN2 KW08 LB06 FGLB1	LB01

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Improved relations with government and police					AN03 AN05 OM03 FGOM2	FGOM1	
Taking on positions of community responsibility					AN03 AN12KW11 FGKW1 FGLB1 OM07 OM08 OM12 OM11	AN12 AN11 AN05 LB06 OM10 OM09 OM07	
Increased commitment to education/improved educational attainment	AN05 KW07 OM10 OM07 OM08			AN07 AN03 AN04 KW04 FGKW1 LB06 FGLB1 OM11 FGOM1	AN09 AN11 FGOM2	AN04 AN07 AN11 KW07 FGLB1 OM07 OM08 OM10 OM12 FGOM2	
Interfaith collaboration					AN07	AN01	AN07 AN08 AN10 AN03 AN05 KW06 KW09 KW10 KW11 KW02 KW05 KW04 LB09 LB06 LB05 LB03 LB04 LB11 FGLB1 OM06 OM08 OM10 OM12 FGOM1 OM03 OM09 OM11
Legal assistance/ mediation/ community legal group	LB10			AN04	AN12 FGAN1 LB09 LB10 FGLB1		
External NGO/government involvement or investment in community development projects	LB10		LB09	AN05 FGLB2 OM01	AN07 FGAN2 KW09 KW01 KW10 FGKW1 FGKW2LB13 LB09 LB08 LB01 FGLB2 OM09 FGOM2 OM11	FGAN2 KW01 FGLB1 OM06	FGLB2
Church-initiated development projects		LB06	LB05	LB06	LB08 LB06		LB06 LB12

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Improved community relations – equality of voice and decision-making, teamwork, e.g. farming groups		LB13		LB11	AN03 AN05 KW06 KW03 KW09 KW02 KW05 KW04 LB13 LB09 LB12 LB05 LB03 LB04 LB10 LB07 FGLB1 OM11 OM09	KW07 LB11 OM12 FGOM1 FGOM2	
Community engaging in advocacy/applying for external assistance or funds					AN04 AN11 AN05 OM01 OM04	AN12	

Table 5.2: Drivers of negative change

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Climate change/irregular weather patterns - drought, floods	AN07 AN09 AN12 KW10 LB05 LB03 OM01 OM02 OM04 OM10 OM09 OM12	AN02 AN01 AN07 AN06 AN08 AN09 AN10 AN03 AN04 AN12 AN11 AN05 FGAN1 FGAN2 KW06 KW03 KW09 KW01 KW10 FGKW1 FGKW2 KW07 KW11 KW02 KW05 KW08 KW04 LB13 LB09 LB08 LB06 LB01 LB12 LB05 LB03 LB04 LB10 LB07 LB11 FGLB2 FGLB1 OM01 OM02 OM04 OM05 OM10 OM03 OM09 OM06 OM08 OM12 FGOM2 FGOM1 OM11	AN07 AN06 AN10 AN02 AN04 AN11 FGAN1 FGAN2 KW09 KW11 KW02 KW05 FGKW1 LB03 OM02 OM03 OM05 OM10 OM08 FGOM1	AN04 AN12 KW10 KW05 FGKW2 LB12 OM02 OM11	AN09 AN10 AN02 AN04 FGAN2 KW10 OM02 FGOM2	AN10 AN02 AN05 FGAN2 KW11 FGKW1 FGKW2 OM03	AN02

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Poor soil health/soil disease/dry unfertile soil/desertification		AN07 AN06 AN09 AN02 AN03 AN12 AN11 AN05 FGAN2 KW09 KW10 KW11 KW02 KW05 FGKW2 LB01 LB05 LB03 LB02 LB10 LB07 FGLB1 OM11 OM02 OM06 OM07 OM12 OM03 OM09 FGOM2 FGOM1					
Practice of placing children in private school, expensive	AN09 KW09 LB01 OM06 OM11	AN02 LB01 OM10	AN02 KW09	AN02 AN11 FGAN1 AN08 AN09 KW09 LB13 LB01 OM04 OM10 FGOM2 FGOM1 OM06	LB01 OM11	KW09 LB01	
Increased cost of schooling and scholastic materials/high percentage of income spent on schooling	AN07 AN08 AN12 KW10 KW04 LB13 OM09 OM12	AN02 AN01 AN07 OM08 OM12 FGOM1	AN02 KW10 KW04 LB13 OM12	AN01 AN07 AN08 AN10 AN03 AN04 AN12 AN11 AN05 FGAN2 KW09 KW10 KW02 KW08 FGKW1 LB13 LB09 LB08 LB06 LB02 LB10 FGLB2 OM01 OM03 OM04 OM10 OM07 OM08 FGOM2 OM12	AN12 KW10	AN07 AN02 AN12 AN05 KW09 OM12	OM08
Ill health	KW06 KW11 KW02 KW08 KW04 LB13 LB08 LB01 LB12 LB05 LB03 LB02 LB04 OM04 OM08	KW03 KW07 KW11 KW02 LB04 OM10 OM07	KW03 KW07 KW08 OM07	KW03 KW08 LB12	KW03 KW10 OM05	KW03 KW11 FGKW1 OM05	
High healthcare costs	AN02 LB13	AN11	AN12	AN04 AN11 FGAN1 FGAN2 KW11 KW02 FGKW2 LB12 LB03 LB02 LB04 FGLB2 OM01 OM05 FGOM1		FGKW2	

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Individualism in the community – tension, poor relations, selfishness	LB05 OM04	FGOM1	LB05		AN02 AN09 AN10 KW09 KW01 KW08 FGKW2 LB09 LB05 LB04 OM06 OM07 FGOM1	FGKW2	KW08
Anti-social behaviour – violence, drinking, adultery, polygamy	LB10	KW08 FGKW2			AN05 KW06 KW01 KW02 KW04 LB07 OM06 OM07 OM12 OM09	FGKW1	AN10
Expensive food/higher percentage of income spent on food				AN05 FGAN2 FGAN1 KW08 LB03 OM06 OM07 FGOM1			
Faith groups working separately							KW01 KW07 KW08 FGKW2 LB08 LB06 LB12 LB07 FGOM2
Interfaith tension	LB05					LB05	AN02 FGAN2 KW11 FGKW1 OM02 OM05
Lack of skills or necessary equipment to improve livelihoods	LB01	AN12 KW06 KW11 KW08 LB01 LB04 FGOM2	LB01	LB13 LB01 LB12	AN07 FGOM2	AN02	
Destroyed/failed crops or livestock dying		AN12 FGAN1 KW07 KW08 LB01 LB05 LB10 FGOM1	FGAN1 KW09 KW08 LB12	AN12 KW10 KW02 KW08 LB12	AN09		
Environmentally damaging activities such as charcoal production		FGAN2 FGKW1 FGKW2 FGLB1 FGLB2 OM10 FGOM1	LB01 FGLB1				

	Household composition	Food production	Cash income	Expenditure	Relationships	Overall well-being	Living faith
Reliance on market for food			FGKW2	AN11 AN05 LB12 LB05 OM10			
Lack of capital/being in debt	AN10	LB05 OM07 OM08 OM09 FGOM2 FGOM1	AN10 OM07 OM03	FGKW1	AN10		
Lack of employment	OM07		AN10 LB13	OM07 OM12		AN05 FGKW1	
Lack of nutrition	AN05 KW11 OM07			OM07		OM07	
Move from crops for personal consumption to cash crops	OM12	LB13	OM03			LB13	
Selling personal assets	LB01	AN02 OM07 OM12	AN02 AN03 LB01 OM12		KW10	KW10	
Profit margin on business reduced		FGAN2 KW07 KW11 FGOM2	OM05 OM07 FGOM1				
Lack of self-esteem					KW08 KW01 OM07 OM09		
Robbery	OM05	AN11 FGKW2 LB11 FGOM1	FGKW1 LB03	OM05 FGOM1	AN11 FGAN1 KW09 LB13		
Conflict over land				OM05	FGAN1 KW11 LB05 FGOM1		
Family breakdown/tensions	KW06 KW05 KW08 OM10	KW06 LB09	KW06	KW06 KW08	KW06 KW08 LB13 OM07	KW06 KW05 KW08	KW08
Children removed from education	AN02				AN09	KW05 FGKW1 FGOM1	

Stories of change

In order to more fully explore the interlinked relationship between domains and the effect that CCM has had on the livelihoods and well-being of respondents, this section of the report documents examples of stories of change experienced by respondents. This builds a more composite picture of how peoples' lives have changed for the better or worse in the words of the respondents. The stories of positive change show how involvement with the PEP process as produced positive outcomes in respondents' lives. The stories of negative change illustrate how the key negative drivers of climate change, poor soil health and educational costs are leading to negative outcomes in some households.

Story of positive change

AN03: Female respondent, married, six children currently in the household, aged 59, living in Angopet

B4: Our health experience is now better because we are now receiving the Word of God and comprehensive education from PEP on how to get money using resources God has put around us like anthills, rocks, land and trees among others. PEP came here in 2010 and with the productive mind- transformation its education has created, even ulcers have gone because we are no longer as worried as we used to be. Because of its financial education for instance, we created Aitiji Ican Angopet PAG group and I received 20 iron sheets. With this, my husband made 4,500 bricks and we built this four room, permanent main residential house you see there. Everybody in the house who is school-going age is also now going to school because I can now afford to pay their tuition with money coming from the citrus orchard, our shop and vegetable garden.

C1: My ability [to produce my own food] has gone up. This is because I am now more knowledgeable on food production thanks to the PEP training from 2011 to 2015. It has given us a savings and financial discipline. I am now able to save and use the money to support farming because my income has improved. I feel good about this change and I am even looking forward to better my family with this kind of change in my home. I have now a citrus orchard on a commercial scale, I am keeping goats and I have a general merchandise shop at the roadside there because of the training from PEP and World Vision Uganda. That is where my money is coming from. Each week I get about Ushs 180,000. In 2011 I was not that enterprising. I used to catch fish with my hands in groups. I don't do this anymore because I can now buy fish if I want. I also manure my crops, especially that garden of eggplants you see there. That is why it is evergreen even now when it is dry.

D1: My income five years back was too low. I had no income-generating activity. I only cultivated groundnuts and cassava for subsistence. Now I have a general merchandise shop. I have an orchard for citrus fruits on a commercial scale. I also cultivate maize and practise horticulture with tomatoes and eggplants not only for subsistence but also the market. I couldn't sell anything then, but now each season I am earning over Ushs 2,000,000.

E1: In 2011 I didn't care how my money was spent but now it is school fees for all the children here. I pay 1,750,000 each term. Those days it was low because all the children were in UPE schools where I only paid for scholastics. Now, they are in secondary and tertiary where the bills are high...The change on education is good because I know I will also take tea with sugar in future. A home with educated people is very good. Its likelihood of development is also higher.

F1: There is a big change [in household relationships]. In the past I couldn't call my children to sit with me for a discussion. I couldn't also ask them to help me. Now we can sit and talk and they can help me. I told them that even if you are now independent, it is important that you still listen to what I have to say. My daughters-in-law also listen to me like my real biological children. The problem in 2011 was that my children were drunkards. I didn't want to speak to them. After the PEP 'Functional Adult Literacy' classes however, I realised I was making a mistake because I was taught to appreciate that there is no one useless. This made me work on my relationships. One of them also attended these PEP classes. When I am these days sick, they will also come to check on me and, if necessary, get a motorbike from their father to take me for treatment. I also share and discuss land issues with my husband. After arriving at a decision, we invite each son and then tell him, look, this is your portion. We also discuss with them other ideas. We also consider their ideas,

if strong, and they listen to us.

F2: There is an improvement in our relationship with other people in the village because only a few still drink but the majority are now saved. In addition, when PEP came here, they didn't target only members of PAG. Everyone was targeted and the message was, 'everyone is of value and useful'. Out of this message, community relations have improved. We also now speak well. We share problems and we visit each other. In the past it was not the case. There was also theft. If I came out, I would also be beaten. There were many bad people. Further, previously some differences in the village were religious. But now even when we are building our church, members from other churches, especially the Catholics and Anglicans, invited us, 'come to our homes, we will contribute to the building of the church of God'.

I am the chairperson of women in this village. I have 52 members.... I was elected because they believe I can lead them well. We came together after realising that together we are better off. We meet every Tuesday and this is our third year. It started in our church fellowships and while listening to each other, the question we asked ourselves was 'if now you lose someone away from here, how do you go alone? Why don't we work together?' Now we also have a VSLA called Angopet Aibumakina for only women. In relation to how conflicts are settled....Previously, there was little access to advice and the knowledge organisations like WVU, TPO and PEP have disseminated on human rights. [Now], freedom of expression has also improved. Even when you go to a meeting and you put up your hand, you are given a chance. Five years back, women were less likely to be invited or to talk in meetings.

G3: Five years back we were in absolute poverty. Now we are much better in all these respects. Our relations are also good, we have learnt a lot on health, human relations and our rights from the different programmes from government, PEP, World Vision and even our VSLA meetings.

G4: My hope is now higher than five years back I agree. Then, I lived as a woman, what could I do as a woman? Nothing! But now I know I can do anything because of the training I got from all these organisations we have talked about in addition to Soroti Rural Development Agency (SORUDA). Yes, I can contribute to well-being improvement in this community. I have been trained on how to make energy-saving stoves and I can train others on how to build them to save the environment.

H1: I am a member of PAG. I am now more mature in faith. I am even a pastoral helper in the entire assembly. It is very important, otherwise I would be dead now if I didn't have faith. I could drink. Drinking comes with risks: adultery and STIs. I would have gotten even AIDS. I also had an evil spirit that wanted to take me to Lake Bisina but because of salvation I was delivered. I am now okay. Yes, my vision is no longer linked to my past. I am forward and faith-thought oriented now. Any other thought is not part of my life now. I cannot be part of an evil plot now. I cannot even support my child now if is wrong and I will say the truth by siding with an outsider if it is right against my child because Jesus loves justice not injustice.

H2: There is some change [in interfaith relationships]. When we are building they participate in fundraising. Now I can also pray in Catholic or even anywhere else. Five years back if a Catholic died, no other denominational leader could say anything. Now, the denominational leader in that ceremony will ask ministers from other denominations to stand up and say something to the people. Yes, many people have stopped drinking and this has promoted peace. Their sermons have also promoted unity by preaching love for the neighbour. They also preach reconciliation so even if a husband and wife fight, it is easy to reunite.

Story of positive change

AN04: Male respondent, married, five children currently in the household, aged 53, living in Angopet

B4: PEP gave us comprehensive mind-transforming functional education that touches every aspect of life from Bible studies to self-help. After PEP coming here, there is a lot of behavioural change towards self-help and development.

C1: Our food production has gone down. In 2011, we cultivated cassava, millet, sorghum, groundnuts and other crops. In this period the yields were good because there was good rain. In 2015 however, drought affected our yields. So our ability to produce is higher but it is drought from 2014 that is a hindrance. This year is even worse than 2014. Some days you cannot sleep well because the family is now too big to rely on the market for food, more so with nothing to sell.

With the PEP training we got we have started a boda business and we now sell firewood as an income generating activity right from October 2014... As something unique, I graft orange seedlings and sell to my neighbours. This is because of the training SOCADIDO²⁶ gave me.

C2: Our soil fertility has not gone down much. This is because we mulch our land, especially the citrus farm, with groundnut shoots after harvesting and grass. We also plant cover crops and apply drip irrigation. This effort is aimed at maintaining fertility and fighting drought.

D1: Our income has remained the same. Maybe there is a slight improvement. In 2011 we cultivated groundnuts and sold them as a source of income. We are not anymore because of the effect of drought on production. I used to get 9-11 bags. This year I got only 2.5 bags. The pods were also hollow and the scale was limited because drought made it difficult for us to plough and delayed planting. PEP told us that God has given us resources around us but we are not using them. They said, that sometimes we cut trees and instead of chopping the wood for sell, we leave termites to eat it. With this knowledge, I started selling wood in October 2014. I also take it to the secondary school my children study at in place of school fees.

E1: In 2011 I never bought cassava for food because I had enough in my garden. Now I do, especially for the last four months because drought made me harvest nothing this year. Drugs for my two epilepsy patients have also taken a lot of money....For the rest of the family, however, the health bill has gone down because health has improved with the comprehensive functional education PEP has given us.

Education also took little money in 2011 because I had only two children in secondary...now many children in school and the fees and cost of feeding have increased.... In education, these changes are good except that it is now hard to meet all these costs.

F1: We have a good [family] relationship. We sit down together, identify needs, cost them, and decide on what to sell to get the money. It is only petty things that we buy without consultations. Even sauce to be purchased is decided on after consultations. It can be silverfish, beans, fish, pork or beef or any other. We have a lot of meetings. As children are returning to school we can even meet up to three times a week with the children included since they have some details that we do not. Consultations and these meetings have gone up because our expenditures have also gone up. PEP and the Uganda Change Agent Association have also taught us that through participation, decisions taken are more acceptable, appropriate and sustainable.

F2: Our relationships with others have also improved. This is because I now understand relations better as I advance in age. Then there is the 2013 training by PEP. This training brought together all denominations to teach us that everyone is useful. And now based on our works, sometimes me or my wife or both are called on to reconcile people in misunderstandings without expecting payment, which is in line with the teaching of the good Samaritan in Luke 25. Even when people's livestock stray in here, we take care of it until the owner comes because the Word of the Lord says we should love our neighbours as we love ourselves. We are also role models in our community because people know that we share everything we do...The leaders of this generation are approaching conflict resolution in a much better way. They are objective, they love the truth and want unity. The other generation sided with relatives, used rituals and loved fighting.

F3: In 2014 we the people of Angopet came together and made minutes requesting a borehole from the government. We filed it at the sub-county. We didn't have any here and in 2015 we got one from World

26 Soroti Catholic Diocese Integrated Development Organization (SOCADIDO) Development NGO ran by Soroti Catholic Diocese.

Vision Uganda and four from PEP in villages that did not have any safe water source, by channelling our requests through the PAG church. PEP, after this request, sent its experts to do their evaluations and two boreholes were sunk in Omugenya, one in Amodoima and one was put in Anyidi.

There is ability because these days people sit together and discuss challenges, and select able leadership to spearhead lobbying and the fight against corruption. People have also formed VSLAs with inspiration from PEP and other agencies. These have reduced gambling and savings are improving. I am in Gweri user service group for parents of the epileptics. As a VSLA, we borrow money from this group to buy drugs now that the government programme that supplied these drugs ended in November 2014. Lastly, through PEP, people learnt a lot about income generation. One of the beneficiaries then formed an HIV/AIDS education drama group. Later the group, supported by World Vision, started a school here at the church and it is growing very well. This is the school now supporting many children to access education here.

G4: I am very hopeful about the future. This hope is now more and is still going high. I stopped school in Primary 6 but people like me are handling issues better than the previous illiterate generations. Now that your generations are learning better than us, I expect them to do even better than my generation. From the time PEP came here, we also now have more permanent houses. Also, people have embraced commercial farming. Previously, they only cultivated for the mouth. With citrus fruits grown in a large scale, for example, now children eat fruits. There is also milk. All these should enhance their health. Yes, I can contribute. I am even doing it now. I counsel people to educate children and to save and plan for money earned. When the children we are educating get jobs I tell them, we will harvest in plenty.

H1: I am a member of PAG. My involvement has deepened because now I understand faith better. I attribute this to the coming of PEP. This was like a Bible school. Religion is very important. It has saved me from behaviours that would have killed me already, particularly fighting and drinking. It also keeps me clear-headed. If I was drinking what would I do apart from shouting? Lastly, there is a promise of eternal life. The book of Hebrews from Chapter 1 to 11 also talks about the value of faith right from the time of Abraham.

H2: In 2013 PEP brought together all denominations and taught them that every denomination is useful because we serve the same God. What is different is that we use different approaches. Now different denominations work together. Last week for example, a bridegroom in the Catholic church here asked me to be his wife's matron. I didn't reject, the respondent's wife observed. In November 2015 also, Muslims invited me to their mosque to share with Muslim women on family issues since I am a family counsellor in PAG, my church.... On the 12th of February, the Catholic church also invited me to counsel the married and I went because PEP has taught us to be the salt and light of the world....

Yes, faith groups improve the community. Through PAG for example, PEP started and has helped us a lot. It first started in 1997 as Tearfund. In 2011 it began again as PEP and has played a big role. As Tearfund in 1997 for example, it supplied relief to everyone regardless of religious affiliation. This has contributed to better inter-denominational relations and unity. They also gave people living with HIV and Aids and widows oxen. They were to be shared but people did not understand the concept and they ate them. That is why they returned now as PEP in 2011. They are now giving people transforming holistic functional education.

Story of negative change

OM12: Male respondent, married, six children currently in the household, aged 47, living in Omagara

B4: Five years back, our health was better than today. I now have ulcers, and malaria also attacks the children more. Our bad health now is because there is hunger so we eat only one meal a day. We eat badly.

C1: My ability to produce food has gone down. This is because severe drought is now more common.

Whatever you cultivate is burnt by the scorching sun and either harvest nothing or too little. In 2015, for example, I cultivated one acre of green peas in August but because of drought, I got only one basin. This year, I altered the season and cultivated in April but I got nothing again. I also had one acre of groundnuts and another of potatoes cultivated but I harvested nothing. I have no new activity to support for food production. In 2014 I was selling clothes but I lost all my capital to school fees.

C2: I have three acres of land. I cultivate almost the same crop in the same piece of land over and over. This has kept the soil fertility persistently low. In the last five years, for example, I have not harvested more than two bags of groundnuts per acre. The problem is worsened by the severe drought that has become more frequent in the last two years. I am trying to add manure in the soil, but crop rotation, even if I learnt about it in school, has been hard because we have limited land.

D1: [My income] has reduced because now I have no business. In 2011 I sold clothes. I traded in three markets centres a week and I got Ushs 60,000-100,000 each week. Today, the business is no more because I used the capital to pay school fees and I am earning no money at all.

E1: I used to spend most of my money in education. The balance was put in the daily household needs.

Overall, I spent about Ushs 700,000-1,000,000. Now I use Ushs 50,000 because the two children that are in secondary education have dropped out of school with our failure to pay fees. These are not good changes because all the children are now back home.

E2: We mortgaged two out of the three gardens we own for school fees in 2015... Life is more difficult now because we have not paid back the mortgages. With only one garden now, we have perpetual hunger and one meal a day. In 2011 we had 5 cows but we sold all of them between then and now for school fees. This means we even can't have milk for the children.

F1: The relationship with my husband is okay. It is the children that are most times not happy with us. They think we just don't want to pay their school fees. They think we are neglecting them.

F2: There is now more freedom of expression even among women. The problem is that now many families have broken down because the women have too much freedom of expression. This makes them question their husbands a lot hence destabilising their marriages.

F3: People have formed development groups including VSLAs and SACCOS. I also joined the Persons with Disabilities association in 2012. This has enabled many people to take children to good-quality private schools since they can borrow money from their groups at low interest rates of usually ten per cent of the principle. Yes, they are able to form these groups because each has its own rules for regulation or members.

G3: All the time we are worried about how to return the children to school and as you know this influences stress levels. Even the children accuse us of not caring about their education.

G4: I am hopeful about the future because I don't want to remain in this state. I want to progress with others. Yes, our hope now is higher than it was five years back because two of our children have completed S.4 and one of them is even now a primary school teacher in Serere. If I was able to make them complete I feel I will do more. Yes, I can contribute because I worked with the National Union for Disabled Persons in Uganda (NUDIPU) association of 30 members here and they took us to Soroti for training in livelihoods management. Between 2011 and 2015 I have also contributed to it as a treasurer. Seeing how organised we were, they gave us four oxen, four wheelbarrows, four spray pumps and four watering cans. After identifying me as the engine of the association, the Soroti Rural Development Association (SORUDA) came to my home here in 2014. I linked them to our association and they also supported us with two oxen big enough to plough. They also bought fifteen sheep for us but two died so every three people shared one as a form of livelihood support. This means that PWDs have gained because of me. Now I work with Care and Save OVC (Orphans and Vulnerable Children) Savings Group because like PWDs, I want OVCs also to benefit from me. We are 25 and members pay a social fund of Ushs 200 in addition to their regular contributions. Using this fund, this year we gave five books, two pens and two pencils to each of the twenty children we

support in this group and are going to school. I also went to World Vision Uganda last week and lobbied help for these children. They have promised to come and visit us any day. This is why I think I can make a contribution to the community. Yes, I am ready for future challenges because inside me I feel that I should be part of the solution to every challenge that comes around.

H1: I am a member of PAG. I am now more involved because I have faced many challenges and God has enabled me to overcome them. Look at the education of my children up to S.4. Is it not a good testimony? I may not, for example, get school fees for the children but I am patient. I am not like those women that run away and abandon their families. Why I think faith is beneficial is that when I die I believe I will get eternal life. My involvement in my faith group has changed how I act. I was violent as a youth and in school but from the time I got saved in 1997 I am now calm.

6. EXTERNAL ORGANISATIONS

Towards the end of the questionnaire, interviewees were asked to list and rank – without prompting – the most important ties they had with organisations from outside the village. The chart below shows how frequently different organisations were cited and ranked. It is important to stress that this question seeks to elicit perceptions about which organisations are linked to changes in livelihoods and well-being, rather than ascertaining who has delivered what. The fact that some respondents may have wrongly attributed an intervention to another organisation is of interest in itself.

Table 6.1: Ranking of external organisations

HOUSEHOLDS	1	2	3	4	5	6	7	Total rankings
World Vision	9	7	3	0	3	0	0	22
VSLA	2	1	6	5	3	2	0	19
PEP ²⁷	6	4	1	3	1	1	0	16
Church of Uganda ²⁸	13	1	1	0	0	1	0	16
NAADS ²⁹	1	4	2	1	2	0	0	10
PAG ³⁰	3	2	1	1	1	1	0	9
LWF	1	1	5	1	0	0	0	8
SORUDA ³¹	2	1	1	0	1	1	1	7
Send a Cow	2	3	1	0	0	1	0	7
AVSI ³²	2	3	0	1	0	0	0	6
FOCUS GROUPS	1	2	3	4	5	6	7	Total rankings
World Vision	2	0	2	0	0	0	0	4
AVSI	2	0	0	1	0	0	1	4
LWF	1	0	1	1	1	0	0	4
PEP	0	1	0	0	0	1	1	3
World Vision	2	0	2	0	0	0	0	4
VSLA	1	1	0	0	1	1	0	4

PEP, PAG, Church of Uganda = 44

PEP, PAG, Church of Uganda, VSLA = 67

27 Participatory Evaluation Process, the Ugandan name for CCM.

28 Tearfund's partner.

29 National Agricultural Advisory Services (Government of Uganda service).

30 Tearfund's partner.

31 Soroti Rural development Agency - A local Soroti-based NGO.

32 Italian International NGO.

In total, 30 external organisations were named in the interviews and focus groups, showing the significant external presence in the communities questioned. The PEP process, Church of Uganda, PAG and VSLA all rated very highly. Although World Vision is ranked highest overall, if all references to Tearfund partners PAG and CoU, as well as mentions of the PEP process were consolidated this would amount to 45, considerably higher than any other external organisation. In addition, it appears that a significant amount of the VSLA saving groups were initiated through the PEP process. As such, though these are referenced separately by respondents, these may also be attributable to Tearfund's CCM.

7. CONCLUSION

This QuIP study was commissioned by Tearfund to help address two questions:

- What impact has the CCM had on households' livelihoods and holistic well-being?
- What drivers of change explain changes in these at the household level?

Research carried out as part of this QuIP study demonstrates that there is clear evidence that CCM has had a positive impact on the relationships, well-being and, to some extent, the livelihoods of the sample. Although the households had experienced considerable negative outcomes during the five-year period, these were largely linked to drivers of change that were not related to CCM, and it appeared that CCM had mitigated against the full extent of these drivers of change in terms of their effect on individuals' holistic well-being.

Key findings

The majority of respondents reported a reduced ability to produce food, decreased food consumption and variety, and lower income and purchasing power over the period. This was mainly linked to agricultural failures related to climate change/irregular weather patterns and poor soil health, leading to failed crops and livestock death. The knock-on effect of reduced food availability had also increased the price of basic foodstuffs and, given the households' dependence on the market following their own harvest failures, this was causing considerable financial difficulties for many households.

The second most significant driver of reduced assets and resources was the high cost of education. Respondents placed great importance on improving their children's educational attainment and this often led to offspring being sent away to private school. However, the high costs associated with this type of schooling were causing significant hardship for many, resulting in the sale of assets necessary for livelihood activities and a lack of money to spend on even the most basic household needs.

Despite the widely experienced negative climatic conditions, there were examples of positive change within households, where individuals had sought to change their traditional subsistence-based farming practices through a move to cash crops, livestock rearing and improved agricultural techniques, such as ox ploughing. Aligned with these changes were the employment of climate change mitigation strategies, such as manuring, new plant varieties and irrigation, by a significant number of interviewees, often linked to training by external actors, including the PEP training.

There were also many examples of individuals moving into non-agricultural business enterprise, such as boda boda taxi operation. The diversification of income streams was leading to increased livelihood resilience in some households, and was often linked to the credit opportunities afforded by the widespread membership of local savings groups.

In contrast to the widespread negative responses received concerning income and expenditure, relationships, well-being and living faith had improved over the five-year period for the vast majority of households. Increased spiritual involvement and a commitment to the Christian faith was a major contributing factor in these positive changes, increasing hope for the future, improving intra- and inter-household relationships, reducing anti-social behaviour, changing perceptions concerning equality and tolerance, and positively influencing feelings of self-worth and confidence.

The outcomes attributed to increased involvement with the church were also very similar to those attributed to the PEP process, showing the interrelation between the PEP process and the church as a driver of positive change. However, the PEP process was also deemed responsible for skills acquisition and an increased sense of empowerment, allowing individuals and communities collectively to act as agents of change, reducing their dependence on external support. In addition to the PEP, other training was deemed a significant positive driver of change, particularly 'Ot me gen' or similar gender-based violence counselling, human rights education and business skills training.

While the majority of responses regarding relationships and faith interaction were positive, it is worth noting that individualism both within the community and between faith groups was a concern for a number of respondents. The harsh effects of climate change on livelihoods were seen as a driver of change for increased

individualism, with a reduction in community farming groups and less sharing of resources between households. Within the faith community, although most respondents felt that interfaith tensions had reduced and there were signs of collaboration through VSLAs and the PEP process, there still appeared to be limited engagement between the differing faiths, with most only able to discuss how faith groups reacted to each other at burials as a sign of change toward mutual respect.

CCM as a driver of positive change

Overall, the research from this QuIP demonstrates that there is clear evidence that the CCM's Theory of Change is yielding positive results within the sample. Twenty-five households cited the PEP process as a positive driver of change in their life in the last five years (DOPC Table 5.1, including explicit and implicit references). Alongside this, a significant number referred positively to the two Tearfund CCM partners, PAG (9 households) and CoU (16 households), and an increased participation with the church or becoming a Christian in general.

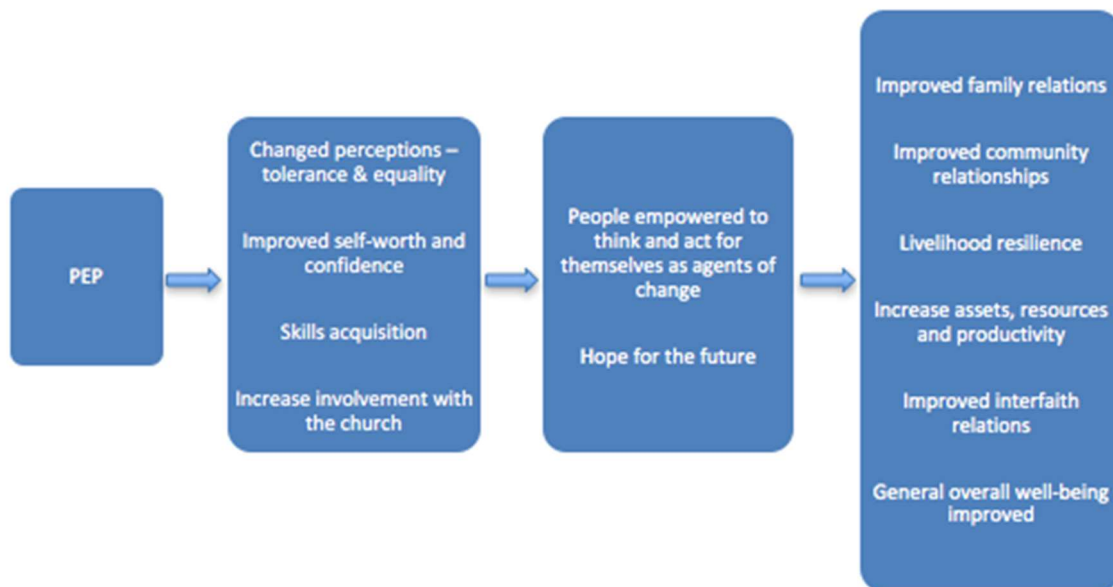
Considering all the data referring to the PEP process, it is possible to summarise how the process appears to be producing positive change into a flow chart that shows not only the links between domains, but also the way in which PEP has driven change across all areas of respondents' lives (see Figure 4). Despite the negative impact of climate change/poor soil health experienced in the region over the past five years, respondents who refer to PEP, report a host of positive outcomes from their participation in the process. They describe how their perceptions of themselves, other community members and their local resources have changed, leading to an increased sense of self-worth and confidence in themselves, and an appreciation that there is worth in all people and God's creation. The PEP process has also imparted valuable skills, such as knowledge concerning climate change mitigation strategies, modern agricultural techniques and how to discuss community matters in an inclusive way.

Changed perceptions concerning self, others, God and natural resources – along with the skills gained through the PEP process – increase participants' sense of empowerment and hope for the future, as they realise that they are capable of creating change and that they already have the resources to do so. This, in turn, leads to a host of actions, including changes in livelihood practices, how individuals relate to one another, and changes in their engagement with faith actors.

Although the outcomes explicitly linked to the PEP process are encouraging and were reported by a promising number of households, it is difficult to separate the process as a distinct 'project' to map its full contribution to change in participants' lives. So many of the positive drivers of change reported by the sample could be attributed to PEP, such as livelihood changes, training, improved relationships and increased overall well-being. However, they could also be a result of other Tearfund partner activity, different external actors or a more general increased involvement with the church, rather than the PEP process specifically. It would be useful to compare the different stories of change across the sampled communities with more detailed information gained from recent focus groups about what PEP activities have actually been undertaken by the communities.

What is apparent, however, is that the church (PAG and CoU) engaging in integral mission in all its forms (PEP, 'Ot me gen' counselling, projects and teaching) is acting as a significant driver of positive change in the sample and, as such, a wider definition of CCM may be required to encompass the full extent of the impact that the church is having in the target communities.

Figure 14: Stories of positive change linked to CCM



Appendix 1 – Details of interviews and focus group discussions

Table A1: Individual households interviews

Households	Respondent age	Gender of head of household	Interview duration	Interview date
AN01	52	Male	117	04/11/2016
AN02	45	Female	114	04/11/2016
AN03	59	Female	148	04/11/2016
AN04	53	Male	180	07/11/2016
AN05	46	Male	102	06/11/2016
AN06	50	Male	112	04/11/2016
AN07	58	Male	137	05/11/2016
AN08	55	Female	110	05/11/2016
AN09	29	Male	132	06/11/2016
AN10	44	Female	129	07/11/2016
AN11	36	Male	129	06/11/2016
AN12	43	Male	94	05/11/2016
KW01	31	Male	-	05/11/2016
KW02	27	Female	100	05/11/2016
KW03	56	Female	129	04/11/2016
KW04	35	Female	120	04/11/2016
KW05	21	Female	100	05/11/2016
KW06	32	Female	127	03/11/2016
KW07	66	Female	110	03/11/2016
KW08	45	Female	90	04/11/2016
KW09	45	Male	132	04/11/2016
KW10	38	Female	97	05/11/2016
KW11	40	Female	100	03/11/2016
LB01	47	Male	125	02/11/2016
LB02	43	Female	120	31/10/2016
LB03	76	Male	90	31/10/2016
LB04	36	Female	90	02/11/2016
LB05	n/d	Female	120	31/10/2016
LB06	47	Male	129	01/11/2016
LB07	25	Female	120	06/11/2016
LB08	32	Female	114	01/11/2016
LB09	36	Male	116	31/10/2016
LB10	51	Female	90	01/11/2016
LB11	37	Male	110	02/11/2016
LB12	32	Male	134	06/11/2016

LB13	38	Female	106	31/10/2016
OM01	50	Male	121	31/10/2016
OM02	29	Male	118	01/11/2016
OM03	42	Female	125	31/10/2016
OM04	50	Male	120	01/11/2016
OM05	31	Male	109	02/11/2016
OM06	37	Female	102	01/11/2016
OM07	46	Female	121	01/11/2016
OM08	41	Male	117	02/11/2016
OM09	60	Male	100	31/10/2016
OM10	60	Male	95	03/11/2016
OM11	29	Female	110	01/11/2016
OM12	47	Male	113	02/11/2016

Table A2: Focus group interviews

Focus Groups	No. of participants	Type of group	Duration (mins)
FGLB2	9	Older women	96
FGOM2	7	Older women	155
FGAN2	6	Younger women	136
FGOM1	6	Younger men	157
FGAN1	4	Older men	179
FGKW1	8	Older men	150
FGKW2	12	Younger women	180
FGLB1	8	Younger men	120

No participants were from households already interviewed

Table A3: Questionnaire schedule

Section A. Introduction

- A1. Household code
- A2. Name of village
- A3. Actual location (if different from above)
- A4. Date and time of interview
- A5. Duration of the interview (in minutes)
- A6. Name of the interviewer
- A7. Are you willing to be interviewed?
- A8. IF NO: record here any reasons given for not wanting to proceed or any observations for this
- A9. IF YES: would you prefer someone else to be present during the interview?
- A10. IF YES: Write down the relationship of the person present during the interview (not the name)
- A11. To make sure our record of the interview is accurate we would like to make an audio-recording of the interview. Are you (both) happy for us to make this recording?

Consent: *My name is [...] and I am employed by a research organisation as a field worker. We are conducting a study about any recent changes inside and outside of your community and how these may have impacted on your well-being and the well-being of people like you. To assess this we would like to ask you about the different ways in which you think your well-being has changed over the last 5 years and what you think the most important reasons for these changes are. We are doing this research with the approval of the [local authorities]. We have a list of households to contact, but we cannot contact all of them, so we have chosen a smaller number at random, including yours. The information we collect will be put together in a report which will be shared with one or more organisations working in this area to help them improve their work, but all information will be totally anonymous and will never refer to you or to your household by name. You do not have to take part in this study. You can decide if you would like to take part or not. We will not inform anyone else about your decision. If you do decide to take part you can also change your mind and end this interview at any time. And if you do agree to take part, but there are some questions you do not wish to answer this is also fine. You can refuse to answer as many questions as you want.*

During this interview I will write down your answers. Later these notes will be typed into a computer. We will not use the information in any way that will enable others to identify you as its source. Our hope is that this research will be helpful in understanding more about what effects recent changes have had on households in this community.

Section B. Household composition

B1. Please can you tell me who currently belongs to your household?

- B1a. What is the age of the main respondent?
- B1b. What is the education of the main respondent?
- B1c. What is the household size (residents > 6months)?
- B1d. How many under 16's in the household?
- B1e. How many under 16s in full time education in the household?

B2. Please note down the gender of the head of the household

B3. Does anyone in the household have a chronic illness or disability?

B4. Please tell me the main things that have happened to your household during this period.

- *How has the composition of the household changed?*
- *How has your health and that of other household members been?*
- *How about children's involvement in education?*
- *What are the main reasons for any significant changes?*

Section C: Food production

C1. Please tell me how your ability as a household to **produce your own food** has changed during the last five years, if at all.

- *What are the reasons for these changes?*
- *How do you feel about this change, positive or negative?*
- *Have you taken up any new activities to help you produce more food? Why did you decide to do this?*
- *Is there anything you have stopped doing? If so, why?*
- *Are you doing anything differently compared to others? Why?*

C2. Have any **environmental changes**, such as changes in the weather or soil, affected your ability to produce your own food during this period?

- *If yes, have you done anything to help reduce the impact of these changes? Why did you decide to do this particular activity?*

C3. Overall, how has the ability of your household to produce enough food to meet its needs changed in this time? *Improved, No change, Decreased, Not sure*

C4. Overall, are you happy with the way your household produces food? *Yes, No, Not Sure*

C5. Overall how much are you eating as a household compared to this time five years ago?
Better, No change, Worse, Not sure

Section D: Cash income

D1. Please tell me how your ability as a household to **earn money and/or payment in kind** has changed in the last five years, if at all.

- *What are the reasons for these changes?*
- *Have you taken up any new activities for earning cash or payment in kind? Why did you decide to do this?*
- *Have you stopped any activities? If so, why?*

D2. Overall how has the amount you earn as cash or in kind income as a household changed over this time?
Higher, No change, Lower, Not sure

D3. Overall, how do you feel your household's ability to control/choose the way your household earns income has changed? *Better, No change, Worse*

Section E: Expenditure

E1. Please tell me how what you spend money on as a household has changed during the last five years, if at all.

- *What are the reasons for this?*
- *Is there anything you are spending more on now? Why?*
- *Is there anything you are spending less on? Why?*
- *Do you think these changes are good or bad?*

E2. Please tell me about any changes you have made to your property or land in the past five years.
Please explain the reasons for any changes (or for no change), how you were able to make this change and how this has impacted your household.

E3. Overall, how has what you as a household can purchase with money changed over the period?
Improved, No change, Decreased, Not sure

E4. Overall, do you feel the combined total value of all your assets has gone up or down over the period?
Higher, Same, Lower, Not sure

E5. Overall, how do you feel your household's ability to control/choose the way you spend money or dispose of assets has changed? *Improved, No change, Decreased, Not sure*

Section F: Relationships

F1. Please tell me how **relationships within your household** have changed in the past five years, if at all.

- *How about changes in how decisions are made over, for example: food, money, how work is shared out, use of assets, dealing with emergencies, shocks and conflicts*
- *What are the reasons for these changes?*

F2. Please tell me how your **relationships with others living in this village** have changed during the period, if at all.

- *How about the main ways people in the village work together?*
- *What is your role in the community? Are you involved in anything? Why do you feel you have that role?*
- *How about village-level decisions? How are these made and has this changed during the period?*
- *Are there people who do not get involved in village-level decision-making? If yes, what do you think the reasons for this are?*
- *How about conflicts within the village and how these are addressed?*
- *Do you feel that there has been any change in the way people feel they can express opinions and/or speak up about problems in the community? What are the reasons for these changes?*

F3. At the village level, have any changes been made or are being planned to improve the well-being of the community?

- *If yes, do you feel the community has the resources and ability to make these changes?*
- *If no, what is hindering the community?*

F4. Overall how do you feel that community relations and decision making have changed over the past five years? *Better, Same, Worse, Not sure*

Section G: Overall well-being

G1. I would like to ask you some questions about your well-being. What do you think of when I use the term well-being?

G2. If we consider well-being as including your physical, emotional, mental and spiritual health, taking all things into account how do you think the well-being of your household has changed overall during the past five years?

G3. Please explain your answer. Are there specific things you can think of that have happened to improve/reduce your feeling of well-being during the period?

- *What about changes in relationships?*
- *Or skills or knowledge you have gained?*
- *Or how you feel about yourself and your abilities?*

G4. How hopeful are you for the future – do you feel your well-being will improve? Has your confidence in the future changed in the last five years?

- *Do you feel able to contribute to the improvement of the well-being of the community in the future? Why?*
- *Do you feel prepared for any challenges that may arise in the community? Why?*

Section H: Living faith

H1. Do you consider yourself a member of any particular faith group? If yes:

- *Which one, and has your involvement with that faith group changed in the past five years?*
- *How important is religion as part of your daily life?*
- *Has your involvement with your faith group changed how you act in your life? In what way?*

H2. Has there been any change in the way the different faith groups in the village engage with one another during the period?

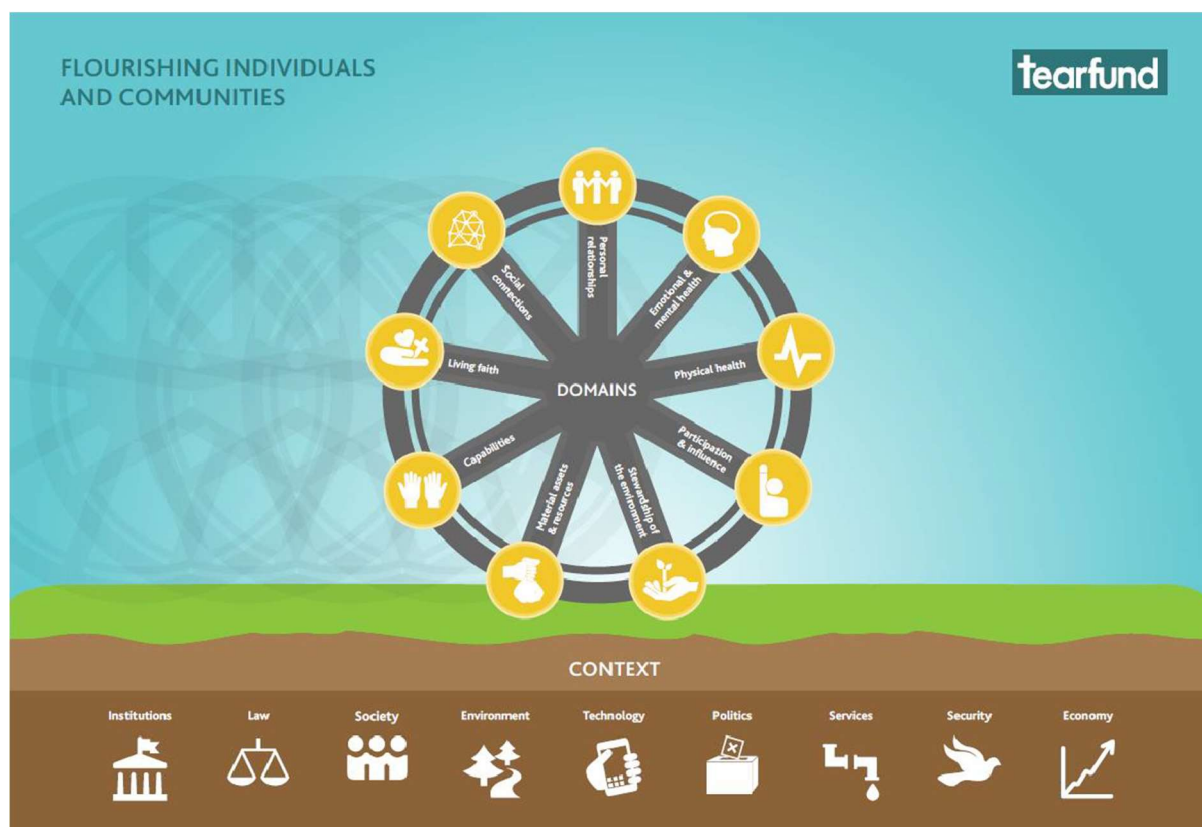
- *Do the different faith groups work together?*
- *Do faith groups improve the life of the community?*
- *If so, what have they done?*

Section I: Links to external organisations

Please list the most important links you have with organisations inside or outside of your village. For example: community interest groups, charities, religious groups or government representatives.

- *How have you been involved with these organisations, and what difference has this made to you?*
- *How have your links changed in the period and why?*
- *Please rank the organisations you have listed, starting with the one you value most.*

Appendix 2 – The LIGHT Wheel: an introduction



Why was the LIGHT Wheel developed?

At Tearfund, our goal is to bring about 'whole-life transformation' in the individuals whom we serve in the world's poorest communities. We want to see 'thriving and flourishing individuals and communities': we pursue 'holistic development'. Through our work, we aim for change in every aspect of a person or community's well-being – including both spiritual and physical aspects. But what does it mean to flourish? What does whole-life transformation look like in practical terms?

The LIGHT Wheel has been developed by Tearfund's Impact and Effectiveness team, influenced by the University of Bath's work on well-being and other external evidence, to answer these very questions. It provides a framework – or underlying set of principles – which form our definition of whole-life transformation.

What does the LIGHT Wheel cover?

The LIGHT Wheel sets out nine domains which have an influence over an individual or community's ability to live well, flourish and be resilient. These nine areas form the nine 'spokes' of the Wheel. Each spoke represents one aspect of what it means to flourish. By considering each spoke, a holistic view can be taken that brings together physical, social, economic and spiritual well-being. However, as the wheel analogy illustrates, all of these areas are inter-connected – just as they are in the life of any human being.

As the wheel rolls along its journey, it interacts with different elements of the context. Likewise, in a real-life situation, an individual or community is affected by the economy, by laws, by their environment, by their access to services, by their level of security etc.

Living faith

The LIGHT Wheel is unique in its consideration of the role of faith in a community or individual's well-being. The 'Living faith' spoke considers the importance of faith (of any type) within the community as a whole but focuses primarily on the extent to which those who profess to be Christians are living out their Christian faith, both as individuals and as a broader church. It asks whether Christians are putting their faith into practice in their daily lives in a way which impacts the wider community, and how others in the community perceive Christians.

Why is the LIGHT Wheel important?

As Christians, we believe that it is important to monitor and assess our work and we believe that the LIGHT Wheel is a tool that can help us do so in a way that is biblical as well as effective.

We believe that there are two main biblical reasons for churches to review and assess their work in serving their communities. Both reasons are based on the fact that this work is part of God's mission to redeem and restore all creation, seeking his kingdom in all spheres of life, through words, deeds and character. This is what we call 'holistic' or 'integral mission'. The first reason is that it is important that we honour God by serving him and doing his work to the best of our ability. Reviewing our work helps us to learn how we are doing and to improve. The second reason is that it is important that we honour our supporters by using well the resources that they give us. Reviewing our work helps us to be accountable about what we do to those who help make it possible.

We believe that the LIGHT Wheel helps churches to understand the different kinds of transformation that we hope to see in communities in a biblical way. This is because it acknowledges:

- That poverty is complex and has many aspects
- That transformation takes time and will happen in stages
- That different outcomes and kinds of transformation will be a priority in different communities and situations.

The spokes of the LIGHT Wheel identify different aspects of poverty and help us to think about what transformation looks like in each of these areas of life. The image of a wheel with spokes reminds us that each aspect is connected to each other and that the full transformation that enables people to live 'life in all of its fullness' (John 10:10) requires transformation in all of these areas.

ANNEX A: What is covered within each spoke?



Social connections

This spoke looks at how unified or fractured the community is. It asks whether the community is formed of separate cliques or groups that keep themselves to themselves, looking with distrust at others, or whether the community is inclusive, working together across social boundaries. The 'Social connections' spoke considers issues such as prejudice and exclusion, attitudes towards social groups and looks at whether these groups are based on ethnicity, tribe, faith or wealth.

It does not just look at relationships within the community but also asks how well the community is connected externally, exploring its ability to access wider government services and resources, expertise and knowledge. This area of change considers four aspects of these connections:

- *Who* is included and who is excluded, i.e. how diverse they are. Implicit in this is the community's attitude towards those who are different.
- The *quantity* of connections.

- The *range* of areas that the networks cover.
- And finally the *purpose* of them – whether they are self-serving or look to meet a wider community need.



Personal relationships

This spoke considers the existence and quality of personal relationships as opposed to the more communal and outward connections covered by 'Social connections'. These relationships are generally fewer, deeper and more private. This area of change considers four issues:

- The level of commitment people have to making and sustaining personal relationships, whether they value and prioritise such relationships.
- The nature of those relationships, whether they are positive, supporting and encouraging or whether they are exploitative and extractive, based on power and fear.
- How well individuals manage differences within their relationships?
- How personal relationships fit within and influence the wider community?



Living faith

This spoke considers the importance of faith (of any type) within the community but focuses primarily on those who profess a Christian faith. It explores whether Christians are *living out their faith*, both as individuals and also as a broader church. It asks whether they are putting their faith into practice in their daily lives in a way which impacts the wider community. This area of change considers four issues:

- Attitudes towards faith in general within the community
- The extent to which Christians are *growing* in their faith, moving from spiritual infancy towards maturity
- The extent to which Christians are *balancing* their inward spiritual development with the external outworking of their faith
- How this is *influencing* the environment in which they are living



Emotional and mental well-being

This spoke considers the emotional and mental well-being of the people in the community. It considers the impact that events in the *past* may have on them and their attitudes towards the *future*.

- It explores the *support networks* that they might have and whether they feel able to *share concerns* with others.
- It considers their ability to cope with *shocks* that may emerge in the future, ie whether they are 'emotionally resilient'.



Physical health

This spoke considers the physical health of the people within the community. It considers three aspects:

- *How healthy* individuals within the community are?
- *Who* has and who does not have *access* to health resources?
- The *range and quality* of health resources available to the community.



Stewardship of the environment

This spoke considers the relationship of the community with the natural environment. It considers three issues:

- The *status* of the natural resources that they make use of: these could be things such as water, land, pasture, woodland, fuel supplies. This asks whether the amount, availability and access to these resources is sufficient and whether it is increasing or decreasing.
- How they *use* natural resources. Do they see them as an endless supply available for their use or do they use them with care, conscious that they are a limited resource?
- Whether the community *engages* with others to consider their collective use of the environment, exploring ways in which they as a community (present and future) can share resources.



Material assets and resources

This spoke considers the material resources that people and communities can access. It focuses on actual assets or things that, when matched with 'Capabilities', allow people to do something. This area of change considers four issues:

- The *amount* and *quality* of assets available
- The ability to *access* and *use* those assets
- The *attitudes* of people towards the assets (whether they see them as purely personal or are willing to share resources with others)
- How *resilient* they are. In this case, resilience can be thought of as how vulnerable the material assets are to shocks and to external pressures such as weather or market prices.³³



Capabilities

This spoke considers the skills, expertise and knowledge that, when matched with physical (material) resources, enable the community to do something and bring about change. It includes issues such as levels of education and training, literacy and numeracy. While the skills, expertise and knowledge to sustain an income is an important part of this, it also includes the skills, expertise and knowledge to remain mentally and physically fit and healthy.



Participation and influence

This spoke considers two basic ideas: firstly, whether people are able to *express* their views to those in power and *be heard* by them, and secondly whether they can *take part* in the decision-making itself. The spoke looks at people's ability to take control over their own destiny. This area of change therefore considers:

- *Who* has a say in the decision-making process (and who does not)?
- The level of *influence* that they have (Are their views respected and taken seriously?)
- The level of participation they have in the decision-making process.

If you are interested in the full guide or receiving these materials, please do get in touch with Charlotte Flowers (DME Officer) charlotte.flowers@tearfund.org

³³ As such, dependence on a limited yield from a single crop might be thought of as a vulnerability and therefore a lack of resilience, whereas a surplus may allow families and communities to endure a poor harvest, drought or flood. Similarly, a more diverse range of income sources or crops may increase resilience.

Appendix 3 – Sample selection for QUIP studies

Introduction

There is no universal best-practice method for sample selection for a QUIP study, as it depends upon many contextual factors. The most important of these are (a) the main purpose of the study, (b) availability of relevant data about variation in the characteristics of expected gainers and losers from the project, (c) availability of relevant data about variation in their exposure to project activities, (d) time and resource constraints. This section briefly explores these factors, and then outlines the sequence of sampling decisions and actions needed prior to starting data collection.

Factors affecting sample selection

(a) Main purpose of the study

Deciding who to interview, how many people to interview, and how best to select them requires clarity about what information is being sought, by whom and why. Neglecting this not only leads to poor practice but also misunderstanding about the quality of a study. For example, sample bias is not a problem for a QUIP study that deliberately sets out to identify drivers of successful outcomes by interviewing what Atul Gawande refers to as “positive deviants”. Deliberately selective (hence biased) sampling is in this instance fit for purpose!

More generally, differences in sampling strategy arise from whether the priority is to confirm and quantify the overall impact of a completed project on a defined population in relation to a predetermined set of measurable indicators, or to identify and explore what is happening in a more open-ended way – to improve implementation of an ongoing project, for example. The QUIP is a relatively open-ended approach. Its primary purpose is to gather evidence of causal processes at play, not to quantify them.³⁴ Deciding on the number of interviews and focus groups to conduct depends less on reducing sample bias than on assessing at what point the extra insight into causal processes gained from more data no longer justifies the extra cost.³⁵

(b) Contextual variation

Random selection of respondents across the entire population affected by the project is a good starting point for thinking about sampling for a QUIP study, but there are also good reasons for making adjustments for it. If we expect causal processes to be different for different sub-groups, and we have data that enables identification of those sub-groups prior to sample selection, then there is a case for stratified random sampling. For example, we might choose to ensure the QUIP study includes a minimum quota of people living in urban and rural areas. Stratification of the sample on these grounds is an art not a science that depends on prior thinking about what contextual factors are most likely to be a source of variation in project outcomes. It also depends on the quality of monitoring data available. For example, it is good to stratify on the basis of baseline income or wealth indicators. Better stratification might also incorporate data on observed change in income or wealth income over the project period. Hence a simple design might quota sample four groups: richer and improving; richer but declining; poorer but improving; poorer and getting worse.

(c) Exposure or ‘treatment’ variation

This refers to variation in how project activities affect different people, including those who are direct beneficiaries of different packages of goods and services. In addition there are those who may only be affected indirectly: because their neighbours are affected and may share things with them, for example. If data is

34 If the primary purpose is to quantify specific causal effects then there are two options. The first is to use an appropriate experimental or quasi-experimental approach instead. The second is to build a simulation model, using both QUIP data to identify the main causal factors, and quantitative monitoring data to calibrate their magnitude. The first is more precise, the second potentially more flexible.

35 To do this formally would not entail estimating statistical sampling errors but a Bayesian process of assigning confidence parameters to prior expectations and assessing how these change with each extra observation.

available on variation in who directly received what and when, and it is expected that these differences will have different causal effects, then there is a case for stratifying the sample to ensure it reflects the full range of such exposure. This is particularly the case if part of the purpose of the study is to aid decisions about which of a range of project activities or packages to expand or to stop. Impact assessment using the QUIP does not require a control group of people completely unaffected by the project. There may nevertheless be an argument for interviewing some people unaffected by the project, but similar to those affected by it in order to explore whether they volunteer different or additional drivers of change.

(d) Time and resource constraints

A third reason for departing from pure randomisation in sample selection is to cluster respondents geographically in order to reduce the time and cost of data collection. One way to do this is to adopt two-stage random sampling, with the first stage based on geographical units (e.g. villages, districts or census areas). However, there is often a strong case for using contextual information (e.g. about agro-ecological zones) to purposefully select or at least stratify area selection. The rationale for this is precisely analogous to stratification based on contextual data at the household level as already discussed under (b).

Ultimately, budget constraints may also limit the total number of interviews and focus groups that the QUIP study can cover. There may also be a case for staggering studies, i.e. conducting two smaller studies a few months apart rather than doing a single larger study. This can help to build understanding of project impact lags, pathways and cumulative processes, as well as those of other drivers of change. Sampling strategy for repeat studies can also be informed by lessons from earlier studies. Again the principle here is that credibility of findings builds incrementally with the addition of each extra piece of evidence.

More detail on the sampling procedure advised in a QUIP study can be found in the Full Guidelines available at: <http://qualitysocialimpact.org/resources/>

Appendix 4 – Church and Community Mobilisation case studies

PEP in Uganda

PEP works by helping the local church to dialogue with their community to work out what, together, they want to change first. It is not a prescriptive process, it's participative, holistic, and community driven. Tearfund supports denominational partners to provide the expertise and training in the areas that the church and community want to work in.

Each church chooses a volunteer, or 'disciple', who is trained by the partner to lead the church through Bible studies. This is a critical part of the process which aims to teach people that God has given each person great worth, and has provided them with the resources they need to lift themselves out of poverty. People are then challenged to use those resources, no matter how small to begin with, to generate income that will start to turn their lives around.

After this, the church and community work together to develop solutions for the needs they have prioritised from across their community. Some examples might be tackling hunger, water or education, or supporting those stigmatised, living with or affected by HIV.

Some examples of the initiatives that the church and community have started across Uganda include:

- Building permanent church buildings
- Building permanent brick homes
- Infrastructure: clearing roads, digging shallow wells
- Encouraging education, building schools (primary and nursery), adults going back to school, teaching on gender equality
- Savings groups and rotating loans
- Protection of environment (planting trees, cultivating wet areas), teaching on climate change
- Improvements to sanitation
- Supporting vulnerable people: orphans, widows, people living with HIV, people with disabilities
- New livelihoods e.g. fruit growing, livestock, crops (sugar cane, red peppers, chillies, tomatoes), fish farming, brick making, motor bike taxis, carpentry, radio/phone repair, shops/kiosks.

Pentecostal Assemblies of God in Soroti and Serere

PAG started facilitating the PEP process in 2001. The communities sampled for this research, Angopet and Omagara, began the PEP process in 2012.

PAG has also completed complimentary projects, including:

- Apprenticeship skills training, i.e. carpentry and joinery; bricklaying and concrete practice; radio, telephones and television repairs; and citrus tree planting and management
- Establishing centres for training nursery school teachers, refresher trainings for primary school teachers, and training of Chaplains for the PEP-founded schools
- Initiating the use of power-saver stoves in the communities to reduce the amount of firewood used per household
- Planting trees to reduce flooding
- Advocacy and disaster risk reduction (DRR) training.

Church of Uganda – Diocese of Kitgum (DoK)

DoK began the PEP process in 2011. The communities sampled for this research, Lubene and Kweyo, began the PEP process in 2011.

DoK has also run simultaneous projects, including:

- Child care programme – sensitisation and awareness in schools and community to reduce the rate of new HIV infection, improve access to treatment, and improve livelihoods and psychosocial well-being of those affected by HIV
- Use of 'Ot me Gen' – the 'Faithful House' approach – to train married couples on the biblical principles of marriage in order to reduce the prevalence of HIV and domestic violence
- Formation of savings and loans groups for parents of children with Nodding Syndrome
- Energy saving stoves – the churches of Akwang were trained on Lorena energy stoves in order to reduce fuel consumption and environmental degradation.