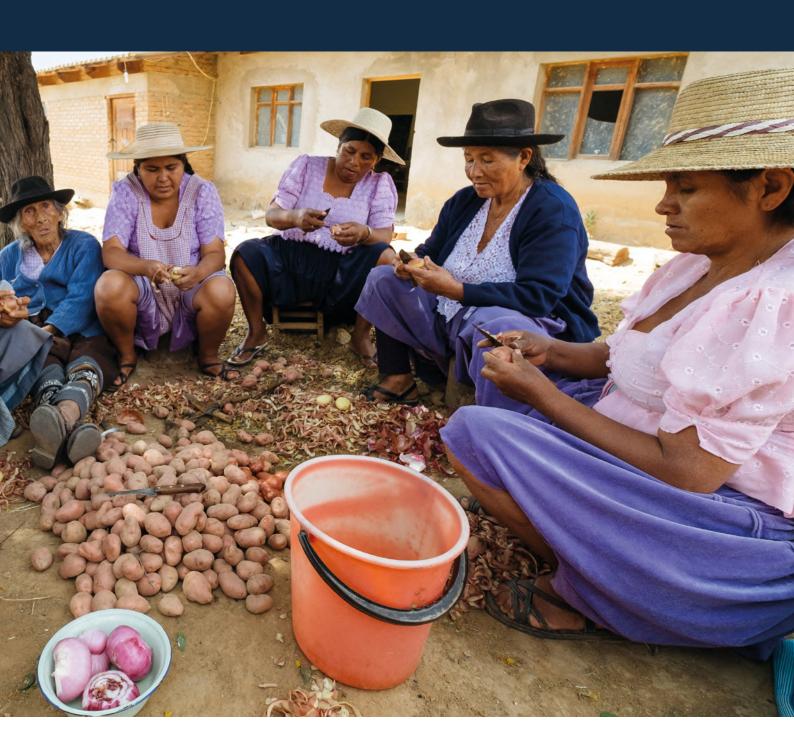
Research report

Flourishing churches, flourishing communities

The UNIDOS process in Bolivia





About QuIP

The QuIP (Qualitative Impact Assessment Protocol) is designed to help organisations to assess, learn from and demonstrate the social impact of their work. It places intended beneficiaries' voices at the centre of reporting, and demonstrates a genuine commitment to learning about what works and what doesn't work. The QuIP reveals what the most important stakeholders in any programme feel is most significant.

The QuIP's starting point is the belief that, while important, quantitative change data is rarely a sufficient source of evidence of social impact, it can be difficult to access and apply good qualitative research methods within limited budgets. It can also be difficult to convince funders that qualitative research is rigorous and reliable enough. The QuIP has been developed to try to address all

these issues, creating an innovative and trusted approach that has already gained recognition from leading donors and non-governmental organisations.

The QuIP was developed and tested in the Centre for Development Studies (CDS) at the University of Bath, and is now curated and nurtured by Bath Social & Development Research Ltd (BSDR) – a non-profit research organisation founded by a small team of CDS researchers. BSDR specialises in QuIP training and studies, with a view to promoting better standards of mixed method impact evaluation of projects with explicit social and development goals.

bathsdr.org/about-the-quip tearfund.org/quip





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The research was only possible due to the willing participation of UCE (Unión Cristiana Evangélica) and their churches in Tipa Tipa and Punata in allowing Tearfund and BSDR to work in collaboration with them.

Finally, we would like to thank all the individuals and communities who participated in this research, who gave their valuable time, shared crucial insights and were part of a mutual learning exercise. The research is intended to enable our partners and their communities to understand what is working and what is not working so that they can adapt, and continue to see long-lasting change in their communities.

Design: www.wingfinger.co.uk

Cover photo: Members of the Tipa Tipa community in Bolivia. Credit: Andrew Philip/Tearfund

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Introduction

Tearfund is a Christian NGO that has supported church and community transformation (CCT) in 41 countries for more than 15 years as a tool for overcoming poverty sustainably and holistically.

Tearfund recognises that poverty is the result of a social and structural legacy of broken relationships with God, damaged understanding of self, unjust relationships between people, and exploitative relationships with the environment. Tearfund's mission is to equip the church and others across society to bring hope and restoration to these relationships. The aim of CCT is to envision local churches to mobilise communities and individuals to achieve 'holistic transformation', in which these broken relationships are restored and whereby people flourish in all aspects of life: physically, emotionally and spiritually. There are a variety of specific contextualised CCT processes around the world, the majority of which are church and community mobilisation (CCM) initiatives that have been adapted from either Umoja or the church and community mobilisation process (CCMP).

In 2018 Tearfund commissioned Bath Social & Development Research Ltd to undertake a Qualitative Impact Assessment Protocol (QuIP) study on the CCT process in Bolivia.¹ This followed the successful completion of a similar study in Uganda in 2016,² and in Sierra Leone in 2018.³ QuIP identifies significant drivers of change that contribute to well-being in a community. The methodology puts people's voices at the centre, and enables an independent view on the change that has taken place within the participating CCT communities.

Tearfund has supported and promoted CCT in Bolivia since 2008. Primarily, 'UNIDOS', an adapted version of the Umoja process,⁴ has been used. This contains Bible studies, activities and tools and a step-by-step process, helping churches to work together with their community to assess their needs and resources, and envision, plan and work for a better future. Five denominations and 70 churches have adopted UNIDOS in peri-urban and rural areas in Bolivia.

This QuIP research study took place in Punata and Tipa Tipa, Cochambamba, Bolivia. These communities were equipped to run UNIDOS in 2014 by Tearfund partner UCE (Unión Cristiana Evangélica) through a network of local churches in each community. Four communities were

randomly selected for the study, and in-depth, semistructured interviews with 49 households and eight focus groups were conducted.

The research demonstrates clear evidence that UNIDOS is having a positive impact within the sampled communities, particularly in Tipa Tipa, where 79 per cent linked UNIDOS to positive outcomes, and in the Via Rancho area of Punata where 83 per cent cited the initiative positively. Overall, 63 per cent explicitly reported UNIDOS as a positive driver of change in their lives in the last five years and a further 46 per cent named a development initiative known to have been catalysed by UNIDOS as bringing about positive change. 5 UNIDOS has been effective in encouraging holistic ministry, drawing the community together to plan and undertake development projects, particularly related to water and education. This was most apparent in Tipa Tipa, where effective advocacy had been a key element of the UNIDOS process, raising development investment from the municipality for a number of water projects. Learning new skills had led to increased livelihood resilience and the water projects had improved communal assets/resources, assisted agriculture, created hope for the future, and improved physical health.

In addition to references to UNIDOS, 47 per cent named Tearfund's partner churches and a considerable number linked their involvement with a Christian church or actively pursuing a Christian faith to improved community relationships, leading believers to 'live out their faith' through community-mindedness, changed perceptions concerning gender equality, improved feelings of selfworth and confidence, reduced anti-social behaviour or working across social and faith boundaries.

Four main insights can be drawn from the research findings:

- Reflection 1: Community-mindedness, participation and advocacy
- Reflection 2: Wider contextual factors and lack of resilience
- Reflection 3: The complex interconnectedness of factors in people's lives
- Reflection 4: Uniqueness of Latin American community
- 1 For more information on the QuIP approach, see https://bathsdr.org/about-the-quip
- 2 See Flowers (2018) Flourishing churches, flourishing communities, available at https://www.tearfund.org/quip
- 3 See James (2021) Flourishing churches, flourishing communities, available at https://www.tearfund.org/quip
- 4 For more information on the Umoja manuals, see https://learn.tearfund.org/en/resources/tools-and-guides/umoja
- 5 Due to sampling issues there were six respondents in Via Rancho, but 29 respondents in Tipa Tipa.



🗖 A villager in Tipa Tipa using their wooden oven to make bread for family consumption and to sell. Photo: Andrew Philip/Tearfund

Reflection 1

Community-mindedness, participation and advocacy

Across the sample, community cohesion, communal aspirations and collaborative projects have played a central role in improving the situation for many households. UNIDOS inherently aims to bring a community together to act on communally identified issues and utilise existing resources. The study demonstrates that there is evidently an underlying culture and process of community organising and that the teaching of the local church, the UNIDOS principles and Bible studies helped to complement existing groups and practices. In Tipa Tipa in particular, there was clear evidence that CCT advocacy training had equipped them to realise their rights and successfully petition for government support for the water projects they needed.⁶

Reflection 2

Wider contextual factors and lack of resilience

The study highlighted the key structural challenges of drought and globalisation in individual and community lives. Many participants referred to the difficulty with drought, although this was somewhat remedied by the water projects instigated by the community. Trends of migration to cities, inflation on everyday items and decrease in value of traditional agricultural outputs have caused many households to struggle to make a living. Although there is evidence that some aspects of UNIDOS helped households to remain resilient, it is recommended that further capacity building to mitigate some of these challenges could support the UNIDOS process. Growing awareness of agency and feelings of confidence will not always be actualised if structural forces, such as the economic, political or security issues, continue to disempower individuals.

⁶ CCT advocacy involves both local-level CCM advocacy and national or global CCT advocacy. CCM advocacy is where churches are equipped at the local level to mobilise their communities to influence the decisions, public policies and practices of powerful local decision-makers with the aim of bringing about good governance, using social accountability tools. Globally, when churches and communities intentionally embed advocacy within their CCT processes with the aim of strengthening the scale and impact of CCT, this process is known as CCT advocacy. For more information, see https://learn.tearfund.org/en/resources/tools-and-guides/ccm-advocacy-guide

Reflection 3

The complex interconnectedness of relationships, hope and faith

This research highlights the holistic nature of people's lives and the importance of relationships, emotional well-being and spirituality in promoting an overarching sense of well-being. Many attested to the key role of faith in their lives; particularly referring to how it provided drive for change, hope for the future and brought people together around a communal purpose. UNIDOS builds up these – often neglected – sides of people's lives that proves vital in promoting holistic well-being.

5

'The church improves life in the community, we always seek togetherness, this is the objective, we are stronger together, that is what we are looking for.'

Male, 43, Tipa Tipa

Reflection 4

Uniqueness of Latin American community

This study highlighted how the Latin American context and Bolivian context more specifically poses unique challenges compared with the previous African QuIP studies. The Umoja manual (from which UNIDOS was developed) was originally designed from the experience of using CCM approaches in Africa and Asia. This study highlights the importance of adapting the approach to the Bolivian or wider Latin American context to ensure UNIDOS is relevant and effective. Contextual factors such as participation and political engagement, migration and urbanisation were highlighted in the study. The research also presented evidence of tensions between Catholics and evangelicals, which affected how the initiatives were accepted by the wider community. All these factors should be further explored and considered as UNIDOS is adapted and scaled up in Bolivia and across Latin America.

Background to the research

Church and community transformation (CCT)

Tearfund understands poverty theologically as 'broken relationships with God, damaged understanding of self, unjust relationships between people and exploitative relationships with the environment'.

Tearfund's church and community transformation work aims to encourage the restoration of these relationships by supporting the church to live out integral mission. A CCT process acts as a catalyst for self-discovery by using participatory Bible studies and activities to awaken church leaders and their congregations to the biblical mandate for integral mission. CCT processes then facilitate the church to work alongside the community to identify and address the community's needs using their own local resources.

CCT processes are owned and led by the local church and community, and thus the outcomes it produces are organic and context specific. This allows communities to develop in the ways they deem most important, leading to relevant, long-term change. However, the lack of traditional, clearly defined development objectives or beneficiary lists makes measuring the impact of CCT processes difficult.

Tearfund has collected a large amount of anecdotal evidence of the success of different CCT processes, which suggests that the local church can have a central role in establishing flourishing communities. To provide more robust evidence of the contribution of the local church to holistic change, Tearfund has commissioned research studies to build a better understanding of how CCT processes help to bring about positive change. To add to this body of evidence, Tearfund commissioned Qualitative Impact Assessment Protocol (QuIP) studies in Uganda in 2016, and Sierra Leone and Bolivia in 2018.

 $^{7 \}quad Other CCT impact reports are available at \ https://learn.tearfund.org/en/how-we-work/what-we-do/church-and-community when the description of the community of the communi$

Diagram 1: The journey of UNIDOS UNIDOS is the CCT process used in Latin America



Envisioning is the 'awakening' stage. The goals are to build the awareness of the leaders, to create a common pathway where churches can work together, and to prepare the soil for the programme implementation. Those who are envisioned are also equipped to develop the programme in their respective structures.

This involves:

- Initial meetings and training for key representatives, pastors and leaders. These first contacts include sharing the overall vision, initial Bible studies and sharing testimonies about programme success
- Introduction to integral mission (using the five ministries of the church; document locally developed)
- Denominations, churches, church networks, theological seminaries etc are engaged to implement CCT
- Facilitators are trained in the manual or curriculum adapted to the implementing approach
- Denominations, networks or theological seminaries own the CCT vision. This stage includes various initiatives taken by the church or the denomination to respond to God's calling to live out integral mission using local resources as much as possible

This is the stage in which we work with the local church to discuss their situation, their needs and resources, to gather and analyse information, and to decide what they as a community can do.

This involves:

- Mapping
- Data collection
- Data analysis
- Decision-making

This is the stage in which the church goes out and shares the vision with the community. The community may be geographically or functionally defined. A functional community could be a marginalised or vulnerable group, or displaced people etc.

This involves:

- Continuing
 Bible studies and
 facilitators' training
 that aim to reach the
 large community
- Community visits.
 Church leaders visit community leaders or organisations and create dialogue spaces with decision-makers
- Programme extension to new denominations, networks, communities and new implementing greas
- Introduction to other organisations

This is the stage of project implementation. Most of the projects will be implemented as a result of joint actions between the church and the community. Other projects will be focused on CCM advocacy.

This involves:

- Project prioritisation
- Project implementation
- Project monitoring

In this stage, the church reinforces its relationship with the community. Programmes are evaluated and adjusted as necessary at denominational level. Strategies are reforecast.

This involves:

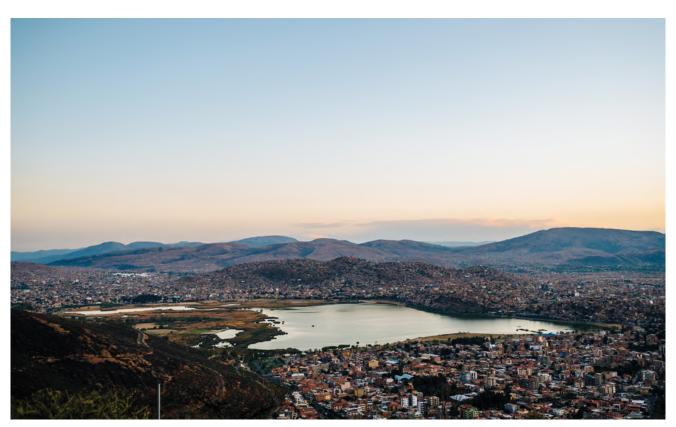
 Meeting with the church to evaluate activities

Context

Bolivia is a land-locked country in South America, bordered by Peru to the west and Brazil to the north. The district of Cochabamba is located in a valley in the Andes mountains. It is densely populated and known for extensive agriculture activities as well as being an industrial hub for the wider country. The most widely spoken languages in Bolivia are Spanish and Quechua and three quarters of the population is Catholic.⁸

Despite rich natural resources, Bolivia is one of South America's poorest countries, with indigenous people, who make up 60 per cent of the population, most affected by poverty and inequality. Indigenous communities are least likely to have access to health care, schools and safe water. There are an estimated 850,000 child labourers in Bolivia, often working in dangerous conditions. Gender-based violence is also a problem with 50 per cent of women admitting to being subject to violence of some kind.⁹

Bolivia is particularly vulnerable to climate change. ¹⁰ In 2017, the Bolivian government declared a state of emergency after the combined effects of El Niño, poor water management and climate change caused the worst drought in 25 years. ¹¹ In rural areas, like those in Cochabamba, this has had a damaging impact on agriculture, and sparked protests and conflict over access to water. The need for water for crops has also led to untreated waste water being used for irrigation in some areas, which has resulted in increased contamination of soil and crops by pathogens. ¹² Reduced agricultural yields and an influx of cheap imports from neighbouring countries has led to livelihood vulnerability. This has encouraged increasing migration away from rural areas to cities, particularly among the young.



☑ Views of Cochabamba from Cerro San Pedro. Photo: Tom Price/Ecce Opus/Tearfund

- 8 'Bolivia Languages and religion', Encyclopedia Britannica, available at www.britannica.com/place/Bolivia/Languages-and-religion
- 9 Tearfund, 'Bolivia', available at www.tearfund.org/about_us/what_we_do_and_where/countries/latin_america_and_caribbean/bolivia
- 10 Oxfam (2009) Bolivia: Climate change, poverty and adaptation, available at www.oxfam.org/en/research/bolivia-climate-change-poverty-and-adaptation
- 11 Perez (2017) 'Brown and barren land: Bolivia's historic drought in pictures', *The Guardian*, 5 May, www.theguardian.com/global-development-professionals-network/gallery/2017/may/05/bolivia-historic-drought-water-in-pictures
- 12 Perez-Mercado et al. (2018) 'Pathogens in crop production systems irrigated with low-quality water in Bolivia', *Journal of Water & Health*, vol 16(6) pp 980–990.

Methodology

'The QuIP methodology puts people's voices first while providing an independent and robust review of a programme's impact.'

QuIP is an evaluation methodology to measure qualitative impact in a robust, credible and unbiased manner. Developed by the University of Bath, QuIP uses 'blindfolded' interviews and focus groups to hear from beneficiaries about what they believe has caused change in their lives, without revealing what programme is being assessed nor the commissioning organisation. Tearfund has already conducted two QuIP studies – in Uganda (2016) and Sierra Leone (2018) – to assess the impact of our CCT processes. The study in Bolivia commenced in 2019 and there is a plan, subject to Covid-19 restrictions, to do a fourth QuIP study in Nepal in 2021. The aim is to use these studies to understand the potential of CCT, and the role of the local church in this, across four different contexts.

The QuIP uses semi-structured household interviews and focus group discussions. Both the interviewers and the respondents are kept 'blindfolded' to the commissioner and to the specific intervention. Respondents are asked about changes in key domains, generating a backwards chain of causal explanations for both the positive and negative changes in their lives. The transcripts collected are then analysed using qualitative, inductive coding to compare the factors described with the theory of change of the intervention in question. This self-reported attribution provides an independent reality check on the effect of an intervention. It puts people's voices first while providing an independent and robust review of a programme's impact.

In this case, randomly selected individuals were asked about their perception of the positive and negative changes in their lives and their beliefs about what caused these changes. This methodology provides self-reported attribution and gives an independent reality check on the

effect of the specific CCT process among the complexity of positive and negative factors in people's lives. The coding highlights where the CCT process is cited explicitly or implicitly as well as other explicit citations of other organisations or contextual factors, and also gives us an insight into the outcomes that respondents feel are most crucial in their lives.

The questions used in the interviews are based on the nine broad aspects of well-being set out in Tearfund's Light Wheel framework (see diagram 2).13

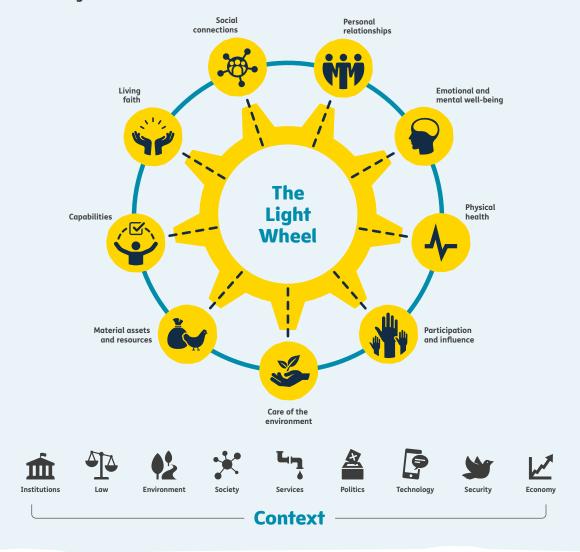
The research was conducted by an independent consultant, Ciudadanía, Comunidad de Estudios Sociales v Acción Pública (the Community of Social Studies and Public Action), who were not made aware that Tearfund or its partners had commissioned the research until after it had been completed. The data was collected in Spanish and Quechua. A Spanish-speaking UK QuIP analyst then coded the data, translating key quotes into English. An external consultant, experienced in the QuIP methodology and familiar with Tearfund and our main CCT processes, was contracted to conduct the data analysis and write this report.

The QuIP sample is not statistically representative of the wider population; findings cannot be extrapolated across wider project target areas, nor is that the intention. The aim of a QuIP study is to conduct a 'deep dive' assessment with a purposefully selected group of people to understand to what extent they have experienced change in different 'domains', and what has driven that change.



'The aim of a QuIP study is to conduct a 'deep dive' assessment with a purposefully selected group of people to understand to what extent they have experienced change in different 'domains', and what has driven that change.'

Diagram 2: The Light Wheel



'Unblindfolding' workshop

Given the participatory ethos of CCT, it was important that the methodology avoided being purely extractive and that the research design maximised opportunities for meaningful engagement and empowerment. Subsequently, a local Spanish two-page leaflet was designed to disseminate to the communities involved with the research and to other CCT churches. The aim of the leaflet was to share the findings, celebrate the communities' achievements and encourage the communities to use it as an opportunity to reflect on their journey and discuss new ideas to improve their situation further.

Tearfund has also shared the findings in wider Latin America and Caribbean cluster meetings of those involved in CCT. The findings were used to inspire debate, to discuss findings and determine what they mean for future adaptation of UNIDOS, and consider recommendations for facilitation and implementation.

This learning report is produced from the QuIP analysis and informed by the subsequent LAC (Latin America and Caribbean) CCT strategy that was developed using an intentional participatory process held in 2020. He Before the strategy development, operational plans were developed and Bolivia was the first to implement its plan using the full version of UNIDOS. There are plans to utilise this research at country level and regionally as a LAC cluster. The country team will lead learning discussions, analyse the positive and negative drivers in order to make appropriate plans for future programming, and adjust their current strategy accordingly. Several findings and recommendations have been taken into account in the LAC CCT strategy and will be considered at the next strategy review.

¹⁴ The LAC CCT strategy 2020–2023 is available at at https://docs.google.com/document/d/1fxKgr0pDcp9HdwirwmApNsgZeGZEw4GYs85guSOZMhU/edit

The two sampled communities

The research was carried out in two communities in Punata and Tipa Tipa, in the Cochabamba district of Bolivia. The Punata sample was further divided into four communities: La Era and Berea, close to the urban heart of Punata, and Aramasi and Via Rancho, located 5–10km outside Punata town.

Forty-nine in-depth, semi-structured interviews and four focus groups were conducted in each community. These included participants of different genders, ages and wealth rankings.¹⁵

Diagram 3: Map of Bolivia with the selected sites Punata and Tipa Tipa highlighted



¹⁵ To read the breakdown of interviews, see the full report at https://www.tearfund.org/quip



The UCE church in Tipa Tipa, a remote village in Bolivia. Photo: Zoe Burden/Tearfund

Tipa Tipa

Tipa Tipa is a small indigenous Quechua community located in Mizque province in the Alto Valley of the Andes mountains, 172km from Cochabamba. Tipa Tipa has often struggled with water shortages. The main productive activity is agriculture and most households rely heavily on good rainfall to grow adequate crops.

In the 1970s, the community members tried to rectify the problem by digging a dry river channel to carry water through a tunnel to their crops. While this partly solved the problem of scarcity of water for agriculture, there was still a need for water in people's homes, as the community only had a small tank for storing water for human consumption, and poor construction meant it deteriorated quickly. As a result, water supplies were sometimes cut off for hours and even days at a time. Many young people migrate to the city in search of better prospects for their families as there are few opportunities for employment and the drought limits agricultural progress.

In 2008, Tearfund provided training to UCE in church and community mobilisation. The church leader was also trained in CCT advocacy.¹⁶

Punata

The municipality of Punata, also known as the 'Pearl of the Valley', is also located in the Alto Valley area, 47km south-west of Cochabamba.

Its location is on one side of the valley and in the immediate vicinity of the Punata river, on a fairly level but marshy plain. The main economic activity is agriculture, which is based mainly on the production of corn, wheat, potatoes, peaches, apples etc. It is well irrigated, but in abundant years of rain, crops can be lost. Tearfund partnered with UCE who started to work with the churches in Punata in 2014.

¹⁶ CCM advocacy is a local-level advocacy method, in which local churches catalyse their communities to influence the decisions, policies and practices of powerful local decision-makers, with the aim of bringing about good governance. It can involve the use of social accountability tools. CCM advocacy can be particularly useful for local communities who have identified issues that require intervention from local government and other development actors in order for them to be resolved. To find out more, see the video and resource at https://learn.tearfund.org/en/resources/tools-and-guides/ccm-advocacy-guide

Research limitations

Reaching the Christian community

The sampling was conducted using congregant lists from the partner to attempt to elicit half the responses from members of Tearfund partner churches and half as a random sample from the community. Though the field researchers were not aware of the contracting organisation for the study, the fact that the sample groups were classified by their church membership may have introduced bias in the questioning, as interviewers were aware that differences between the two groups were of importance.

There was an unexpected issue around contacting individuals from the church member list that had been supplied to Ciudadanía. When the field team began calling them, many reacted negatively – particularly in Punata – and wanted to know exactly how researchers had obtained their contact details and why they

were being approached individually. To address this, researchers stopped calling interviewees before they were visited, which rectified the situation; in the end, the same individuals were reached, but without creating distrust among them. In the smaller community of Tipa Tipa, a different strategy was adopted. Individuals were contacted in a more casual way, and in some cases they were classified as from random community members or evangelical church members after the interview.

Limited information on other external institutions

Some individuals and focus groups found it difficult to rank external institutions and organisations and as a result, many left this part of the interview unanswered.



△ Men laughing and chatting, with small dog beside them. Photo: Andrew Philip/Tearfund

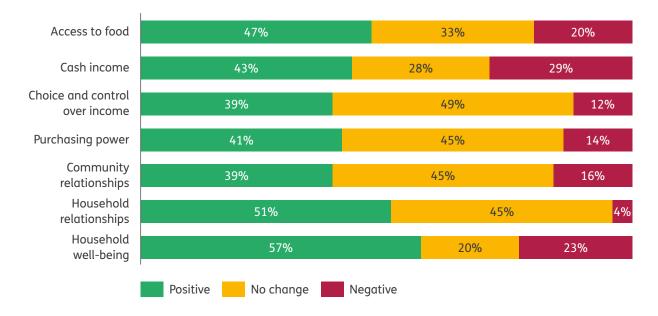
Overall change

Participants interviewed were asked about seven areas: access to food; cash income; choice and control over income; purchasing power; household relationships; community relationships; and overall well-being. The graph below highlights that the vast majority of people

said that their overall well-being had improved in the last five years. A small majority also said that their access to food and cash income, as well as household relationships, had improved. However, for many, both purchasing power and choice and control over income had stayed the same.

Figure 1: Respondent reported change

Percentage of participant responses indicating whether change had taken place across a range of areas over five years.



Overall findings

Positive changes

- 91% of respondents said their hope for the future had improved
- 79% of respondents said there had been an increase in successful collective community initiatives
- 77% of respondents said that their livelihood resilience had improved

Positive drivers of change

- → 90% of respondents identified cohesive community relations as an important driver of change
- → 63% of respondents cited UNIDOS initiatives as important positive drivers of change
- → 59% of respondents cited their evangelical faith as an important positive driver of change

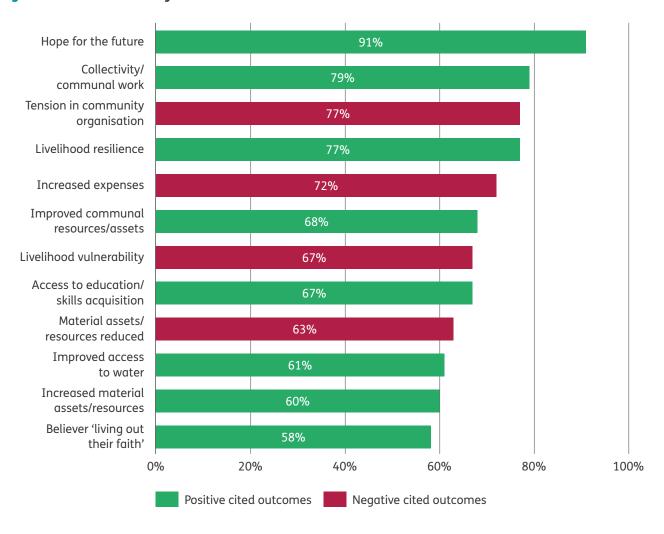
Negative changes

- 77% of respondents said community tensions had increased
- 72% of respondents said that expenses had increased
- 63% of respondents said their material assets had reduced

Negative drivers of change

- → 81% of respondents cited fragmented communities as a negative driver of change
- → 79% of respondents cited the worsening national economic situation as a negative driver of change
- → 70% of respondents cited climate changes and drought as an important negative driver of change

Figure 2: Most commonly cited outcomes



Ninety-one percent of interviewees said their hope for the future had improved over the last five years.'

Over 55 per cent of households reported that their well-being had improved in the past five years. Positive drivers of this change in well-being were predominantly related to an increased commitment to the Christian faith and the acquisition of education or new skills, particularly the hope that a child's education would bring improvements to the whole family over time. A number also felt that taking part in development initiatives in their community had improved their well-being alongside a general sense of emotional resilience.

'In every way, the well-being of my community and my family has improved.'

Male, 34, Tipa Tipa

'In general, my well-being has improved, I feel better every day because God is in me... My spirituality has grown.'

Female, 41, Via Rancho, Punata

'Well-being is in two parts, the spiritual part and the social part, we always maintain relations with people, we haven't had big problems. I feel grateful to God because we have had trust in the Bible and that has given us security.'

Male, 50, Berea, Punata

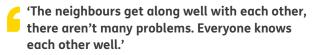
Positive drivers of change

Figure 3: Positive drivers of change in Tipa Tipa and Punata (percentage of respondents).



The study found the most frequently cited positive drivers of change as:

- · cohesive community/community-mindedness
- evangelical Christian faith
- UNIDOS
- · family-mindedness/support
- · livelihood diversification.



Male, 49, Tipa Tipa

Cohesive community

Almost all interviewees cited a cohesive community as the most important driver of change in their lives.

However, this went beyond pleasant community relations, with many respondents describing the importance of community-mindedness or coming together around communal issues.

Many described this in relation to communal work that had been undertaken, citing improved community organisation and decision-making, particularly through a network of local sindicatos (self-governing community organisations). Many respondents discussed community cohesion as both a driver and a positive outcome that had improved their well-being, thus reflecting the complex interconnectedness of factors in people's lives.

Participants referred to greater cooperation and participation in community organised meetings, and general interest and drive to take on communal development work. In particular, people described how the participation of women had improved.

'Just two years ago there was also discrimination against women, they weren't valued in the meetings, but we have kept attending and now they are valuing us. One year, there was a woman leader as well, and this encourages women a little to take up positions too, they don't allow discrimination any more because now we know our rights.'

Young women focus group, Tipa Tipa

'Before we were 30, now we are 200 people attending the monthly meeting... decisions are taken communally among all the neighbours. The more heads there are, the better things can be done.'

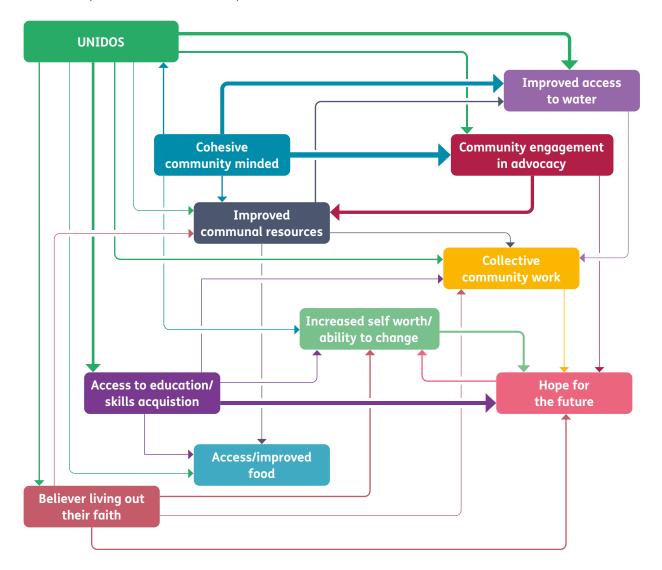
Male, 40, Punata

'Now the leaders are more active, and they work for the benefit of the community, they are always consulting (everyone) in the meetings.'

Male, 49, Tipa Tipa

Figure 4: Community relations, faith and UNIDOS

Diagram showing how community relations links with UNIDOS, engagement with development and faith. The thickness of the arrow corresponds to the number of respondents who mentioned this connection.



A significant number of participants also mentioned UNIDOS initiatives, a general engagement with community development, the impact of the Christian faith (evangelical and Catholic) and interfaith collaboration. Figure 4 above depicts the way in which each complemented and enhanced community-mindedness.

'The majority attend this church, we have a strong relationship with the community. Projects have arrived through the church for all the community...'

Older men focus group, Tipa Tipa

This improvement in community-mindedness was correspondingly linked to improvement in communal assets and better social connections, alongside a general sense of emotional resilience.

Faith

Over 55 per cent of households reported that their well-being had improved in the past five years. When discussing their overall well-being, many participants referred to an increased commitment to the Christian faith and the importance of the local church.

The majority of respondents described positive changes in their household relationships. Fifteen respondents said the Christian faith (evangelical and Catholic) had had a positive effect on behaviour in the home, along with education from NGOs on gender equality and domestic violence. Respondents referred to church workshops, Bible studies and teaching in terms of people managing crises and having hope for the future that God will care for them. Many discussed how involvement with a Christian church or actively pursuing a Christian faith led to improved community relationships, leading believers to 'live out their faith' through community-mindedness, changed perceptions concerning gender equality, improved feelings of self-worth and confidence, reduced anti-social behaviour or working across social and faith boundaries.

Figure 5: Outcomes of having a Christian faith (number of citations)





Children singing and dancing as a guitar is played. Photo: Andrew Philip/Tearfund

'People become Christian for their family's well-being because they believe that this way they are going to live better and without problems...'

Female, 46, Tipa Tipa

'Religion has helped me in many things: like how to guide my children, how to guide my family, with the management of my resources (how I should spend money).'

Male, 49, Tipa Tipa

Respondents also referred to the good example and influence of the 'hermanos' or 'brothers' (the leaders of the evangelical church). They played a role in diffusing communal tensions and encouraging better practices, which had led to a reduction in anti-social behaviour. Believers 'living out their faith' was often cited as an important driver of change, leading to improved community relations and general well-being.

'When the sindicato has had problems, the church has participated so that there are no problems and no discrimination. The church has to intervene sometimes so that they get along well.'

Female, 46, Tipa Tipa

'Because among evangelical hermanos one does not live badly, one lives well and beautifully. We follow the word of God... God heals us and looks after us all the time and he never abandons us. I feel in good health. I'm not ill because I don't drink, I don't go to fiestas and I get along well with my family. In the evangelical and Christian family one lives beautifully. We feel good/well because we love the Lord. We only have to ask with a prayer and be faithful to the Lord.'

Female, 37, Berea, Punata

Skills acquisition and livelihood diversification

Eighty-four per cent of respondents referred to improved livelihood resilience in some way and this was predominantly linked to livelihood diversification, which included references to adoption of new agricultural techniques/crops, starting a new business or taking on employment (see Figure 6). Over a third of the households questioned also referred to improved household capabilities through the acquisition of education and training, mentioning practical-based adult training and childhood education. A similar number also cited the importance of family support and particularly financial support from their grown-up children, often as a result of migration. People also mentioned the hope that a child's

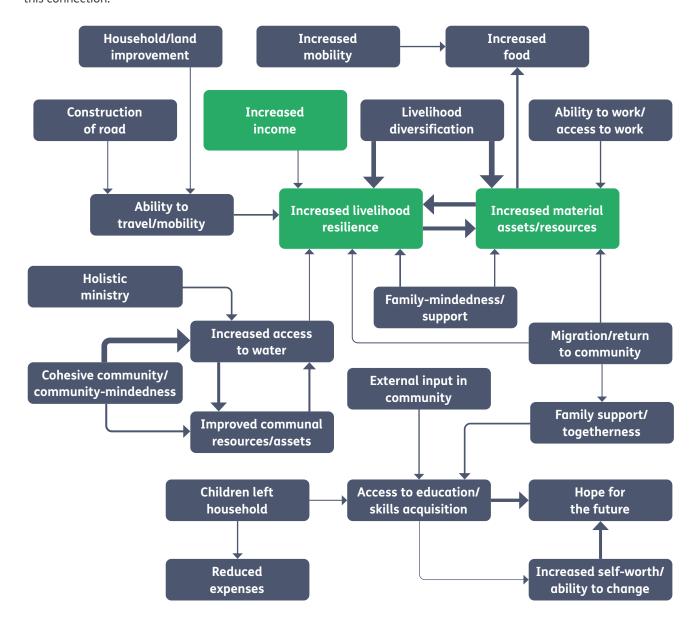
education would bring improvements to the whole family over time. Skills acquisition and livelihood diversification were both linked heavily with either the local UCE church or UNIDOS itself. Despite the positive references to this, 40 per cent of people said their income had decreased, mainly because of the economic context and climate change (see page 23).

'Each year production gets better because NGOs come and give training workshops to work the land. For example, one of those that was working here worked with 'lombricultura' [the cultivation of earthworms, to convert organic waste into fertiliser], I learnt this technique in one workshop.'

Male, 34, Tipa Tipa

Figure 6: Drivers of change leading to increased material assets, income and livelihood

resilience. Diagram showing how respondents explained the reasons behind increases in material assets, income and livelihood resilience. The thickness of the arrow corresponds to the number of respondents who mentioned this connection.



Church and community transformation (CCT) and other external initiatives

Many participants cited the UNIDOS process as a positive driver of change, particularly in Tipa Tipa, where 79 per cent linked UNIDOS to positive outcomes, and in the smaller community of Via Rancho in Punata, where 83 per cent cited the initiative positively.¹⁷ Overall, 56 per cent reported UNIDOS as a positive driver of change in their lives in the last five years. Alongside this, 26 named a development initiative known to have been catalysed by UNIDOS.

In addition to references to UNIDOS, 47 per cent named Tearfund partner churches and a considerable number linked their involvement with a Christian church or actively pursuing a Christian faith to improved community relationships, leading believers to 'live out their faith' through community-mindedness, changed perceptions concerning gender equality, improved feelings of selfworth and confidence, reduced anti-social behaviour or working across social and faith boundaries.

More than half of the respondents also reported a general desire for development, and external input in the community was deemed significant by almost a third. When asked to list external organisations that had impacted their communities, interviewees listed community-level groups, such as sindicatos, and development initiatives as the most important. A number of households also highlighted the positive impact of municipal funding from the City Hall, gained through effective advocacy. Participation and advocacy was implicitly linked to communities becoming more organised, focusing together on their communal needs and making plans for change – as discussed previously.

'Regarding the water, on 19 January 2019 we will have a water well, the paperwork is done, and it will be done with resources from the municipal council.'

Male, 40, La Era, Punata

UNIDOS has played a role in this through encouraging holistic ministry, drawing the community together to plan and undertake development projects. This was most apparent in Tipa Tipa, where effective advocacy had been a key element of the UNIDOS process, raising development investment from the municipality for a number of water projects. Learning new skills had led to increased livelihood resilience and the water projects had improved communal assets/resources, assisted agriculture, created hope for the future, and improved physical health.

The other key drivers of change – skills acquisition, faith and community-mindedness – are all fundamental aims of UNIDOS. Although the improvements in these areas were not always explicitly linked to UNIDOS, we can assume that UNIDOS is playing a complementary role.

'It is through the Christians that the Tipa Tipa community has made progress. It's a channel, through the church they can get many projects. The Bible says, where there's children of God, thanks to them all those around them are going to be blessed and you see that in this place. Thanks to this you can say that Tipa Tipa is blessed with many projects.'

Older men focus group, Tipa Tipa

'In this community, the church is a channel for many projects like the water gallery, the water tank. The idea for the water gallery came from the evangelical hermanos... The evangelicals have always led the way in this little village, it seems that they think better.'

Older men focus group, Tipa Tipa

Figure 7: Main outcomes of the Unidos process (number of citations)





Community members sitting outside in the shade of a building. Photo: Andrew Philip/Tearfund

Negative drivers of change

Figure 8: Negative drivers of change in Tipa Tipa and Punata, Bolivia (percentage of respondents)



The study identified the main negative drivers of change as:

- fragmented community/individualism
- · national economic situation worsened
- climate change/drought
- · high cost of schooling
- plant disease/reliance on chemicals
- ill health/accident/old age.

Fragmented community

Despite the fact that collectivity/communal work was the second highest outcome cited (see Figure 2, page 10), a number of households also reported fragmentation,

tension and individualism in the community, with less participation in community activities or arguments during meetings. In Tipa Tipa, a small number of respondents specifically cited conflict over a new school, to which local parents had been pushed by the local sindicato/ community to move their children to, as a major source of relationship breakdown. Finally, a number of interviewees in all communities felt that interfaith tension and a lack of collaboration or integral mission had resulted in negative changes. In particular, Catholic church members felt that their traditional fiestas were under threat as more people converted to evangelical Christianity. Also, evangelical Christians were not willing to attend fiestas due to the focus on drinking chicha, which offended Catholic organisers. Some disagreements also seemed to be between different generations. A small number of participants also referred to experiencing anti-social behaviour and violence as a result of drunkenness in the home.

'Before people worked more collectively, now it's not like this due to new generations now having other values, they are becoming more individualistic. Now they don't join in for doing the cleaning of the paths or the irrigation ditches. They want to solve everything with fines.'

Male, 35, Tipa Tipa

'They treat me badly, they make me cry, I don't even go to the church now, I'm angry with them. Before they were kind, I have been able to stay in this place, but since I changed my daughter to another school, they have started to treat me badly.'

Older women focus group, Tipa Tipa

'The other day I complained about an issue with the [evangelical] Christians. They didn't want to contribute for improving the church and for the fiesta that we have on 24 September. So, I told them that if their religion doesn't allow them to attend, they must make a financial contribution anyway, otherwise we will cut the water because they have water thanks to my own efforts.'

Male, 40, Punata

Climate change and drought

Overall, 74 per cent cited that the amount/quality of their material assets or resources had decreased in some way and a fifth of respondents also reported that their ability to access food had changed negatively over the last five years. Many respondents told a similar story of reduced yield due to drought, soil infertility and crop disease. The high price of chemicals to combat crop disease made it impossible to make a profit on traditional products such as onions and tomatoes. Figure 8 shows the main

outcomes and causal effects attributed to crop disease and drought in the sample.

Unsurprisingly, the difficulty with crop production has led to lower income, purchasing power and material assets and in some cases food consumption. Twenty-nine per cent of all households stated that their cash income had decreased over the last five years, but in Tipa Tipa this went up to 40 per cent of households, reflecting their reliance on agriculture and higher costs of sending children away to school.

Despite the agricultural challenges experienced by respondents, the quotes below show how most of the Tipa Tipa households who said their access to food had reduced had managed to diversify their livelihoods to maintain income. This, alongside taking on employment, learning new skills, and labour migration had resulted in a higher number of Tipa Tipa households overall citing livelihood resilience (83 per cent) rather than livelihood vulnerability (76 per cent). Also, a higher percentage of households stated that their access to food had increased over the last five years (47 per cent) than had decreased (20 per cent).

'Before, we cultivated tomatoes, we have land, there we knew how to plant them but seeing the diseases that they had, given the cost, it wasn't sustainable any more to cover the expense of production, and we have decided to plant peaches, but we took them out because the soil was diseased, the soil is not like it was before and the roots got infected, we took everything out.'

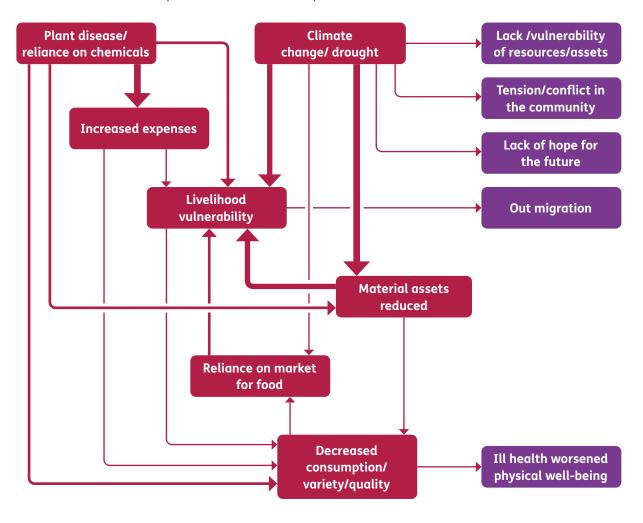
Male, 24, Punata

'It has changed, before each person had fruit plants, peaches, guavas, but lack of water means they do not produce as before, now in only little quantities. Before people consumed natural vegetables, now only chemicals [processed food] like noodles; they used to eat corn, wheat, quinoa.'

Male, 20, Tipa Tipa

Figure 9: Diagram depicting the effect of drought and plant disease

The thickness of the arrow corresponds to the number of respondents who mentioned this connection.



Worsening economic situation

Over half of all participants cited the national economic situation as a negative driver of change. Within this, many cited the lack of employment opportunities, the high inflation of everyday items and schooling costs, and the competition and low cost of traditional crops such as onions and tomatoes as imports flooded the market. This was particularly apparent in Tipa Tipa. In Punata, there were a significant number of mentions of reliance on the market and the increase of prices on certain goods. Many also mentioned that younger family members had migrated to the city to get work, which in some cases led to positive increase in income but for others led to more difficulty in looking after farms.

'In these times it is not easy to get work... then we have to continue to devote our attention to agriculture...'

Female, 41, Punata

'There is no income any more and expenses have increased. Children's education costs more now... for them to study in the city we spend more, rents have increased, you have to send 500 Bs for their groceries.'

Older men focus group, Tipa Tipa

'The government has performed many water projects, so more farmers have produced abundantly and prices have gone down... Before there was little production and you could charge good prices. Now, if the product is scarce, the government brings it in from abroad and that ruins us.'

Male, 58, Tipa Tipa

'We are farmers, we grow beans, corn, quinoa, potatoes, onions, tomatoes, to sustain ourselves. Onions are now very cheap... We don't get anything from it... It's not worth harvesting it. We now only harvest for consumption and not to sell.'

Female, 46, Tipa Tipa

five years ago we bought apple, peach and grape in San Benito for resale in Santa Cruz. Five years ago it was sold again, now there are many vendors there, the competition has hurt me.'

Female, 53, Punata

Ill health/old age

Forty per cent of respondents mentioned old age, ill health or sudden accidents as having a hugely detrimental effect on their income and, more widely, their well-being. Of the 48 respondents, 20 households mentioned key family members being involved in accidents and the associated problems of high costs of health care and difficulty with continuing agricultural work. This suggests that despite many respondents discussing how their livelihoods were resilient, many were still struggling significantly with unexpected shocks.

'Because I no longer work now as I do not have strength... we must also spend more on medical expenses for my wife's diabetes.'

Male, 77, Punata

'My dad had an accident, a motorcyclist ran over him and I had to take other loans for medical expenses.'

Male, 24, Punata

'Before I was younger and had more strength, now there is no desire or energy. In the last year my health has got worse. I do not work a lot, my back aches a lot, I have colds all the time, that's why sometimes I stop work, but I have to recover quickly in order to take care of my family.'

Female, 55, Tipa Tipa

'I am very concerned about the accident that has happened to me that has caused me health problems and economic costs. So far I cannot work, I'm not generating income, my wife Nomás alone is doing what she can.'

Male, 49, Tipa Tipa



🗅 View of Cristo de la Concordia (Christ of Peace), a statue of Jesus Christ located atop San Pedro Hill, to the east of Cochabamba, Bolivia. Photo: Zoe Burden/Tearfund



Case study

An example in Tipa Tipa

This case study shows the complex interconnected areas of an individual's life. The quotes displayed below are taken from one of the interviews with a man in Tipa Tipa. It demonstrates the impact that education, the Christian faith, UNIDOS and livelihood diversification has had on his life. Drought has negatively impacted agricultural production levels and increased input costs in the last five years. However, utilising organic farming techniques and diversifying into chicken farming has provided necessary income. The respondent has a strong sense of

agency; he is continually learning new skills, and has a desire to use these skills to improve the lives of those in his community. The respondent is positive about all the community development that is occurring, and farming skills learned at local workshops, and attributes these improvements to Nueva Vida Church. However, he is not keen to get involved in leadership due to the amount of disagreements in meetings. Finally, the respondent discusses the importance of his faith and the positive impact it has had on his life and relationships.

'We all get along well [in the community].

They [community] have become more organised than before because of the projects that there are here, and they now search for more projects in order to improve the community...'

'Health care is now more accessible, there is more transportation, the road is paved, and you can go to hospital... I feel very healthy, I live well with my family.'

'Each year, production gets better as NGOs come and give training workshops. For example lombricultura [the cultivation of earthworms, to convert organic waste into fertiliser]... I am also studying veterinary science at an institute in Aiquile as I am starting a chicken farm.'

'I was a community leader in the past, but due to in-fighting I've got tired and I never want to have a leadership position again.'

'My wife manages household expenses, what I earn I give to her and she manages the money. When there are big expenses, we decide between myself and my wife to see if they are necessary or not.'

'I have hope that the future will change for the better... I feel that I live in peace. Before, I was more worried about finances, but with time everything has improved and I feel much better and calmer.'

'The Christian faith is very important, it teaches you how to live, how you should do things... it is important to evangelise and to bring the word of God to other brothers and sisters, to help them return to the path of good... The Nueva Esperanza UCE Church has been doing the very important work of evangelising for a long time...'

'In order to improve production, I also want to dabble in fruit-growing with custard apples and peaches, to see if they produce well and to see if you can produce them...

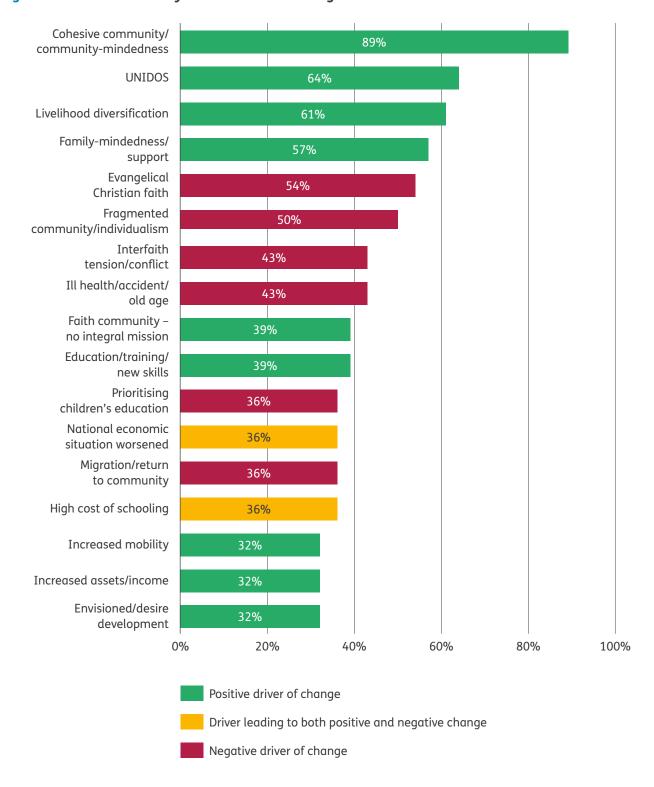
Male, 39, Tipa Tipa

'The city is dire, you can't find work. Each year the uncertainty of having an income has made it difficult to trust that everything will be well... For some five years, we have produced onions and tomatoes. The income is not stable, there are years when you have earnings and others that you don't. It depends on the price of produce, but often onions come in from Peru and that affects the family's income a lot because the price of our onions goes down.'

Community-specific findings

Punata

Figure 10: Most commonly cited drivers of change in Punata





△ Man irrigating his crops in Tipa Tipa. Photo: Andrew Philip/Tearfund

In Punata, 64 per cent of respondents explicitly linked UNIDOS and their community partner church to improvements in their lives.

Initiatives/changes linked to UNIDOS or the church include:

- a reduction in anti-social behaviour, particularly abstaining from alcohol
- increased family-mindedness and improved personal relationships
- a church workshop in Berea to encourage better family relationships
- holistic ministry, caring for poor people and orphaned children
- one mention of a new church building
- · a meeting to discuss drinking water.

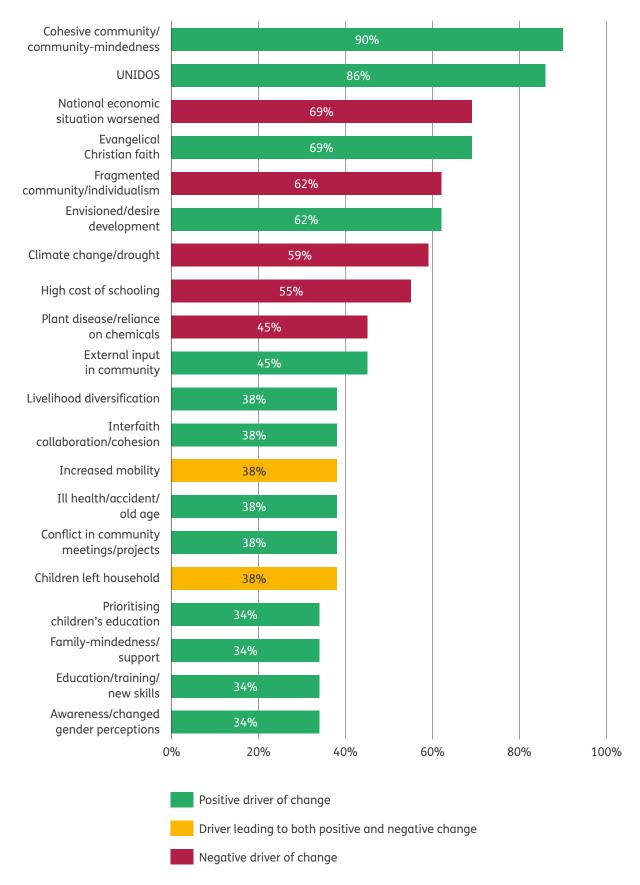
All four communities' respondents noted **community organisation and cohesion** had improved through better leadership and that more people were attending *sindicato* meetings. This had led to:

- an agreement with the municipal council to install a well in 2019
- the community becoming more organised to tackle safety and security
- individuals reporting a sense of agency and belief that change could happen
- increased participation of women and young people in community meetings and a growing understanding of human rights (particularly in Berea).

Despite the many positive mentions of cohesive community, 50 per cent of people also mentioned fragmented community and individualism as a real risk to progress. This was often linked to tensions between evangelical Christians and Catholic Christians.

Tipa Tipa

Figure 11: Most commonly cited drivers of change in Tipa Tipa



Eighty-six per cent of households in Tipa Tipa attributed a host of positive outcomes to UNIDOS and to Nueva Vida Church.

Positive responses came from both the church and the random community sample, providing evidence of the impact of UNIDOS and Nueva Vida in the wider community.

Other important drivers of change were cohesive community and desire for development.

Many spoke of their hope to further improve their individual situations through diversifying their livelihoods, for example through chicken farming, growing herbs or planting fruit trees.

The majority spoke of a shared sense of community-mindedness and cooperation, discussing improved organisation and decision-making through a network of local sindicatos. This was also enabled by the important role of the hermanos (Christian brothers), who provided leadership and mediation in sindicato meetings and used their links with the municipality and overseas NGOs to advocate for development investment.

'In every way, the well-being of my community and my family has improved.'

Male, 34, Tipa Tipa

Examples of successful initiatives linked to the church included:

- water projects including a new well, an infiltration gallery, a water storage tank and a sewerage system
- · a workshop on making compost
- · teaching on resource management
- community cleaning
- · improved community relationships
- children's activities including theatre, social events, and a youth camp.

The success with the water projects was achieved through funding from local government, which highlights the need for external support and also the role the church, local leadership and the wider community can play in coming together to advocate for their rights.

Despite these successes, 62 per cent of respondents mentioned the negative role of the wider economic situation, drought and plant disease on their production and income. A small majority said that cash income and purchasing power had declined in the past five years or stayed the same; only 32 per cent said it had increased.

Sixty-two per cent also said that fragmented community relationships were a negative driver of change.



Community cooking in rural Bolivia. Peeling potatoes. Photo: Andrew Philip/Tearfund

Conclusion and recommendations

The QuIP research provides useful learning on how best to conduct effective, unbiased research in complex contexts. It also provides a space for Tearfund to reflect on its understanding of poverty and the role Tearfund can play in supporting local churches to facilitate positive change in their communities. The QuIP findings in Bolivia can also offer useful practical recommendations for the improvement of UNIDOS facilitation and implementation, particularly in the Latin America context.

Reflection 1

Community-mindedness, participation and advocacy

Across the sample, community cohesion, communal aspirations and collaborative projects have played a central role in improving the situation for many households. The underpinning role the sindicatos and other community infrastructures play in the development of community life was well evidenced, as well as the way in which coming together around common issues such as lack of water led to a variety of positive outcomes. The

resulting implementation of water projects to remedy the problem of drought was not the only important outcome: the subsequent sense of empowerment, hope for the future, improved social connections and general positive sense of overall wellbeing were also significant.

An integral part of the CCT process is to mobilise church members and their wider communities to identify and prioritise issues, aspire for change, and utilise existing resources and social capital as well as wider untapped resources to lead to community-led and relevant transformation. In this case, there is evidently an underlying culture and process of organisation already existing. Indeed, in Tipa Tipa, the community dug their own dry riverbed to overcome their issues with water in the 1970s. However, it seems that the teaching of the local church and the UNIDOS process, especially the CCT principles and Bible studies, complemented this and helped it to flourish. In Tipa Tipa in particular, there was clear evidence that CCT advocacy training had equipped them to realise their rights and successfully petition for government support for the water projects they needed.

Nevertheless, some also reported fractious relations in the community. This was particularly evident between Catholics and evangelicals and during development



Community gathering to work together in rural Bolivia. Photo: Andrew Philip/Tearfund

meetings. The QuIP methodology facilitates self-reported perceptions of events, so one person's reported positive change may be a negative change in the eyes of another. Some Catholic participants resented the 'new' religion of the evangelicals and two in particular described how the new initiatives left them feeling disempowered. Managing change may always lead to tensions, but it is important that local leadership does not create greater divides and that CCT processes are inclusive, ensuring all can participate and be heard. Participatory initiatives have often been criticised for reinforcing existing power imbalances. This study does not necessarily demonstrate that, but it does highlight the importance of working with existing bodies, respecting traditions and bringing people together for the common good.

Recommendations

- CCT approaches must support churches to collaborate with other community institutions.
- Tearfund and partners should provide more training in social accountability skills to CCT churches and communities so that individuals and the community can advocate for their rights and leverage government policies and resources.
- Tearfund and partners should investigate through further studies how inclusive CCT processes are and explore ways to intentionally ensure everyone, including the most marginalised, are included.

Reflection 2

Wider contextual factors and lack of resilience

The two previous QuIP studies of CCMP in Uganda and Sierra Leone highlighted the need to address wider contextual factors such as economic instability and climate change. The premise behind CCT is that every individual and community has capacity that can be mobilised for change. However, growing awareness of agency and feelings of confidence are not always actualised if structural forces, such as economic, political or security issues, continue to disempower individuals. This study highlights the key problem of drought and globalisation, which has led to a decrease in prices for agricultural products and inflation on everyday necessities. As already mentioned, social accountability

tools enabled Tipa Tipa to advocate for support from the local municipality. External input may help to mitigate some of these issues. This could include training in local community-led advocacy, but also facilitation of cooperatives, education in financial literacy, or guidance on understanding market trends and value chains. This type of assistance could help to maximise CCT impact while continuing to allow the process to be organic, self-led and non-dependency-forming.

Recommendation

 Tearfund and partners should explore ways to complement the CCT process with technical resources and capacity building, particularly on ways to mitigate structural challenges.

Reflection 3

The complex interconnectedness of relationships, hope and faith

In any individual, household or community life, there are complex interconnected factors, both positive and negative, anticipated and unanticipated. Often a simple line of cause and effect will not suffice to explain the trajectory of change. This study proves this point, with many factors appearing as both drivers and outcomes of other changes.

Utilising causal map allowed this study to explore these intersected connections. Similarly to the other QuIP studies, the key role of faith was highlighted in providing impetus for change, emotional resilience in times of difficulty and also as a common bond to bring together a sense of communal purpose. Similarly, communal relationships, often an effect of faith and church, was the most cited positive factor of change. This research highlights the holistic nature of people's lives and the importance of these softer or intangible aspects of relationships, emotional well-being and spirituality in promoting an overarching sense of well-being.

Tearfund understands flourishing well-being as relying on building improved relationships with God, with self, with others and with the environment. In this case, it is evident that faith, self-worth and relationships with others all contributed to the positive changes seen in other aspects of participants' well-being, such as improved social connections, personal relationships, material assets, participation and capabilities.

¹⁸ Causal map is a new research software that supports the analysis and visualisation of qualitative data to produce generalised causal connections. Causal map has worked in partnership with BSDR to complement the QuIP analysis process. See more at https://causalmap.app

Recommendations

- Tearfund and partners should continue to advocate for the importance of faith in development and should actively ensure that the local church is integrated into wider development and political processes.
- Tearfund should continue to influence wider development actors in the importance of looking at well-being holistically, and learning first-hand from participants in initiatives.

Reflection 4

Uniqueness of Latin American community

CCT processes have been running in some form in East Africa for over 15 years. However, in Latin America, CCT has had less time to embed. In Bolivia, UNIDOS is on a smaller scale and there is a need to understand the specific contextual factors that affect its implementation. In this research, it became apparent there are some unique contextual factors which complement the CCT approach; however there are also significant underlying negative cultural factors to consider. One beneficial cultural factor is the aforementioned existing social capital, political engagement and participation. However, the culture of migration and transition away from traditional agricultural livelihoods were also identified. Globalisation is a huge problem across many of the poorer countries in the world: in Bolivia one-third of the population moved to cities to find work from 2006 to 2011.19 Therefore, there is a need to understand how a CCT process can mitigate this phenomenon and also to explore how it can be run in urban settings, with their own challenges of crime, violence and drugs. Finally, in Bolivia there was a prevalent theme of rivalry and misunderstanding between traditional Catholic Christians and evangelical hermanos. It could be beneficial to support facilitators and churches to break down some of these barriers and encourage interfaith collaboration.

Recommendations

- Tearfund should conduct further studies to explore the unique contextual factors of Bolivia and wider Latin American countries.
- Explore urban settings and different forms of CCT to cater for transient communities migrating where there is no monolithic community.
- Other CCT processes should include and emphasise the importance of mobilising political resources. Tearfund and partners should encourage peer-to-peer dialogue and learning sessions to explore the different contextual factors and learn from different adaptations.

Next steps for CCT in Bolivia and Latin America

Bolivia will continue to pilot UNIDOS with some key denominations, produce a report of the process, facilitate a sharing and learning discussion on the pilot and then adapt and extend UNIDOS to wider spaces in LAC as necessary.

For many years, countries in LAC have developed various programmes and projects through local partners that involve church and community mobilisation. However, some of these works were weakly documented. Therefore, there is a need for clarity and documentation of the current models. This research study demonstrates the UNIDOS approach and some of the ways it is adapted and contextualised for a LAC audience. CCT coordinators in LAC have already come together and defined key principles of CCT for LAC. Moving forwards, this should form a foundation to strengthen the specific models that are used and as a basis to improve documentation. As the Bolivia team continues to pilot UNIDOS, this research study provides much-needed evidence of its strengths - and delving further into the process to understand the key unique aspects of UNIDOS will help to further strengthen the process and support the scale-up to other LAC countries.

¹⁹ World Bank (2015) https://documents1.worldbank.org/curated/en/997641468187732081/pdf/97834-REVISED-BRI-PUBLIC-ADD-AUTHORS-Box393179B.pdf

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