

tearfund

FLOURISHING CHURCHES, FLOURISHING COMMUNITIES

Church and community mobilisation in Uganda

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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; however, 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.

bathcdr.org/about-the-quip
learn.tearfund.org/quip



ACKNOWLEDGEMENTS

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The research was only possible due to the enthusiasm, resourcefulness and willingness of the Pentecostal Assemblies of God (PAG) staff in Soroti and the Church of Uganda Diocese of Kitgum staff in allowing Tearfund and BSDR to work in collaboration with them. The research is focused on their work and the impact that they contribute to; their work has been supported by Tearfund.

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 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.

**‘THE RESULTS PROVIDE
CLEAR EVIDENCE THAT THE
CHURCH AND COMMUNITY
MOBILISATION PROCESS IS
HAVING A POSITIVE IMPACT’**

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Tearfund is a Christian relief and development agency working with partners and local churches to bring whole-life transformation to the poorest communities.

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EXECUTIVE SUMMARY

Tearfund is a Christian NGO that has supported church and community mobilisation (CCM) in 41 countries for over 15 years.¹ The aim of CCM is to envision local churches to mobilise communities and individuals to achieve 'holistic transformation', in which people flourish materially, physically, economically, psychologically and spiritually.

We believe that CCM is facilitating local churches to play an integral role in supporting individuals and groups in their community to address the problems of poverty and enable them to thrive.

In 2016 Tearfund commissioned Bath Social & Development Research Ltd to undertake a Qualitative Impact Assessment Protocol (QuIP) study in Uganda. QuIP is a robust qualitative method that identifies significant drivers of change that contribute to the well-being and flourishing of a programme's intended beneficiaries. The methodology puts people's voices at the centre, and enables an independent reality check on the change that has taken place within the area of intervention.

Tearfund has worked in Uganda over the past 15 years, with various partners, to promote and support the implementation of CCM. Four communities in the eastern and northern regions of Uganda were chosen for the study. In-depth, semi-structured interviews with 48 households and eight focus groups were conducted. A full report was produced and is available at learn.tearfund.org/quip

The results provide clear evidence that the CCM process is having a positive impact on individuals and communities. Over half of the households studied cited CCM as a positive driver of change in their lives over the last five years. The outcomes mentioned most often were an increased feeling of empowerment, self-worth and confidence, and improved community relationships. A significant number of households also ranked Tearfund's CCM partners as the organisations that have made the biggest contribution to their lives.

'CCM gave us comprehensive, mind-transforming, functional education that touches every aspect of life, from Bible studies to self-help. After CCM came here, there has been a lot of behavioural change towards self-help and development.'

A MAN FROM ANGOPET, INTERVIEWED AS PART OF THE RESEARCH

¹ For more information on CCM, see: learn.tearfund.org/en/themes/church/church_and_community_mobilisation

FOUR MAIN INSIGHTS CAN BE DRAWN FROM THE RESEARCH FINDINGS

**INSIGHT 1**

Changing hearts and minds is vital to impact all aspects of people's lives

Poverty is not just a physical state; the research demonstrates that changes in attitudes and behaviours are required for individuals and communities to experience and see changes in their personal and collective situations. One man from Angopet, who was interviewed as part of the research, said:

'CCM gave us comprehensive, mind-transforming, functional education that touches every aspect of life, from Bible studies to self-help. After CCM came here, there has been a lot of behavioural change towards self-help and development.'

**INSIGHT 2**

The local church encourages faith in action

The local church plays a vital role in bringing about social change in communities; it is there before, during and after other development actors. A significant number of respondents linked increased participation in a church or becoming a Christian to reduced anti-social behaviour, improved community relationships and hope for the future. With training and resources, churches can play a key and leading role in addressing harmful social norms and bringing about real transformation in their communities.

**INSIGHT 3**

Changing weather patterns are restricting progress

Changing and unpredictable climatic conditions over the past two years have had a significant negative impact on the lives of individuals and communities in the study area. Progress with poverty reduction could be undone by environmental degradation. Partners working on CCM approaches in Uganda should consider building in training and support to communities to adapt to climate change. In addition this is an issue that can only be addressed through collaborative action from church denominations, civil society actors and the government.

**INSIGHT 4**

QuIP provides excellent evidence of positive impact and its causes

QuIP is an effective methodology for understanding the impact of CCM approaches. Both put people at the centre and seek to empower those involved. QuIP has allowed an exploration and identification of significant drivers and causes of change, both positive and negative, without being biased towards just the intended results of the intervention. The research has enabled Tearfund and partners to understand the local contextual factors that are contributing to positive change in the communities, while at the same time identifying factors that seek to undermine the positive impact.

INTRODUCTION

There is growing recognition of the role of faith within development. Although the global North has experienced a growing secularisation, for most people in the global South, spirituality is integral to their understanding of the world and is therefore central to the decisions they make.

Faith has been linked to providing hope, purpose and self-belief to individuals and groups. Faith can provide shared values that, in turn, build a sense of belonging and identity that is integral to unity and social movements for change.

Within Christianity, the inherent values of justice and equality present potential foundational principles for driving change towards a fairer society. Not only this, but local churches are emerging as development actors with the ability to provide a safe space and inclusive environment. They are often focal points for the community, are historically rooted, and have popular legitimacy, infrastructure, networks and motivation.

We cannot presume that the church always has a positive influence in society. Therefore, there is a need to understand how the local church is playing its role and how a positive influence can be promoted and encouraged.

The aim of this research was to explore the local church's role in promoting social change in Ugandan communities. It focused on Tearfund's church and community mobilisation (CCM) approach, to discover how individuals and communities have experienced changes in their well-being over a five-year period. The research highlights the key positive and negative drivers of change, and the overall positive and negative changes in the lives of those interviewed.



**‘LOCAL CHURCHES
ARE EMERGING AS
DEVELOPMENT ACTORS
WITH THE ABILITY
TO PROVIDE A SAFE
SPACE AND INCLUSIVE
ENVIRONMENT’**

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

Through CCM, Tearfund aims to encourage these relationships to be healed by training churches to work across denominations and with their local communities to identify and address the community's needs using their own local resources. CCM approaches differ according to the context, but they all involve local church congregations participating in Bible studies and other interactive activities together. CCM does not aim for prescriptive outcomes but for a participative and community-driven approach.

STAGE 1: AWAKENING THE CHURCH

Objective: The church understands its biblical mandate for holistic ministry and begins to apply it, and thus truly becomes 'salt and light' in the community.

STAGE 2: CHURCH AND COMMUNITY DESCRIPTION

NB: People are the best experts regarding their situation!

Objective: People 'read' into their reality and desire to transform it themselves, using the resources available.

STAGE 3: INFORMATION-GATHERING

Objective: The church and community have accurate information that truly describes their situation, and when analysed, will enable them to make informed decisions.

STAGE 4: ANALYSIS

Objective: The church and community deeply understand their situation and are motivated to transform it positively and holistically.

STAGE 5: DECISION

Objective: The church and community make informed decisions that, if implemented, will cause their situation to be transformed in a holistic and God-honouring manner.



STAGE 1: AWAKENING THE CHURCH

Step 1: Envisioning the church leadership and the local church

- leaders and the local church committing to integral mission
- leaders selecting target sites
- leaders selecting facilitating teams

Step 2: Training the team on church awakening

- understanding integral mission
- skills to conduct Bible studies
- facilitation skills

Step 3: Conducting Bible studies with the church

Step 4: Facilitating the church to take action (critical step: going out to build relationships with the community)

STAGE 2: CHURCH AND COMMUNITY DESCRIPTION

Step 1: Facilitating the church to describe its situation

Step 2: Facilitating the community to describe its situation

Step 3: Facilitating the church and community to understand the general situation they are in (they may decide to work together to address it)

STAGE 3: INFORMATION-GATHERING

Step 1: Facilitate church and community to determine the need for additional information

Step 2: Facilitate church and community to select teams of information-gatherers

Step 3: Facilitate teams to gather and compile the information gathered

Step 4: Facilitate church and community to validate the information

STAGE 4: ANALYSIS

Step 1: Facilitate church and community to analyse all the information compiled – get them to become 'angry' about their situation so they will want to change it!

Step 2: Facilitate the church to make conclusions from the analysis – this will include identifying the most feasible solutions to the emerging issues

Step 3: Facilitate church and community to write the baseline from analysis

STAGE 5: DECISION

Step 1: Facilitate church and community to reach informed decisions to transform their situation

- desire to change – do we want to change or not, in the context of the baseline above?
- vision for the desired future – what change do we want to see in our situation?
- priorities – where should we begin?
- goals – what shall we specifically aim to achieve in terms of targets?
- action plans – what specifically should we do to achieve each target, and who should do what, when, using what resources?
- indicators and monitoring systems – how will we know we are achieving our targets/desired changes and what methods shall we use to track the changes?

Step 2: Church and community take action to change their situation

BACKGROUND TO THE RESEARCH

Tearfund has collected lots of anecdotal evidence of the success of church and community mobilisation (CCM) approaches, which suggests that the local church can have a central role in establishing flourishing communities. CCM aims for development initiatives to be community-owned, not led or controlled by an NGO.

The distinct way in which CCM approaches work is complex and has proved difficult to measure, as the changes are organically produced and are not the result of a series of donor projects as in traditional development programmes.

In order to understand fully how the CCM process and the local church play a role in contributing to holistic change, Tearfund commissioned a research study in Tanzania in 2015.² The results provided robust evidence of change that had occurred since CCM started. It showed that CCM is successful in improving relationships, both within communities and families, and has helped people realise tangible benefits across different areas of life. In 2016 Tearfund researched the role of the local church in building social accountability in Uganda.³ This study, conducted with the Institute of Development Studies (IDS) and funded by Making All Voices Count, demonstrated the way in which the CCM process had built unity and encouraged initiatives that improved the life of the community.

Later in 2016, Tearfund commissioned this Ugandan study using the Qualitative Impact Assessment Protocol (QuIP) methodology, to produce further extensive and robust evidence to understand the contribution of the local church. QuIP is an innovative and trusted approach that is recognised by the Department for International Development (DFID) and other donors. It provides a robust qualitative method that identifies the most significant drivers of change in the lives, livelihoods and well-being of a programme's intended beneficiaries. The methodology puts people's voices first while providing an independent 'reality check' of change in a programme area.

The QuIP study provides 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. The study explores the contribution of the CCM approach to changes in these four areas. The evidence generated by this study provides insights and information that can be used to improve the CCM process, enable communities and partners to improve practice and see more long-term impact.

This report summarises the findings from the QuIP research.⁴ The research was carried out on households in the district of Kitgum in Uganda's northern region, and the Soroti and Serere districts in eastern Uganda, between October and November 2016. These districts are all target areas for CCM implemented by Tearfund partners – Pentecostal Assemblies of God (PAG) in Soroti and Serere and the Church of Uganda in Kitgum.⁵

**'THE QUIP METHODOLOGY PUTS
PEOPLE'S VOICES FIRST WHILE
PROVIDING AN INDEPENDENT
AND ROBUST REVIEW OF A
PROGRAMME'S IMPACT'**

² To see this report go to: learn.tearfund.org/themes/church/church_and_community_mobilisation/an_evidence_based_study_of_the_impact_of_church_and_community_mobilisation_in_tanzania

³ To see this report go to: learn.tearfund.org/themes/church/church_and_advocacy/church_and_community_mobilisation_ccm_advocacy

⁴ For the full report go to: learn.tearfund.org/quip

⁵ CCM is known locally as the participatory evaluation process (PEP).



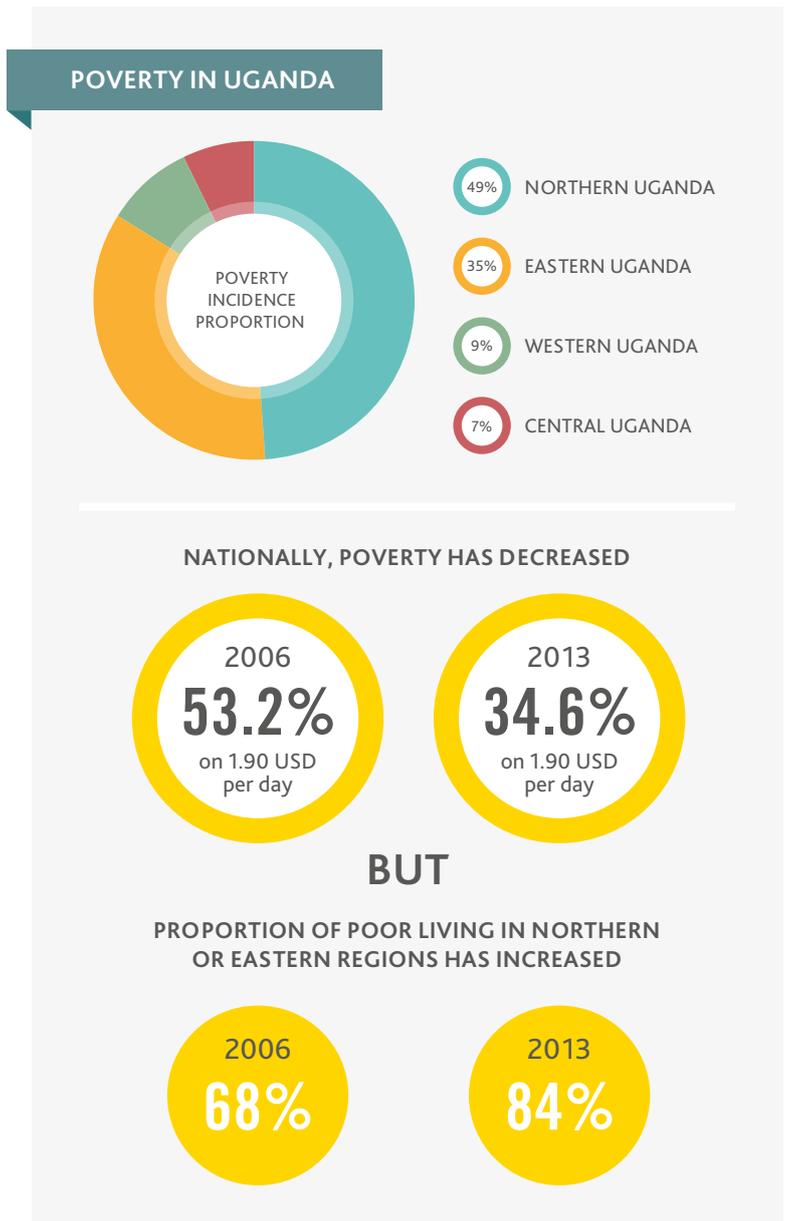
UGANDAN CONTEXT

Uganda experienced more than two decades of civil war from the 1980s onwards, particularly affecting the northern and eastern regions. This resulted in killings, abductions 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 until 2006.

However, in the last five years Uganda has been largely politically stable and has experienced relative economic growth with declining national poverty levels. However, poverty and vulnerability have remained, and even increased, in the northern and eastern regions (the area of this study).

Agriculture is the main sector of employment for households in Uganda, particularly for poorer households. Since the start of 2016, increased droughts, floods and variable rain cycles have had a serious impact on agricultural production and rural livelihoods.

Despite increasing political stability, the country still faces challenges including one of the world's highest rates of population growth. Even though there is free universal primary and secondary education, the country's social services, especially health and education, continue to be functionally weak. The district of Kitgum has especially suffered from children missing school due to conflict displacement and health problems such as nodding syndrome.



From top left clockwise: Little boy and girl in rural Uganda. Photo: David Cavan/Tearfund
 A carpenter who has made furniture for the local Pentecostal Assemblies of God church in Ogongora. Photo: Layton Thompson/Tearfund
 Christine, who took part in CCM in Kitgum, in her restaurant. Photo: Charlotte Flowers/Tearfund

METHODOLOGY

The research aimed to examine the church and community mobilisation (CCM) process and the local church's role in contributing to holistic change. The research was carried out using the QuIP evaluation methodology, which provides a robust way to assess the impact of development activities.

The approach relies on self-reported attribution to generate evidence of change and its causes, rather than statistical inference.

QuIP used semi-structured household interviews and focus group discussions to assess impact based on the respondents attributing change to the CCM project or other factors. To avoid bias, the QuIP study 'blindfolded' the local field researchers and respondents by ensuring the data collection took place without any reference to CCM.

The interviews focused on asking respondents about the broad changes in their lives over the last five years in various areas (based on Tearfund's Light Wheel framework – see right). Analysis of the data was carried out by a researcher based in the UK who coded the data against agreed criteria.

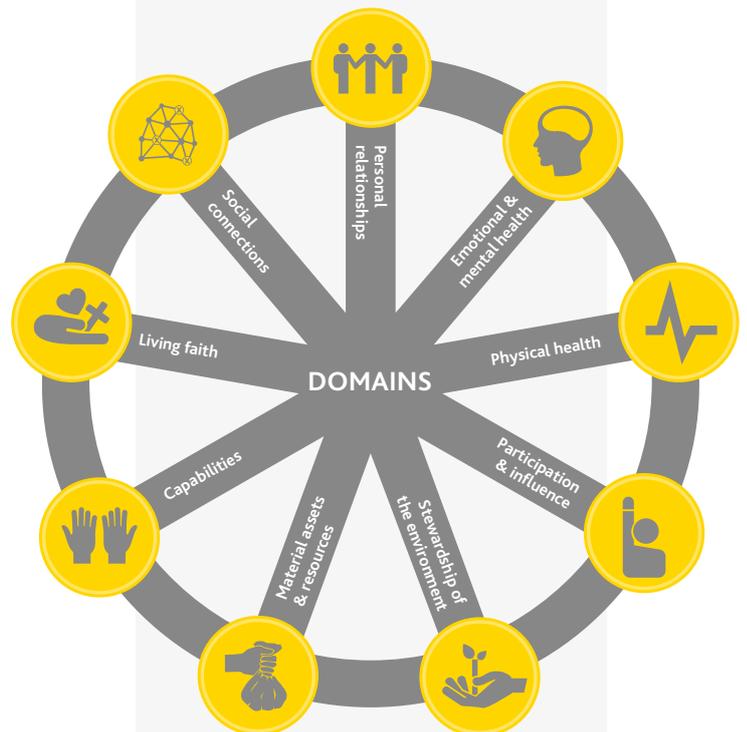
The QuIP sample is not statistically representative of the wider population; findings cannot be extrapolated out across wider project target areas, nor is that the intention. The aim of carrying out a QuIP is to conduct a 'deep dive' assessment with a purposefully selected group of people in the intervention area to understand whether, and if so how, different aspects or 'domains' of their lives have changed over the past five years.

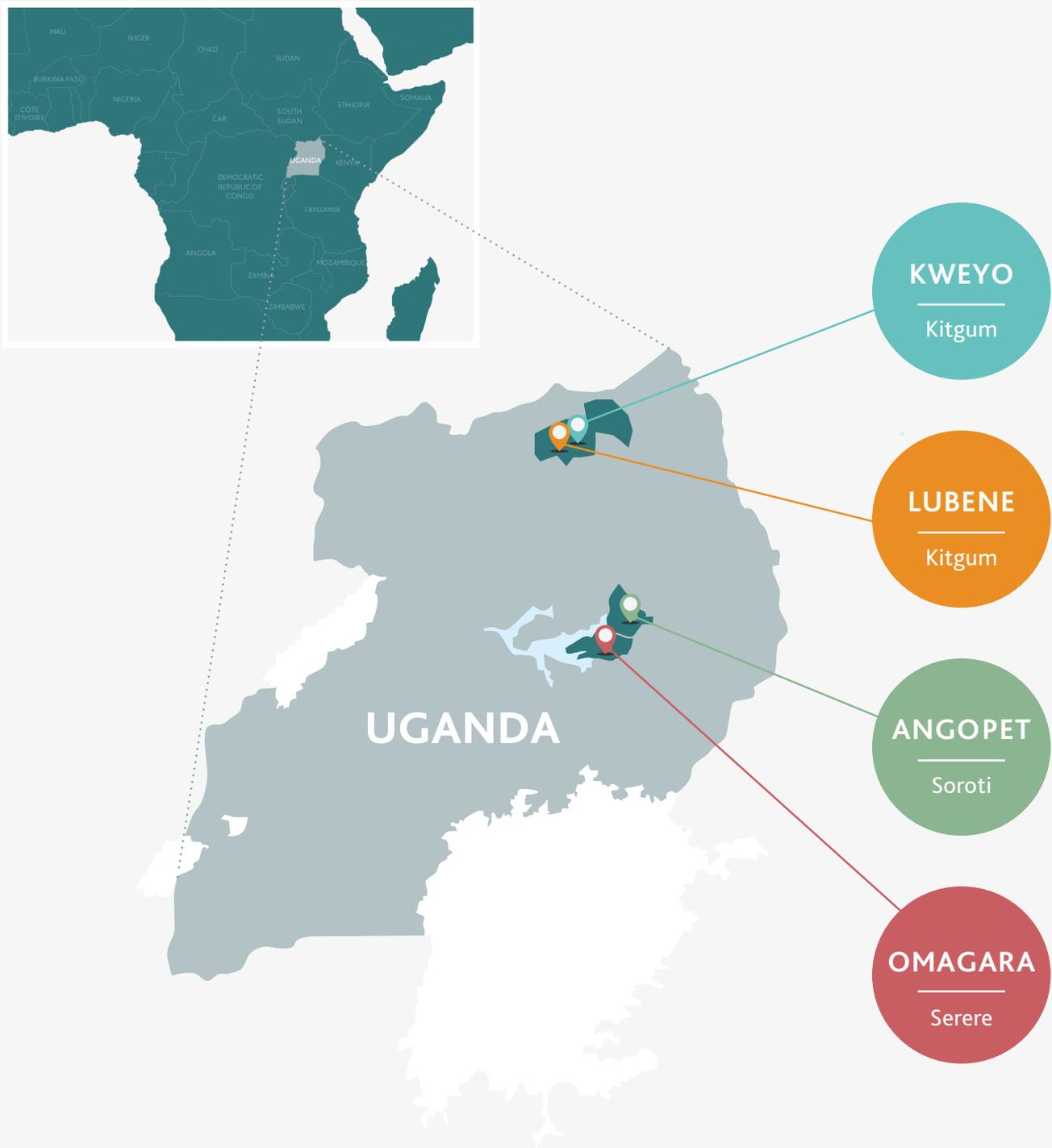
TEARFUND'S LIGHT WHEEL

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 physical, social, economic and spiritual well-being.

Changes in well-being in the nine domains:

- Personal relationships
- Emotional & mental health
- Physical health
- Participation & influence
- Stewardship of the environment
- Material assets & resources
- Capabilities
- Living faith
- Social connections





DISTRICTS OF UGANDA WHERE FIELDWORK TOOK PLACE

Village	Sub-county	District	Partner	Year CCM began	Household interviews	Focus group discussion
KWEYO	Omiyanyima	Kitgum	Diocese of Kitgum, Church of Uganda	2011	11	Older men – 8 Younger women – 12
LUBENE	Akwang	Kitgum	Diocese of Kitgum, Church of Uganda	2011	13	Older women – 9 Younger men – 8
ANGOPET	Gweri	Soroti	Pentecostal Assemblies of God	2012	12	Older men – 4 Younger women – 6
OMAGARA	Kateta	Serere	Pentecostal Assemblies of God	2012	12	Older women – 7 Younger men – 6

THE BENEFITS OF QUIP

To increase accountability of the church and community mobilisation process in Uganda, Tearfund facilitated an 'unblindfolding' workshop at the end of the study to bring researchers and project staff together to discuss findings and determine what they mean for future projects. Tearfund also visited field sites to thank the participants, verify findings and give feedback to communities involved in the study. Tearfund's partners are using the findings to generate new ideas for adapting and improving the programme.

MITIGATING BIAS

The interviews are 'blindfolded' – the researchers are given no knowledge of the NGO or project and the participants do not know who commissioned the research. Instead, the interviews use open-ended, exploratory questions, which aim to understand and capture significant change in people's lives.

UNDERSTANDING ATTRIBUTION

The QuIP enables participants to refer to the most significant drivers of change and not just the project specifically. This provides valuable insight of the wider context and the multiple and complex forces contributing to change, and the role the project plays in this.

RIGOUR

The qualitative data collected is rich narrative and is analysed through a coding programme and tagged. This system allows researchers to cross-reference drivers and outcomes to understand the complex relationships between them, and provides a deeper understanding of how change happens.

ACCOUNTABILITY TO BENEFICIARIES

The QuIP collects evidence directly from intended beneficiaries of a development activity about what they think are the most significant drivers of change in their lives. This allows the beneficiaries to lead the conversation based on what is most important to them, picking up on the effects of interventions where relevant. The project is accountable to beneficiaries, but in an unprompted manner.

LOCAL RESEARCH EXPERTISE

The research utilises and encourages local research talent instead of flying in external consultants who are disconnected from the local context. Bath SDR have access to highly qualified evaluation field teams all over the world to conduct in-depth qualitative interviews in local dialects.

LEARNING FOR INNOVATION

The QuIP highlights positive and negative changes, but also the most important causes of those changes as reported by participants, enabling a fuller understanding of cause and effect in that context, which in turn can inform future planning and programming.





Both images: A focus group as part of the QulP post-research feedback to the community at Angopet Pentecostal Assemblies of God Church in Soroti. Photos: Charlotte Flowers/Tearfund

OVERALL CHANGE

The majority of interviewees (75 per cent) felt that their general well-being had improved over the last five years. The main reasons cited for this change were: pursuing the Christian faith or an increased involvement with the church (19 households); and training including CCM, human rights, gender equality and the Church of Uganda’s ‘Ot me gen’ (‘Faithful Family’) programme.

When people talked about their sense of well-being, they talked about their faith. Interestingly, although the majority of people felt that their food production and purchasing power were worse than they had been five years earlier, the majority also felt that their assets had increased, community relations had significantly improved and their well-being had improved. The negative changes were cited almost entirely as a result of unpredictable rain/drought, as well as flooding and poor soil health, which affected all four communities – destroying crops and reducing yields.

Participants interviewed were asked about six areas: food production and consumption; purchasing power; income; assets; personal and community relationships; and overall well-being. The graph highlights that the majority of people have experienced negative change in food production and consumption over the last five years; however, the majority also reported that the value of their assets, community relations and well-being had all improved in the last five years.

OVERALL FINDINGS

- 52 per cent of households cited CCM as a positive driver of change in their lives in the last five years.
- The outcomes cited most often were an increased feeling of empowerment, self-worth and confidence, and improved community relationships.
- Tearfund’s partners were the most mentioned key agents of change.
- There were many references to the importance of increased participation in a church or becoming a Christian to reduced anti-social behaviour, improved community relationships and increased hope for the future.
- The most significant negative influence was the changing climate, with irregular rain in the last two years affecting production and income. Other negative factors included the cost of school fees.

OVERALL CHANGES IN FIVE YEARS



‘THE MAJORITY OF INTERVIEWEES (75 PER CENT) FELT THAT THEIR GENERAL WELL-BEING HAD IMPROVED OVER THE LAST FIVE YEARS’

POSITIVE DRIVERS OF CHANGE

The study found the most frequently cited positive drivers of change could be grouped into five main categories: faith, self-esteem, relationships, new knowledge and local savings groups.



Church service in Serere. Photo: Andrew Philip/Tearfund



FAITH

When speaking about well-being, respondents often mentioned becoming a Christian, actively pursuing the Christian faith and increased involvement with the local church. All these references to faith were unprompted and demonstrate the value that the respondents place on their spiritual well-being. Faith was often linked with hope, confidence and sense of purpose. Part of the CCM Bible studies explore how everyone has worth, God-given skills and a plan that God has for them and their church. Participants in the Bible studies learn values that seem to reduce anti-social behaviour such as violence, adultery and drinking alcohol. Principles of faith appear to have encouraged people to work alongside others and share, with references to improved interfaith collaboration.

'In the past, people didn't care about faith but it is now a fountain of comfort, peace and hope. Faith leaders also counsel us to be strong and to help us overcome our difficult situations. Yes, in the past, I was a drunkard. From 2010 when I got saved, I became a much-focused person.'

Female, 36, Omagara

'Spiritually people have turned back to God and all my household members are now saved. Relationships have changed; they are good because I can share with different people, for example I can share food with those who don't have food in the community.'

Male, 50, Omagara

'The teaching that I get from the church makes me stronger day after day. My perception about life has changed – I now look at things differently.'

Male, 36, Lubene

'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 hearts of forgiveness. When you respect the word of God, you don't waste money on alcohol.'

Male, 45, Kweyo



SELF-ESTEEM

A key positive change was increased confidence (which was repeatedly emphasised): particularly, people seeing themselves as agents of change. Having a positive attitude to the future was particularly key in Kitgum where many have suffered through the Lord's Resistance Army and displacement. Increased confidence seems not only to affect but also is a key factor in improving capabilities, driving people to take on new skills and new projects. This was often linked to CCM or other training; it was an outcome but also a subsequent driver of change, resulting in livelihood changes as well as increased participation and action in the community. Often when people were asked about their general well-being, they talked about greater hope, new ideas and sense of agency, despite the difficulties they had previously mentioned. This sense of self-esteem was repeatedly linked to growth in faith, and better relationships with family and others. It also meant that people were more confident to share their learning and empower others.

'My hope is now higher than five years back. Then, I lived as a woman who was limited by what I could do. 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... 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.'

Female, 59, Angopet

'I am prepared because I can only face anything that comes my way. I can't dodge it. It's biblical to expect these trying moments and to stand up to them.'

Female, 42, Omagara

'I am hopeful that my future will be good. Yes, I may be HIV positive, but if I decide to listen and practise what I have been told by different organisations on how to take care of myself and live positively and have nutritional foods, then I will be able to live long enough to see my children grow up. I am now confident that I can manage the future.'

Female, 36, Lubene

* All 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 grammatically and translations or clarifications provided where necessary.



RELATIONSHIPS

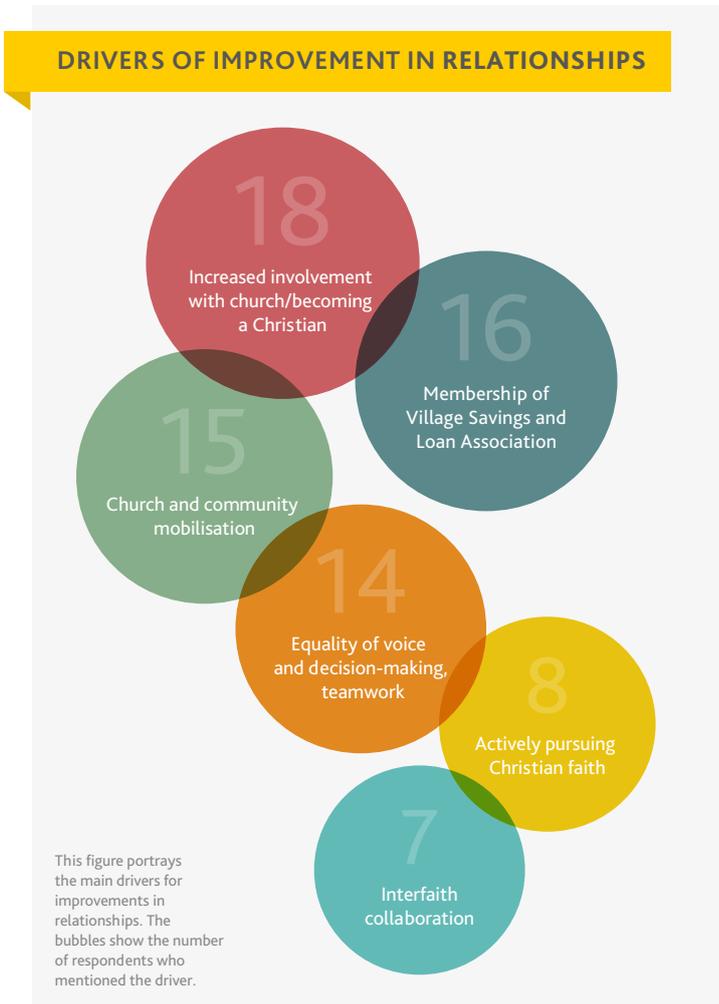
The most positive change was in community relationships and decision-making, with only two households reporting a negative change in these areas. The Christian faith was the most widely cited positive driver of improved community relationships (see diagram: Christian faith represented by 'Actively pursuing Christian faith' and/or 'Increased involvement with church/becoming a Christian'). Improved community relations were also often as a result of local savings group membership.

'I feel I can contribute to the well-being of the community with the help of God because the Bible teaches that you don't have to look only to your personal needs but also to care about others who are in need and once you do this, you will rejoice in your heart.' **Male, 50, Lubene**

'Forming people in groups has also made it possible for the community members to share experiences and encourage each one to work harder.' **Male, 47, Lubene**

In Kitgum Tearfund has funded an HIV project that in part promotes positive relationships in households. This is called 'Ot me gen' (Diocese of Kitgum's 'Faithful Family' training). This and other similar training/counselling concerning family relations and gender-based violence was cited by 12 households as a positive driver of change in family relationships.

'As a household we have seen improved relationships in the last five years. I am at peace with my wife... I also stopped drinking in 2013, which used to be a source of conflicts with my wife. We consult and 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. The ['Ot me gen'] training that we have been attending in the church is the reason for improved relationships. We now see things differently.' **Male, 47, Lubene**



'I feel I can contribute to the well-being of the community with the help of God...'

MALE, 50, LUBENE

📷 The treasurer and a member of PAG Angopet Atwi Icana savings group. Photo: Charlotte Flowers/Tearfund



NEW KNOWLEDGE

Training was deemed a significant positive driver of change by all respondents. Many of them described their move to cash crops, livestock-rearing, improved agricultural techniques and into non-agricultural business enterprises. Often these changes were as a result of training and new-found ideas improving their capabilities. The training sessions were not all attributed to CCM or the Tearfund partners; others including World Vision were often mentioned. It seemed that the combination of inputs from the government and training from different NGOs contributed to increased knowledge and consequently, in some cases, increased productivity.

Respondents frequently referred to livelihoods training, and training related to gender-based violence, human rights and business skills, as well as an increased commitment to childhood education. All these were often mentioned with reference to new livelihood techniques, sense of self-esteem and increased enrolment of children in school.

'Five years back we were in absolute poverty. Now we are much better in all these respects. Our relations are also good, and we have learnt a lot on health, human relations and our rights from the different programmes from government, CCM, World Vision and even our VSLA (Village Savings and Loan Association) meetings.' **Female, 59, Angopet**

'The coming of many organisations like CCM to train us in functional skills has also boosted my hope. Out of these trainings, for example, we now work together more.' **Male, 36, Angopet**

'The excess food that I produce, I also sell to earn more income for the household. One of the reasons for these changes has been the support that we received from AVSI [Italian NGO], LWF [Lutheran World Federation NGO] and Church of Uganda. As a group member I got training, which increased my knowledge in financial planning and management.' **Male, 47, Lubene**

Along with these changes, climate change adaptation strategies had been adopted by a significant number of interviewees (see page 16).

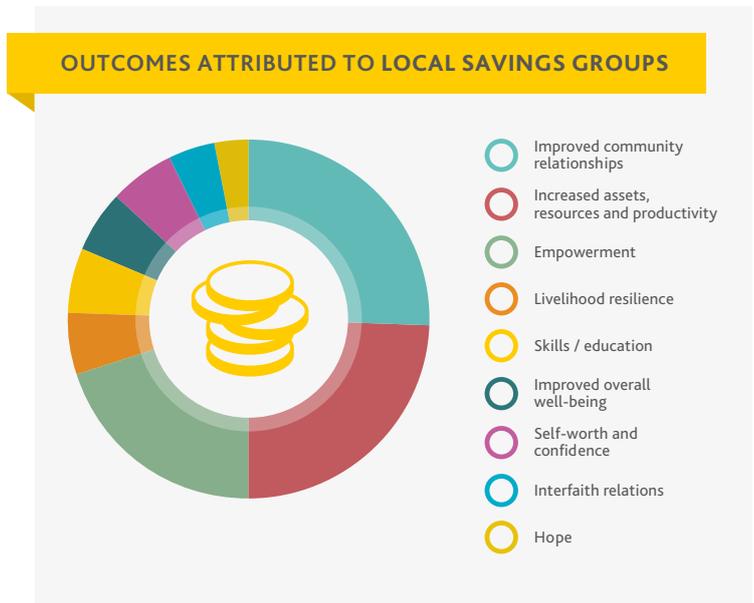
The coming of CCM to train us has also boosted my hope. Out of these trainings we work together more.'

MALE, 36, ANGOPET



LOCAL SAVINGS GROUPS

Another driver behind the improved assets and sense of well-being was increased involvement in Village Savings and Loan Association (VSLA) groups. Although savings groups were not always started through CCM, many people believed they had recognised the importance of savings groups by mapping their resources during CCM; and saving was encouraged by the church. Many people reported a decrease in income but increase in assets, partly due to the fact that people were able to save and buy assets such as goats as security against future shocks.



'Being a member of the SACCO [Savings and Credit Cooperative Organisation] has also improved my physical and financial well-being. Relationships with people have changed because, for example, in the SACCO where I work we treat people fairly. The knowledge and skills that I have now have greatly improved my well-being and this goes together with my faith.' **Male, 60, Omagara**

'There is change after the Diocese training on saving. We learnt how to save money... I now see that alone, I could not address the challenges that I was facing in my household.' **Female, 43, Lubene**

'Most of the trainings came through the church, AVSI and World Vision. All these three NGOs have helped in income generation. Putting people in groups has increased productivity of the group members.' **Male, 47, Lubene**

NEGATIVE DRIVERS OF CHANGE

The study found the most frequently cited negative drivers of change could be grouped into two main categories: environmental changes (especially changing weather patterns) and school fees.



ENVIRONMENTAL CHANGES

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 last five years. In the vast majority of cases (41 households) the negative changes were as a result of unpredictable weather patterns that brought droughts, floods and also changing seasons, with rains arriving in the wrong months or not at all. Negative changes were also often attributed to poor soil health (18 households), which was sometimes blamed on over-farming the land, tree removal and soil disease (cassava rot and ludwar weed). Related to this was a lack of skills or equipment required to improve agricultural output and livelihood resilience.

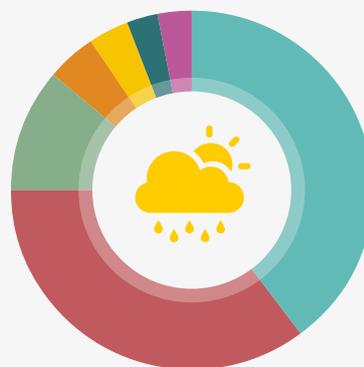
However, there were also many references to improved agricultural techniques and action to mitigate the effects of climate change: tree-planting, manure, living fences, planting drought-resistant crops or digging wells. Lubene households reported these positive drivers of change more than twice as many times as Kweyo households, who have struggled the most with food production. 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. Some of this was attributed to new training including CCM.

'Floods destroyed crops in 2012 to 2013. Then in the years following, we experienced drought and it is hard to tell when rains will come back. This has resulted in famine in households.' Male, 29, Omagara

'Environmental changes like droughts have affected household crop production. For example, I cultivated sorghum but the sun destroyed it. Also, a common weed called "ludwar" has dried up crops especially between 2014 and 2016.' Female, 40, Kweyo

'We also used to get rain in April but now it can return in May, June or July. And even when it takes a long time to rain 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.' Female, 45, Angopet

OUTCOMES ATTRIBUTED TO ENVIRONMENTAL CHANGES



- Decreased material assets, resources and productivity
- Livelihood vulnerability
- Reduced food consumption and variety
- Lack of peace
- Reduced hope
- Children removed from education
- Worse community relations



SCHOOL FEES

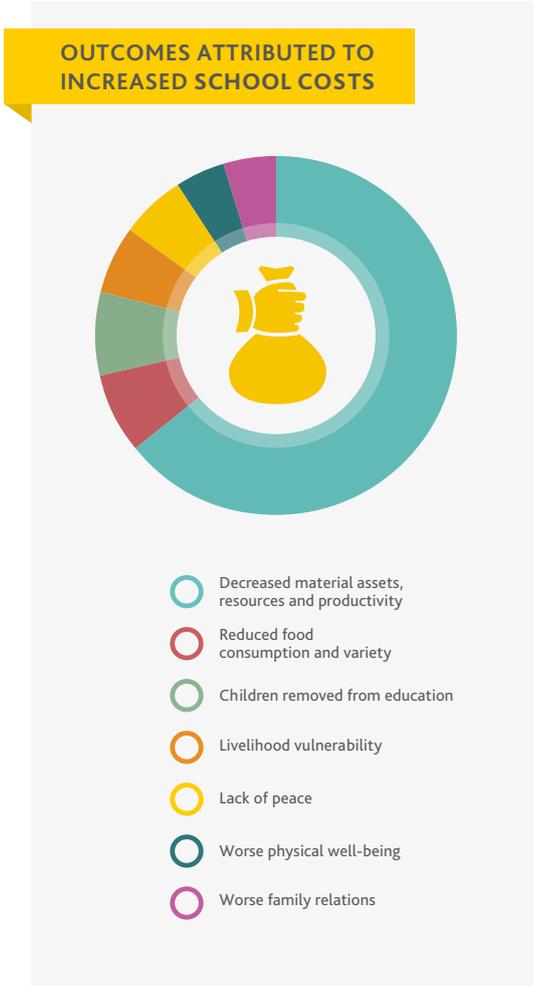
The increased cost of schooling was repeatedly referenced as a key negative driver of change. Many families are choosing to send children to private school, because of the lack of quality state schools.

This coupled with decreased production and income 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.

'Now people appreciate education and have taken children to high-cost private schools where quality is relatively good compared to state schools.' Focus group of young men in Omagara

'The older children have dropped out of school and they are now helping me with farm work. The reasons for the significant change have been because I spend all my earnings to send my other children to very expensive schools in Kampala. I sold all the assets that I had to pay to put my children in the good schools... I even sold a motorcycle, twenty cows and two oxen.' Male, 47, Lubene

'I have sold part of my land and am also selling off all the cows to educate my children because agriculture could no longer sustain.' Male, 58, Angopet



From top to bottom: School opened through CCM advocacy in Owii, Serere, Uganda. Photo: Andrew Philip/Tearfund
 Girl at school opened through CCM advocacy in Owii, Serere, Uganda. Photo: Andrew Philip/Tearfund

WHO CONTRIBUTED TO CHANGE?

At the end of the interviews, respondents were asked to name the key organisations in their area and rank them according to how much they valued them. Respondents named a wide range of external organisations, demonstrating the strong NGO presence in the region. Respondents referenced the local church of Tearfund’s partners, Church of Uganda and Pentecostal Assemblies of God, as well as the CCM programme.

If we combine the number of references to an organisation, then the local church and CCM ranked as the most important positive influences over the households in the sample group by a significant margin (322 references), followed by World Vision (129) and VSLAs (Village Savings and Loan Associations) (83). Tearfund itself was not mentioned, but this was as expected given that Tearfund supports the church partners to be the active agents in the community. The ranking of the influence of CCM could increase if there was more detail regarding which of the VSLAs were created as a result of the CCM process.

Throughout the interviews, respondents explicitly linked Pentecostal Assemblies of God, Church of Uganda or the CCM process to positive changes in their lives over the last five years. The village of Angopet had the most explicit references (65), and Kweyo the least (24).

The research from this QulP demonstrates that there is clear evidence that CCM is having a positive impact. Of the total number of households, 52 per cent cited CCM as a positive driver of change in their life over the last five years. Feelings of increased empowerment, self-worth and confidence, and improved community relationships were the most often cited outcomes of their involvement with the process.

POSITIVE REFERENCES TO CCM DURING INTERVIEWS

Areas covered by questionnaire	Explicit mentions of CCM	Implicit mentions of CCM	Mentions of non-CCM actors
Household changes	12	17	5
Food production	11	43	1
Cash income	6	28	2
Expenditure	7	34	3
Relationships	34	49	11
Overall well-being	22	35	7
Living faith	48	15	0
External organisations	45	1	48

‘Some people have been trained on the participatory evaluation process [CCM] which emphasises and empowers community to realise that they have enough resources to develop their community... without necessarily depending on external support. Under CCM, we practise what the Bible says about the Good Samaritan – which teaches us to support one another.’ Male, 37, Lubene

‘Faith groups can improve the lives of people through their teachings... Faith groups 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 [CCM] and this has been very helpful to improve the life of the community.’ Male, 31, Kweyo

‘There is a very big change... [The] church has also helped teach people morals under a project called PEP (CCM). It was equipping people with ideas of solving any challenge that comes your way; for instance the challenges we are facing now – that is famine as a result of drought.’ Male, 29, Omagara

‘This programme of working together [CCM] has brought many changes because you cannot work alone; everybody in the family participates and at the end you produce a lot. I feel good because people’s well-being has changed.’ Male, 52, Angopet

‘My hope is now higher than five years back. Then, I lived as a woman who was limited by what I could do. But now I know I can do anything.’

FEMALE, 59, ANGOPET

SUMMARY OF POSITIVE CHANGE LINKED TO CHURCH AND COMMUNITY MOBILISATION



Source: Michelle James (2016), University of Bath. The data in this figure was produced by the University of Bath to represent the story of change that CCM is bringing about in Uganda, based on the evidence of this research.
 ☑ Members of Palabek Kal church in Kitgum, Uganda, standing on the foundations of their new church, which they have built as a result of CCM. Photo: Charlotte Flowers/Tearfund

INSIGHTS FROM THE RESEARCH

Tearfund has been promoting and supporting church and community mobilisation (CCM) approaches with churches across the world for the last 15 years. Over that time we have learnt about the role of the church; the importance of allowing people to lead change in their own lives; and that there needs to be a focus on the well-being of individuals and communities, as well as poverty reduction.

This research again reveals the key role relationships and faith play in people's sense of well-being, and the need for development initiatives to recognise this and adapt accordingly. We are committed to keep exploring how to work with the local church, and learn more about how faith plays a role in people's lives. We want to keep reflecting, learning and adapting to make sure we, and our partners, are improving, and contributing to sustainable, holistic transformation in communities.



INSIGHT 1

Changing hearts and minds is vital to impact all aspects of people's lives

a) Faith matters – the responses from participants clearly show the link between faith and people's sense of well-being. The local church also plays a key role in social cohesion and contributing to positive change.

b) Relationships are key – people's sense of well-being is greatly dependent on their family and also wider relationships. This research shows that when these relationships are improved it can provide a source of resilience in the face of hardships.

One man from Angopet said: 'CCM gave us comprehensive, mind-transforming, functional education that touches every aspect of life, from Bible studies to self-help. After CCM came here, there has been a lot of behavioural change towards self-help and development.'

CCM overall had a much greater impact on the 'softer' areas of people's lives (social, spiritual and emotional); however, many were still struggling, particularly because of changing weather patterns in the region. Despite this, the majority of respondents said that their well-being had improved. Many referred to the importance of new-found hope, confidence, relationships and particularly faith. This demonstrates the need for programmes that aim for holistic change and do not focus solely on the more traditional outcomes of production and income. Tearfund's Light Wheel framework allows us to consider and assess change holistically and understand the other 'softer', but equally important, aspects that allow someone to live well.

Margaret from Angopet, pictured above, mentioned changes that correspond to eight spokes of the Light Wheel, demonstrated by the quotations from her interview.

Margaret also said: 'Five years back we were in absolute poverty. Now we are much better in all these respects.'

This research highlights the importance of addressing the many areas of people's lives that are affected by poverty. Tearfund is committed to continue to expand its work to ensure that even more communities are transformed, not just physically through livelihoods, assets or income, but also through relationships, faith, empowerment and through bringing hope and dignity.



INSIGHT 2

The local church encourages faith in action

The local church has a key part to play: this research and wider studies are showing that faith is an important factor to consider in development programmes and that the local church is well placed to make foundational changes in relationships, positive attitudes and emotional well-being. These are key for change in cultural and social practices that drive overall well-being for the community.

When counted together the Pentecostal Assemblies of God local churches in Angopet and Omagara, and the Church of Uganda local churches in Kweyo and Lubene all received the highest rankings. Many people referenced church teachings, faith and church family as important. This provides evidence that the local church can bring people together with shared values and a shared vision. This creates a space for improved self-belief, new vision and the possibility of change.

The research effectively highlights the vital role the church can play in bringing about social change in communities. Churches often hold an embedded place in the community, they are key civil society actors and already promote addressing the spiritual and psychological effects of poverty. With training and resources, churches can play a key role in addressing harmful social norms and bringing about transformation in their communities. Tearfund is committed to keep exploring ways of working through the church in different contexts, and how to equip the church and its members to lead the way in bringing about change in the lives of their families and communities.



'We built this four room permanent house'

'There is a big change in the family'

'My hope is now higher, I know I can do anything'

'I am now more mature in my faith'

'I am the chairperson of women'

'Even my ulcers have gone'

'Children are now in school'

'Community relations have improved'



INSIGHT 3

Changing weather patterns are restricting progress

Changing weather patterns have serious effects on farmers. Despite evidence of innovation, social capital and savings, many have suffered from lack of food and income.

Nearly all respondents described how recent changes, particularly in rain patterns, had affected food production. Although some of their agricultural techniques included disaster-resilient methods, there is a need for more focused support. The change in people's self-esteem and the increase in new initiatives revealed how entrepreneurship has increased; however, lack of knowledge, skills and resources to adapt to the changing climate is posing a huge challenge to communities.

Tearfund and our partners aim to ensure that our work, at both local level with CCM and also at national and global levels, tackles both the causes and effects of changing weather patterns. Regardless of efforts made to reduce the effects of poverty, any progress could be undone by environmental degradation. It is vital that we use our position to bring denominations, wider civil society and governments together to act on this vital issue. We aim to ensure that CCM training includes support to help communities adapt to climate change and have techniques to protect their livelihoods. Our wider advocacy work also aims to promote understanding of how climate change affects the poorest communities – and how to combat it.



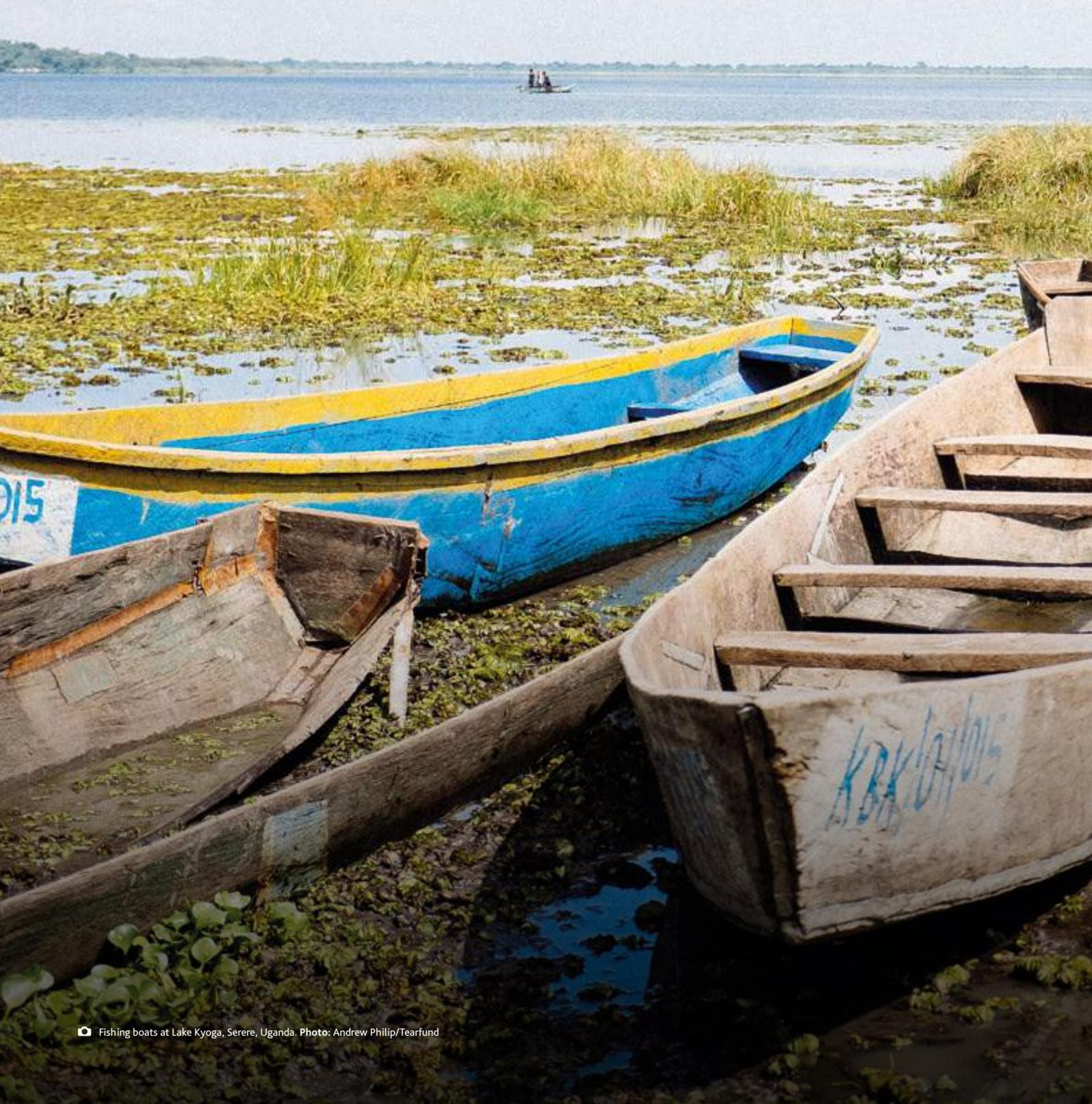
INSIGHT 4

QuIP provides excellent evidence of positive impact and its causes

This research was the first time Tearfund had partnered with the University of Bath and used the QuIP methodology. The research demonstrates the huge benefits of using this methodology to understand not only the positive changes that have happened because of CCM and local church activities, but also the key drivers of change, both negative and positive. This study has provided robust evidence of the change CCM can make and has identified some of the wider factors that need to be taken into consideration. Often research provides evidence of change but the researcher is forced to infer the connection of this to an initiative. Having a more contextual map of the situation helps to provide an understanding of the specific contribution that Tearfund's partners and the local church's initiative have made, and also the limiting factors that could be addressed in the future.

'People are the best experts of their situation. They know how best they can solve their problem. It's just that they have not been given the opportunity to look hard at what they have and what they can do, and therefore we began creating that opportunity, and it is empowering.'

FRANCIS NJORGE, CCM CONSULTANT AND FACILITATOR





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