The LIGHT Wheel toolkit:
a tool for measuring holistic change

November 2016
Version 1
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About this toolkit

This guide contains all the LIGHT Wheel tools and is designed to be used by those implementing the LIGHT Wheel. For a more detailed introduction to the LIGHT Wheel, including the theory behind it, and different ways it can be used, please see our Introductory guide to the LIGHT Wheel. These two guides work best when used together.

Each chapter of this toolkit will covers a different tool, with practical guidance on how to use it. If you require any additional support, please contact lightwheel.support@tearfund.org

Not included in this guide is the LIGHT Wheel analysis tool (Excel spreadsheet) and guidance on how to use it. For more information on this, please contact the LIGHT Wheel email address above. For Tearfund staff members, you can also find this tool and the guidance on the Evidence and Effectiveness Hub.

Training

The quality of the data collected by the LIGHT Wheel will depend on the quality of the facilitators and of their understanding of the LIGHT Wheel. Therefore, training on the LIGHT Wheel is essential. Ideally, a training course would last five days, which would include one day in the field for data collection and one day to analyse the results.

Training resources are available to complement this facilitator’s guide. If you would like further information, or if you would like to explore LIGHT Wheel training opportunities, please contact lightwheel.support@tearfund.org
FACILITATOR’S GUIDE TO GROUP DISCUSSIONS

The LIGHT Wheel has been designed to be used in different ways. One way of using the LIGHT Wheel is as a tool for discussion within a community. This section of the guide describes how to use the Wheel to facilitate a community discussion. It also includes suggested questions that can be used to stimulate discussion.

The process

The process for using the LIGHT Wheel within a group discussion is set out in the diagram below:

Introductions
Introduce yourself and why you are there; explain what the information will be used for. State how long the session will take and explain what the LIGHT Wheel is. Outline how you will use it.

Step 1
Explain to the group what the first spoke is about and the range of things covered by it. Explain that this is one of nine spokes, each addressing a different topic you will work through together.

Step 2
Use the discussion questions to stimulate a wide-ranging discussion about the issues covered by the spoke. Try to get people to give examples wherever possible rather than just offer opinions.

Step 3
Describe the five levels for that spoke set out in the Maturity Model and, based on the preceding discussion, get the group to identify which level they think best fits the community. Get them to explain why they chose this level as opposed to a higher or lower level. As before, encourage them to give examples to justify their decision.

Step 4
Mark this score on the radar diagram and move on to the next spoke. Repeat until you have discussed and scored each spoke.

Figure 1: Using the Wheel within a group discussion
The facilitator

There should be at least one facilitator per group. For single-sex groups, it is best if the facilitator is the same sex as the group. When facilitating a group of young people, a younger facilitator may be best if available. It is essential though that the facilitators are familiar with the tool and do not let their own opinions influence the discussion.

Groups

The number of groups that are required will depend on the context and the amount of time that you have available.

It is important that everyone within the community feels able to speak out, so the groups should be chosen to ensure that this is possible. For example, women may feel uncomfortable speaking their minds in a mixed group and so it is wise to have separate male and female groups. Similarly, young people may be reluctant to speak up in a group with older adults, so it is often sensible to have a separate group for younger people.

These three groups – adult male, adult female and young people – would usually be the minimum number of groups. However, it may be necessary to separate into more groups in order to take into account differences in faith, ethnicity, social groupings or experience and expertise.

Language

The discussion should be conducted in the language common to most people in the group so that all members are able to understand and speak.

Duration

It is important to make sure that discussion group members feel they have had time to consider each spoke properly, so do make sure you allow enough time and do not rush the discussion.

Experience has shown that it takes 20–30 minutes to discuss each spoke and that, after about one-and-a-half hours of discussion, energy levels and motivation within the group tend to flag. You should not therefore expect to cover more than three spokes of the Wheel within each group.

Deciding when to hold the discussion

You should think through the time of year and the time of day. When during the day are community members most likely to be available? If you visit at a certain time of day, will you find it hard to reach some of the people whom you want to interview? Individuals may be at work or collecting cooking fuel or water, and so may be unavailable. The time of day can introduce a bias into your results as you will only be able to speak to those who are available and so it is always wise to ask who is likely to be present and who is likely to be absent and to consider how this might affect your findings.

Similarly, the time of year may have an impact on people’s answers. It doesn’t usually matter which time of year you choose but, if you want to compare findings from one set of FGDs with another, then it is probably best if you hold both sets of discussions at approximately the same time of year. If
this is not possible, you will need to think through how the time of year might have influenced your findings.

Covering the spokes

It can be challenging to cover all the spokes in one visit. If you have three or more groups, then each group can discuss three different spokes, allowing you to cover the whole Wheel in one visit. This, however, runs the risk that you miss differences in viewpoint between, for example, men and women. An alternative would be for each group to discuss the same spokes but then to plan repeat visits to cover the remaining spokes at a later date. If you have more than three groups, then it would be possible to cover all the spokes and repeat some of them between one or more of the groups.

Whichever approach is taken, we strongly recommend that you do cover all of the spokes, even if this is done in different visits, as this is the only way you will get the full picture.

The discussion

As you facilitate the discussion, be aware of individuals with stronger opinions and try to ensure that these individuals don’t dominate. Encourage quieter members to speak up, or at least give them a chance to speak if they would like to. However, talking is not mandatory so it is fine if not everyone wants to speak. If you find that one person is dominating and preventing others from expressing their views, it may be possible for one of the facilitators to suggest that the person clearly has some important views and to take them outside for a one-on-one interview. This allows the person to feel that they have had their say while allowing others in the group to speak up.

As the discussion starts, encourage people to give specific examples to support their assertions rather than speaking in general terms. This can be a helpful way of moving away from opinions to a more objective, fact-based discussion.

We all tend to be blinkered by our own experiences and you may find that the group fails to acknowledge the full scope of the spoke, focusing instead on just a few elements of it, or they may over- or under-estimate their situation. If you have had a chance to review secondary data, observe the situation or conduct a survey, use this information to inform the discussion, broadening the scope or challenging existing viewpoints.

Similarly, if you are aware of any national or international benchmarks or targets (such as the Sustainable Development Goals) or of government policy targets and statements, it would be useful to bring these to the discussion as levels against which their own status can be measured.

The questions that follow are intended to help you broaden the scope of the discussion so that the full breadth of the issues covered by each spoke of the Wheel is covered. Use them as a guide but feel free to adjust them to suit the context and situation.

The grading scale

The LIGHT Wheel makes use of a scale from 1 to 5, where 5 is the highest and 1 the lowest. Half marks are allowed and so a score of 3 ½ would be permissible. Such grading scales are not always
well understood by communities and so analogies can be helpful. We have listed some ideas below. Printable versions of these images can be found in Annex G.

- **The ladder.** This approach uses the idea of a ladder leaning up against a wall to help people assess where they are on the scale. The top rung of the ladder represents the best possible option while the bottom rung represents the worst. People are then asked to identify which rung they think the community is on. A drawing or model of a ladder can help people choose which rung they are on. Alternatively, a staircase of nine steps can be used.

- **The glass of water approach.** This approach is similar but instead of a ladder uses the idea of a glass of water. The best option is represented by a full glass while the worst option by an empty glass. People are asked to state how full their glass is. You could use a drawing of a glass or a real glass of water to identify the level. This is clearly shown in a print-out in Annex G.

- **The seed approach.** Another approach is to use the illustration of a seed in the ground and to ask at which stage of growth the seed is at. You could use the following options:
  - Planted but currently dormant with no signs of life
  - Beginning to sprout: the new plant is just beginning to appear above the ground
  - Budding: the young plant is just beginning to form buds
  - Flowering: the plant is now in full bloom
  - Multiplying: the plant has now set seed and is ready to send them out to create new plants elsewhere

The various positions on the scale from these analogies are shown in the table below. Drawings are also available in the graphics pack.

<table>
<thead>
<tr>
<th>Description</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladder</td>
<td></td>
</tr>
<tr>
<td>Glass of water</td>
<td></td>
</tr>
<tr>
<td>Plant</td>
<td></td>
</tr>
<tr>
<td>9th rung</td>
<td>5</td>
</tr>
<tr>
<td>8th rung</td>
<td>4 ½</td>
</tr>
<tr>
<td>7th rung</td>
<td>4</td>
</tr>
<tr>
<td>6th rung</td>
<td>3 ½</td>
</tr>
<tr>
<td>5th rung</td>
<td>3</td>
</tr>
<tr>
<td>4th rung</td>
<td>2 ½</td>
</tr>
<tr>
<td>3rd rung</td>
<td>2</td>
</tr>
<tr>
<td>2nd rung</td>
<td>1 ½</td>
</tr>
<tr>
<td>1st rung</td>
<td>1</td>
</tr>
</tbody>
</table>
Coming up with a score

There are a number of ways of coming up with a score within the group. Some suggestions follow.

- **Voting.** Stones, seeds or beads can be used along with a picture (of the ladder, staircase, glass or plant) to vote. Individuals are each given a stone (seed or bead) and asked to place it on the picture corresponding to their score. **Note: This does run the risk of some being swayed by how others are voting.**

- **Group average.** Each individual can state where they think the community sits, and once all scores have been collected an average can be taken. This can be either the arithmetical mean or the mode.¹ If there are a few outliers – for example, if the range of scores are all within a range of 2 with the exception of one score which is wildly different – then these atypical scores can be ignored and an average taken from the rest. The group average approach is probably the quickest way of coming up with a score.

- **Consensus.** The group discusses the possible scores and agrees a group score. This can be time-consuming and runs the risk of being influenced by strong individuals within the group.

- **Compromise.** Alternatively, you could start with individual scores as you would for the group average, but then use these scores as the basis for discussion and for a consensus score.

Justifying the score

Once people have made their initial estimate of the score, it can be extremely enlightening to explore why people chose the level that they did. As a facilitator you may want to say: ‘I see that you scored two: what made you choose that and not three?’ To another you may say: ‘I notice that you scored three: what made you decide on three rather than two?’ This can provide some very useful insights into what people really see as important; it may also cause some people to adjust their votes as you move towards an agreed group score.

Capturing the result

Once scores have been agreed, they should be plotted on the polar diagram which should be drawn out in advance on a large piece of paper. Use the focus group discussion conclusions form. It is helpful if you can also write one or two sentences that capture the discussion on why the people chose the score that they did. Finally, note the method you used to come up with the score (ie average, consensus, compromise etc). You can also capture the scores and discussion on a simple form on KoBo² so it can be collected by smartphone or tablet.

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¹ The mean is the normal ‘average’ where you add up all the scores and divide by the number of scores. The mode is the most frequently occurring score.

² KoBo is an online open-source digital data collection platform. See the Programme Effectiveness Hub or www.kobotoolbox.org for guidance on how to use KoBo.
Feeding back the result

At the end of the group discussions you may wish to report back in plenary showing the community the scores that each group has come up with and allowing the group members to explain the reason for their scores highlighting perhaps the top three strengths and the three areas of greatest challenge. The completed chart can be left with the community.

Equipment

The following equipment is recommended:

- A picture of the LIGHT Wheel drawn out on flipchart paper
- A blank polar diagram drawn out on flipchart paper for scoring (1 per group – see Image 3 in Annex G)
- Pictures for the scoring system (depending on the approach you have chosen):
  - Ladder
  - Glass of water
  - Seed/plant
- Stones, seeds, beads or similar for scoring
- Group discussion: conclusions sheet
DISCUSSION QUESTIONS

Social connections

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Social connections. This spoke looks at how unified or how fractured the community is. It asks whether the community is formed of separate cliques or groups that keep themselves to themselves, looking with distrust at others, or whether the community is inclusive, working together across social boundaries. It considers issues such as prejudice and exclusion, and attitudes towards social groups whether based on ethnicity, tribe, faith or wealth. It doesn’t just look at relationships within the community but also asks how well the community is connected externally, exploring its ability to access wider government services and resources, expertise and knowledge. This area of change considers four aspects of these connections:

- Who is included and who is excluded (ie: How diverse are they?). Implicit in this is the community’s attitude towards those who are different.
- The quantity of connections and the range of areas that the networks cover.
- The purpose of them – whether they are self-serving or look to meet a wider community need.’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to use them; instead, the facilitator should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion.

- In most communities there are a range of community groups. These could be to do with savings, business, farming or other skills, faith groups, sports groups: there are many types. How many of these groups can you think of within your community?

- How many of you are members of at least one community group? Are there people who can’t join some of the groups or are they usually open to anyone who wants to join them?

- Who benefits from these groups? The members or the community as a whole?

- How common is it for the community to come together as a group to help people? Can you give some examples of this? Is it more common for people to have to work alone to overcome their challenges or problems?
Are all members of the community treated equally regardless of their faith, cultural background, age or sex?

Who is not represented in the group discussions? Who is overlooked or ignored?

Has anyone been insulted in the last week due to their faith, their cultural background or their sex?

How safe do you feel? Is it the same for all groups in the community? Women? Girls? The elderly or infirm? Rich or poor? Are there times when you feel less safe?

If you have problems, does the law enforcement system protect you? Can you go to the police or to the courts for help? If yes, are they effective?

Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).

The top rung represents a community where there are very few, if any, clashes or tensions between groups within the community. It is a place where people are valued and respected regardless of their age, gender or social background. It is a community that feels safe and welcoming. People in this community willingly help each other and are concerned for the welfare of all in the community and not just themselves. This community is well connected with the wider world and people are able to reach out for help, advice or support from others outside the community when needed.

The bottom rung represents a community where there is a lack of trust, even fear, between different groups within the community. People tend to stay within their own groups, forming cliques with people like themselves. It is a place where people are focused on looking after themselves and their immediate family and give little thought to the needs of others. Some groups within the community are regularly insulted and experience prejudice and exclusion. It can be a frightening place to live.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?’

Get people to vote or express their views on what the appropriate level should be.
Personal relationships

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Personal relationships. This spoke considers the relationships within our immediate families, our households and with our closest friends. It asks how much we each value these relationships and to what extent we support, respect and encourage each other through them. It explores whether we are able to share our thoughts, hopes, fears and dreams with each other. It asks how differences of opinion and disagreements are resolved within these relationships and reflects on the extent to which these relationships provide a good example to the wider community.’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to stick rigidly to them and should adapt the language to suit the group and the context. The order of the questions can also be changed if this will lead to a more natural and free-flowing discussion.

- How often do people spend time talking to their spouse or to close friends about things that are important to them, such as their hopes or fears?
- Do people feel cared for, valued and respected in their families whether they are male or female, young or old?
- To what extent do people trust each other in the household?
- When there are disagreements in the household, to what extent do you think families resolve them fairly? Do you think all members of the household think they are resolved fairly?
- Who makes the decisions in the house? Who has a say in those decisions? Do you think this decision-making process is fair?
- Should husbands discipline their wives? If so, what is acceptable or unacceptable?
- Should wives discipline their husbands? If so, what is acceptable or unacceptable?
- Do adults in the community behave with each other in a way that sets a good example to the younger generations?

Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).’
The top rung represents a community where personal relationships are valued and all individuals within the household are respected and cared for. In these relationships communication is honest, positive and compassionate; hopes and fears are shared and individuals feel loved, supported and protected.

The bottom rung represents a community where personal relationships are often based on power and can be abusive, with one party dominating the others. Violence or fear of violence within the household, physical and sexual, is not uncommon. Communication might be guarded with people afraid of being honest in case they anger their partner, parent or guardian. Forgiveness is rare in these communities and grievances tend to be held.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?

Get people to vote or express their views on what the appropriate level should be.
Living faith

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Living faith. This spoke considers the importance of faith (of any type) within the community as a whole but focuses primarily on the extent to which those who profess to be Christians are living out their Christian faith, both as individuals but also as a broader church. It asks whether they are putting their faith into practice in their daily lives in a way which impacts the wider community. It asks to what extent we as individuals are growing in our faith, moving from spiritual infancy to maturity. It reflects on whether we are demonstrating God’s love in the way that we relate not only to our brothers and sisters in Christ but also to those of other faiths and no faith. It asks how others in the community see us: are we recognised as beacons of light and hope? It asks us to think about the impact that we may be having on our society: are we acting as salt and light in the world?’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to stick rigidly to them and should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion.

☐ Is faith in God (whether Christian, Hindu, Buddhist, Muslim or any other expression of faith) important to people in this community?

☐ What proportion of the community are Christian? Of these, what proportion regularly attend church? Is this proportion increasing, decreasing or staying about the same?

☐ How well do people maintain spiritual disciplines such as personal prayer, Bible reading or worship? Be honest!

☐ Do people feel that as a congregation they are becoming spiritually more mature? What proportion see themselves as spiritual babies, toddlers, children, teenagers, adults or wise elders? (You could get them to stand in a line with babies at one end and the more mature at the other.) How does their position today compare with where they were a year ago? Have they changed or stood still?

☐ To what extent do you see the fruits of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control) being manifested in yourself and in your brothers and sisters in Christ? Do you see these same attributes or characteristics in people of other faiths or no faith?
How have levels of giving in terms of time, money, resources or skills changed over the last year? Has it increased, decreased or stayed about the same? How often do we help others in need in the wider community?

How united are we as a congregation? How well do the different Christian denominations (if relevant) work together as brothers and sisters in Christ?

How does the wider community perceive the local church? Is it positive, negative or irrelevant to their daily lives?

How would we describe our relationship with people of other faith and with other faiths in general? Do we exhibit love or fear and hostility?

Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).

The top rung represents a community where faith in general is respected and where Christians and the Christian churches are seen as making a positive contribution to the community as a whole. Christians are seen as having integrity and are recognised as demonstrating compassion and care for those in need regardless of their race, faith or gender.

The bottom rung represents a community where faith in general and the Christian faith in particular is treated with suspicion and where Christians and the church are widely regarded as hypocritical, judgmental and uncaring. They have little, if any, positive impact on the community and are largely irrelevant as far as the rest of the community is concerned.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?’

Get people to vote or express their views on what the appropriate level should be.
Emotional and mental well-being

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Emotional and mental well-being. This spoke considers how people in the community feel about themselves. It considers whether they feel traumatised or trapped by events that may have happened to them in the past and explores whether the future is seen as a place of opportunity and hope or a place that brings fear and worry. It asks whether people are able to share their hopes and fears with others, to help carry each other’s burdens. It explores whether the community is defined by hope and optimism or by worry, anxiety and fear.’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to stick rigidly to them and should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion.

☑️ Do people in the community of all ages and gender feel that their life has meaning and do they feel a sense of achievement or accomplishment from what they do? Are they proud of what they have achieved?

☑️ Do people have friends whom they can share their hopes and fears with or do people tend to deal with their fears alone?

☑️ How do most people think the future will be? Do they feel worried about the future and weighed down, or do they feel hopeful?

☑️ And what about the past? Do people in the community worry about things in the past?

☑️ If bad things have happened to people, do they feel able to move on in their minds or do the events still upset them? If bad things have happened, do they feel that justice has been done?

Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).

The top rung represents a community where individuals feel valued and cared for; where the most vulnerable are recognised and supported. It is a community that does not feel constrained by the past and that looks to the future with a sense of hope, excitement and optimism.'
The bottom rung represents a community where individuals, particularly the most vulnerable, can be overlooked and ignored; feelings of loneliness and a sense of being overwhelmed by the cares of the world are common. Bitterness and resentment over issues in the past may dominate, and the future is seen as something to be feared or is a source of worry.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?

Get people to vote or express their views on what the appropriate level should be.
Physical health

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Physical health. This spoke considers the general standard of health in the community: how well people feel and how frequently people feel sick or suffer from illnesses. It also looks at the health facilities and services such as clinics, nurses and antenatal care that are available to the community and asks whether everybody can access these services equally or whether some are excluded, perhaps because they are too difficult to get to or too expensive.’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to stick rigidly to them and should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion.

- How common is it in this community for people to suffer from sickness or fever?
- How common is it in this community for babies and young children to die in their first few years?
- How easy is it for people in the community to get to a clinic or hospital when they are sick or pregnant and see a nurse, midwife or doctor?
- Once you get to a clinic or hospital, how easy is it to see a nurse or doctor? Do you have a long wait before you are seen?
- If someone in the family or household is sick, do you have to pay for their treatment? How easy is this to afford? Do you have to go without other things, such as food or school fees, in order to pay these medical fees?
- Has the community adopted good sanitation practice? Do most people have latrines? Are faeces dealt with in a hygienic manner and do people practise good hand washing?
- Does the community have a source of sufficient clean drinking water throughout the year that all can access? Do they know how to keep water clean and prevent contamination?
- Does everyone in the community have a balanced diet that not only provides enough food but that also provides the right mix of food to prevent sickness and malnutrition?

Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).
The top rung represents a community where the health of the community is improving, sickness and disease is becoming rare and where all people are able to make use of good-quality medical services when required regardless of income, faith, race, gender or other factors.

The bottom rung represents a community where sickness, disease and even death remain common. Health care tends to be limited and of poor quality and the most needy in society may be excluded due to cost or discrimination.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?

Get people to vote or express their views on what the appropriate level should be.
Stewardship of the environment

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Stewardship of the environment. This spoke considers the way that the community relates to the natural environment and makes use of natural resources. It looks at whether the community considers the needs of others both now and in the future, and whether the community has found ways to use their environment sustainably and fairly. It also considers the risk of crises caused by natural disasters and the community’s vulnerability to such events.’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to stick rigidly to them and should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion.

☐ How aware are we about the risks of climate change? Do we have plans to mitigate these risks and, if appropriate, to respond to any crises such as floods or landslides? (insert the most likely type of natural disaster)
☐ What have we as a community or as individuals done to make more effective and more sustainable use of the natural resources around us such as water, soil, land, pasture, woods?
☐ Do people experience tensions or arguments with others over access to natural resources such as water, soil, land, pasture, woods etc?
☐ What fuel do most people use to cook with? How sustainable is this fuel source?
☐ Do you have sufficient access to the natural resources that you need now? What about for your children when they grow up?
☐ How is access to natural resources managed? Is this effective and fair for all groups in the community? Is anyone disadvantaged?

Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).

The top rung represents a community where people actively engage with others who use natural resources to both understand how natural resource systems operate and to ensure their sustainable use for all.'
The bottom rung represents a community where individuals make use of the environment to meet their own short-term needs, with little thought for the needs of others or for future generations. Current practices exploit the environment and are not sustainable.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?

Get people to vote or express their views on what the appropriate level should be.
Material assets and resources

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Material assets and resources. This spoke considers the material assets and resources that people can access and make use of. It asks whether people have enough to meet their routine needs or whether they have to go without. It reflects on how vulnerable people are to shocks such as floods or droughts, to ill-health or sickness or to economic issues such as fluctuations in prices. It explores how resilient the community is to these effects. It also considers whether the community is generous with its assets or whether the assets are controlled by a few for their own benefit.’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to stick rigidly to them and should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion.

- What types of assets do people own or make use of? For example, how common is it for a household to own a radio, TV, telephone, bicycle, motorbike or fridge? Does anybody own a car or a tractor?
- What are people’s houses made of? Have people been able to improve their homes, perhaps putting on a better roof or by making more space?
- What facilities do people have in their homes (e.g., latrines, water, electricity)?
- What proportion of the community are landowners or house owners? How many are tenants?
- How secure do people feel in their homes or on their land? Do they have evidence of ownership, tenancy or access? Could more powerful people repossess their homes? If this happened, would the police or the courts protect community members?
- What proportion of the community have electricity in their home?
- What proportion of the community are able to build up some savings or to access credit if required (at reasonable rates)?
- Do you ever have to go without food or essential medicines due to lack of money?
- Have you ever had to stop your children from going to school because you couldn’t afford the costs of school?

Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).
The top rung represents a community where people not only have sufficient to meet their daily needs but are also able to put some aside to create a buffer against hard times so reducing vulnerability and increasing resilience. Incomes are rising and people are able to create new businesses or income-generating activities. There is a culture of sharing and of helping others.

The bottom rung represents a community where people struggle to meet their daily needs and are highly vulnerable to negative events such as drought or floods. Unexpected costs such as medical care due to sickness mean that families have to do without. The wealthier in the community tend to control the assets that are available, usually for their own benefit at the expense of the poorest.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?

Get people to vote or express their views on what the appropriate level should be.
Capabilities

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Capabilities. This spoke considers the skills, knowledge and expertise that people in the community have and which, when matched with the right resources, enable the community to address their concerns and bring about change. It includes access to education and academic achievements such as levels of numeracy and literacy but also emphasises practical and vocational or trade-related skills.’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to stick rigidly to them and should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion.

- Do all school-age children go to school? Is it the same for both boys and girls?
- For those who have already left school, what proportion had no education? Less than five years of education? Five to ten years of education? More than ten years of education?
- What proportion of those here are able to do the following: Sign their name? Work out the correct change in a shop or market? Send a text message on a mobile phone? Help their children with their homework? Complete an official form without help?
- Are there areas of life that you can make no progress on because you lack information, knowledge or skills? (Eg health, business, the environment, political processes...) What are these knowledge or information gaps and what causes these gaps?
- Do people possess the right skills to get a job or to make a reasonable living? Is it the same for men and for women? For younger and older people?

Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).

The top rung represents a community where people are literate and numerate, and where all have at least primary education and the norm is for the majority to continue on to secondary education; some also go on to tertiary education. People have the information, knowledge and skills that they require to earn a living and have the opportunity to access new skills and learn new things. People have the ability to achieve their potential.'
The bottom rung represents a community where not all children of primary age attend school and where attendance at secondary level remains the exception. Many adults have poor literacy and numeracy and access to information or knowledge is limited. Opportunities are limited and few are able to reach their potential.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?

Get people to vote or express their views on what the appropriate level should be.
Participation and influence

Suggested explanation of the spoke:

Say:

‘We are now going to think about the spoke called Participation and influence. This spoke considers the extent to which you as individuals and as a community are able to have a say in the decisions that affect you. It asks whether you are free to voice your opinions and ideas to those with authority and to those with power. Can you say what you think without fear or recriminations? If you are able to speak your mind, do people take you seriously? Do they listen and respect your views? It also explores whether you are able to take part in local committees and groups or whether you are excluded from them.’

Discussion questions

These questions are offered as a guide. The facilitator should not feel that they have to stick rigidly to them and should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion.

- How easy is it for people to express their ideas and opinions? At home? In village meetings?
- Would men and women answer the previous question in the same way? What about older people and younger people?
- Who decides what each member of the family does? Do all adults have an equal say in what they do?
- Do you believe that you have a say in those decisions? Within the community? The district? Nationally?
- Who has the greatest influence over what happens to you and your household?
- Who do decision-makers within the community/district pay most attention to? Who has the biggest influence? Who has the least influence?
- How many people voted in the last election? Do you feel that voting makes a difference?
- Has the community managed to get additional resources or services as a result of their engagement with decision-makers? Can you give an example of how you have influenced decision-makers?
- What proportion of the people present have seen the budget for the community, or the local development plans and priorities? Are you informed about important decisions?
- To what extent do you feel that decision-making bodies (identify appropriate examples) reflect the views of all groups in society (faith, age, gender, ethnic group, political party)?
Scoring the community: the ladder approach

Say:

‘Imagine a ladder with nine rungs on it leaning up against a wall (show picture).

The top rung represents a community where all people, regardless of gender, wealth, faith or ethnic group, have the ability to express their ideas without fear and where their ideas and opinions are treated with respect. It is a community where even the most vulnerable can, if they wish, contribute to the decision-making process for the community in which they live.

The bottom rung represents a community where people have little say or influence over the decisions that affect them; power resides with a select few. It is difficult, even dangerous, to express ideas or to challenge the existing power structures. The weak and the vulnerable are marginalised and excluded.

If these represent the top and the bottom rung, which rung do you think represents the situation in this community and why?’

Get people to vote or express their views on what the appropriate level should be.
<table>
<thead>
<tr>
<th>Domain</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>🗣️ Social connections</td>
<td></td>
</tr>
<tr>
<td>🤝 Personal relationships</td>
<td></td>
</tr>
<tr>
<td>🤔 Living faith</td>
<td></td>
</tr>
<tr>
<td>🧠 Emotional and mental well-being</td>
<td></td>
</tr>
<tr>
<td>⚘ Physical health</td>
<td></td>
</tr>
<tr>
<td>🌿 Stewardship of the environment</td>
<td></td>
</tr>
<tr>
<td>🧮 Material assets and resources</td>
<td></td>
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<tr>
<td>🔧 Capabilities</td>
<td></td>
</tr>
<tr>
<td>⚖️ Participation and influence</td>
<td></td>
</tr>
</tbody>
</table>
### Group discussion: conclusions

<table>
<thead>
<tr>
<th>Name and location of community:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Description of group:</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Numbers in the group:</th>
<th>Adult men</th>
<th>Adult women</th>
<th>Male youth</th>
<th>Female youth</th>
<th>Children</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Additional comments on group make-up (if appropriate):</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Date and time of discussion:</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Name of facilitator(s):</th>
<th></th>
</tr>
</thead>
</table>

What scores did the community come up with? Add a short sentence or two for each spoke explaining why that score was chosen.

Describe how scores were gathered and calculated (which technique was used?)


FACILITATOR’S GUIDE TO GATHERING DATA THROUGH DIRECT OBSERVATION

The method of ‘direct observation’ is one way of validating the data gathered through surveys or group discussions. This means visiting the community and observing both the physical state of the environment and also the behaviours and practices of the people. This short introduction gives some guidance on how to carry out effective observation. The explanation is followed by a checklist which can be used to structure your observations.

Who should take part?

Any group of outsiders arriving in a community will inevitably change the dynamics of the community, meaning that what is observed is unlikely to be exactly the same as if the team were not there. For this reason, observation is best done by those who are most familiar to the community and whose presence will have the least impact on the community dynamics.

For the same reason, observation teams should be as small as possible and should include both male and female, and (if appropriate) younger and older members.

Teams may be accompanied by elders or leaders from within the community, or key individuals such as local government extension workers or officials. This can be helpful as they may be able to explain the rationale for what is being observed. However, remember that members of the community may be less willing to speak freely in their presence and so try to get some time without these influential individuals as well.

If direct observation walks become regular events when visiting communities, then they will steadily attract less interest and it may become easier to choose who accompanies the team.

When and how frequently should it happen?

The risk of a one-off observation is that the observer may inadvertently witness situations or behaviours that are not typical, leading them to draw false conclusions. Direct observation is therefore best when done regularly as part of routine visits. This also means that visitors are more likely to identify how the situation and behaviours alter with different seasons or even at different times of the day.

Although difficult, do try to visit and observe at different times of day (ie early in the morning, at dusk or early evening) in order to gain a balanced perspective. The ideal (not always possible!) would therefore be to visit:

- Frequently
- Throughout the year/ in different seasons
- At different times of day

The checklist attached to this guide is quite long; it may not be possible to look at everything on the checklist on each visit. This is not a problem; if time is short, just complete part of the checklist but
ensure that on the next visit a different part of the list is considered. Visiting little and often is usually better than trying to be too ambitious and making the observation too laborious a task.

**Transect walk**

A transect walk is simply a structured walk through a community or project area to gain an understanding of the situation through observation, by listening and by asking informal questions of people you meet along the way.

Ideally the route should be chosen beforehand to ensure that you cover all relevant areas of interest. The satellite imagery provided by Google Maps combined with the local knowledge of partners can help you plan a suitable route. Be careful to vary the routes chosen; don’t always follow the same transect but instead plan to cover the entire community over the course of time. You could also combine this with a community mapping exercise where the community develops a map showing all the places that they consider significant.

**Dos and don’ts**

- **Do** plan what you want to see in advance in order to decide where to go.
- **Do** brief your team fully beforehand so that they know the purpose of the visit and what you are trying to learn from it. Ensure that they know how you want to capture the information.
- **Do** consider capturing photos or short videos that demonstrate behaviour or situations of interest.
- **Do** involve local people in the walk: talk to them, ask them questions, encourage them to talk to you: ensure that you ask men and women, old and young.
- **Do** capture the data as you go along: you will rapidly forget or confuse it if attempted later on!
- **Do** the analysis and determine your conclusions with the team rather than by yourself (and preferably immediately after the walk). Encourage the team to challenge each other and to ask for evidence or examples for any points that they make.
- **Don’t** miss an opportunity to talk to passers-by.
- **Don’t** ignore things that seem out of place or different: ask about them!
- **Don’t** try to look at too many things at once: be focused or you will confuse yourself and the team!
- **Don’t** walk too fast or you will miss things: it is better to cover less points on the checklist at a leisurely pace than try to do too much in a rush. Aim for quality not quantity!

**Capturing the results**

Once completed, why not capture your thinking in the direct observation checklist? You can use this as a prompt during subsequent group discussions to challenge where appropriate. You can also use

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3 A number of useful tools are shown in the *Umoja Facilitator’s guide* (available on www.tilz.org).
it as part of your records or evidence of change. This is also available as a simple form on KoBo so it can be captured by smartphone or tablet.
Direct observation checklist

You may choose to complete the entire checklist or instead focus on a specific section at a time.

<table>
<thead>
<tr>
<th>Date of observation</th>
<th>Location (name)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time of observation</td>
<td>Location (GPS)</td>
</tr>
<tr>
<td>Name of lead observer</td>
<td>Details of the observer team, including gender balance</td>
</tr>
</tbody>
</table>

**Do a transect walk through the village**

**Latrines:** What proportion of the houses have latrines?

Ask if you can visit a number of household latrines and record the following:

- type of latrine
- state of repair
- whether or not hand-washing facilities (with soap or ash) are available

**Faeces:** Look for evidence of people using open spaces, fields or wooded areas to defecate in rather than latrines (look for the flies!)

**Construction materials:** Look at the walls and the roofs of houses: what are they made of?

Make a note of:

- the proportion of walls made of brick, concrete or stone vs. those made with more local materials
- the proportion of houses that have roofs made of corrugated iron, concrete or tile vs. more local materials

**Electricity:** What proportion of the houses are connected to electricity cables or to solar panels or batteries?
<table>
<thead>
<tr>
<th><strong>School truancy:</strong> As you walk around the community, if it is school hours/school term, note how many children of school age are not in school.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Future focus:</strong> Look for signs of building work or changes to farming practices. Have people, for example, put up new buildings or planted crops such as fruit trees that might take time to mature? Do people seem to be taking a longer-term view and are they investing for the future or just focusing on the here-and-now?</td>
<td></td>
</tr>
<tr>
<td><strong>Group dynamics:</strong> As you talk with people in the community, observe the group dynamics. Are women willing to speak out? Will women speak out if men are present or only if women are present? Do those who appear poorer or from minority groups speak out freely?</td>
<td></td>
</tr>
<tr>
<td><strong>Group relationships:</strong> Listen out for how people talk about other groups and communities. Do they seem to have constructive relationships or are people dismissive of others? Do they display resentment, distrust or fear?</td>
<td></td>
</tr>
<tr>
<td><strong>Use of language:</strong> Watch out for use of language: the way individuals relate to each other, talk to and about each other and deal with alternative perspectives and views. Do they exhibit tolerance and respect towards each other or intolerance, impatience and disrespect?</td>
<td></td>
</tr>
<tr>
<td><strong>Cooking fuel:</strong> Look to see what people are using for cooking fuel. If wood, where are they getting this from? Is it from a sustainable source (such as a village woodlot) or are there signs of deforestation? What type of stoves are people using to cook on? Are they fuel-efficient stoves?</td>
<td></td>
</tr>
<tr>
<td><strong>Soil erosion:</strong> Is soil erosion an issue in the community? If so, is there evidence that</td>
<td></td>
</tr>
</tbody>
</table>
measures are being taken to protect the soil such as terracing or planting?

**Water usage:** Are there any signs to suggest that water is used responsibly? Eg does the community make use of rainwater-harvesting?

**Irrigation:** What type of irrigation system is in use? What state is it in? Has it been well maintained?

**Visit the water source**

<table>
<thead>
<tr>
<th><strong>Proximity:</strong></th>
<th>How long does it take to get to the water source from the village?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Type:</strong></td>
<td>What type of source is it? Is it a clean or protected source?</td>
</tr>
<tr>
<td><strong>Maintenance:</strong></td>
<td>What is the state of the water source? Does it look like it is well looked after and maintained, or is it falling into disrepair? Ask who maintains the source and how the cost of spares are met.</td>
</tr>
<tr>
<td><strong>Animals:</strong></td>
<td>Is the water source protected from animals and/or other sources of contamination?</td>
</tr>
<tr>
<td><strong>People:</strong></td>
<td>Who is it that is collecting water? Is it mainly women or children? If children, does this interfere with school?</td>
</tr>
<tr>
<td><strong>Queuing:</strong></td>
<td>How long do people have to queue to use the water source?</td>
</tr>
<tr>
<td><strong>Water flow:</strong></td>
<td>How long does it take to fill up a container of water?</td>
</tr>
<tr>
<td><strong>Cover:</strong></td>
<td>Do people cover the water when carrying it home?</td>
</tr>
</tbody>
</table>
Visit the nearest medical facility

<table>
<thead>
<tr>
<th>Proximity:</th>
<th>How long would it take villagers to get to this facility?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Services:</td>
<td>What services are provided by the medical facility?</td>
</tr>
<tr>
<td>Waiting time:</td>
<td>On average, how long do people have to wait before being seen by a medically trained member of staff?</td>
</tr>
</tbody>
</table>

Visit the local school

<table>
<thead>
<tr>
<th>Attendance level:</th>
<th>Approximately how many children are at the school?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender ratio:</td>
<td>What is the ratio between boys and girls? Does this ratio seem to be the same for younger children as for older children?</td>
</tr>
<tr>
<td>Equipment:</td>
<td>How well equipped is the school? Are there classrooms? Are there desks and chairs? Are there latrines? Is there a clean water source?</td>
</tr>
<tr>
<td>Staffing:</td>
<td>How many teachers are at the school? What training have they had?</td>
</tr>
<tr>
<td>Class size:</td>
<td>What is the average class size?</td>
</tr>
</tbody>
</table>

Visit the local places of worship

<table>
<thead>
<tr>
<th>Faith interaction:</th>
<th>How vibrant do the different places of worship appear? Are people familiar with places of worship other than their own? Are there signs of engagement between groups, or are the groups afraid of each other?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attendance:</td>
<td>Try to visit just before or after a service. How many people attend services? Are all age groups represented or is it primarily from</td>
</tr>
<tr>
<td>Question</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>one age group? Is it mainly men or women or is the congregation gender-balanced? Do all groups within society attend the place of worship, or is it mainly those from a particular group (such as the richest/poorest, the most/least powerful or those of a particular political persuasion)?</td>
<td></td>
</tr>
<tr>
<td><strong>Christian unity:</strong> Is there more than one Christian church in the community? If so, is there any evidence that the different churches interact or do they remain separate from each other?</td>
<td></td>
</tr>
</tbody>
</table>

**Visit the community centre**

| Community groups: Look for any evidence of groups that meet at the community hall. Look out for posters, and ask to see meeting minutes or membership lists. |
| Disaster preparedness: If the community is prone to disasters, is there any evidence that there is a disaster preparedness plan? Look out for community instructions or equipment. |
| Community information: Check to see if community information on budgets, plans or the use of resources is available. Are the names of those responsible or accountable readily available? |

**Visit the market or commercial area**

| What types of goods are there for sale? Are goods in plentiful supply or are there shortages? What is the quality of the goods available? What are the prices like? Are they going up, going down or staying the same? |
| How busy is the market? Is there a lot of trade and business being done? Do people seem to have resources to spare? |
During a community meeting or focus group

<table>
<thead>
<tr>
<th>Representation:</th>
<th>If there are differences between people groups (faith, ethnicity etc), look to see if these groups are represented in meetings and in public appointments.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender:</td>
<td>Look for gender balance in community meetings and in among public officials. Is there an equal balance between men and women?</td>
</tr>
<tr>
<td>Exclusion:</td>
<td>Look to see who has been included in focus groups, and more importantly who has not been included. Identify which groups are overlooked, eg the physically disabled.</td>
</tr>
<tr>
<td>Domain</td>
<td>Score</td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Social connections</td>
<td></td>
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<tr>
<td>Personal relationships</td>
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<td>Emotional and mental well-being</td>
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<tr>
<td>Material assets and resources</td>
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<tr>
<td>Capabilities</td>
<td></td>
</tr>
<tr>
<td>Participation and influence</td>
<td></td>
</tr>
<tr>
<td>Name and location of community:</td>
<td></td>
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<tr>
<td>--------------------------------</td>
<td></td>
</tr>
<tr>
<td>Date and time of observation:</td>
<td></td>
</tr>
<tr>
<td>Additional comments (if required):</td>
<td></td>
</tr>
<tr>
<td>Name of person reporting:</td>
<td></td>
</tr>
</tbody>
</table>

What conclusions do you draw from this observation about the status of the community? Comment on those domains (or spokes) that you have seen evidence of during the visit. What is your reason for the score you have given?
FACILITATOR’S GUIDE TO GATHERING SECONDARY DATA

What is secondary data?

A way of confirming information gathered through other means such as a survey or group discussion is through the use of secondary data. Secondary data is data that groups or people other than you have gathered. Data may be reported by government officials and workers and be held by local, district or national offices. It may be gathered and held by other NGOs or even by commercial businesses. Using secondary data may allow you to reduce the amount of information that you have to extract directly from communities so reducing the burden on them; it may also save you time and money.

This short introduction, which gives some guidance on how to use secondary data, is followed by a checklist that can be used to structure your review and analysis.

How can I use secondary data?

There are two main ways that you can use secondary data: as a benchmark and as a way of assessing local conditions.

Benchmarks

You can use it to establish a benchmark against which you can compare local conditions. This can be important as people don’t necessarily know what services or conditions apply elsewhere in similar locations or even what national policy targets may be. As a result, they may have come to accept the norm and so assess their situation as higher than it might be if they were more aware of conditions elsewhere. You can create a set of benchmarks for each domain by looking at national or international data sources and policy objectives or targets. You may also find that more local targets or objectives exist at sub-national levels such as at province, state or district levels.

Local conditions

You can also use secondary data to determine what you think the domain scores might be at the local level. For this you will need to look at local sources, some of which are suggested below.

Where can I get it from?

There are a number of possible sources and of course each country will be different. The list below is intended to give you some ideas of where to look but talking to other NGO or donor organisations and to government officials is also likely to highlight many more options that are specific to your country.
International sources

These sources are unlikely to be able to give you local data but will almost certainly give you some country-level data that you can use to see how your area compares with the country as a whole and with other similar countries in the region or further afield. Although reliable, one of the downsides of international data is that it is only collected every few years and the process of collection, verification and publication takes time; it is therefore likely to be a few years out of date when you see it. Consequently, it is good for showing trends rather than absolute levels.

Options include:

- The World Bank - Development Indicators. This contains links to a mass of development indicator data sets and can be useful for seeing trends within the country.
- UNDP Human Development Data. Another very good source of reliable national-level data. This includes the Multidimensional Poverty Index (MPI) data. The LIGHT Wheel household survey is designed to calculate a local version of the MPI, which can be used to compare areas where you might be working with the national index level: this allows you to benchmark where you are working with the national averages.
- Progress out of Poverty Index. Similar to the MPI, the PPI provides data across a range of indicators to assess the holistic well-being of a country. PPI scores and data can be downloaded for most countries and for some countries data is available at a sub-national level.
- Sustainable Development Goals (SDGs). The UN also provides data on progress towards the Sustainable Development Goals which is a useful source of information.

National sources

As national sources will vary, it is not possible to provide links here. However, most countries will usually have national statistics offices or bureaus and this is a good place to start looking. Government departments will also collect data relevant to their areas of responsibility and so different government departments are also likely to maintain records that can be shared. The country offices of international organisations (such as UNDP) may also maintain data records and should be able to suggest suitable sources. Universities will almost certainly have conducted research that will be relevant and so developing strong links with those in areas where you are working could produce a rich seam of information as well as interested parties that might help with data gathering and analysis. Finally, don’t forget to talk to your peers in other NGOs, both international and national. They are likely to be looking for similar information and so the chances of sharing the data collection and analysis burden are good.

Local sources

Local data sources will also vary with the way that the government is structured. Access to this data is also likely to vary with the national government’s attitude towards freedom of information and transparency. Developing good relationships with local officials can, however, reap dividends. Sources that might prove helpful include:

- Local government offices such as:
  - Education
When should I review secondary data?

We suggest that secondary data is collected and reviewed before conducting any group discussions. Going into a group discussion with an awareness of what local, national and international data might be saying allows the facilitator to challenge communities gently in their assessments if there seems to be a significant difference between what they think their situation is and what the secondary data seems to indicate. This could happen because the community are not considering the full breadth of the domain. Within physical health, for example, they might only be thinking of their health status as it is at the moment and not the availability and quality of health services available to them. Conversely, they may fail to recognise improvements in infrastructure and services, the building of a new wing at the local hospital, for example, that have taken place but which may have a delayed impact on them.

Collecting secondary data before a project starts can also help provide a rich baseline for the project. If the secondary data is then reviewed at the end of the project, it may be possible to identify additional effects that the project has contributed to.

How do I relate it back to the LIGHT Wheel?

You can use the attached checklist to identify relevant data under each LIGHT Wheel domain. The checklist provides suggestions but readers should adapt the list as required to suit their context. By looking at the data that you have reviewed under each domain, it should be possible to look at the LIGHT Wheel Maturity Model and estimate a score for each domain. This score is, however, only an indication of what the status might be and so facilitators should not be too dogmatic about their assessment. It does, however, provide a useful counterpoint when introduced into a subsequent group discussion. Ultimately, it is the score that comes out of this group discussion, illuminated by insights from the secondary data review, that should be used as the final LIGHT Wheel score.

Capturing the results

Once completed, why not capture your thinking in the secondary data checklist (below)? You can use this as a prompt during subsequent group discussions to challenge where appropriate. You can also use it as part of your records or evidence of change. This is also available as a simple form on KoBo so it can be captured by smartphone or tablet.
Secondary data checklist

You can use this worksheet to capture relevant data. Add additional rows or amend the tables to suit your context and the data available.

<table>
<thead>
<tr>
<th>Date of assessment</th>
<th>Location (name)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of assessor</td>
<td>Location (GPS)</td>
</tr>
</tbody>
</table>

**Benchmark data**

**Census or population data** such as:
- Population profile (age groups, gender balance...)
- Faith profile
- Ethnic profile
- ...

**Social data** such as:
- Birth rates
- Fertility rates
- Marriage / divorce rates
- Suicide rates
- Human Development Index score
- Multidimensional Poverty Index score
- Progress out of Poverty Index score
- ...

**Health data** such as:
- Birth rates
- Attended birth rates
- Immunisation rates
- Life expectancy
- Infant / under-five mortality rates
- HIV prevalence
- Access to clean water
- Access to proper sanitation
- ...
Environmental data such as:
- Forest area
- Agricultural land
- Weather pattern data such as rainfall
- ...

Economic data such as:
- Gross National Income per capita (ppp)
- Poverty headcount
- Poverty gap
- GINI coefficient
- ...

Education data such as:
- Enrolment rates
- Pupil-to-teacher ratios
- Expenditure per student
- ...

The table below provides suggestions for types of local data that may be helpful and for possible local sources. You can use the table below to record this data.

**LIGHT Wheel domains**

<table>
<thead>
<tr>
<th>Social connections</th>
<th></th>
</tr>
</thead>
</table>
| Social groups and clubs – existence and membership | Community noticeboards  
Media reports  
Church, temple or mosque noticeboards |

<table>
<thead>
<tr>
<th>Personal relationships</th>
<th></th>
</tr>
</thead>
</table>
| Marriage or divorce rates | Local authority records  
Legal records  
Church, temple or mosque records |
<p>| Levels of physical abuse | Police or court records |
| Levels of early marriage | Local leaders |</p>
<table>
<thead>
<tr>
<th>Aspect</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Living faith</strong></td>
<td></td>
</tr>
<tr>
<td>Attendance figures</td>
<td>Church, temple or mosque records</td>
</tr>
<tr>
<td>Giving figures</td>
<td>Church, temple or mosque records</td>
</tr>
<tr>
<td>Records of religious rituals such as baptisms</td>
<td>Church, temple or mosque records</td>
</tr>
<tr>
<td>Numbers affiliated to a religion</td>
<td>Census data</td>
</tr>
<tr>
<td>Incidents of inter-faith violence</td>
<td>Police or court records</td>
</tr>
<tr>
<td></td>
<td>Media records</td>
</tr>
<tr>
<td><strong>Emotional and mental well-being</strong></td>
<td></td>
</tr>
<tr>
<td>Levels of alcohol or drug abuse</td>
<td>Hospital records</td>
</tr>
<tr>
<td>Suicide rates</td>
<td>Police records, Health records, Church, temple or mosque records</td>
</tr>
<tr>
<td><strong>Physical health</strong></td>
<td></td>
</tr>
<tr>
<td>Morbidity and mortality rates</td>
<td>Hospital records</td>
</tr>
<tr>
<td>Population per health service facility</td>
<td>Local health authority records / census data</td>
</tr>
<tr>
<td>Population per doctor / nurse / midwife</td>
<td>Local health authority records / census data</td>
</tr>
<tr>
<td>Cost of basic drugs</td>
<td>Hospital or pharmacy records</td>
</tr>
<tr>
<td>Shop prices</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td></td>
</tr>
</tbody>
</table>

**Stewardship of the environment**

| Levels of tension over access to water, pasture or land | Police or court records  
Media reports |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Amount or percentage of land given over to woodland and forestry, to pasture or to agriculture</td>
<td>Local authority records</td>
</tr>
<tr>
<td>Existence of policies, laws or bylaws protecting the environment</td>
<td>Local authority records</td>
</tr>
<tr>
<td>Number of prosecutions to do with breaking environmental laws or bylaws</td>
<td>Police or court records</td>
</tr>
</tbody>
</table>

**Material assets and resources**

<table>
<thead>
<tr>
<th>Levels of local economic activity</th>
<th>Local trader or business records</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local poverty indicator records</td>
<td>Local government</td>
</tr>
</tbody>
</table>

**Capabilities**

| School attendance | School records  
Local education authority |
|---|---|
| School achievement | School records  
Local education authority |
<p>| Literacy and numeracy levels | Local education authority / Development authority |
| Employment levels | Local government records |</p>
<table>
<thead>
<tr>
<th>Local business records</th>
</tr>
</thead>
<tbody>
<tr>
<td>Training courses available</td>
</tr>
</tbody>
</table>

### Participation and influence

<table>
<thead>
<tr>
<th>Representation of women</th>
<th>Community noticeboards</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Local authority offices</td>
</tr>
<tr>
<td>Representation of minorities</td>
<td>Community noticeboards</td>
</tr>
<tr>
<td></td>
<td>Local authority offices</td>
</tr>
</tbody>
</table>
Secondary data review: conclusions

<table>
<thead>
<tr>
<th>Domain</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social connections</td>
<td></td>
</tr>
<tr>
<td>Personal relationships</td>
<td></td>
</tr>
<tr>
<td>Living faith</td>
<td></td>
</tr>
<tr>
<td>Emotional and mental well-being</td>
<td></td>
</tr>
<tr>
<td>Physical health</td>
<td></td>
</tr>
<tr>
<td>Stewardship of the environment</td>
<td></td>
</tr>
<tr>
<td>Material assets and resources</td>
<td></td>
</tr>
</tbody>
</table>

What conclusions do you draw from this review about the status of the community? Compare the local data that you have collected against any national or international benchmarks, as well as against the Maturity Model, to estimate a score for each domain. Provide a short explanation for your score in the box provided for each domain.
<table>
<thead>
<tr>
<th>Capabilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation and influence</td>
</tr>
</tbody>
</table>
FACILITATOR’S GUIDE TO CONDUCTING A HOUSEHOLD SURVEY

Combining a household survey with a group discussion and direct observation is a good way of triangulating the data and should lead to a rich understanding of the status of the community. This guide provides suggestions as to how to carry out a household survey and how to incorporate it into your overall assessment.

The survey

A household survey has been produced for the LIGHT Wheel. A paper version of this is at Annex E while an electronic version can be downloaded from the Programme Effectiveness Hub. The survey is also available on KoBo for use on smartphones or tablets. The survey is made up of 11 sections: two introductory sections that collect details about the date and location of the survey and about the respondent, and then nine further sections that explore each of the spokes of the LIGHT Wheel. There are 10 to 15 questions for each spoke.

The survey is designed so that it can be completed as a whole or so that each spoke can be assessed independently. In either case, however, the first two introductory sections should be completed.

Who should conduct the survey?

Although it is possible for communities to use the survey on themselves, using a team of individuals from within the community to ask the questions, you may find that people are less willing to be open with a neighbour than to someone from outside the village. We therefore suggest that an outside team is put together to conduct the survey. It may be possible for communities to pair up, with a team from one community surveying the other. This would have the added benefit that community members would learn from each other and learning would spread between communities.

We suggest that survey teams are made up of pairs, male and female, as this makes it easier to talk to both genders. If younger people are to be included as respondents, then it is good to include some younger people in the team as they can focus on questioning people of a similar age; as before, they too should be paired up, male and female.

The number of survey pairs doesn’t matter: however, obviously fewer pairs means that fewer people can be surveyed in a given time. However you decide to create the pairs, it is essential that survey teams are trained on the survey and are properly prepared.

Who should be surveyed?

For the LIGHT Wheel we want to get a sense of what the community as a whole thinks and so it is important to get a sample that is as representative of the community as possible. This means that the balance of old and young, male and female, rich and poor, should be broadly similar to the
make-up of the community. In the same way, the sample should include people from minorities, including different ethnic or faith groups. There are two ways of ensuring that your sample is representative: you can use what is called ‘probability sampling’ or ‘non-probability sampling’.

**Probability sampling**

Probability sampling uses statistics to identify how many people should be interviewed and requires that those interviewed are selected at random. This is a powerful method and will give very accurate and useful data that can be analysed quantitatively so that it becomes possible to apply the findings to the population as a whole. Because the sample size is likely to be quite large, this can be time-consuming to do and may not be the best approach for small communities. For example, for a community of 250 households, you would need to survey about 150 households, for 500 about 220 households and for 1,000 about 275 households. This approach does, however, become more practical when looking at a larger population size – perhaps as part of a review of a large programme or strategy. The sample size for a population of 10,000 would, for example, be about 370 while for a population of 100,000 this figure climbs only to about 380 and for 1 million to 385! For further advice, email lightwheel.support@tearfund.org

**Non-probability sampling**

Non-probability sampling is probably best for small communities. In this, rather than choosing people at random and relying on the number of people that you select to ensure that your sample is representative, you deliberately select the types of people who you think will either provide a good representation of the community or who will tell you the most about the situation.

For the former, you would ensure that the proportions of your sample were similar to that of the community. You could look, for example, at census data or at community records to identify the make-up of your community and make sure that your sample was similar. Normally, therefore, you would expect to see roughly equal numbers of women and men and a range of age groups included. Within these groups you could still choose the actual individuals randomly as this would reduce the chance of bias. If you choose ten to 15 people from each section of the community that you have identified, then you should have a sample size that is small enough to be manageable but large enough to give useful data.

In the latter scenario, rather than trying to get a sample that represents the village as a whole, you focus on getting a sample of the types of people who might tell you most about the situation or the changes. These might be the people most affected by the key issues within the community or perhaps the people for whom change might be most difficult to create, the most vulnerable perhaps.

For non-probability sampling you should interview a minimum of 30 individuals; however, if you are able to include more, the accuracy of your findings will increase.

**When should the survey take place?**

Ideally, we recommend that you conduct the survey before the group discussion. If it is possible, try to give yourself enough time to conduct the survey and analyse the data before going into a group discussion. This will ensure that you as a facilitator are well prepared for the group discussion and able to gently challenge communities if their own assessments seem overly optimistic or pessimistic.
You should also think through the time of year and the time of day. At what time of day are you most likely to find people available? If you visit at a certain time of day, will you find it hard to reach some of the people whom you want to interview? Individuals may be at work or collecting cooking fuel or water, and so be unavailable. The time of day can introduce a bias into your results as you will only be able to speak to those who are available and so it is always wise to ask who is likely to be present and who is likely to be absent and to consider how this might affect your findings.

Similarly, the time of year may have an impact on people’s answers. It doesn’t usually matter much which time of year you choose but if you want to compare findings from one survey with another then it is probably best if you conduct both surveys at approximately the same time of year. If this is not possible, you will need to think through how the time of year might have influenced your findings.

Preparing for the survey

Before the survey it is important to prepare yourself and your team. As the facilitator you will need to think about how you will choose your sample (the people whom you are going to survey), who will ask the questions, how you will capture the data and how you will analyse and make use of the data. If possible, we recommend the use of the KoBoCollect application. This can be downloaded onto any Android smartphone or tablet for free and allows data to be captured rapidly and securely, saving time and improving accuracy.

It is essential before any survey to test the survey questions and to train properly the people who will be asking the questions and capturing the data. The survey may need to be translated into different languages and, once done, the questions and responses need to be checked to ensure that the meaning has not been lost. Always, therefore, try the survey form out on a few local people first and give yourself time to adjust the phrasing if necessary.

You should also go through the survey with the people who will be asking the questions before they go out into the field. These people, called ‘enumerators’ in survey jargon, need to understand what is meant by the questions and what the question is trying to find out. They also need to understand how to capture and record data accurately as well as the ethics and techniques of good survey practice.

Conducting the survey

Working in pairs, approach the selected household or individual, introduce yourselves and ask their permission to ask them some questions explaining what the purpose of the survey is, who it is being done for and what will be done with the results. Wherever possible, explain how the results of the survey will be shared back with the individual, household or community. Also, tell them how long (approximately) it will take to complete the survey.

Explain to the person that any information they give you will be kept in confidence and that their identity will not be divulged to anyone. (You need to make sure that you have processes in place to protect the survey data and ensure this confidentiality.) You should also explain that they have the right not to answer a question if they do not wish to and that likewise they can end the survey at any stage.
Also, tell them that some of the questions may involve issues that are sensitive or private, so these questions are not asked lightly. Explain that the responses to these questions can be very useful in understanding the priorities within a community. Remind them that they do not have to answer these questions if they do not wish to.

Assuming that the individual is content to continue, you can then start to ask the questions. As you do so, try to build a rapport with the person and let them see both the questionnaire and your notes if they wish to; this is particularly important if using a smart phone or tablet. As the survey progresses, watch for the body language and notice if the individuals seem distressed or upset. If they do, then it is perfectly acceptable to skip the more sensitive questions. Avoid leading the respondent by implying that one answer is the correct or better answer, and encourage them to be accurate in their responses, reassuring them that no offence will be taken at any negative responses.

Although we would usually want people to finish the complete survey, you may find that people lose interest part-way through. If this is the case, it may be better to end the survey at that point and perhaps ask if you could return at a different time to ask the remaining questions. Continuing with a respondent that has had enough is likely to lead to rushed or inaccurate responses that will undermine the quality of your data. Better to have an incomplete but high-quality survey than a complete but poor-quality one.

At the end of the survey, thank the respondent and give them the opportunity to add anything that they wish and to ask you questions. Allow time for this. We have found that it takes about 40 minutes to ask the questions in the survey but that you will need about an hour per person to introduce yourself, explain the survey and to allow them to ask questions at the end.

**Analysing the survey results**

Gathering the data is, however, just the first part. The next stage is to make sense of the data and to see what it is telling us about the situation within the community. A spreadsheet has been provided and is available on the Programme Effectiveness Hub to do much of this analysis work for you. If using KoBo to collect the information, the data can be downloaded from the KoBo portal and then pasted directly into this spreadsheet which will then calculate scores for each LIGHT Wheel domain and produce a polar diagram of the scores; it will also provide details of individual scores. If the information has been collected using paper forms or some other system, the answers will need to be entered into a different spreadsheet first and from there it can be pasted into the LIGHT Wheel analysis tool.

A guide to using the analysis tool is also available on the Programme Effectiveness Hub. For non-Tearfund staff, or anyone seeking further guidance on how to analyse the data, email lightwheel.support@tearfund.org

**Using the survey data**

There is sometimes a tendency to think that information collected through a survey is somehow ‘better’ than information collected through observation or discussion. This is not the case. However, it can highlight issues that may not be seen or heard via other collection techniques. For example, during piloting of the tool, discussion groups suggested that personal relationships in one community were strong and equitable. The survey data, however, painted a different picture; it
seemed as if people were willing to share these more personal views one-to-one in an anonymous survey but not collectively in a group discussion. It is when two or more data collection approaches are used that these differences can come to light and can then be explored in more detail, perhaps in follow-up interviews or discussions.
FACILITATOR’S GUIDE TO REVIEWING THE CONTEXT

What is the context and why include it?

The picture of the LIGHT Wheel shows it bumping along a rather uneven track with many stones or pebbles jutting out. Just as these stones will dictate the ease and comfort of the ride along that road, so too the environment or context in which we are working will dictate how easy or hard it will be to bring about change. By assessing and reporting the context, the scores created through the LIGHT Wheel can be better understood. Perhaps more importantly, such a review can also highlight opportunities that could be exploited or barriers that might need to be overcome if progress is to be made.

When should I review the context?

When you first think about starting a project in a community, you should carry out some initial analysis. We refer to this as problem analysis and advice on how to conduct this can be found on the Programme Effectiveness Hub. As you do this problem analysis, you will inevitably consider the context within which the project will take place. Context should therefore be reviewed at the start of any project and this analysis will form part of the project baseline. When managing a project, it is good practice to pause regularly and take stock of progress, reviewing what has gone well and what has proved harder than expected. As part of these reflection periods, it is good practice to review the context, asking yourself whether anything has changed from your initial analysis. We advise that the context is reviewed every time that the LIGHT Wheel is used.

Who should I include when reviewing the context?

When first reviewing the context, it is advisable to be as inclusive as possible while recognising that doing so adds time and complexity to the process; inevitably, a compromise will need to be made. The review should therefore include project staff, key stakeholders and, most importantly, the likely beneficiaries themselves; after all, they are likely to understand their context better than anyone else. This can be done as part of the initial project planning process. Once this initial review has been completed it may be possible for simplicity’s sake to reduce the number of people involved to a key group of stakeholders who are closely involved with the project or community.

How should I review the context?

The context covers a huge span of different subjects and issues and, if considered in its entirety, can seem an overwhelming task. For this reason the LIGHT Wheel has broken down the context into nine different elements or ‘stones’; these are described in the context definitions (see Annex C). When conducting a problem analysis, the context is likely to be considered in more detail so that the key drivers or blockers of change can be identified. However, for the LIGHT Wheel a simpler analysis will suffice.

- Step 1: Using the context definitions sheet, read out and if necessary explain what is meant by the particular context element or stone.
• **Step 2**: With the group, brainstorm any aspects of that element of the context (the stone) that are likely to make the change that you want to bring about easier to achieve. Capture these insights in the context review worksheet on the next page.

• **Step 3**: Now brainstorm any aspects of that element of the context that are likely to make the change that you want to bring about harder to achieve. Again, capture these insights in the context worksheet.

• **Step 4**: Repeat the process for each context element until you have considered all the ‘stones’ in the road.

Once the first review has taken place, the process can be simplified further. This time:

• **Step 1**: Using the completed context review worksheet from the previous review, read out and if necessary explain what is meant by the particular context element or stone.

• **Step 2**: Read out those aspects that were seen as positive and ask the group whether anything has changed or whether the previous analysis remains accurate. Ask whether any of the influences have got stronger or weaker or if there any new influences. Amend the context worksheet as required.

• **Step 3**: Now read out those aspects that were seen as negative and again ask the group whether anything has changed or whether the previous analysis remains accurate. Ask whether any of the influences have got stronger or weaker or if there any new influences. Amend the context worksheet as required.

• **Step 4**: Repeat the process for each context element until you have considered all the ‘stones’ in the road.
Context review worksheet

<table>
<thead>
<tr>
<th>Date of review</th>
<th>Location being reviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name of lead reviewer</th>
<th>Details of the review team</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Institutions

The following aspects of the institutional context make it easier to achieve the desired change:

- 

The following aspects of the institutional context make it harder to achieve the desired change:

- 

Legal framework

The following aspects of the legal framework make it easier to achieve the desired change:

- 

The following aspects of the legal framework make it harder to achieve the desired change:

- 

### Physical environment

The following aspects of the physical environment make it easier to achieve the desired change:

- 

The following aspects of the physical environment make it harder to achieve the desired change:

- 

### Technological environment

The following aspects of the technological environment make it easier to achieve the desired change:

- 

The following aspects of the technological environment make it harder to achieve the desired change:

- 

### Political environment

The following aspects of the political environment make it easier to achieve the desired change:

- 

The following aspects of the political environment make it harder to achieve the desired change:

- 

## Security environment

The following aspects of the security environment make it easier to achieve the desired change:

- 

The following aspects of the security environment make it harder to achieve the desired change:

- 

## Economic environment

The following aspects of the economic environment make it easier to achieve the desired change:

- 

The following aspects of the economic environment make it harder to achieve the desired change:

- 


### Social and religious environment

The following aspects of the social and religious environment make it easier to achieve the desired change:

- 

The following aspects of the social and religious environment make it harder to achieve the desired change:

- 

### Essential services

The following aspects of the essential services context make it easier to achieve the desired change:

- 

The following aspects of the essential services context make it harder to achieve the desired change:

- 

FACILITATOR’S GUIDE TO USING THE LIGHT WHEEL INDICATORS

The indicators

A set of indicators has been designed for the LIGHT Wheel and can be found in Annex D. These can be used to provide a more objective perspective on the situation within a community and, if used in conjunction with a group discussion, can help provide a reference point for the discussion. Indicators are provided for each spoke of the Wheel and are divided into key indicators and additional indicators. We suggest that at the very least the key indicators are tracked and where possible some or all of the additional indicators.

Measuring the indicators

The household survey has been designed so that it will provide a score for each of the indicators, the key indicators and the additional indicators. Using the survey at the start of any engagement with a community will therefore provide a baseline measurement of the indicators; repeating the survey will then provide updates to the indicator status. Alternatively, many of the indicators can lend themselves to assessment through direct observation and so could be measured as part of a transect walk through the community. Several indicators are also based on information that the community itself or local government officials will be recording and so can be collected as part of a review of secondary data.

Recording and tracking progress

Displaying the indicators with the baseline and current readings along with perhaps some targets agreed with the community can be a source of celebration and encouragement for the community and so you are encouraged to make the results available within the community. A tracking sheet is attached for this purpose although you may need to adjust it so that it covers just the indicators that you have chosen to use. An example of a completed table is below:

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Date</th>
<th>Date</th>
<th>Date</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political participation</td>
<td>20/03/16</td>
<td>20/03/17</td>
<td>Reading</td>
<td>Reading</td>
</tr>
<tr>
<td></td>
<td>64% of men</td>
<td>72% of men</td>
<td>Method</td>
<td>Method</td>
</tr>
<tr>
<td></td>
<td>48% of women</td>
<td>68% of women</td>
<td>HH survey</td>
<td>HH survey</td>
</tr>
<tr>
<td>Primary attendance</td>
<td>Reading</td>
<td>Reading</td>
<td>Reading</td>
<td>Reading</td>
</tr>
<tr>
<td></td>
<td>67%</td>
<td>72%</td>
<td>Method</td>
<td>Method</td>
</tr>
<tr>
<td></td>
<td>School records</td>
<td>School records</td>
<td>Method</td>
<td>Method</td>
</tr>
</tbody>
</table>

A KoBo form has also been produced to track the indicators, allowing the data to be collected and stored on smart phones and tablets.
Communities may also like to track progress using a line graph, as shown below. The target could be shown on the graph and progress towards it.
Indicator tracking sheet

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Date</th>
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4 For definitions of these indicators, please see Annex D on page 89.
### Table: Indicators of Harassment and Discrimination

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**Living faith**

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**Material assets and resources**

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ANNEX A: WHAT IS COVERED WITHIN EACH SPOKE?

Social connections

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

It does not just look at relationships within the community but also asks how well the community is connected externally, exploring its ability to access wider government services and resources, expertise and knowledge.

This area of change considers four aspects of these connections:

- Who is included and who is excluded, i.e., how diverse they are. Implicit in this is the community’s attitude towards those who are different.
- The quantity of connections
- The range of areas that the networks cover
- And finally the purpose of them – whether they are self-serving or look to meet a wider community need

Personal relationships

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

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

Living faith

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

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

**Emotional and mental well-being**

This spoke considers the emotional and mental well-being of the people in the community.

- It considers the impact that events in the past may have on them and their attitudes towards the future.
- It explores the support networks that they might have and whether they feel able to share concerns with others.
- It considers their ability to cope with shocks that may emerge in the future, i.e., whether they are ‘emotionally resilient’.

**Physical health**

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

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

**Stewardship of the environment**

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

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

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

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

Capabilities

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

Participation and influence

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

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

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

Use these descriptions to identify which stage the community is at for each of the nine spokes.

Social connections

**Level 1** A community characterised by groups separated by issues such as caste, ethnicity, tribe or faith group. Groups tend to distrust people from other groups and there is little positive engagement between groups. Prejudice, exclusion and discrimination are common. People tend to be focused on their own needs and have few links with others outside their immediate circle.

**Level 2** Individuals within the community recognise that in order to make progress on issues that concern them, they need to develop positive relationships with people outside their immediate circle. However, attempts at connecting remain rare, discrimination remains common and very few networks that cross social groups actually exist.

**Level 3** Members of the community are actively reaching out to others from different groups to establish networks to address issues of mutual concern. The number of such networks is increasing; incidences of prejudice, discrimination and exclusion are being recognised and are increasingly seen as unacceptable. Issues are being identified and efforts to address them are beginning.

**Level 4** Many elements of society are connected through a web of inclusive networks through which issues of mutual concern are being addressed. Prejudice and discrimination are rare.

**Level 5** Cross-community dialogue and community action are the norm, with different elements of society working together for communal benefit. Differences are valued and respected and all elements of society are included in community activities.
Personal relationships

Level 1  Personal relationships tend to be based on power and can sometimes be abusive, with one party dominating. Dominant individuals are rarely accountable to others for their actions. Communication is guarded and individuals are fearful of being open about their feelings or of appearing vulnerable. Painful or difficult issues are usually avoided and are not discussed openly. Forgiveness is uncommon and grievances tend to be nursed.

Level 2  Individuals are becoming aware of, and are beginning to question, power differences within personal relationships. There is a desire for more open communication and an increasing recognition that difficult topics need to be discussed and resolved. Such communication does, however, remain rare.

Level 3  Relationships are increasingly based on respect, with each party being valued. Communication is becoming deeper with difficult topics being brought into the open rather than avoided. Individuals share their feelings and concerns with others, gaining emotional support.

Level 4  The importance of healthy personal relationships is understood and individuals prioritise time to build and sustain relationships. People have personal networks of friends who support them, and individuals feel comfortable sharing their concerns and celebrations with others.

Level 5  A community exists that is made up of people who demonstrate a commitment to building and sustaining loving, equitable and affirming relationships, and which is capable of managing conflict constructively to uphold and promote the common good.
Living faith

Level 1
The environment is hostile to faith in general or strongly favours one faith and is hostile to others; open violence or persecution of faith groups is common. Within Christianity, although people may claim a Christian faith, it remains largely nominal and it is hard to see a difference in attitudes or actions between them and others of no faith. Outside organised church services there is little time dedicated to personal prayer or Bible study. Differences exist within and between churches and are a source of division. The wider community does not look to the church as a source of material or spiritual support.

Level 2
While the environment may, on paper at least, be tolerant of different faiths in practice, it remains a difficult place for minority faiths which face bureaucratic hurdles, discrimination and occasional violence or oppression. Within Christianity, people are beginning to reflect on their attitudes and actions as they understand more about their faith and the need for it to influence the way that they live their lives. There is an increasing desire to commit time to deepening their faith but people struggle to translate this desire into action. The wider community does not look to the church as a source of material or spiritual support.

Level 3
While the environment does not discriminate against faith groups, it doesn’t openly support or defend the place of faith in public or private life. Within Christianity, people are growing as Christians and are actively looking for ways to put their Christian faith into action. Commitment to the church is growing and individuals and congregations are beginning to reach out to meet the physical and spiritual needs of the community of which they are part. The wider community increasingly sees the local church as relevant and positive, although there may be opposition from some.

Level 4
The environment recognises the positive contribution of faith (of any type) in people’s lives and recognises the rights of people to practise their faith without fear or favour, defending that right when required. Within Christianity, it is now increasingly common for Christians from across denominations to work together as salt and light to achieve positive change in their communities. There is a sense of excitement and dynamism in the church that is attractive to others, and this leads to growth. The wider community sees the local church as relevant and positive although some may see it as a threat.

Level 5
The environment recognises the positive contribution of faith (of any type) in both the private and public sphere and actively includes faith perspectives in its decision-making processes. Within Christianity, Christians from across denominations continue to work together as salt and light to achieve positive change, not only in their own communities but also more widely. They work with other Christians and faith groups to influence and impact society at the national as well as local levels.
Emotional and mental well-being

Level 1  A community where painful issues are hidden and not discussed. Many within the community feel isolated and alone. People are fearful of those who are different from themselves and prefer to identify themselves in ways that are exclusive rather than inclusive. Some may feel bitter and resentful towards those who may have wronged them in the past. People tend to think the future will be much the same or worse.

Level 2  People recognise that they need to reflect on the past and to seek reconciliation but struggle to do so. There is a greater willingness to share fears and concerns with others and a growing recognition that the past does not need to define their future and that the future could be more positive.

Level 3  Individuals are addressing past hurts and have an increasing sense of peace about themselves; self-esteem is growing. Fears and concerns can be shared among close friends and family. An individual’s sense of identity is increasingly defined in positive terms. The past no longer defines their future and there is increasing optimism about the future.

Level 4  Individuals are addressing past hurts and are at peace with themselves and with each other; self-esteem is high. Fears and concerns are shared with a supportive network of friends and family without fear. The future is seen as positive.

Level 5  A supportive community made up of people at peace with the past and with hope for the future. They are able to share concerns and have the emotional resilience to withstand and adapt to shocks, stresses and uncertainty.

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6 For example, identifying yourself primarily by ethnicity is exclusive as it is something you are born with, whereas identifying yourself as a market trader is inclusive as it is something that you become.
Physical health

Level 1  Physical health indicators are poor compared to national and international benchmarks. Where improvements have taken place, they have had little impact on the most vulnerable, who struggle to access health resources. There have been few improvements to health infrastructure. Access to health resources (ie clinics and clean water etc) remains low. There is limited awareness of good health practices.

Level 2  Some physical health indicators have improved. There is a growing awareness that some elements of society are not benefiting as much as others and that this needs to be addressed, but there is little action. Individuals’ knowledge of good health practices has increased but changes in practice remain rare. Access to health resources (ie clinics, clean water etc) is improving.

Level 3  There are improvements in many physical health indicators. The needs of the most vulnerable have been recognised and are being addressed. Local communities are playing a more active role in these changes. Knowledge of good health practices has increased and attitudes are changing. Access to health resources (ie clinics, clean water etc) is common.

Level 4  There are improvements in most physical health indicators. The needs of the most vulnerable have been recognised and are being addressed effectively. Good health practices have been adopted by most. Access to health resources (ie clinics, clean water etc) is the norm for most people.

Level 5  A community with continually improving physical health indicators for all groups, particularly the most vulnerable, with equal access to resources for physical health.
Stewardship of the environment

Level 1  Individuals make use of the environment to meet their own short-term needs, with little thought for the needs of others or for the longer term. Inter-dependencies between different elements of their environment are not considered. Current practices exploit the environment and are not sustainable.

Level 2  Individuals make use of the environment to meet their own short-term needs but there is some understanding that their actions will affect others, both now and in the future. The inter-dependencies between different elements of their environment are increasingly recognised. This thinking has, as yet, had little impact on practices, which remain largely unsustainable.

Level 3  Resources are recognised as finite and so are valued. The needs of other people are considered and efforts are being made to engage with them to agree a more sustainable and equitable use of resources. Practices are beginning to change. Inter-dependencies between different elements of the environment are recognised and the community is beginning to view the environment as a system.

Level 4  People and communities routinely engage with other users to agree a more sustainable and equitable use of resources. Practices have changed and continue to evolve. Inter-dependencies between different elements of the environment are recognised and a view of the environment as a system is the norm.

Level 5  A community where people actively engage with others who access natural resources both to understand how natural resource systems operate and to ensure their sustainable use for the common good.
Material assets and resources

Level 1  A community that is suffering from material poverty. Physical assets are limited and are mostly controlled by a dominant few, for their own benefit. Assets that do exist may not be recognised or may be hard to use due to the context (i.e., conflict) or environment (i.e., climate change). Community members have few reserves, and levels of vulnerability are high.

Level 2  The community suffers from material poverty; however, individuals are beginning to recognise the assets that exist within the community. They are also considering how they might adapt their practices to increase their reserves, therefore reducing individual vulnerability. With the exception of a few individuals, this thinking has yet to translate into significant action.

Level 3  Working creatively together, existing material assets and resources have been recognised and are increasingly being used to improve livelihoods and address levels of poverty. People are exploring ways to adapt; reserves are increasing and vulnerability is reducing.

Level 4  The actual assets and resources available to a community are increasing, material poverty is reducing and assets are being used collectively to improve livelihoods, establish reserves and reduce vulnerability. Communities have learnt to adapt and evolve in response to changes. Livelihoods are largely secure.

Level 5  A community where all people can responsibly access and utilise the material resources they need to sustain their livelihoods; where all can be resilient to shocks and, ultimately, where all are able to flourish both as individuals and together.
Capabilities

Level 1  Levels of skills, expertise and knowledge within the community are either low or not recognised. Levels of dependency are high and change is seen as being dependent on and driven by outside agencies such as the government or foreign agencies and businesses. The community feels powerless to overcome the challenges they face.

Level 2  The level of skill, expertise and knowledge within the community remains low but, with the assistance of others, the community is beginning to recognise their own capabilities. Community members have recognised their own levels of dependency and have also realised their own role/responsibility in creating change. While challenges remain, the community feels that change is possible.

Level 3  The level of skill, expertise and knowledge within the community is increasing as the community recognises and makes use of the capabilities that they do possess, creatively finding new ways to apply their expertise. There is a greater confidence within the community as they increasingly take responsibility for their own development.

Level 4  The level of skill, expertise and knowledge has risen to the extent that the community is now driving its own development. People are addressing their own challenges, and asking for external advice only when necessary. Individuals continue to innovate in response to change and to develop best practice.

Level 5  A community that recognises and realises its own potential and the potential of others, sharing its expertise and becoming the ‘teacher’ rather than the ‘pupil’. Individuals plan creatively, learn and adapt in response to changing needs and contexts to effect change collaboratively and achieve a shared vision.
Participation and influence

**Level 1** Communities have little say or influence over the decisions that affect them, with decision-making power residing in a select few. Community members find it difficult to express their opinions or to have their views taken seriously. This is particularly the case for female members, young members or those from a minority group.

**Level 2** Individuals recognise that their views are legitimate, and existing decision-makers are beginning to expand the range of people that they consult. However, many within the community – particularly the most marginalised – lack the confidence to engage with decision-makers and assert their views. Ultimately, only a few people have the authority to make decisions.

**Level 3** Decision-makers increasingly seek out and respect the views of different elements of society, including the most vulnerable and those who have been traditionally excluded. All individuals (including the marginalised) are increasingly confident in expressing and asserting their views. Although it remains rare for the community to set priorities, they do have increasing influence over the way decisions are implemented.

**Level 4** Decision-makers routinely seek out and respect the views of all elements of society including the most vulnerable and those traditionally excluded. Community members are confident in expressing their views and are involved in identifying priorities, influencing decisions and influencing the way decisions are implemented.

**Level 5** A community in which the views of all groups can be represented and considered in a way which means that their views influence decision-making about their future.
ANNEX C: CONTEXT DEFINITIONS

Institutions

Institutions refers to the various organisations, institutes and societies through which society is ordered and administered and the rules (formal and informal) by which they operate. National and local government departments and offices will be one key set of institutions. Religious organisations, trade unions or business groups may also be significant. There is likely to be some overlap here with the Political element.

Legal framework

This element focuses on the legal context. It looks at the body of laws and regulations that impact on a community. It looks not only at what laws and policies may exist that help or hinder change but also at how effectively they are being implemented or applied, and so includes the judicial system, courts, police and penal system. Think widely and don’t limit yourself to the formal statutes that may exist; consider also the more informal ‘rules’ that may constrain or enable activity. There may well be some overlap here with Institutions.

Physical environment

The Physical environment takes into account the terrain and climatic conditions that affect the community. The availability of transport links such as roads and railways are an important part of the physical environment. The fertility of the earth, the range of crops that can be grown and seasonal extremes such as flooding or drought are also part of this category. The likelihood of earthquakes or similar crises and the availability of natural resources should also be considered.

Technological

Technological focuses on the access that the community has to technology and in particular communications technology and services such as mobile phone networks, computers and the internet. It also includes access to technology that can reduce emissions that harm the environment and technology that can make more effective use of natural resources or enhance productivity and increase livelihoods.

Political

Political examines the way in which power is exercised and managed at the national and local levels. It considers how decisions are made and who makes and implements them, so looks at topics such
as representation and accountability. It asks whose voice is heard and whose voice is listened to.
There could well be overlaps here with Institutions and with Legal framework.

- **Security**

  Security considers the safety of the community. It looks at levels of crime or violence that impact on
  the community. Violence may be obvious or it may be hidden and more subtle: both are important.
  Threats may be actual or perceived. It is important to recognise that perceptions of violence are just
  as significant as actual incidences of it in terms of their impact on how people behave.

- **Economic**

  Economic considers the impact that the economy has on the community. It takes into account issues
  such as the level of trade, the strength of the business community, of markets, the banking
  infrastructure and the availability of capital. Options for employment might also be considered here
  although they might also influence the Social and religious category.

- **Social and religious**

  Social and religious looks at the make-up of society and so explores issues such as age distribution
  and life expectancy, gender issues, the availability of employment and distribution of wealth, family
  size and structure, religion and beliefs, tribal or ethnic groupings, traditional leadership models and
  cultural norms.

- **Services**

  Services considers the availability of essential services such as clean water, education, health and
  electricity. Aspects of these that influence the ability of individuals or of a community to change and
  flourish should be identified.
ANNEX D: THE LIGHT WHEEL INDICATORS

Social connections

Key indicators

Exclusion
The percentage of people, disaggregated by gender and age group, who think that over the last year their life has been disadvantaged by being excluded

Violence
The percentage of people, disaggregated by gender and age group, who have suffered from violence over the last 12 months

Collaboration
The percentage of people, disaggregated by gender and age group, who within the last three months have worked together with others in the community as part of a shared endeavour

Additional indicators

Group membership
The average number of community groups that people (disaggregated by gender and age group) within a community are members of

Prejudice
The percentage of people, disaggregated by gender and age group, who believe they have been prejudiced against in the previous three months

Discrimination (ethnic)
The percentage of people, disaggregated by gender and age group, who agree that access to services varies with their ethnic, racial or cultural background

Discrimination (gender)
The percentage of people, disaggregated by gender and age group, who agree that access to services varies with gender

Insult (faith or group)
The percentage of people, disaggregated by gender and age group, who have been insulted in the last seven days due to their faith, race or ethnic group

Insult (gender)
The percentage of people, disaggregated by gender and age group,
who have been insulted in the last seven days due to their gender

**Legal protection**
The percentage of people, disaggregated by gender and age group, who feel protected by the law enforcement and legal system

---

**Personal relationships**

**Key indicators**

**Feel valued**
The percentage of people, disaggregated by gender and age group, who feel valued by their spouse or (if single) parents/carer

**Handling disagreement**
The percentage of people, disaggregated by gender and age group, who feel that disagreements in the household are resolved satisfactorily

---

**Additional indicators**

**Talking to spouse**
The percentage of people, disaggregated by gender and age group, who have spent time in the last seven days talking to their spouse, partner or parent about things that are important to the individual

**Trust**
The percentage of people, disaggregated by gender and age group, who state that they trust their spouse, partner or parent/carer (disaggregate by type)

**Attitudes to domestic violence**
The percentage of people, disaggregated by gender and age group, who feel that in some circumstances it may be appropriate for a man to hit or beat his spouse or partner for any of the following reasons:

- Arguing with him
- Refusing to have sex
- Burning the food
- Going out without telling him
- Neglecting the children
- Spending money without permission

**Experience of domestic violence**

The percentage of people, disaggregated by gender and age group, who have experienced violence or the threat of violence from a member of the household in the last year

**Impact in the community**

The percentage of people, disaggregated by gender and age group, who feel that the way adults in the community behave makes them good role models for the next generation

---

**Living faith**

**Key indicators**

**Personal practice**

The percentage of people, disaggregated by faith, gender and age group, who have undertaken a religious practice such as individual prayer, reading a spiritual book, singing or listening to religious songs in the last seven days, apart from regular or formal religious services

**Service**

The percentage of people, disaggregated by faith, gender and age group, who have helped someone in the community (excluding members of their own household) in the last seven days without expecting a reward

**Place in the community**

The percentage of people, disaggregated by faith, gender and age group, who believe that the local Christian churches exert a positive influence in the community

---

**Additional indicators**

**Religious faith**

The percentage of people who profess a faith, disaggregated by faith, gender and age group

**Attendance**

The percentage of people who profess a faith, disaggregated by faith, gender and age group, who have attended a communal religious service, meeting or group within the last seven days

**Faith (importance)**

The percentage of those people, disaggregated by faith, gender and age group, who state that their faith is important to them
Fruits of the Spirit (peace)  
The percentage of people, disaggregated by faith, gender and age group, who experience a sense of inner peace

Giving  
The percentage of people, disaggregated by faith, gender and age group, who have donated time, money or other resources to their place of worship in the last seven days

Church unity (within the congregation)  
The percentage of those who profess a Christian faith, disaggregated by gender and age group, who believe that their church congregation works constructively together as one family

Unity between churches  
The percentage of people, disaggregated by faith, gender and age group, who believe that different Christian churches or denominations in their local community work constructively together

---

**Emotional and mental well-being**

**Key indicators**

**Ability to share**  
The percentage of people, disaggregated by gender and age group, who feel able to share their concerns and worries with their family or others

**Loneliness**  
The percentage of people, disaggregated by gender and age group, who regularly feel lonely

**The future**  
The percentage of people, disaggregated by gender and age group, who feel that the future will be better than the present

**The past**  
The percentage of people, disaggregated by gender and age group, who feel that events in their past continue to have a negative effect on their present

**Additional indicators**

**Sense of accomplishment**  
The percentage of people, disaggregated by gender and age group, who feel a sense of accomplishment from what they do
Ability to state views
The percentage of people, disaggregated by gender and age group, who feel able to express their ideas and opinions in their household.

Forgiveness of others
The percentage of people, disaggregated by gender and age group, who struggle to forgive others for events in their past.

 Forgiveness of self
The percentage of people, disaggregated by gender and age group, who blame themselves for bad things that may have happened to them in the past.

Physical health

Key indicators

Child mortality
The number of children per household who have died within the last three years before reaching five years of age.

Adequacy of diet (malnutrition)
Food consumption score. (The FCS is based on the number of times in a week that each food group is eaten and combines dietary diversity, food frequency and relative nutritional importance.)

Sanitation
The percentage of households using improved sanitation facilities. The improved sanitation facilities include flush/pour flush (to piped sewer system, septic tank, pit latrine), ventilated improved pit (VIP) latrine, pit latrine with slab, and composting toilet.

Water source (quality)
The percentage of households who draw drinking water from a protected source (a source that has been improved to the extent that it provides ‘safe’ [potable] water).

Additional indicators

Infant mortality
The number of infants per household who have died within the last three years before reaching their first birthday.

Maternal mortality
The number of women per household who died within the last three years during pregnancy and childbirth.
### Sickness
The number of people per household who have suffered from diarrhoea in the last month

### Antenatal care
The number of women per household who have been pregnant within the last three years and who were attended at least once during pregnancy by skilled health personnel for reasons related to pregnancy

### Access to health care facilities (nurse)
The average time (in minutes) per household that it takes to get to a primary health care facility (such as a clinic) using whatever form of transport they would use for such a journey

### Health care coverage (primary)
The size of the population catered for by the nearest primary health care facility

### Cost of health care
The percentage of households that go without other household essentials so that they can afford medical care (including paying for medicines)

### Water source (time)
The percentage of households who can collect water from a protected source within 30 minutes

---

### Stewardship of the environment

#### Key indicators

**Cooking fuel**
The percentage of households that cook on wood, charcoal or dung

**Water management**
The percentage of households that have, within the last year, completed activities to make more effective use of water

**Soil erosion**
The percentage of households that have, within the last year, completed activities to reduce soil erosion

#### Additional indicators

**Knowledge of climate change**
The percentage of people, disaggregated by gender and age group, who are aware of the key risks from climate change
### Disaster preparedness plans
The number of communities that have community-level disaster preparedness plans and contingency plans

<table>
<thead>
<tr>
<th>Incidences of resource conflict (within communities)</th>
<th>The percentage of households that report tension within the community over access to natural resources (such as water, land, pasture, woods and forests)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incidences of resource conflict (between communities)</td>
<td>The percentage of households that report tension between communities over access to natural resources (such as water, land, pasture, woods and forests)</td>
</tr>
<tr>
<td>Resource availability (now)</td>
<td>The percentage of households that believe they have access to sufficient natural resources (such as water, land, pasture, woods and forests) to meet their current needs</td>
</tr>
<tr>
<td>Resource availability (future)</td>
<td>The percentage of households that believe their children will have access to sufficient natural resources (such as water, land, pasture, woods and forests) to meet their future needs</td>
</tr>
<tr>
<td>Resource management</td>
<td>The percentage of households that believe that access to natural resources (such as water, land, pasture, woods and forests) is managed fairly</td>
</tr>
</tbody>
</table>

### Material assets and resources

#### Key indicators

<table>
<thead>
<tr>
<th>Assets owned</th>
<th>The percentage of household that own at least one of the following assets – radio, TV, telephone, bike, motorbike or fridge – and do not own a car or tractor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shelter (floor)</td>
<td>The percentage of households whose houses have floors made of dirt, sand or dung</td>
</tr>
<tr>
<td>Shelter (roof)</td>
<td>The percentage of households whose houses have roofs made of corrugated iron, concrete or tiles</td>
</tr>
<tr>
<td>Savings</td>
<td>The percentage of households that were able to save some money in</td>
</tr>
</tbody>
</table>
the last week

Unaffordable expenses

The percentage of households that have gone without one of the following due to lack of funds over the last 12 months: food, medicine, education

Additional indicators

Sanitation

The percentage of households using improved sanitation facilities. The improved sanitation facilities include flush/pour flush (to piped sewer system, septic tank, pit latrine), ventilated improved pit (VIP) latrine, pit latrine with slab, and composting toilet.

Water source (quality)

The percentage of households who draw drinking water from a protected source (a source that has been improved to the extent that it provides ‘safe’ [potable] water)

Livestock owned

The percentage of households that own at least one of the following assets: cattle, goats, sheep, pigs or poultry

Land ownership

The percentage of households that have proof of ownership, tenancy or access of their own:

- home
- land
- pasture

Electricity

The percentage of households that have electricity in their home

Mobile phone usage

The percentage of households in which at least one member owns a mobile phone

Multi Poverty Index (MPI)

The average MPI score across the community

Capabilities

Key indicators

Primary attendance

The percentage of children per household aged between six and 13
who currently attend primary school

**Girls’ education (primary)**

The ratio of girls to boys per household aged between six and 13 who currently attend primary school

**Literacy and numeracy**

The proportion of people aged over 18 in a household who are ‘functionally literate’ (defined as being able to: sign their name, perform simple calculations, use a mobile phone, help their children with homework and complete an official document or form)

**Additional indicators**

**Secondary/tertiary attendance**

The percentage of children per household aged between 14 and 21 who are currently in education

**Girls’ education (secondary)**

The ratio of girls to boys per household aged between 14 and 21 who are currently in education

**Years of education**

The average number of years of education completed per person per household for those aged 18 and upwards

**Vocational skills (general)**

The percentage of people aged over 14 in a household who have gained skill or expertise in the last year that has enabled them to get or increase their income

**Vocational skills (paid)**

The percentage of people aged over 14 in a household who are in paid employment (disaggregated by full-time/part-time)

---

**Participation and influence**

**Key indicators**

**Ability to change**

The percentage of respondents, disaggregated by gender and age group, who believe that they are able to change things in their community for the better if they want to

**Influence**

The percentage of community leaders who rank community members (disaggregated by gender and age group) as one of the top three
influences on their decision-making

The number of communities that can give examples of positive changes in their community in terms of resource allocation, service provision or policy changes as a result of their intervention

The percentage of people, disaggregated by gender and age group, who feel that government decision-making bodies represent fairly the views of people like them

Additional indicators

Individual autonomy (personal activities)
The percentage of respondents, disaggregated by gender and age group, who feel that they have control over most or all personal decisions that affect their own everyday activities

Voice (community)
The percentage of respondents, disaggregated by gender and age group, who believe their views are taken into account by community leaders

Voice (local authority)
The percentage of respondents, disaggregated by gender and age group, who believe their views are taken into account by local government leaders and officials

Influence (local authority)
The percentage of local government leaders and officials who rank community leaders as one of the top three influences on their decision-making

Political participation
The percentage of respondents, disaggregated by gender and age group, who voted in the last local or regional election and whose vote was based on their own opinion

Access to information
The percentage of respondents, disaggregated by gender and age group, who have access to information from the local government such as local government budgets and district plans
ANNEX E: THE LIGHT WHEEL HOUSEHOLD SURVEY

Survey details

Complete these questions before approaching the householder
Respondents

Introduce yourself and explain what the survey is being used for. State that respondents have the option not to answer questions if they prefer, or to withdraw from the survey at any stage.

Say that you will begin with a few questions about the respondent.

Ask the householder the following questions:

7. What is your name?

8. What is your gender?
   - Male
   - Female

9. What is your marital status?
   - Single
   - Married

10. Which age group do you fall into?
   - Over 60
   - 30 to 60
   - 18 to 29
   - 11 to 17
   - Under 11

Material assets and resources

11. Select ‘yes’ if you wish to ask questions about the Material assets and resources domain, ‘no’ if you wish to skip this domain.
   - Yes
Say that you will now ask some questions about the material assets and resources that the household has.

12. Does anyone in the household own either a car or a tractor?
   - Yes
   - No
   - Don’t know

13. Does anyone in the household own any of the following items? (Tick all that apply)
   - Radio
   - TV
   - Telephone (landline or cell phone)
   - Bicycle
   - Motorbike or moped
   - Fridge

14. Does anyone in the household own any of the following livestock?
   - Cattle
   - Goats
   - Sheep
   - Pigs
   - Poultry
   - No livestock owned
   - Other (please specify)

15. Please specify

16. What is the roof of your home made from?
   - Corrugated Iron
   - Concrete
   - Tiles
   - Wood
   - Earth, mud, sand or clay
   - Plant materials such as straw, leaves or reeds
   - Other (Please specify)

17. Please specify

18. What is the floor of your home made from?
   - Tiles
   - Concrete or cement
   - Stone
   - Wood
   - Earth, mud, sand or clay
   - Plant materials such as straw, leaves or reeds
   - Other (Please specify)

19. Please specify

20. Do you own the house that you live in?
   - Yes
   - No
   - Don't know

21. Do you have any proof of ownership or tenancy of the house that you live in?
   - Yes
   - No
   - Don't know

22. Do you own the land on which your house is built?
   - Yes
   - No
   - Don't know

23. Do you have any proof of ownership or tenancy of the land that your house is built on?
24. If you have other land that you use for your livelihood, do you own this land?
   - Yes
   - No
   - Don't know

25. Do you have proof of ownership or tenancy of this other land that you use?
   - I don't use other land
   - Yes
   - No
   - Don't know

26. Does the house that you live in have electricity?
   - Yes
   - No
   - Don't know

27. Has anyone in this household had to do without one of the following over the last 4 weeks due to lack of income: food, medicine or education? (Tick all that apply)
   - Yes – without food
   - Yes – without medicine
   - Yes – without education
   - No – none of the above

28. Has anyone in this household kept any money as savings during the last 7 days?
   - Yes
   - No
   - Don't know

Capabilities

29. Select ‘yes’ if you wish to ask questions about the Capabilities domain, ‘no’ if you wish to skip this domain.
   - Yes
   - No

Say that you will now ask some questions about the levels of education and skills that people in the household have. Remind them that they do not have to answer a question if they would rather not.

Primary boys

30. Are there any boys in the household aged between 6 and 13?
   - Yes
   - No
   - Don't know
   - Prefer not to answer

31. How many boys are there between 6 and 13?

32. How many of these boys go to school?

Secondary boys

33. Are there any boys in the household aged between 14 and 21?
   - Yes
   - No
   - Don't know
   - Prefer not to answer

34. How many boys are there aged between 14 and 21?
35. How many of these boys go to school or college?

**Primary girls**

36. Are there any girls in the household aged between 6 and 13?

- Yes
- No
- Don't know
- Prefer not to answer

37. How many girls are there between 6 and 13?

38. How many of these girls go to school?

**Secondary girls**

39. Are there any girls in the household aged between 14 and 21?

- Yes
- No
- Don't know
- Prefer not to answer

40. How many girls are there aged between 14 and 21?

41. How many of these girls go to school?

**Adults**

42. How many people are there in the household who are over 18 years old?

---

**Literacy and numeracy**

Repeat these questions for each adult

<table>
<thead>
<tr>
<th>43. What is the name of this person?</th>
<th>44. What gender is this person?</th>
<th>45. How many years of education did this person complete?</th>
<th>46. Are they able to sign their name?</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>F</td>
<td>No education</td>
<td>Yes</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>1 to 3 years</td>
<td>Prefer not to answer or demonstrate</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>4 to 6 years</td>
<td>Yes</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>7 to 9 years</td>
<td>No</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>10 to 12 years</td>
<td>Prefer not to answer or demonstrate</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>&gt; 12 years</td>
<td>Yes</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>No education</td>
<td>No</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>1 to 3 years</td>
<td>Prefer not to answer or demonstrate</td>
</tr>
<tr>
<td>M</td>
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<td>4 to 6 years</td>
<td>Yes</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>7 to 9 years</td>
<td>No</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>10 to 12 years</td>
<td>Prefer not to answer or demonstrate</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>&gt; 12 years</td>
<td>Yes</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>No education</td>
<td>No</td>
</tr>
<tr>
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<td>F</td>
<td>1 to 3 years</td>
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<tr>
<td>M</td>
<td>F</td>
<td>7 to 9 years</td>
<td>No</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>10 to 12 years</td>
<td>Prefer not to answer or demonstrate</td>
</tr>
<tr>
<td>M</td>
<td>F</td>
<td>&gt; 12 years</td>
<td>Yes</td>
</tr>
</tbody>
</table>
Table 1

I am now going to make some statements. I will then ask you to say to what extent you agree or disagree with these statements:

53. Over the course of the last year, I have learnt a new skill that has improved the quality of life for my family

- Strongly agree
- Agree
- Neither agree nor disagree
- Disagree
- Strongly disagree

- Prefer not to answer

54. Over the course of the last year I have learnt a new skill that has helped me to increase the household income

- Strongly agree
- Agree
- Neither agree nor disagree
- Disagree
- Strongly disagree
- Prefer not to answer
Stewardship of the environment

55. Select ‘yes’ if you wish to ask questions about the Environment domain, ‘no’ if you wish to skip this domain.

○ Yes
○ No

Say that you are now going to ask them some questions about the climate and the environment that they live in. Remind them that they do not have to answer a question if they would rather not.

56. What do you think are the biggest threats to you from climate change? Tick all that apply

☐ Drought
☐ Floods
☐ Storms
☐ Conflict
☐ Hunger
☐ Loss of livelihood
☐ Migration
☐ Other

61. Please specify

57. Please specify

62. If using wood, charcoal or dung, do you use a fuel-efficient stove?

○ Yes
○ No
○ Don’t know

63. Over the course of the last year have you done anything to reduce soil erosion on the land that you use?

○ Yes
○ No
○ Don’t know

64. Please state what you have done

65. Over the course of the last year, have you done anything to make more effective use of water?

○ Yes
○ No
○ Don’t know

66. Please state what you have done
To what extent do you agree or disagree with the following statements:

67. I have access to sufficient natural resources such as water, land, pasture, woods or forests to meet the current needs of my household
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree

68. I believe that my children will have access to sufficient natural resources such as water, land, pasture, woods or forests to meet their needs when they grow up
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree

69. Sometimes there is tension within the community over access to natural resources such as water, land, pasture, woods or forests
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree

70. Sometimes there is tension between our community and other communities over access to natural resources such as water, land, pasture, woods or forests
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree

71. I believe that access to natural resources such as water, land, pasture, woods or forests is managed fairly
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree

Living faith

72. Select ‘yes’ if you wish to ask questions about the Living faith domain, ‘no’ if you wish to skip this domain.
   - Yes
   - No

Say that you are now going to ask some questions about the place that faith has in their life and in the life of the community. Remind them that they do not have to answer a question if they would prefer not to.

73. How important is religion as a part of your daily life?
   - Very important
   - Important
   - Neither important nor unimportant
   - Not important
   - Not at all important

74. Do you practise a religion?
   - Yes
   - No
   - Prefer not to answer

75. Which religion do you practise?
   - Buddhist
80. In the last four weeks I have given money or other assets and resources (such as time, skills or produce) to benefit others who are in need
   ○ Strongly agree
   ○ Agree
   ○ Neither agree nor disagree
   ○ Disagree
   ○ Strongly disagree
   ○ Prefer not to answer

81. In the last seven days I have helped someone, who was not a member of my family or household
   ○ Strongly agree
   ○ Agree
   ○ Neither agree nor disagree
   ○ Disagree
   ○ Strongly disagree
   ○ Prefer not to answer

82. Within the church that I attend, people tend to be: ‘one in spirit and of one mind... not looking to [their] own interests but to the interests of others’ (Philippians 2:2,4)
   ○ Strongly agree
   ○ Agree
   ○ Neither agree nor disagree
   ○ Disagree
   ○ Strongly disagree
   ○ Prefer not to answer

83. Different Christian churches within my community act with love towards each other
   ○ Strongly agree
   ○ Agree
   ○ Neither agree nor disagree
   ○ Disagree
   ○ Strongly disagree
   ○ Prefer not to answer
84. The different faith groups in this community improve the life of the community
   - Strongly agree
   - Agree
   - Neither Agree nor Disagree
   - Disagree
   - Strongly Disagree
   - Prefer Not To Answer

85. Christian churches in this community improve the life of the community
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

86. The different faith groups in this community work together
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

---

**Emotional and mental well-being**

87. Select ‘yes’ if you wish to ask questions about the Emotional and mental well-being domain, ‘no’ if you wish to skip this domain.
   - Yes
   - No

Say that you are now going to ask some questions on how they feel within themselves and on how they feel about the past and the future. Explain that some of these questions may raise issues from their past that they may not wish to talk about; remind them that they do not have to answer a question if they would prefer not to.

88. My life has clear purpose and meaning
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly Disagree
   - Prefer Not To Answer

89. Most of the time I feel a sense of achievement from what I do
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree

90. If something is worrying me, I have friends who I can talk to about it
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

91. I feel free to express ideas or opinions in my own home
   - Strongly agree
   - Agree
   - Neither agree nor disagree
92. I feel that my future will be better than my life is now
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

93. I often experience bad dreams or negative thoughts about things that have happened to me or to my family in the past
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

Social connections

96. Select ‘yes’ if you wish to ask questions about the Social connections domain, ‘no’ if you wish to skip this domain.
   - Yes
   - No

Say that you are now going to ask them some questions about the community that they live in. Explain that they do not have to answer a question if they would prefer not to.

To what extent do you agree or disagree with the following statements:

97. The community that I live in works together to help each other
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree

98. The community that I live in treats everybody fairly
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

99. In the last seven days I have taken part in a community group. (This could be
something like a mothers’ group, a business group, a sports team or some other form of regular social gathering)

○ Strongly agree
○ Agree
○ Neither agree nor disagree
○ Disagree
○ Strongly disagree
○ Prefer not to answer

Employment chances

100. In my community the gender of an individual affects their chances of getting a job

○ Strongly agree
○ Agree
○ Neither agree nor disagree
○ Disagree
○ Strongly disagree
○ Prefer not to answer

101. In my community the faith of an individual affects their chances of getting a job

○ Strongly agree
○ Agree
○ Neither agree nor disagree
○ Disagree
○ Strongly disagree
○ Prefer not to answer

102. In my community the race, tribe, ethnicity or caste of an individual affects their chances of getting a job

○ Strongly agree
○ Agree
○ Neither agree nor disagree
○ Disagree
○ Strongly disagree
○ Prefer not to answer

Education opportunities

103. In my community the gender of an individual affects their chances of remaining in school

○ Strongly agree
○ Agree
○ Neither agree nor disagree
○ Disagree
○ Strongly disagree
○ Prefer not to answer

104. In my community the faith of an individual affects their chances of remaining in school

○ Strongly agree
○ Agree
○ Neither agree nor disagree
○ Disagree
○ Strongly disagree
○ Prefer not to answer

105. In my community the race, tribe, ethnicity or caste of an individual affects their chances of remaining in school

○ Strongly agree
○ Agree
○ Neither agree nor disagree
○ Disagree
○ Strongly disagree
○ Prefer not to answer

Leadership and decision-Making

106. In my community the gender of an individual affects their chances of being part of the leadership of the community

○ Strongly agree
○ Agree
○ Neither agree nor disagree
○ Disagree
○ Strongly disagree
○ Prefer not to answer
107. In my community the faith of an individual affects their chances of being part of the leadership of the community

- Strongly agree
- Agree
- Neither agree nor disagree
- Disagree
- Strongly disagree
- Prefer not to answer

108. In my community the race, tribe, ethnicity or caste of an individual affects their chances of being part of the leadership of the community

- Strongly agree
- Agree
- Neither agree nor disagree
- Disagree
- Strongly disagree
- Prefer not to answer

### Participation and influence

109. Select ‘yes’ if you wish to ask questions about the Participation and influence domain, ‘no’ if you wish to skip this domain.

- Yes
- No

Say that you will now ask some questions about the amount of influence that they feel they have over the decisions that affect them. Explain that they do not have to answer a question if they would prefer not to.

110. How much control do you feel that you have in making personal decisions that affect your everyday activities?

- Control over all decisions
- Control over most decisions
- Control over some decisions
- Control over very few decisions
- No control over decisions

### Decision-making

Who is that normally takes the decision over the following issues?

111. Decisions over minor household expenditure

- Respondent
- Spouse or partner
- Respondent and spouse or partner jointly
- Somebody else in the household

### Decisions over minor health issues

- Respondent
- Spouse or partner
- Respondent and spouse or partner jointly
- Somebody else in the household
- Jointly with somebody else in the household
- Prefer not to answer
- Other

112. Decisions over education

- Respondent

113. Decisions over education
<table>
<thead>
<tr>
<th>Question</th>
<th>Options</th>
</tr>
</thead>
<tbody>
<tr>
<td>112. Decisions over daily tasks</td>
<td>o Respondent</td>
</tr>
<tr>
<td></td>
<td>o Spouse or partner</td>
</tr>
<tr>
<td></td>
<td>o Respondent and spouse or partner jointly</td>
</tr>
<tr>
<td></td>
<td>o Somebody else in the household</td>
</tr>
<tr>
<td></td>
<td>o Option jointly with somebody else in the household</td>
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<tr>
<td></td>
<td>o Prefer not to answer</td>
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<tr>
<td></td>
<td>o Other</td>
</tr>
<tr>
<td>113. Decisions over personal safety and protection from violence</td>
<td>o Respondent</td>
</tr>
<tr>
<td></td>
<td>o Spouse or partner</td>
</tr>
<tr>
<td></td>
<td>o Respondent and spouse or partner jointly</td>
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<tr>
<td></td>
<td>o Somebody else in the household</td>
</tr>
<tr>
<td></td>
<td>o Option jointly with somebody else in the household</td>
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<tr>
<td></td>
<td>o Prefer not to answer</td>
</tr>
<tr>
<td></td>
<td>o Other</td>
</tr>
<tr>
<td>114. Would you like to change anything about your life?</td>
<td>o Yes</td>
</tr>
<tr>
<td></td>
<td>o No</td>
</tr>
<tr>
<td></td>
<td>o Don't know</td>
</tr>
<tr>
<td>115. Decisions over how you practise your faith</td>
<td>o Respondent</td>
</tr>
<tr>
<td></td>
<td>o Spouse or partner</td>
</tr>
<tr>
<td></td>
<td>o Respondent and spouse or partner jointly</td>
</tr>
<tr>
<td></td>
<td>o Somebody else in the household</td>
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<tr>
<td></td>
<td>o Option jointly with somebody else in the household</td>
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<td></td>
<td>o Prefer not to answer</td>
</tr>
<tr>
<td></td>
<td>o Other</td>
</tr>
<tr>
<td>116. If yes, what are the top three things you would like to change?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>117. Who do you think has the ability to create these changes in your life? (Tick all that apply)</td>
<td>o Myself</td>
</tr>
<tr>
<td></td>
<td>o My family</td>
</tr>
<tr>
<td></td>
<td>o Our group</td>
</tr>
<tr>
<td></td>
<td>o My tribe, clan or ethnic group</td>
</tr>
<tr>
<td></td>
<td>o My religious group</td>
</tr>
<tr>
<td></td>
<td>o My village or community together</td>
</tr>
<tr>
<td></td>
<td>o The government</td>
</tr>
<tr>
<td></td>
<td>o Other</td>
</tr>
<tr>
<td>118. Do you believe that people like yourself can change things in your community if you want to?</td>
<td>o Yes, very easily</td>
</tr>
<tr>
<td></td>
<td>o Yes</td>
</tr>
<tr>
<td></td>
<td>o Yes, but with difficulty</td>
</tr>
<tr>
<td></td>
<td>o No</td>
</tr>
</tbody>
</table>
Community leaders and decision-makers

[Note to enumerators: It is useful for these next questions to have a picture of a ladder with ten rungs on it. Get the respondent to point to the rung they think they are on]

121. Imagine a ten-step ladder. On the bottom, first step stand people whose views are completely ignored by community leaders and decision-makers. On the highest step, the tenth step, stand those to whom community leaders pay the most attention and who have the greatest influence over their decisions. On which step do you think you stand?
   - Step 1
   - Step 2
   - Step 3
   - Step 4
   - Step 5
   - Step 6
   - Step 7
   - Step 8
   - Step 9
   - Step 10

122. Imagine a ten-step ladder. On the bottom, first step stand people whose views are completely ignored by government leaders and decision-makers. On the highest step, the tenth step, stand those to whom community leaders pay the most attention and who have the greatest influence over their decisions. On which step do you think you stand?
   - Step 1
   - Step 2
   - Step 3
   - Step 4
   - Step 5
   - Step 6
   - Step 7
   - Step 8
   - Step 9
   - Step 10

Government leaders and decision-makers

123. Were you eligible to vote in the last local, regional or national election?
   - Yes
   - No
   - Don't know
   - Prefer not to answer

124. If yes, did you vote?
   - Yes
   - No
   - Don't know
   - Prefer not to answer

125. Can you give an example of something in your community that has changed for the better as the direct result of the community raising an issue with the local officials?

   [Note to enumerator: For the next question you may need to refer to different level budgets or plans depending on the way that local government is organised. Use a phrase that would be meaningful to the community]

126. If yes, what is the example?

127. In the last 6 months, have you either seen or heard details of the district or community budget or the district or community spending plans?
   - Yes
   - No
Physical health

128. Select ‘yes’ if you wish to ask questions about the Physical health domain, ‘no’ if you wish to skip this domain.

○ Yes
○ No

Say that you will now ask some questions about the health of their family and about the availability of health services. Explain that they do not have to answer a question if they would prefer not to

Nutrition

How many days during the last seven days did you yourself eat the following types of food?

129. Bread, Rice, Noodles or any other food made from millet, sorghum, maize, rice or wheat, potatoes, yams, manioc, cassava or any other food made from roots or tubers (enter a number between 0 and 7)

130. Vegetables or leaves (enter a number between 0 and 7)

131. Fruit (enter a number between 0 and 7)

132. Meat, eggs, fish or shellfish (enter a number between 0 and 7)

133. Food made from beans, peas, lentils or nuts (enter a number between 0 and 7)

134. Cheese, yoghurt, milk or other milk products (enter a number between 0 and 7)

135. Foods made with oil, fat or butter (enter a number between 0 and 7)

136. Sugar, sugar products or honey (enter a number between 0 and 7)

137. Condiments such as tea or coffee, spices and small amounts of milk for tea or coffee (enter a number between 0 and 7)

Sanitation

138. Does your house have a latrine?

○ Yes
○ No
○ Don’t know
○ Prefer not to answer

139. If yes, what type of latrine is it?

○ Dry pit
○ Pit with slab
○ Ventilated Improved Pit
○ Pour or flush to a septic tank
○ Pour or flush to a sewer
○ Composting
○ Other (please specify)

140. If no, what do you do?

○ Use another household’s latrine
○ Use a communal latrine
○ Go out in the open
○ Prefer not to answer
Other (Please specify)  

Water

141. Where do you usually draw the drinking water for your household from?
   - Protected well or borehole
   - Protected spring
   - Protected piped system or tap
   - Unprotected well or spring
   - River, stream, lake or pond
   - Rainwater
   - Don’t know
   - Prefer not to answer
   - Other

142. How long does it normally take to get to your usual water source (one-way trip)?
   - Less than 30 minutes
   - Between 30 minutes and 59 minutes
   - Between 1 and 2 hours
   - More than 2 hours
   - Don’t know

143. Once at the water point, how long do you normally have to wait before you can draw water?
   - Less than 30 minutes
   - Between 30 and 59 minutes
   - Between 1 and 2 hours
   - More than 2 hours
   - Don’t know

Medical services

144. If someone in your household was sick and needed to get to a clinic or medical centre, how long would it take you to get them to the clinic or medical centre?
   - Less than 30 minutes

145. If you are sick and go to the clinic or medical centre, how long would you normally have to wait before seeing a medically trained member of staff such as a nurse?
   - Less than 2 hours
   - Between 2 hours and half a day
   - Between half a day and one day
   - More than one day
   - Don’t know

146. When someone in your household was last ill and needed medical care, did you have to pay for the medical care or the medicine?
   - Yes
   - No
   - Don’t know

147. If yes, did you have to reduce your spending on something else in order to pay for the medical care?
   - Yes
   - No
   - Don’t know
   - Prefer not to answer

148. If yes, what did you spend less on?
   - Food
   - Education
   - Savings
   - Other (Please specify)

Morbidity and mortality

Say: ‘Some of these next questions raise issues that may be upsetting. If you would rather not answer a question just say so and we will move on.'
149.  How many people in your household have suffered from diarrhoea in the last month?

150.  Have any women in your household become pregnant in the last three years?
      - Yes
      - No
      - Don’t know

151.  If yes, how many women have become pregnant?

Antenatal care

152.  If yes, did they see a health worker trained in pregnancy, labour and the care of newborns at least once during their pregnancy? (Repeat for each woman who was pregnant)
      - Yes
      - No
      - Don’t know

Deaths

Note to enumerators: These next questions ask about whether any mothers, children or babies in the household have died. This is a very sensitive and possibly upsetting set of questions. Use your judgement about the relationship that you have built up with the respondent. If you think the subject matter may be too challenging for the respondent, then you may skip this group of questions.

153.  Have any women in your household died in the last three years due to childbirth or to problems with their pregnancy?
      - Yes
      - No
      - Prefer not to answer
      - Don’t know

154.  If so, how many have died?

155.  Have any children under 5 years old in your household died within the last three years?
      - Yes
      - No
      - Prefer not to answer
      - Don’t know

156.  If so, how many children have died?

157.  Of these how many were under 1 year old?

Personal relationships

158.  Select ‘yes’ if you wish to ask questions about the Personal relationships domain, ‘no’ if you wish to skip this domain.
      - Yes
      - No

Note to enumerator: These questions should be asked by a person of the same gender as the respondent. If part of a mixed-gender team, then the person of the opposite gender should step away for these questions so that it is just people of the same gender talking.
Say that this last set of questions asks about life within their family. Tell them that some questions ask about the relationship between a husband and wife and may be sensitive or embarrassing. Explain that they do not have to answer a question if they would prefer not to.

To what extent do you agree or disagree with the following statements:

159. I feel safe when I am with my family
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

160. My spouse or partner values me
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

161. My family values me
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

162. In the last seven days I have spent time talking with my spouse or partner about something that is important to me
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

163. In the last seven days I have spent time talking with members of my family about something that is important to me
   - Strongly agree
   - Agree

164. In the last seven days I have spent time talking with a close friend about something that is important to me
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

165. Adults in this community are a good role model for the younger people in the community
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

166. When there are disagreements in the household we resolve them in a way that I feel is fair
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

167. If a woman disobeys her husband it is right for him to chastise her
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
168. If a woman burns the food or fails to complete the household chores, it is right for her husband to chastise her.
   - Strongly disagree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

169. If a woman refuses to have sex with her husband, it is right for him to force her to
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

170. Somebody in the community that I know has been hit by their husband or carer in the last seven days.
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

171. There are times when a husband may be justified in hitting his wife.
   - Strongly agree
   - Agree
   - Neither agree nor disagree
   - Disagree
   - Strongly disagree
   - Prefer not to answer

Thank the respondent for their time, explain how the analysed data will be shared with them and ask if they have any questions for you or any further information that they feel is important. Add any additional comments in the box below.

Additional comments

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ANNEX F: Biblical reflections for each LIGHT Wheel spoke
Living faith

Key verses: Galatians 2:15–17; Ephesians 2:8; James 2:14–26; John 14:9–14
The Bible reminds us that we are saved by faith and not by our activities or work (Galatians 2:15–17; Ephesians 2:8). It also reminds us that faith that is alive is expressed in the way we live our lives (James 2:14–26; John 14:9–14). Jesus points out to his disciples that it is the way he has lived and the things that he has done that show the world that he is the Son of God and make it possible for people to believe in him. In the same way, our faith in God is seen in the way we live and love other people as God loves us. This is how we bear witness (Acts 1:8) to Jesus Christ and show the world what the kingdom of God will look like.

Personal relationships

Key verses: Genesis 2:18–24; Acts 15:36–40; the book of Ruth
The Bible makes it clear that human beings are not meant to live in isolation from each other. In Genesis 2:18 God declares that it is important to for people to have companionship, in marriage, in families and in close friendships. They provide love and security. When Abraham is called to leave his home, he takes his family with him, including his wife and his cousin Lot (Genesis 12:4). Jesus is accompanied by his disciples, and Paul travels with companions, including Barnabas, Silas and Timothy, during his missionary journeys. There are some significant characteristics of good personal relationships seen in the Bible, including love, humility, loyalty, trust and service. One example that illustrates all of these well is the relationship between Ruth and Naomi in the book of Ruth.

Social connections

Key verses: Leviticus 25; Acts 2:41–45; 1 Corinthians 12:12–31; Galatians 3:28
In addition to personal relationships, the Bible also shows us that broader social relationships are important to our well-being. In the Old Testament we see how Israel’s society was laid out to promote good relationships within society (Leviticus 25), with the people commanded to look after each other. In the New Testament we see the formation of the church as a group that supports each other as a community (Acts 2:41–45) and is called to love and serve the wider community as well (Galatians 6:10). Positive social relations relationships are strongly characterised by unity and by diversity. 1 Corinthians 12 and Galatians 3:28 give a very strong image of the church as a community that is full of different kinds of people united in Christ.

Emotional and mental well-being

Key verses: 1 Samuel 1:1–17; Psalm 97; Matthew 26:37–46
The Bible tells us that mental and emotional well-being are important, because their absence causes us pain and damages our ability to thrive in other areas. In 1 Samuel 1 we see the way that Hannah’s inability to conceive a child cause her mental and emotional pain and that this affects her relationship with her husband and the way that Eli perceives her. In the New Testament, see Jesus casting demons out of people who have been made mentally unwell and excluded from society because of their possession (for example, in Mark 5:1–20). It is essential to remember that, while spiritual warfare is real, a lack of mental and
emotional well-being is not often a sign of demonic influence, personal sin or a lack of salvation. They may stem from mental illness, from difficulties in other areas of life, or from trauma of some past event: both of these things are consequences of the fact that we live in a sinful, broken world. Jesus himself experienced mental and emotional suffering, particularly before his capture in the garden of Gethsemane (Matthew 26:37–46). God provides a mental, emotional and spiritual strength for us (Psalm 97; Psalm 107:13–16; 2 Corinthians 1:3–7), even if we cannot always feel his presence during times of pain.

Physical health
Key verses: Leviticus 11; Matthew 8:1–17; Luke 8:40–54
God’s original plan was for people to be physically whole and healthy and it is his desire for all people to be restored to full health. In the Gospels, we see Jesus heal the sick many times. The apostles are also able to heal people through the power of the Holy Spirit and we still see miraculous healings today. However, it is also important to seek good health through medicine and health care, looking after the bodies and health that God has given us. God gave the Israelites laws about the food that they should eat. These were primarily about holiness and purification and their relationship with God but, by teaching the Israelites how to pay attention to their food, these laws also enabled the Israelites to live physically healthy lives.

Stewardship of the environment
Key verses: Genesis 1:26–28, 2:15; Leviticus 25; Romans 8:20–25; Revelation 21
In Genesis humans are given the use of creation and its resources to sustain their lives and commanded to care for it well for God. The land laws in Leviticus 25 teach Israel how they should look after the land that God has given them, ensuring that everyone is able to benefit from it and that it is not over-used. However, the earth was also damaged by the Fall (Genesis 3:17–19) and part of the mission of God is its redemption and restoration in a new creation (Isaiah 65:17; Romans 8; Revelation 21). As Christians we are called to look after the creation that God made and placed us in until Christ returns.

Material assets and resources
God’s creation contains many natural resources for humans to use and we have used our God-given creativity to make many other resources, include material assets and money. This is fine, but the Bible reminds us that everything in creation belongs to the Lord (Leviticus 25:23; Psalm 24:1). It also reminds us that owning property, buying and selling things, and making money should not contribute to injustice. For example, the Israelites were forbidden from charging interest between themselves (Leviticus 25:25–27). In the New Testament Jesus reminds us that while material resources are important to our ability to thrive, they are not more important than our relationships with God or each other, and they do not define our value (Luke 12:13-15; Matthew 6:19–34). The early church shows the way that resources should be shared, with those who have much supporting those who have less,
and that without generosity any blessings God gives us are fruitless (Acts 2:41–45; 2 Corinthians 8–9).

**Capabilities**

**Key verses:** Genesis 1:26–28; Acts 18:1–4; Romans 12:3–8

Genesis 1 tells us that all humans are made in the image of God. This means that we possess some of his characteristics (such as love and generosity), some of his responsibilities (such as stewarding creation) and some of his capabilities. These capabilities include creativity, wisdom and power. Human capabilities are first seen in Adam’s naming of the animals, and throughout the Bible we see people making use of the skills and talents that God has given them to serve him. The skills of the Israelites enabled them to create the tabernacle (Exodus 35) and build the temple (1 Kings 5). Daniel’s skills as an administrator enable him to survive and thrive and to bear witness to his God in exile; Paul’s skills as a tentmaker enable him to support himself during his travels (Acts 18:1–4). The church is made up of people who have many different kinds of skills and capabilities (Romans 12:3–8) to serve the kingdom. However, it is essential to remember that, while our capabilities are important to our thriving and a gift from God, they are not on their own the source of our value as humans: rather, this comes from the fact that we are made in God’s image.

**Participation and influence**

**Key verses:** 1 Samuel 8; Matthew 14:13–20; Matthew 28:16–20

Participation and influence are ways in which we are able to use the capabilities that God has given us to serve other people and our communities and countries. Throughout the Bible we see the way that anybody can be a participant in God’s story and have a positive influence on the world around them, from Rahab the prostitute (Joshua 2) to Esther, the wife of King Xerxes (Esther 4). Participating in events allows people to have an influence upon them, but sometimes being unwilling to take a role can lead to a person losing out on success (Judges 4:4–22). In the feeding of the 5,000 (Matthew 14), we see that being willing to participate and contribute bears fruit. In the New Testament Jesus invites people to participate in the mission of God and work of the kingdom, calling and commissioning his disciples to love and serve God and their neighbours as themselves (Luke 10:27). Participation in the church and in our communities is a way of fulfilling the potential that God gives us in our gifts and skills to transform the world and enables us to speak out on behalf of those who are not able to participate as an example of our love for our neighbour.
ANNEX G: PRINT-OUTS

The following images can be used in focus group discussions to enable the group to come up with a score.
Levels of Transformation

1. Dormant
2. Sprouting
3. Budding
4. Flowering
5. Multiplying

Image 4