

QuIP Report on Tearfund's Church and Community Mobilisation Western Urban Area and Bo, Sierra Leone

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Note: Tearfund has worked with Bath Social and Development Research Ltd (BSDR) since 2016. BSDR supports organisations to assess, learn from and demonstrate the social impact of their work. The QuIP methodology was developed and tested in the Centre for Development Studies (CDS) at the University of Bath, and is now curated and nurtured by BSDR – a non-profit research organisation founded by a small team of CDS researchers. BSDR coordinated the recruitment and implementation of the field research in Sierra Leone. Tearfund then commissioned an independent consultant, Michelle James, who worked with BSDR and Tearfund to analyse the findings and prepare this report.

📷 Cover page: View over Freetown, Sierra Leone. Photo: Layton Thompson/Tearfund

List of abbreviations and local terms

BCSL	Baptist Church of Sierra Leone
BRAC	Bangladesh Rehabilitation Assistance Committee (international microfinance NGO)
BSDR	Bath Social Development and Research
CCM	church and community mobilisation
CDS	Centre for Development Studies
NEHADO	New Harvest Ministries Development Office
NGO	non-governmental organisation
QuIP	Qualitative Impact Assessment Protocol
VSLA	Village Savings and Loans Association

Executive summary

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

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

The community-owned nature of the CCM initiative, the purposive disempowerment of Tearfund and its partners in the development process, and the complex environments within which the process occurs mean that it is more challenging to measure CCM outcomes and the realistic potential for attribution and contribution. It was in this context that Tearfund commissioned its second Qualitative Impact Assessment Protocol (QuIP) study in 2018 in Sierra Leone, the first having taken place in Uganda in 2016.³ The study sought to provide independent evidence on how the CCM initiative is impacting the livelihoods, relationships, spiritual life and well-being of intended beneficiaries at the household level in Sierra Leone, and to explore the contribution of the CCM process to changes in these four areas. Both outcomes and drivers of change were mapped to explain changes and differences in these categories. In this way, the study aims to provide useful information that can be used to improve the CCM process, to enable communities and partners to leverage more impact and improve practice where gaps have been identified.

This report summarises the findings from the QuIP research, which was carried out with households in Grafton and Ascension Town in the Western Urban Area of Sierra Leone, and Kebbie Town and Nikibu in the southern district of Bo, in April 2018. Each of these communities are within the target areas for CCM – known as the church and community mobilisation process (CCMP) locally⁴ – which is implemented by Tearfund partners Baptist Church of Sierra Leone (BCSL) and the New Harvest Ministries Development Office (NEHADO). The research looked at one church from each partner in the Western Urban Area near Freetown, and one from each partner in Bo (four in total).

The research was carried out using the QuIP evaluation methodology. QuIP uses semi-structured household interviews and focus group discussions to assess impact based on self-reported attribution. A key characteristic of the QuIP method is that the interviews are, as far as possible, 'blindfolded' – the researchers conducting the interviews were not aware that this research was connected to the CCM

¹ [Appendix 2](#) articulates Tearfund's definition of holistic well-being. The 'Background' section details Tearfund's CCM theory of change.

² Sometimes also called 'holistic mission': Caring for the whole person, materially, physically, emotionally, socially, economically and spiritually, which is a central component of Tearfund's mission and theory of change.

³ The Uganda report produced valuable insights into the self-reported well-being of four Ugandan communities and the contribution of CCM to the positive and negatives changes cited by respondents. The dissemination of QuIP findings back to the Ugandan partners and communities also provided an important discussion and learning tool, acting as a catalyst for further local investigations and future development activity. See Tearfund, 'Studying the impact of CCM using QuIP methodology' at <https://learn.tearfund.org/quip>, accessed 13 June 2019.

⁴ To find out more about the process, see Tearfund, 'Church and community mobilisation in Africa' at <https://learn.tearfund.org/~media/files/tilz/churches/ccm/2017-tearfund-ccm-in-africa-en.pdf>, accessed 13 June 2019.

initiative implemented by Tearfund partners. All interviews were focused on asking respondents about changes in their lives over the past three years with respect to various areas, including their access to food and food consumption, income and expenditure, assets, personal relationships and social connections, overall well-being and faith group involvement. Forty-eight households were interviewed, and eight focus groups were conducted, consisting of older men, younger men, older women and younger women in two Sierra Leone districts: the Western Urban Area and Bo (24 interviews and four focus groups in each).

Findings

This QulP study found a variety of positive and negative changes in the lives of the respondents over the three-year period in the two fieldwork sites. Figure 1 below shows both the respondent count and citation count of the most commonly cited changes across the whole data set. The comparison of the two different counts within the same chart offers an illustration of where outcomes have been identified in multiple domains by single respondents.

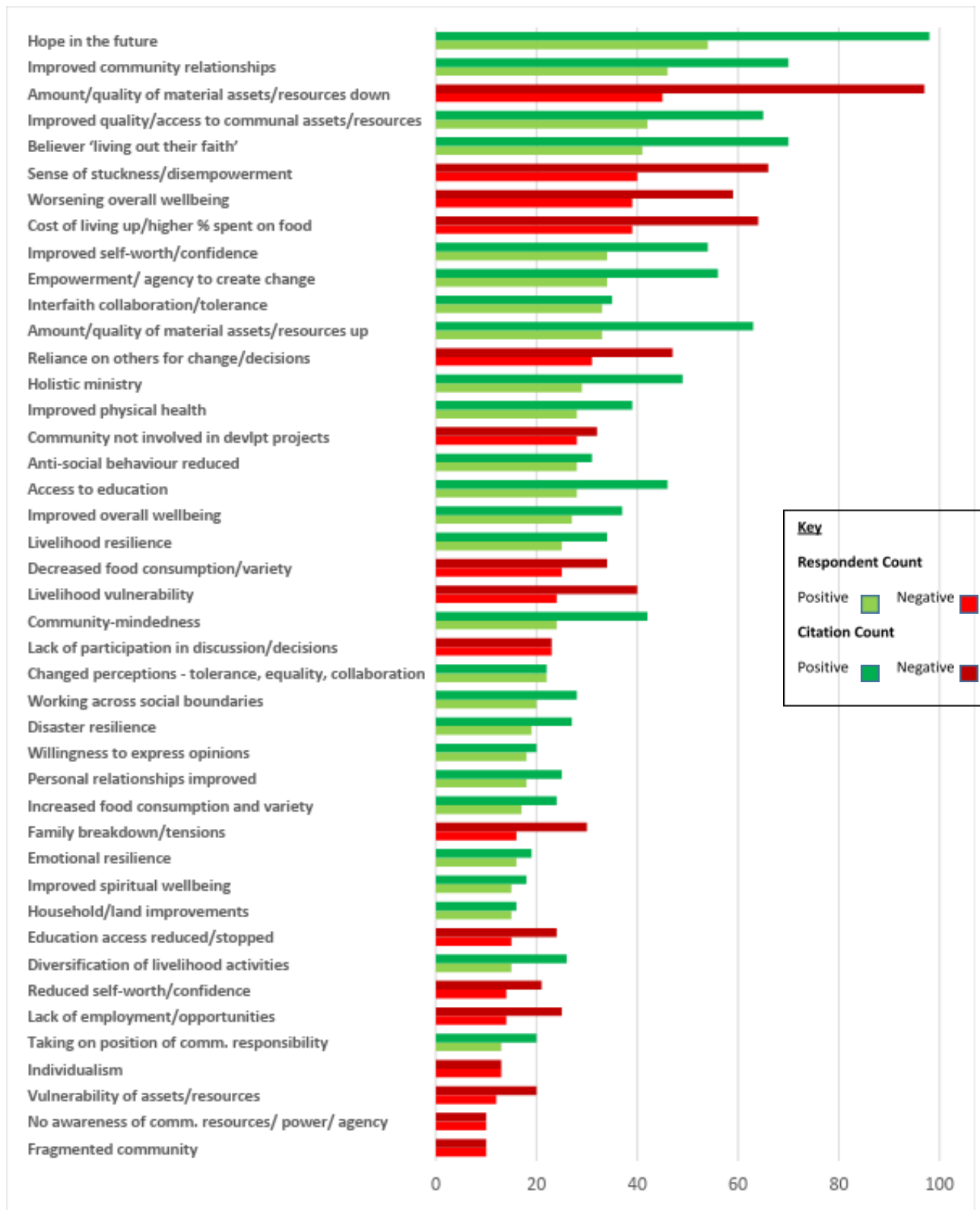
Households referred to a wide range of positive changes over the past three years, with the most commonly cited outcome, both by respondent and citation count, being hope in the future. Relationship improvements were deemed significant by the majority of households, including personal relationships, social connections outside of the household, and between differing faith groups. Most notably, households cited improved community relationships; community-mindedness; believers living out their faith; interfaith collaboration and holistic ministry as important changes over the period. Alongside these was a belief that antisocial behaviour had reduced in the community and that perceptions were changing, leading to increased tolerance, equality and a willingness to express opinions and work across social boundaries. A significant number of respondents also felt that their self-worth, confidence and feelings of empowerment had grown over the past three years, in some cases leading to an improved sense of overall well-being. Finally, the majority of households said that the quality of and access to communal resources had increased during the period, including access to education and healthcare facilities.

Fewer types of negative outcomes were cited by participants, as most clustered around the same themes. The majority of negative changes related to a decrease in material assets and resources and a steep increase in the cost of living, especially the percentage spent on food. Alongside these, households cited livelihood and asset vulnerability and a lack of employment opportunities, cumulating in a decrease in food consumption and, in some cases, removal of children from education. Another important theme was a sense of 'stuckness' and disempowerment, and a lack of participation in community discussions leading to a reliance on others for change or decision-making, with a significant number citing a lack of community involvement in development projects and a lack of awareness of community resources, power or agency. Worsening relationships, both within the household and the wider community, were also referred to, with households citing family breakdown and individualism within the wider community most often. Finally, many households reported that their overall well-being had reduced over the three-year period.

Respondents were asked about several different domains of their lives. In some cases, they reported positive outcomes in some domains and not others. The complexity of their lives also means that they reported both positive and negative outcomes for the same impact domain. Therefore, we are looking for overall thematic trends and patterns rather than comparing specific numbers. For example, access to food may be negative due to the dramatic increase in food prices over the period, but positive as a result of livelihood diversification increasing their income or the amount of crops the respondent is now producing for their household. Where there are potentially contradictory messages, this demonstrates the complexity of how different drivers work together in mitigating outcomes. For example, a strengthened Christian faith or involvement with CCM cannot entirely remove the negative impacts of a national economic downturn and high inflation, but they are helping to mitigate against more significant effects, allowing positive outcomes to occur where you might expect more negative ones.

Figure 1: Most significant changes by respondent and citation

Respondent totals refer to the unique number of respondents and focus groups who cited the selected change at least once, out of a potential total of 56 (48 households and eight focus groups – focus groups are counted as **one unit** for the purpose of analysis). Citation totals refer to the total number of times a particular outcome is coded, including multiple coding for the same respondent across more than one domain (the outcome is only coded once per domain, per respondent). Green indicates positive outcomes, while red indicates negative.

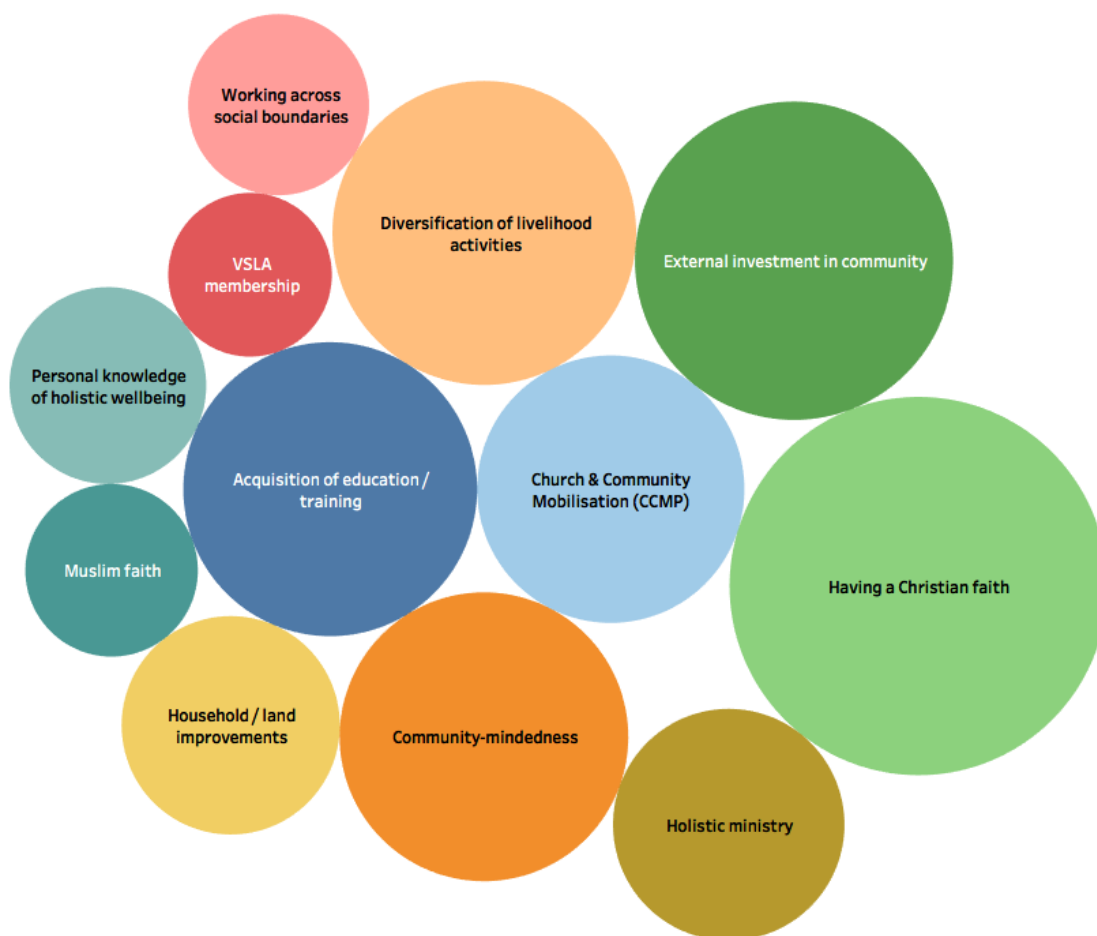


The QuIP research also sought to explore the drivers of change to which people attributed these positive and negative outcomes. Figures 2 and 4 offer a summary of the most commonly cited drivers of change across the data set. During the analysis stage of the QuIP research, the drivers of change were grouped into thematic clusters corresponding to Tearfund’s Light Wheel holistic well-being evaluation tool (see Figure 9). Figures 3 and 5 show the relative contribution of the drivers of change thematic clusters to the outcomes cited by the QuIP households.

Positive drivers of change

Figure 2: Positive drivers of change in the Western Urban Area and Bo, Sierra Leone

The size of the circles represents the number of respondents who cited the selected driver of change at least once



The study found the most frequently cited positive drivers of change were grouped within the four driver clusters of: living faith, capabilities, material assets and social connections. Almost all the interviewees cited their commitment to faith as a positive driver of change, with the majority of respondents professing a Christian faith and a small number a Muslim faith. Alongside a personal faith commitment, a significant number linked a faith group’s adoption of holistic ministry⁵ to positive outcomes in all communities.

⁵ Sometimes also called ‘integral mission’: Caring for the whole person, materially, physically, emotionally, socially, economically and spiritually, which is a central component of Tearfund’s mission and theory of change.

Improving household capabilities through the acquisition of education and training was deemed a significant positive driver of change by just over half of the households, especially childhood education and practical adult training. The diversification of livelihood activities was also cited as a positive driver of improved capabilities by just over half of the households questioned, with Nikibu, Kebbie Town and Grafton having the highest number of responses and Ascension Town the lowest. Those with a high wealth ranking and living in a rural setting were most likely to include this driver of change. Tearfund's CCM was cited by a significant number of respondents, most notably in Kebbie Town, where nearly all households deemed CCM to be a positive driver of change. A number of households in Ascension Town and Nikibu also cited CCM in their responses, with Grafton having the least number of responses

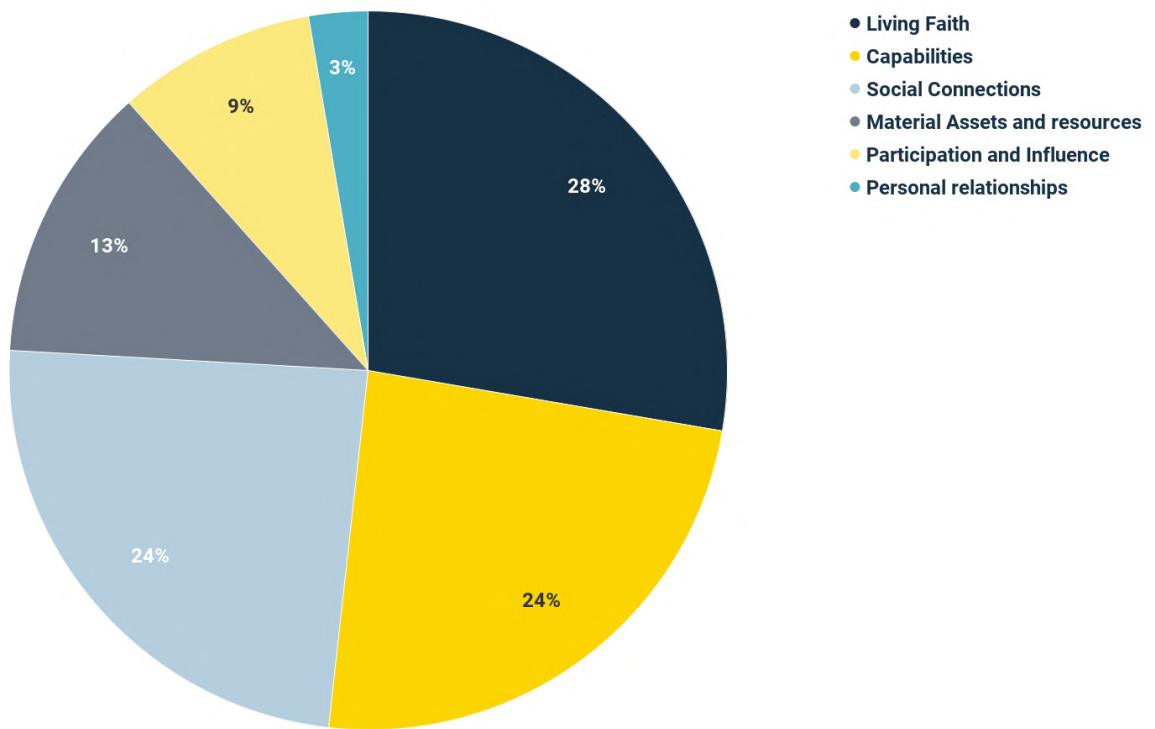
Material assets were a positive driver of change for a number of households. VSLAs (local savings groups)⁶ were named by a small number, most notably in Nikibu, and household and land improvements were also deemed a positive driver for just over a quarter of households, particularly in Ascension Town and Grafton.

Social connections, especially community-mindedness, collaboration and the willingness to work across social boundaries, were deemed important drivers of change in all communities, with Nikibu having the highest number of responses and Grafton the lowest. Community-mindedness was cited most often by women, by respondents living in rural areas and by those with a high wealth ranking. External investment in the community was also named as a positive driver of change by over half of respondents. A wide array of external organisations was named by interviewees; however, most were only cited once or twice and respondents often struggled to remember the names of external organisations who had invested in their communities. If aggregated into one response, the two references to Tearfund (Tearfund partners BCSL and NEHADO) were ranked as external organisation that were the most important to households in the sample group by a significant margin, followed by Concern Worldwide and Bangladesh Rehabilitation Assistance Committee (BRAC).

The pie chart below shows the relative contribution of all of the drivers of change clusters to the positive outcomes cited by the QuIP households. Just over a quarter of the drivers of change referred to by participants (28 per cent) were linked to the living faith spoke of the Light Wheel. Drivers of change categorised under the social connections and capabilities spokes were also cited by a significant number, highlighting the importance of community relationships and skills acquisition to positive change in respondents' lives.

⁶ VSLAs were started by a variety of different organisations, churches and individuals, and it was not always clear which. However, BRAC was mentioned four times by individuals.

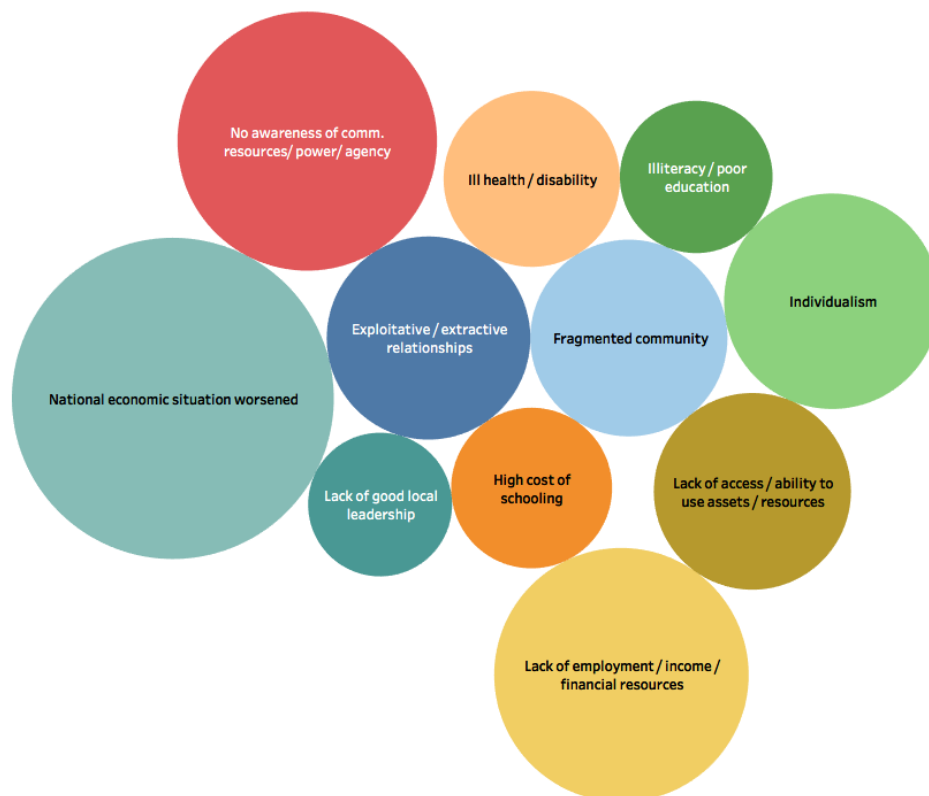
Figure 3: Positive outcomes – relative contribution of drivers of change clusters



Negative drivers of change

Figure 4: Negative drivers of change in the Western Urban Area and Bo, Sierra Leone

The size of the circles represents the number of respondents who cited the selected driver of change at least once



The most commonly cited drivers of negative change in the past three years can be grouped into six driver clusters: material assets, participation and influence, capabilities, personal relationships, social connections, and physical health. The most often cited negative drivers of change were concerned with material assets and the worsening national economic situation leading to high inflation, increasing food and schooling costs. This affected the majority of respondents in all communities, both those with high and low wealth rankings. A lack of access to, or ability to use, assets or resources was also referred to by a smaller number, particularly in Grafton.

A lack of participation or influence was deemed important by a significant number of respondents, with no awareness of community resources, power or agency the second most cited negative driver of change. This was most apparent in Kebbie Town and least in Grafton and Nikibu. A smaller number also felt that a lack of good local leadership was driving negative outcomes in their lives, most notably in Nikibu.

Capabilities were discussed by many households. Nearly half of all respondents, particularly those in Ascension Town, men and households with a high wealth ranking, recognised that a lack of employment, income or financial resources were significant negative drivers of change over the last three years, and illiteracy and poor education were also deemed important by a small number.

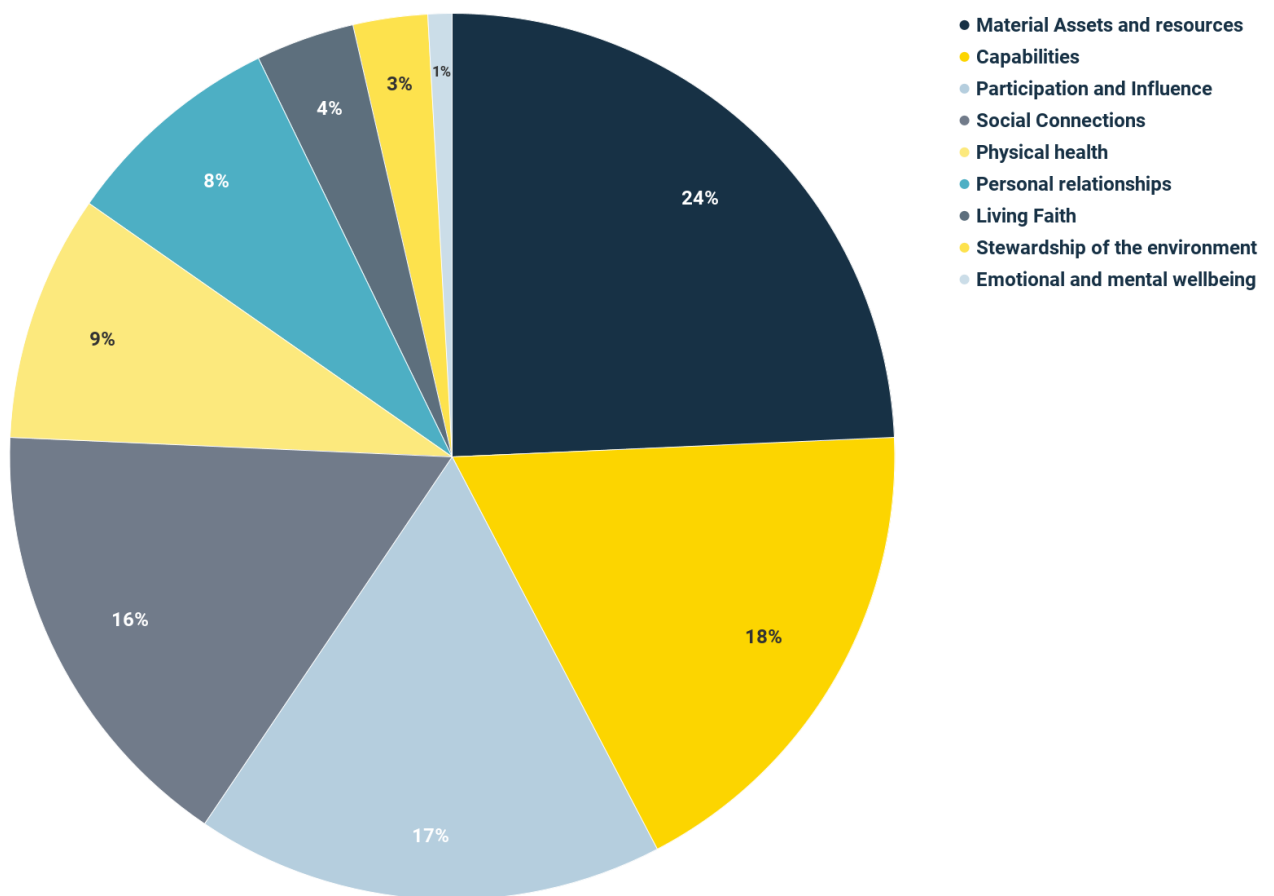
Personal relationships and social connections were discussed by many interviewees, most notably the negative impact of exploitative and extractive relationships, individualism and a fragmented community. Exploitative relationships were most often cited by women, those in an urban context and with a low wealth ranking, with Grafton having the highest number of responses. Urban communities were also much

more likely to point to a fragmented community as a negative driver, with Grafton having the highest number of these responses and Nikibu the lowest. Individualism was a concern in all communities. However, rural communities mentioned this issue more often.

Finally, ill health or disability had had a negative impact on nearly a quarter of households over the last three years, with the majority of these responses from rural communities.

The pie chart below shows the relative contribution of all of the drivers of change clusters to the negative outcomes cited by the QuIP households.

Figure 5: Negative outcomes – relative contribution of drivers of change clusters



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

Table 1: Most commonly cited positive changes and associated drivers of change

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

Drivers	Outcomes														
	Access to education	Empowerment/agency to create change	Antisocial behaviour reduced	Improved community relationships	Interfaith collaboration/tolerance	Improved self-worth/confidence	Livelihood resilience	Improved overall well-being	Holistic ministry	Community-mindedness	Amount/quality of material assets/resources up	Believer living out their faith	Improved physical health	Improved quality of/access to communal assets/resources	Hope in the future
Having a Christian faith	6	9	15	30	11	28		14	14	20	5	54	3	6	46
CCM	14	9	3	9	10	6		2	34	9		12	13	21	6
External investment in community	13	5	1					2			4		22	26	2
Diversification of livelihood activities	1	4		1			21	4		1	24				4
Acquisition of education/training	5	3				5	1	7		1	8				25
Community-mindedness	3	5	1	12	1	1		2			3		3	6	5
Holistic ministry	10			4	7	1		2	1	3			2	8	4
VSLA membership		12		1		2	4	1		1	3				1
Having a Muslim faith			1	6	2	3			2			4	1	1	5
Household/land improvements		2					3	1			11		1		6
Aspiration for holistic well-being		3		1		4	1	1			1				10

Envisioned about development	1	1	2	2						3				4	5
Working across social boundaries				5	7			1		1				2	
Taking on positions of community responsibility				5		5									2
Improved personal relationships	1		1			2		3		1	3				1
Islam to Christianity conversion			2	1		1				1		5			1
New government elected	1		1	1											7
Improved/envisioned local governance/leadership		1	3	3										1	1
Improved agricultural techniques/scale							3				4				2
Improved community relations		2				1	1			1				1	1
CCM: community description/mapping		2		1										2	
Improved physical health											2				

Table 2: Most commonly cited negative changes and associated drivers of change

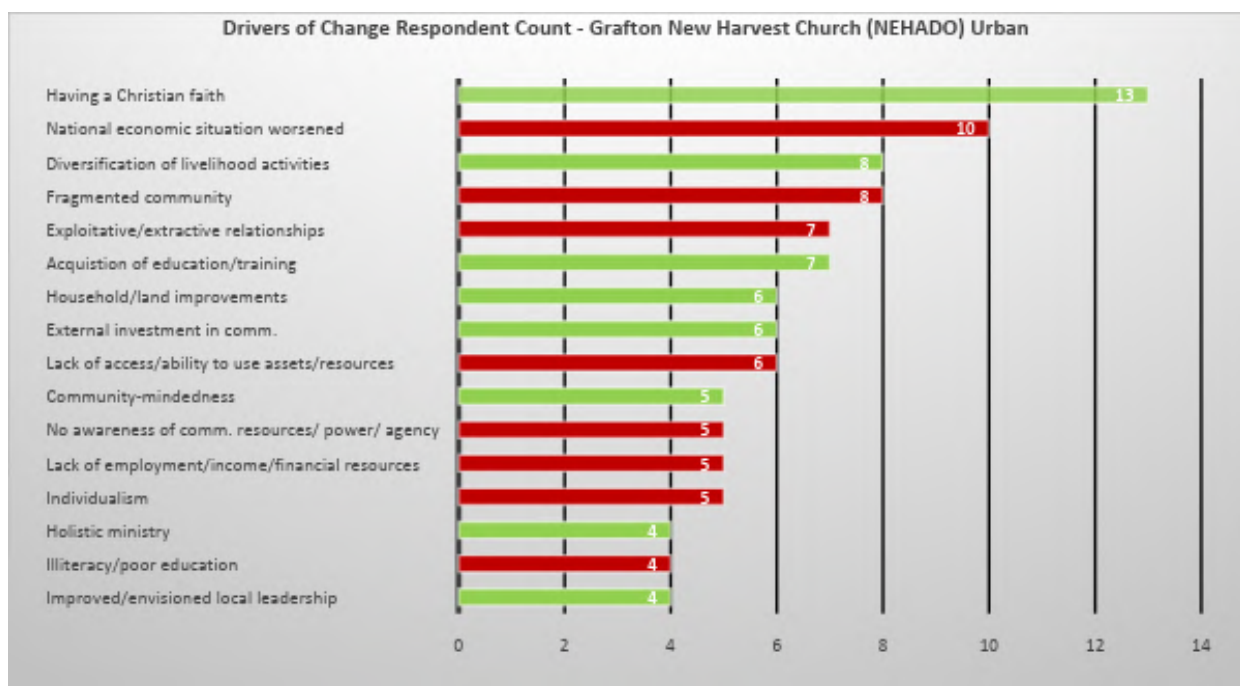
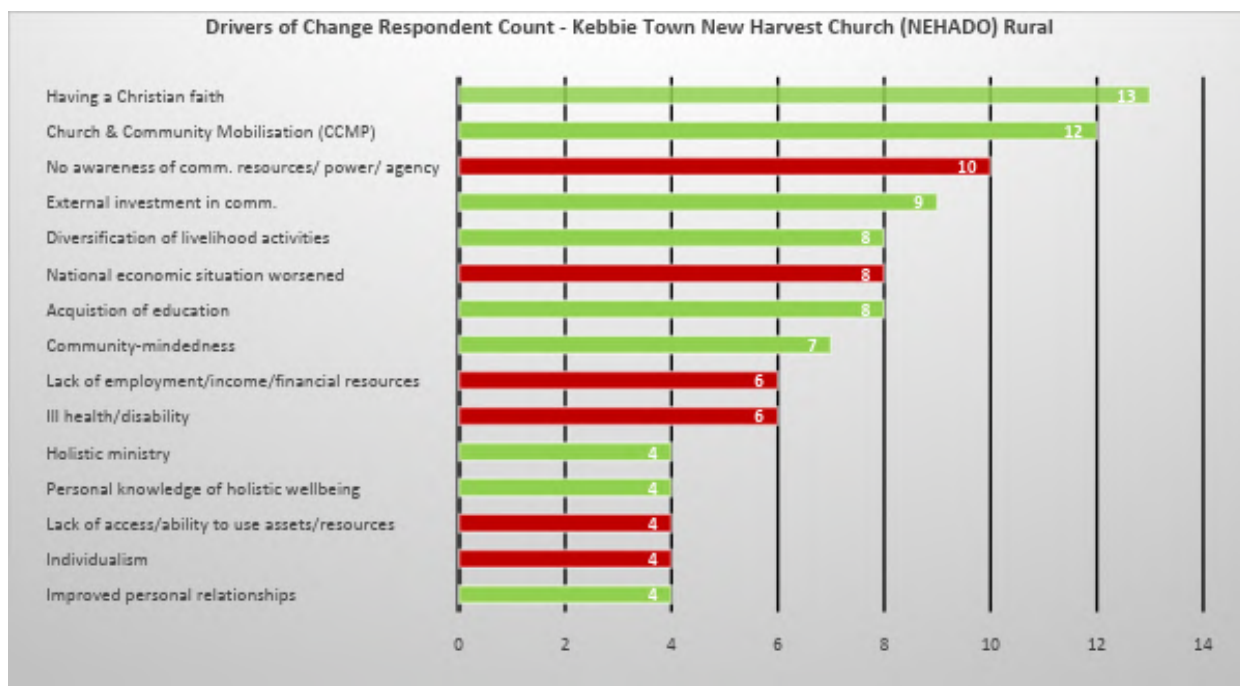
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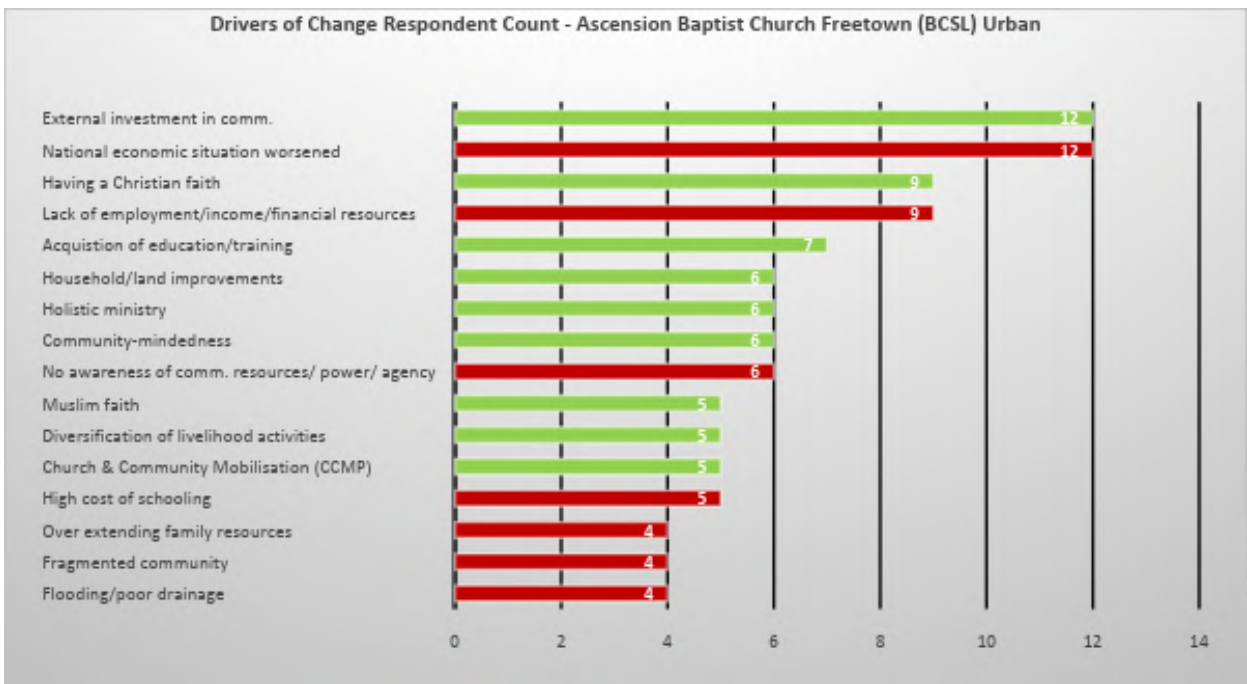
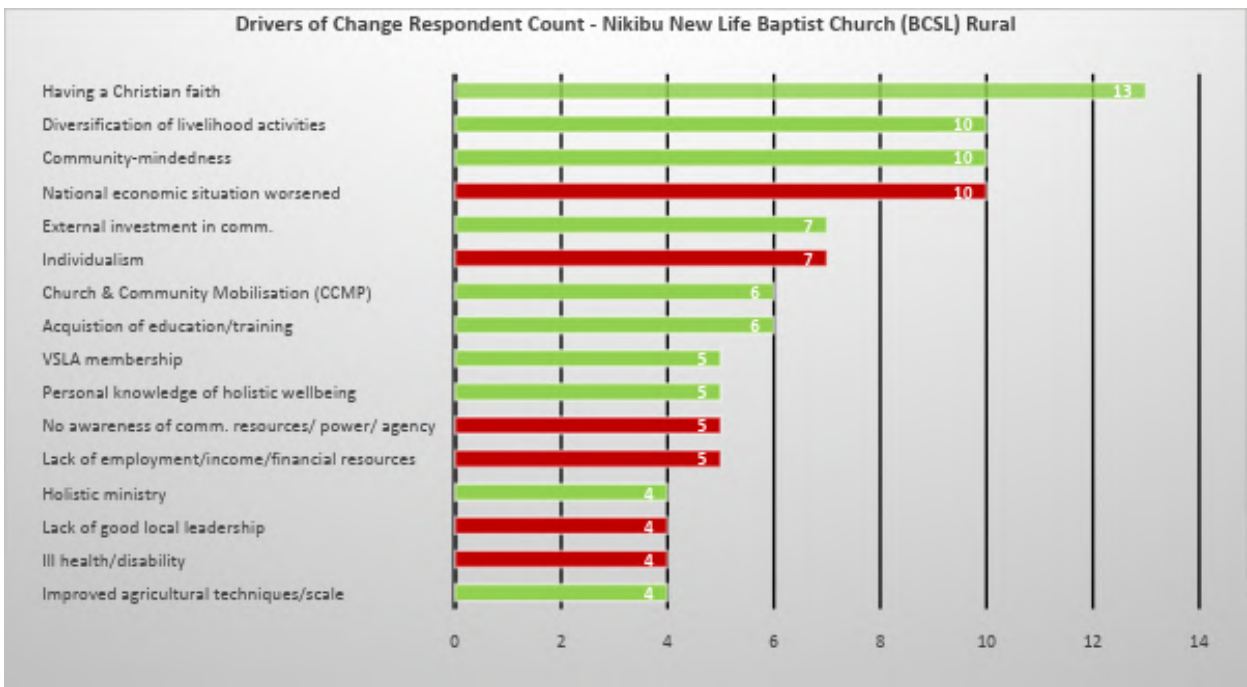
Drivers	Outcomes													
	Lack of employment/opportunities	Decreased food consumption/variety	Lack of participation in discussions/decisions	Livelihood vulnerability	Education access reduced/stopped	Family breakdown/tensions	Amount/quality of material assets/resources down	Reduced self-worth/confidence	Community not involved in devlpt projects	Reliance on others for change/decisions	Worsening overall well-being	Sense of 'stuckness'/disempowerment	Vulnerability of assets/resources	Cost of living up/higher % spent on food
National economic situation worsened	13	18		11	3	3	35			1	12	7	2	56
Lack of employment/income/financial resources	1	4		10	8	1	17	5	4	4	16	14	3	
Exploitative/extractive relationships	1	3	1	5	3	21	7	5		3	12	2	1	
No awareness of community resources/power/agency			3						16	17	2	18		
Ill health/disability	1	1		5	3	1	9			5	9	8	5	3
Illiteracy/poor education	2	1	2	3				5		2	3	6		
Lack of access/ability to use assets/resources	1	3		3			3		1	3	1	5	2	2
Fragmented community		1	6					5	3	3	3	2		
Individualism			6			1	1	2	4	2	1	1	1	

Land disputes		3			2	2	4				1		4	2
Lack of educational/training opportunities	5	1					3			4		2		
High cost of schooling					1		10				1	1		2
Flooding/poor drainage							7				4		2	
Lack of good local leadership			5						4	1		2		
Death of family members			1	1	2		1			1	3		1	1
Poorly paid employment		1		2		1	4					2		
Over-extending family resources		3				1	3					1		
Livelihood vulnerability							3			1	2	1		
Poor governance	1		1		1		1			1	1			
Ebola	1			1			1			1	2			
Reliance on market for food		1								1				2
External assistance only benefitting a few							1					1		1
Faith community not working together							1		1					
Faith community – no integral mission									2					

Figure 8 shows the most commonly cited drivers of change separated by community, allowing the reader to see how the drivers of change compare with one another.

Figure 6: Most commonly cited drivers of change in each individual community





Conclusions

While the QuIP data is not statistically representative of the wider population, and findings cannot be extrapolated across wider project target areas, it is possible to draw some general conclusions about the sampled sites.⁷ The results from this QuIP provide clear evidence that there is clear evidence that the CCM theory of change is having a positive impact in three of the four communities: Kebbie Town (12 respondents), Ascension Town (five respondents) and Nikibu (six respondents), with only one reference to CCM in Grafton. Twenty-four households cited CCM as a positive driver of change in their lives over the last three years, reporting an increased commitment to holistic ministry within the church, interfaith collaboration, believers living out their faith, and improved quality of and access to communal resources, particularly educational and healthcare facilities, as the main outcomes of their involvement with the process. Community-mindedness, changed perceptions, empowerment and improved community relationships were also noted by a smaller number of respondents. In addition, a number of households referred positively to the two Tearfund CCM partners, BCSL (nine households) and NEHADO (five households), and a considerable number linked their involvement with a Christian church or their increased commitment to the Christian faith to living out their faith, improved community relationships, self-worth, confidence and hope in the future:

'Yes, the different faith groups work with each other through mobilisation. There is a network or group called the church and community mobilisation process. Faith groups improve the life of the community; my church has built a hand pump water well, established a school and clinic health centre, undertaken community cleaning together and the church gives microcredit to the less fortunate, church members and also community members.' (Male, 27, Kebbie Town)

'I am a member of the New Harvest Ministry and my involvement with this faith group has changed in the past three years. My involvement with the faith group has helped to improve my confidence level in God, learn to forgive people who have hurt me, love more and draw many to Christ, especially in my community.' (Female, 42, Kebbie Town)

While CCM has clearly been a positive driver of change for some households, notably through the building of a school, well and health facility, there remain a considerable number of respondents who feel disempowered and 'stuck'. Respondents cited a willingness to take part in development, but lacked an awareness of their own or their community's resources, power or agency to self-develop, relying instead on others for decision-making and stating that there were no resources for change to occur.

'We all have a good relationship and people express themselves well. I do not know about any plans to improve on the community, but I don't think even if we plan anything we have resources to support it. Maybe that is the reason people do not plan anything.' (Female, 40, Ascension Town)

'People still grumble a lot around the community about the absence of basic amenities. There is no change in community well-being and I am not sure of any plans for future development. I don't know if the community has the resources because I don't see the person who has the ability to put things together.' (Female, 45, Kebbie Town)

Given the community-led approach to CCM, it is perhaps no surprise that the four different communities sampled for this study all demonstrate varying outcomes in different domains. Following the feedback sessions organised by Tearfund in the sample communities, it may be worth consolidating this feedback with the QuIP findings to ascertain how the facilitators led the church and community through the CCM process, how they went about the different initiatives they chose

⁷ For more detail on the sampling methodology, see Appendix 3.

to act on and what that has meant in terms of different outcomes. This will help to draw lessons for future application of the programme.

Report overview

The structure of this report is as follows: Section 1 describes the context of the project, Section 2 documents the methodology and Sections 3–6 summarise findings in tabular form. Primary sources are cited using standard identification codes for interviewees, which also enable the reader to refer directly to narrative summaries of what respondents said. The layers of information revealed in Sections 3–6 are as follows:

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

1. Background

This report summarises the findings from research carried out with households in the Western Urban Area and the district of Bo, Sierra Leone. Each of these districts are target areas for church and community mobilisation (CCM) implemented by Tearfund partners – Baptist Church of Sierra Leone (BCSL) and the New Harvest Ministries Development Office (NEHADO) – and known locally as the church and community mobilisation process (CCMP).

Four fieldwork sites were sampled within these districts: Ascension Town and Grafton in the Western Urban Area, and Kebbie Town and Nikibu in Bo – where CCM commenced in 2014.

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

Figure 7: Map of Sierra Leone districts



Context

Sierra Leone is located on the coast of West Africa, bordered by Guinea to the north-east and Liberia to the south-east. It has a tropical climate, with a diverse geography ranging from rainforests to savannah. Sixteen ethnic groups inhabit Sierra Leone, each with its own customs and languages. English is the official language; however, an English-based creole is the most widely spoken, uniting the different ethnic groups, particularly during social interactions and through trade. The population is estimated as 60 per cent Muslim and 30 per cent Christian.⁸

Between 1991 and 2002, Sierra Leone was devastated by a civil war, leaving 70,000 casualties, 2.6 million displaced as refugees in neighbouring countries and the country's infrastructure destroyed.⁹

⁸ Pew Research Center (2 April 2015), 'The Future of World Religions: Population Growth Projections, 2010–2050' at <https://www.pewforum.org/2015/04/02/religious-projections-2010-2050/>, accessed 13 June 2019.

⁹ UNDP, 'Case study Sierra Leone: Evaluation of UNDP assistance to conflict-affected countries' at <http://web.undp.org/evaluation/documents/thematic/conflict/SierraLeone.pdf>, accessed 13 June 2019.

Since 2002, Sierra Leone has remained peaceful. However, the peace is fragile. Widening political and ethnic divisions, widespread poverty and youth unemployment all threaten stability.

Over the past three years, the time period the QuIP study is focused on, Sierra Leone has been recovering from the aftermath of Ebola, which ravaged the country between 2014 and 2015. The epidemic, which mainly affected Guinea, Liberia and Sierra Leone, with 28,616 cases and deaths 11,310.¹⁰ In Sierra Leone, Ebola contributed to a 21 per cent drop in GDP in 2015 – with Sierra Leone already ranked as the ninth-poorest country in the world by the UN¹¹. Mortality rates for mothers and children are among the highest in the world, due to factors such as poverty, a lack of safe sanitation and drinking water, limited healthcare access, poor nutrition, and the prevalence of female genital mutilation/cutting.¹² In 2017, the Western Urban Area (Freetown) experienced a major flood and mudslide which left 1,141 dead or missing and affected 6,000, destroying homes and possessions.¹³

More recently, there were heightened tensions around the April 2018 elections, and the QuIP fieldwork was delayed to ensure the safety of researchers and reduce any assumed connections the respondents might make between the QuIP interviews and the election. Apart from pockets of violence, the elections and results have been met by many with hope, with many believing that the new government will lead to better education and improved economic conditions within the country. Despite this, Sierra Leone remains vulnerable, economically, politically and environmentally, and is now rated by the UN as among the highest at-risk countries for natural disasters in the world.¹⁴

Church and community mobilisation process

Through CCM, churches inspire and empower citizens to identify issues in their community and mobilise their own resources to address these issues, e.g. health, water and education. Tearfund's CCM approaches differ according to the context. However, they all involve local church congregations participating in Bible studies and other interactive activities together, which catalyse them to work across denominations and with their local communities to identify and address the respective community needs using their own resources. In Sierra Leone, the churches teach a specific CCM tool, CCMP. Tearfund has supported CCM activities in Sierra Leone since 2005. The communities, which were randomly chosen, started the process in 2015.

As the first step, the facilitator takes the local church through the church awakening stage, which presents the concept of integral mission. Nine Bible studies are completed at Stage 1, which aim to: change people's attitudes, to see themselves as made in the image of God, with God-given potential; help people to understand the church's biblical mandate to be salt and light to its community; enable the congregation to identify and mobilise the local resources they have; and enable them to build relationships with, and work alongside, their neighbours. The facilitator then supports the church to identify the gaps between the characteristics of the desired church/community and the one that exists today, and introduces CCM as a tool for outworking integral mission. The local church then uses simple tools to liaise with community leaders and invite the wider community to engage in the process, coming together to identify their needs, resources and skills, and build a vision to

¹⁰ WHO, 'Situation report' at: https://apps.who.int/iris/bitstream/handle/10665/208883/ebolasitrep_10Jun2016_eng.pdf?sequence=1

¹¹ UNDP, 'Sierra Leone' at <https://www.sl.undp.org/content/sierraleone/en/home/countryinfo.html> accessed 13 June 2019.

¹² UNDP, 'Human Development Reports, Table 1: Human Development Index and its components' at www.hdr.undp.org/en/composite/HDI, accessed 13 June 2019.

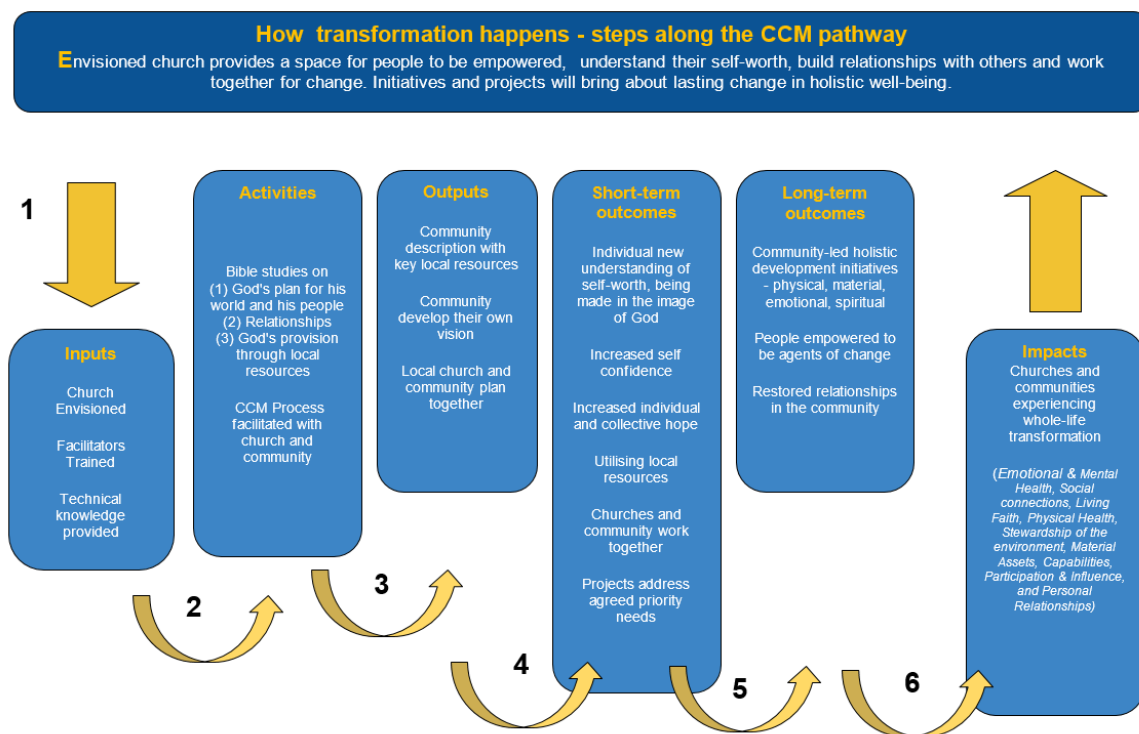
¹³ World Bank Group, 'Sierra Leone: Rapid damage and loss assessment of August 14th, 2014 landslides and floods in the Western Area' at www.reliefweb.int/sites/reliefweb.int/files/resources/19371_Sierra_Leone_DaLA_Web-forprinting.pdf, accessed 13 June 2019.

¹⁴ See more at Tearfund, 'Sierra Leone' at <https://www.tearfund.org/en/about-us/what-we-do-and-where/countries/north-and-west-africa/sierra-leone/>, accessed 13 June 2019.

collectively work towards the holistic development of the community. The community, alongside the church, participates in the process from Stage 2 to Stage 5, using mapping tools to understand the reality of their situation and stimulating a desire for change. This leads them to recognise and prioritise their needs, mobilise their resources, collect and analyse accurate information about the community and decide on an action plan to bring about change. The solutions vary across contexts, and address a variety of issues depending on the community’s priorities, including food security, community relationships, health, water and sanitation and livelihoods.¹⁵

The QuIP was commissioned to inform and test Tearfund’s CCM theory of change, which rests on the belief that ‘when the church is envisioned to provide a space for people to be empowered, to understand their self-worth, to build relationships with others and work together for change, initiatives and projects will bring about a change in holistic well-being’.¹⁶ Figure 8 shows the full CCM theory of change. Holistic well-being is defined through alignment with the Light Wheel, an evaluation framework created by Tearfund which assesses nine well-being domains as shown in Figure 9.

Figure 8: Tearfund Church and community mobilisation theory of change



¹⁵ For more information, see Appendix 4 or go to Tearfund LEARN at https://learn.tearfund.org/en/resources/impact_and_effectiveness/the_light_wheel, accessed 13 June 2019.

¹⁶ Tearfund CCM theory of change, 2016.

Figure 9: The Light Wheel holistic well-being evaluation



To test the CCM theory of change, the QuIP questionnaire and subsequent analysis were designed to record evidence relating to whether, as a result of their involvement in the CCM process or with the local church (BCSL or NEHADO), CCM participants have:

- an understanding of self-worth, being made in the image of God;
- an understanding that local resources can be used;
- an understanding of the importance of community unity and action concerning this;
- a clear vision collectively for the community;
- engaged in initiatives which have developed the community in particular domains they deem as priorities;
- experienced changes in well-being in the nine Light Wheel domains: personal relationships, emotional and mental health, physical health, participation and influence, stewardship of the environment, material assets and resources, capabilities, living faith, and social connections (see Appendix 2 for more information).

2. Methodology

This research was carried out using the Qualitative Impact Assessment Protocol (QuIP) evaluation methodology. To ensure that the QuIP was academically rigorous and externally objective, Tearfund commissioned Bath Social and Development Research Ltd to carry out the fieldwork and technical elements of the data collection and manipulation. An external consultant, experienced in the QuIP methodology and familiar with Tearfund and the CCM process (through previous academic study and through her role as lead analyst in the Uganda QuIP) was contracted to conduct the data analysis and write this report.

The aim of this report is to explore the impact that CCM is having on the livelihoods and well-being of households in the area, and to provide information that can be used to improve project strategies or approaches. This report details findings from research carried out in April 2018 by a local field team trained in the QuIP methodology. A distinctive characteristic of the QuIP method is that the interviews are as far as possible 'blindfolded', reducing the risk of 'pro-project' or 'confirmation' bias. This was effected by training the researchers conducting the interviews to collect information on broad changes in the lives and livelihoods of respondents, without making them aware that participants had taken part in CCM or that analysis would subsequently specifically assess this. Similarly, participants in the research were only made aware that the research was about well-being and was part of a study by a UK university in partnership with researchers in Freetown. Neither the researchers nor the participants were aware that Tearfund or its partners had commissioned the research. A full questionnaire schedule is available in Appendix 1: A3.

The sampling strategy for the QuIP was both purposive and randomised. The decision was taken to sample 12 households in each of four communities in Sierra Leone, two urban communities in the Western Urban Area close to Freetown and two rural communities in the district of Bo. Two focus groups would also be conducted in each community.

The focus groups were organised according to age and gender, with, where possible, separate groupings of mixed-age women, older women, mixed age men or older men. None of the focus group members had participated in the individual household interviews. By differentiating the groups by gender and age, conducting the discussions away from respondents' own homes, and inviting more general responses, these were intended as a cross-check on the individual interviews, particularly in relation to age and gender-sensitive topics. The focus groups comprised eight people each. Both individual interviews and focus group discussions were conducted in the local language and later translated by the field researchers.

The study was conducted with no prior lists of 'intended beneficiaries' available, therefore it was necessary to consider an alternative approach to finding household respondents. It was hoped that the sample would include an equal number of male and female adult respondents, both young and old, and include a wealth ranking criterion to capture data from both richer and poorer CCM beneficiaries (including both church members and wider community members).

After discussion with Tearfund and the local field team, the following sampling approach was agreed upon:

- Focal persons (church leaders at the named partner churches) would be contacted by the lead field researcher independently (names were not given in advance). This was to ensure that those who had been directly and indirectly involved with CCM were the subject of interviews. (They would primarily be church members, but also community members who had become involved in CCM initiatives, and also indirectly those who had benefitted from those initiatives.)

- The focal persons would identify focus group participants, who would be split into male and female and mixed age and old groups.
- Three people would then be asked to identify the richer and poorer zones of the area that the church serves. This would provide two main wealth groups for the individual sampling.
- Individuals would then be sampled from these two groups, and an effort would be made to speak to both men and women as part of the sample.

Table 2.1: Household sampling breakdown

District	Partner	Community	Code	No. of households	Sex and Wealth ranking	Focus group discussions conducted
Western Urban Area	BCSL	Ascension Town	UA	12	9 M, 3 F	UAMD-1 – mixed-age men
					3 H, 9 L	UAFD-2 – mixed-age women
Western Urban Area	NEHADO	Grafton	UG	12	9 M, 3 F	UGFD-3 – mixed-age women
					3 H, 9 L	UGMD-4 – older men
Bo	NEHADO	Kebbie Town	RK	12	7 M, 5 F	RKFD-5 – older women
					4 H, 8 L	RKMD-6 – mixed-age men
Bo	BCSL	Nikibu	RN	12	9 M, 3 F	RNMD-7 – older men
					4 H, 8 L	RNFD-8 – mixed-age women

U/R – urban/rural setting

A – Ascension Town, G – Grafton, N – Nikibu, K – Kebbie Town

F/M – female/male

L/H – low/high wealth ranking

D – focus group discussion

Sampling and fieldwork feedback

As CCM is owned and led by the local church and community, there is not a beneficiary list as there would be in a standard development project. Therefore, adopting an appropriate and effective sampling strategy to maximise the potential of interviewing those who had been impacted in some way by CCM was challenging. In the first community sampled (Ascension Town), it became apparent that although the church leader had been asked to suggest potential respondents, the assumption being that he/she would bring together people who had some association with the church and therefore had been influenced to some degree by CCM, the initial respondents selected had little knowledge of the process. Four out of the 12 households surveyed were of the Muslim faith and so less likely to have been a CCM beneficiary. This is because the CCM process has only moved into Stage 2 in Sierra Leone recently and, as such, impact outside the Christian faith is less likely. Though this is an interesting finding in itself, to ensure that the QuIP had the maximum opportunity to interview households that had been involved in some way with the CCM process, it was deemed necessary to partially un-blindfold the lead field researcher so that he could be told that the beneficiaries ideally needed to be members of the Christian faith. Despite this, a small number of Muslims were still interviewed in Grafton (two households) and Nikibu (one household) and it is important to take this into consideration when comparing drivers of change and outcomes across the four sample sites. This may also have affected the number of explicit references to CCM. Additionally,

it is worth noting that when a church moves into Stage 2 and shares CCM with the community, it may not be known as CCM and therefore community members may not refer to the process by name – they may only refer to the name of the church or the activity that was inspired by the process.

The field report received from the team states that the interview stage of the QuIP was a success and that there were no significant problems experienced in undertaking the sampling or interviewing. However, three issues are worth highlighting. Firstly, the field researchers reported that a positive aspect of the blindfolding methodology was that it relieved the research team of the burden of explaining the purposes of the research to interviewees, other than stating that it was social research contracted by Bath Social and Development Research Ltd. The negative side was that some respondents seemed not to believe that the team knew nothing about the research purpose and some were doubtful that the outcome of the research could amount to anything serious. Secondly, the wealth ranking was limited in its effectiveness. Those tasked with identifying the richer and poorer zones of the community mainly used lifestyle and material possessions, such as cars, clothing and owning a house, to make their judgment. However, it was sometimes surprising to note that in meeting with some of the ‘wealthy respondents’ identified, they were not what they had been perceived to be and did not consider themselves wealthy. Finally, despite the questionnaire being slightly shortened after the piloting stage, the instrument still took a long time to administer. Some respondents were bored towards the end of the interview and showed relief when it was completed.

QuIP methodology

The QuIP analysis methodology allows for the qualitative information gathered from interviews to be coded and displayed in the tables contained in this report. The codes used in the tables and quotations also enable the reader to trace back to the original quote. These are organised according to impact domain (e.g. access to food, cash income) and attribution code.¹⁷ The QuIP sample is not statistically representative of the wider population.¹⁸ Findings cannot be extrapolated across wider project target areas, nor is that the intention. The aim of carrying out a QuIP is to conduct a ‘deep dive’ assessment with a purposively selected group of people in the project target area to understand whether and how different aspects or ‘domains’ of their lives have changed in recent years. Quotations are based on responses made in the local language and then summarised by the field researchers in English. The English has subsequently been tidied up grammatically and translations or clarifications provided where necessary.

¹⁷ For more information on the QuIP methodology, see BSDR, ‘Championing a new benchmark for evidence of social impact’ at www.bathedr.org, accessed 13 June 2019.

¹⁸ The research used a Bayesian approach to sampling, whereby, rather than drawing on quantitative representativeness, each additional story builds on the evidence gathered until additional stories add no more value to the evidence – hence diminishing marginal returns. For more details on the sampling methodology, see Appendix 3.

3. Responses to closed questions

The interview was comprised of separate sections which corresponded to the different spokes of the Light Wheel (see Appendix 2). At the end of each of these sections, respondents were asked closed questions intended to summarise the changes they had experienced over the previous three years. These provide a useful snapshot of responses as an introduction to the findings. It is important, however, to stress that these closed questions are limited in their scope as respondents are only given three choices (better, worse, the same), and the more detailed narrative responses provide more information about the often complex and multiple drivers of these changes. Details of the closed questions can be found in Table 3.1 below.

Table 3.1: Closed questions

Question no.	Question	Domain
C2	Overall, how has the ability of your household to access enough food to meet its needs changed in this time?	Access to food
C3	Overall, how much are you eating as a household compared to this time three years ago?	Access to food
D2	Overall, how has the amount you earn as cash or in-kind income as a household changed over this time?	Cash Income
D3	Overall, how do you feel your household's ability to control/choose the way your household earns income has changed?	Choice of and control over income
E3	Overall, how has what you, as a household, can purchase with money changed over the period?	Purchasing power
E4	Overall, do you feel the combined total value of all your assets has gone up or down over the period?	Purchasing power
E5	Overall, how do you feel your household's ability to control/choose the way you spend money or dispose of assets has changed?	Purchasing power
F4	Overall, how do you feel that relationships within your household have changed, if at all, in the last three years?	Household relationships
F5	Overall, how do you feel that community relations and decision-making have changed over the past three years?	Community relations
G2	If we consider well-being as including your physical, emotional, mental and spiritual health, overall, taking all things into account, how do you think the well-being of your household has changed during the past three years?	Household well-being

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

Key to Table 3.2

Positive change	+
Negative change	-
No change	=

Table 3.2: Summary of household responses to closed questions

HH*	Respondent age	Gender	Access to food	Cash income	Choice & control over income	Purchasing power	Personal relationships	Community relationships	Household well-being
UAML-1	47	Male	=	=	=	=	+	=	-
UAML-9	Not known	Male	=	=	-	-	=	=	=
UAFH-10	32	Female	+	+	+	+	=	=	+
UAFL-11	42	Female	+	-	=	+	=	+	+
UAML-12	36	Male	+	-	=	+	=	=	+
UAML-2	44	Male	-	-	-	-	=	=	=
UAML-3	61	Male	-	-	-	-	=	+	-
UAML-4	48	Male	=	-	=	=	+	=	+
UAFL-5	47	Female	=	-	-	-	=	-	-
UAFH-6	28	Female	=	=	=	=	=	=	=
UAMH-7	60	Male	=	=	+	+	+	+	=
UAFL-8	40	Female	-	-	-	-	+	+	=
UGFL-9	55	Female	-	-	-	-	=	=	-
UGFH-10	46	Female	+	=	=	=	+	+	=
UGML-11	60	Male	=	=	=	-	=	=	=
UGFL-12	23	Female	=	-	=	-	=	=	=
UGMH-4	55	Male	=	=	=	+	=	+	+
UGFL-5	30	Female	-	-	=	-	=	=	=
UGFL-6	51	Female	-	-	-	=	=	=	-
UGMH-7	26	Male	=	-	=	-	=	-	+
UGFL-8	27	Female	-	-	-	-	-	-	-
UGML-1	57	Male	=	-	-	-	=	=	-
UGFL-2	46	Female	-	-	=	-	=	=	+
UGML-3	24	Male	-	-	-	-	+	+	-
RNFL-5	57	Female	+	=	=	-	=	=	+
RNML-6	47	Male	+	+	+	+	=	=	+
RNMH-7	58	Male	=	+	+	+	=	=	-

RNMH-8	44	Male	+	+	+	+	=	=	+
RNFH-1	48	Female	=	=	+	+	+	+	+
RNML-2	43	Male	-	=	=	-	=	=	-
RNFL-3	38	Female	-	-	-	-	=	+	-
RNML-4	27	Male	=	=	=	=	+	+	=
RNML-9	48	Male	-	-	-	-	+	+	+
RNMH-10	24	Male	+	=	=	-	+	=	=
RNFL-11	55	Female	-	-	-	-	+	=	=
RNFL-12	45	Female	-	-	-	-	+	+	=
RKFL-9	40	Female	-	-	=	=	+	+	+
RKFH-10	42	Female	+	=	=	=	=	=	+
RKFH-11	42	Female	+	+	+	+	+	=	+
RKML-12	49	Male	-	-	-	-	=	=	-
RKMH-6	27	Male	+	+	+	+	+	+	+
RKFL-7	42	Female	-	-	-	-	-	=	-
RKML-8	64	Male	=	-	-	-	=	=	-
RKFL-1	45	Female	=	=	=	-	=	=	=
RKFL-2	27	Female	=	=	=	=	=	+	+
RKFH-3	29	Female	+	+	+	+	+	=	+
RKML-4	Not known	Male	+	+	+	+	=	=	+
RKML-5	32	Male	=	+	+	=	+	+	+

*The HH codes refer to individual respondents in each sample community. See sampling key above for detailed explanation of coding methodology.

Table 3.3: Summary of household responses to closed questions

Community	+	-	=	Total
Ascension Town	22	24	38	84
Grafton	10	37	37	84
Nikibu	31	23	30	84
Kebbie Town	36	18	30	84
	99	102	135	336
Gender	+	-	=	Total
Female	45	57	66	168
Male	54	45	69	168
	99	102	135	336
Wealth	+ % of group responses	- % of group responses	= % of group responses	% Total
Low (34)	20	41	39	100
High (14)	53	5	42	100

Access to food, income and purchasing power domains

Table 3.2 shows that more than a third of respondents reported that their ability to access food has changed negatively over the last three years. This is especially true in urban areas, and particularly Grafton, where only one household reported that its ability to access food had improved during the period. In urban areas, households lacked access to land for farming, or land they had formally used had been taken back by landlords for their own construction purposes. In Grafton, which has been urbanised relatively recently, this seems to have been more of an issue. A small number of rural households also reported that land that they had previously farmed had been taken away from them. As such, the majority of respondents relied on the market to buy food and cited the worsening of the national economic situation as the major driver for reduced access to food, with food and commodity prices rising steeply and loss of employment or poorly paid or sporadic work making it hard to afford higher prices. This was also reflected in responses to whether cash income, control over income and purchasing power had increased or decreased over the period. Fewer than a quarter of households felt that their cash income or choice of and control over income had improved over the last three years, with positive responses concerning purchasing power only slightly higher. This was most apparent in urban communities, particularly Grafton, where there were no positive responses concerning income at all. The rural households in Kebbie Town and Nikibu felt slightly more positive about their income, control over income and purchasing power, but even here, fewer than half of all respondents reported a positive change over the period. Where households did report an improvement in their access to food and cash income, the main drivers of change were

diversification of livelihood activities, mainly involving the commencement of petty trading or small businesses, or as a result of an increase in the amount of food grown in small backyard gardens.¹⁹

Personal and community relations, decision-making and well-being domains

Despite the negative changes seen in the access to food, income, and purchasing power domains, respondents were more positive in both the personal household and community relationship and decision-making domains, and in the well-being domain. Only two households reported a negative change in personal relationships and only three in community relationships and decision-making. Positive changes to relationships were reported most often in Nikibu and least often in Grafton. Sixty per cent of households stated their relationships remained the same, which in most cases referred to a cordial, positive relationship, with a third of respondents reporting an improvement in both personal and community relationship domains. These positive changes were largely attributed to their Christian faith changing perceptions and behaviour, increased community-mindedness and CCM. Where relationships had worsened, this was mainly due to extractive or exploitative relationships, individualism and a fragmented community.

Over 40 per cent of households reported that their well-being had improved despite the challenges concerning food and income. Positive drivers of this change were predominantly related to an increased commitment to the Christian faith and the acquisition of education, particularly the hope that a child's education would bring improvements to the whole family over time. A small number also felt that the newly elected government would bring positive changes that would improve their household well-being. Despite the increase in overall well-being felt by some households, nearly a third of respondents felt that their well-being had decreased over the period and the same number felt there had been no change. The main reasons cited for a reduced feeling of overall well-being were financial hardship caused mainly by the national economic downturn, lack of employment or ill health of a breadwinner. A smaller number also reported that poor relationships had negatively affected their sense of well-being.

Location, gender and wealth analysis of closed question responses

Table 3.3 demonstrates that, overall, those living in the urban communities of Grafton and Ascension Town reported fewer positive changes across all the domains and more negative changes. Of the two rural communities, Kebbie Town households reported the most positive changes overall and the least negative changes. Women reported slightly fewer positive changes than men across all domains and slightly more negative changes. Finally, households ranked as having a high wealth index were much more likely to report positive changes across all domains (53 per cent of their responses were positive) and much less likely to report negative changes (5 per cent of their responses were negative). Meanwhile, households ranked as having a low wealth index were much less likely to report positive changes across all domains (20 per cent of their responses were positive) and much more likely to report negative changes (41 per cent of their responses were negative).

¹⁹ Backyard gardening was observed to refer to small-scale gardening, and was not always actually on land attached to the respondent's property.

4. Attributed impact

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

Table 4.1: Coding of impacts

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

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

Table 4.2: Positive changes reported by households and focus groups

	1 Positive explicit		3 Positive implicit		5 Positive other	
	Respondent count	Unique respondent	Respondent count	Unique respondent	Respondent count	Unique respondent
Access to food	5	RKFL-9, RKMH-6, RNMH-10, RNML-9, UAMH-7	20	RKFL-10, RKFL-11, RKMD-6, RKML-12, RKML-4, RKML-5, RNFD-8, RNFL-1, RNFL-3, RNFL-5, RNML-2, RNMD-7, RNMH-7, RNMH-8, RNML-6, UAFD-2, UAFH-10, UAFL-5, UGFH-10, UGMH-4	7	RKFL-11, RKFL-3, UAMD-1, UAML-1, UAML-4, UGFD-3, UGMD-4
Cash income	5	RKFL-9, RNMH-10, RNML-9, UAMH-7, UAML-9	20	RKFL-11, RKFL-2, RKFL-9, RKMD-6, RKML-4, RKML-5, RNFL-1, RNFL-11, RNFL-5, RNML-2, RNMD-7, RNMH-7, RNML-4, RNML-6, UAFH-10, UGFD-3, UGFH-10, UGFL-6, UGML-1, UGML-11	11	RKFD-5, RKFL-3, RKMH-6, RNMH-10, RNMH-8, UAMD-1, UAML-1, UAML-4, UGFD-3, UGMD-4, UGMH-7
Expenditure & assets	3	RKFL-9, RKMH-6, UAMH-7	18	RKFL-3, RKMH-6, RKML-12, RKML-4, RKML-5, RNFD-8, RNFL-1, RNML-2, RNMH-8, RNML-6, UAFD-2, UAFH-10, UAFL-11, UAML-12, UGFH-10, UGFL-9, UGMH-4, UGML-11	20	RKFL-11, RKFL-3, RKFL-7, RKFL-9, RKMD-6, RKML-8, RNFL-5, RNMD-7, RNMH-10, RNMH-7, UAFH-10, UAFL-8, UAMD-1, UAML-1, UAML-3, UAML-4, UGFL-12, UGFL-8, UGMD-4, UGMH-4
Relationships	13	RKFD-5, RKFL-11, RKFL-7, RKFL-9, RKMD-6, RKMH-6, RKML-5, RKML-8, RNMH-10, RNML-9, UAFD-2, UAFL-8, UAMH-7	31	RKFD-5, RKFL-10, RKFL-11, RKFL-3, RKFL-1, RKFL-2, RKML-12, RKML-4, RNFD-8, RNFL-1, RNFL-11, RNFL-12, RNFL-3, RNFL-5, RNML-2, RNMH-7, RNMH-8, RNML-6, UAFD-2, UAFH-10, UAFL-11, UAMD-1, UAML-1, UGFH-10, UGFL-12, UGFL-6, UGFL-8, UGMH-4, UGML-1, UGML-11, UGML-3	17	RKFL-9, RKMH-6, RKML-5, RKML-8, RNFL-1, RNMD-7, RNML-4, UAFH-10, UAMD-1, UAMH-2, UAML-1, UAML-3, UAML-4, UGFD-3, UGFH-10, UGFL-2, UGMD-4
Overall well-being	10	RKFL-7, RKFL-9, RKMH-6, RKML-5, RKML-8, RNMH-10, RNML-9, UAFD-2, UAFL-8, UAMH-7	36	RKFD-5, RKFL-10, RKFL-11, RKFL-3, RKFL-1, RKFL-2, RKMD-6, RKMH-6, RKML-12, RKML-4, RNFL-1, RNFL-11, RNFL-12, RNFL-3, RNFL-5, RNML-2, RNMH-7, RNMH-8, RNML-6, UAFD-2, UAFH-10, UAFH-6, UAFL-11, UAMD-1, UAML-12, UGFD-3, UGFH-10, UGFL-12, UGFL-6, UGFL-8, UGFL-9, UGMD-4, UGMH-4, UGML-1, UGML-11, UGML-3	22	RKFD-5, RKMD-6, RKMH-6, RNFD-8, RNFL-1, RNFL-12, RNFL-3, RNMD-7, RNMH-8, RNML-4, UAFD-2, UAFH-10, UAFL-8, UAMD-1, UAMH-2, UAML-1, UAML-4, UAML-9, UGFH-10, UGFL-2, UGMD-4, UGMH-7
Faith	14	RKFD-5, RKFL-10, RKFL-7, RKFL-9, RKMH-6, RKML-4, RKML-5, RKML-8, RNMH-10, RNML-9, UAFD-2, UAFL-8, UAMH-7, UAML-9	40	RKFD-5, RKFL-10, RKFL-11, RKFL-3, RKFL-1, RKFL-2, RKMD-6, RKML-12, RKML-4, RNFD-8, RNFL-1, RNFL-11, RNFL-12, RNFL-3, RNFL-5, RNML-2, RNMD-7, RNMH-7, RNMH-8, RNML-6, UAFH-10, UAFH-6, UAFL-11, UAFL-5, UAMD-1, UAMH-2, UAML-12, UGFD-3, UGFH-10, UGFL-12, UGFL-2, UGFL-6, UGFL-8, UGFL-9, UGMD-4, UGMH-4, UGMH-7, UGML-1, UGML-11, UGML-3	10	RNFL-11, RNML-4, UAMH-2, UAML-1, UAML-3, UAML-4, UGFL-2, UGFL-5, UGMD-4, UGML-1
Links to organisations & institutions	14	RKFD-5, RKFL-1, RKFL-7, RKMD-6, RKMH-6, RKML-12, RKML-5, RNMH-10, RNMH-7, RNML-9, UAFD-2, UAFL-8, UAMH-7, UAML-9	5	RKFL-3, UAMD-1, UAMH-2, UGMH-7, UGML-3	35	RKFD-5, RKFL-11, RKFL-9, RKMD-6, RKML-12, RKML-4, RKML-5, RNFD-8, RNFL-1, RNFL-11, RNFL-3, RNFL-5, RNMD-7, RNML-6, RNML-9, UAFD-2, UAFH-10, UAFH-6, UAFL-11, UAFL-5, UAFH-8, UAMD-1, UAMH-2, UAMH-7, UAML-1, UAML-3, UAML-4, UGFD-3, UGFH-10, UGFL-2, UGFL-6, UGFL-8, UGMD-4, UGML-1, UGML-3
Total citations all communities	67		175		128	
Total citations by community		Kebbie Town – 35, Nikibu – 13, Ascension Town – 19, Grafton – 0		Kebbie Town – 46, Nikibu – 54, Ascension Town – 29, Grafton – 46		Kebbie Town – 28, Nikibu – 29, Ascension Town – 42, Grafton – 29

Attributed positive change

Explicitly attributed to CCM and Tearfund's partners – positive outcomes

Table 4.2 shows the positive changes reported by households and focus groups, and whether the changes are attributed to CCM. Though only a very small number of households explicitly named CCM, a significant number linked Tearfund partners BCSL and NEHADO, or activities known to have originated in the CCM process, with positive changes in their lives over the past three years. Kebbie Town had the most explicit references (35 citations from 12 respondents) and Grafton the least (0). When explicit and implicit references are totalled together, Kebbie Town (81) linked the highest number of positive changes to the CCM process, BCSL and NEHADO, followed by Nikibu (67), while Ascension Town (48) and Grafton (46) linked the least.

These results must be considered in relation to the difficulties experienced in the household sampling, particularly in the urban context, where households who had potentially not taken part in the CCM process were included in the sample for some communities and not others, impacting the comparability of the overall results. As CCM is facilitated by the Christian church, those most likely to be impacted directly by CCM are Christians in the church, although the aim is for the process to ultimately impact the whole of the community. The CCM process starts with Bible studies in the local church; church members then arrange to meet with the community in Stage 2 of the process, helping them to gather information about their context and development needs and start to plan an appropriate response that they feel empowered to action communally. The four Tearfund partner churches had all recently moved into Stage 2 of the CCM process and so community involvement was only in its early stages. This is why non-Christians were less likely to have been involved in CCM in the sampled communities. The percentage of non-Christian respondents in each community is as following: Ascension Town (33 per cent), Grafton (17 per cent), Nikibu (8 per cent), Kebbie Town (0 per cent). The reader should bear these figures in mind when considering why some communities, such as Ascension Town and Grafton, had fewer explicit or implicit references to CCM or Tearfund partners compared to those where the sampling strategy had resulted in the majority of respondents being from a Christian faith and, therefore, more likely to have been influenced by CCM in some way.

Kebbie Town

Twelve households in Kebbie Town attributed a host of positive outcomes to the CCM process and to NEHADO, including the digging of a well, the building of a church, school and vocational institutions, the building of a road and the provision of loans to poor people for food. CCM was also linked to a new appreciation of how local resources can be utilised by the community, employment, reduced antisocial behaviour, improved confidence and community relationships:

'I am a member of the New Harvest Ministry and my involvement with this faith group has changed in the past three years. My involvement with the faith group has helped to improve my confidence level in God, learn to forgive people who have hurt me, love more and draw many to Christ, especially in my community. I feel I can contribute to the well-being of the community in the future because I love development and want to see my community develop and grow. I feel I am prepared for any challenge that may arise in the community as long as it is within my reach.' (Female, 42, Kebbie Town)²⁰

'All reported that different faith groups worked together. Faith groups improved the life of the community through their activities. They said the faith groups, especially Christians, had done so through the following ways: (i) feeding the poor occasionally in the community; (ii) building schools to

²⁰ All quotes are shared verbatim (from the researcher's translated interview transcripts) but obvious spelling mistakes have been corrected.

promote education and this was done by New Harvest Ministry; (iii) building protected dug water wells to help the community; (iv) building vocational institutions to help the community in education; and (v) reaching out to others to build them up spiritually through evangelism and teaching them God's word. All of the participants said they had good relationships in their households. All of them also said that people within the community related well with each other. They said that the main ways people in the community worked together were through church activities, weddings, funerals and through community mobilisation to accomplish an activity. An example being cleaning of the community and road maintenance works.' (Older women focus group, Kebbie Town)

'I am a Christian and I worship at the New Harvest Church here in Kebbie Town... The impact of my religion on my life is too much. When I lost my father, the church was there. When I was sick, they were there. We support each other and do things together. I am now a courageous person because of the church sermons. I was not a regular churchgoer, but now I don't miss any service. The church has changed many lives in the community. Most of the young people in this area were drunkards but many have changed. There is now much awareness that these things are not good... I did not have a job before until the church opened a nursery school and employed me. I have been employed about 18 months now.' (Female, 40, Kebbie Town)

Nikibu

In Nikibu, three respondents explicitly linked BCSL to improvements in their lives. It was reported that BCSL had built a church and a school and offered scholarships to less privileged children in the community. However, this was not necessarily a result of CCMP alone, but part of the wider BCSL humanitarian response. They also reported that there had been some awareness-raising around self-development, VSLAs (known as *osusu*) had been formed and community relationships had improved, with people feeling empowered to express their opinions.

'The main ways people in the community work together are through selling and buying from each other, engaging in osusu collection to promote each other's welfare and development and show concern for each other. I think people can express opinions and speak out about their problems in the community because there is unity among the people and they don't feel inferior to each other, so they have the free will to do so... New Life Baptist gives scholarships to the less privileged in the community. They built both a church and school to promote education. This contributed to the education of the children.' (Male, 48, Nikibu)

'Because of awareness-raising in the community to ensure that development takes place, we have plans to do some community roads but that involves money, so we have to mobilise the youths to be involved. We lack money to support the project. If we had money, we could just hire a contractor, but we have to do it ourselves.' (Male, 44, Nikibu)

Ascension Town

In Ascension Town, three households explicitly referred to the CCM process or BCSL, linking them to improved community relationships, working across social boundaries, reduced antisocial behaviour and interfaith tolerance and understanding. BCSL was also specifically named as having cared for flood victims, providing food, clothing, school materials and scholarships and offering counselling to those affected. All of these provisions had given hope to households struggling after the recent floods. Again, however, this was not necessarily a result of CCM alone, but part of the wider BCSL humanitarian response including a donor grant funded project to support victims of the mudslide.

'A church worker noted that they have the church and community mobilisation process which helps to mediate and bring people closer to God. They said that the community people do work together to address security issues and also engage in community cleaning. They said that they do mobilise community resources for such activities but that it is never enough. They said that the church also spent money on water supply and that they wanted to fix the drainage in preparation for the rains

but that there was no resource... The church worker said that the Baptist Convention did help to improve people's well-being in the community, especially during the flooding. They all acknowledged that the church supported flood victims with food supply, cooking utensils, school fees etc.' (Mixed age women focus group, Ascension Town)

'My religion has helped me know that God owns everything, and we are obligated to serve him and others. It has helped to shape my life and made me fully committed to faith. Without my faith, the good things I am doing now, I could not have done them. Religion has helped me love and share not only in my household but my community also... I have been trained in church and community mobilisation and I am in turn training my church members. I am doing my bit to take care of myself and the community and I have the ability to do these things. I think there is an improvement in community relationships generally. I am involved in evangelism work in the community and I am like a chief in the community. I see it as my responsibility that the community gets the knowledge of the word of God and is transformed. That is why when incidents like flooding do occur, we play the role of providing sanctuary. We may all be affected but there are those that will be more affected than us. I have this role because people respect me, and I see it as a mandate from God. We as a church work together with people of the community, be they Muslims or Christians.' (Male, 60, Ascension Town)

'The different faith groups work together. We have a common understanding that we are all serving the same God and that we are all one, regardless of status, tribe and difference in belief. Yes, different faith groups help to improve the lives of people in the community. As an example, the church I attend helps to counsel people spiritually and morally on how to relate to each other. My involvement as a Christian has helped me to be more sober in the things of God and helped me to relate well with members of my community. My Christian life has helped me change my bad ways of doing things. The things I used to do, like smoking, has changed. Yes, I have been engaged in a community savings group [osusu], and this creates the ability for us to get loans from the saving scheme to support our families.' (Male, (unknown age), Ascension Town)

Grafton

No households in Grafton explicitly referred to either the CCM process or a Tearfund partner in Grafton.

Implicitly attributed to CCM and Tearfund's church partners – positive outcomes

A considerable number of positive changes were also implicitly linked to CCM, BCSL and NEHADO in all communities, some of which are known to have been catalysed by the CCM process, despite not always being linked to it clearly by interviewees. Such responses included saving groups, livelihood diversification, road maintenance, community cleaning, counselling, interfaith collaboration, teaching on community-mindedness, tolerance and equality, improved personal and community relationships, reduced antisocial behaviour, and holistic ministry, especially relief work during recent flooding.

In Kebbie Town, self-help groups and supporting neighbours in the community were mentioned, as was livelihood diversification to improve income resilience.

'I thank God again because I have good neighbours because when I am in need of something at times, they help out; so we are fine within the community... Sometimes people come together to support each other in the community whenever there are issues.' (Male, (unknown age), Kebbie Town)

'People work together in the community by forming groups for self-help and also contribute to community work and community development. They form groups like women, men and youth groups.' (Female, 45, Kebbie Town)

'Some, however, do back up their sources of income with secondary sources like government pension, petty trading, hairdressing, gardening and riding motorbikes on a commercial basis... Responding to the question on new activities they have taken up, the farmer among them said that he also resorted to selling mobile phone top-up cards to increase his income or embark on garden work in addition to his farm work.' (Mixed age men focus group, Kebbie Town)

In Nikibu, respondents reported that the community formed social support groups and participated in community work. They also said that community relationships had improved, and people were willing to share their problems and opinions more freely.

'All eight respondents said that their homes were peaceful and that they were living in a peaceful community as well. They said some people within the community formed social clubs to give financial support to each other; and that they also participated in community works.' (Mixed age women focus group, Nikibu)

'There is an improvement in community relationships. People used to disagree a lot on so many things but now they communicate. They confide more in their friends than generally sharing their problems with others.' (Female, 48, Nikibu)

In Ascension Town, households discussed livelihood diversification as a means to improve household income; they discussed how the local church provided food and financial support to the less privileged and those affected by crisis and how this had restored hope to people in the community.

'Before now, I only depended on my husband and was not doing anything to earn an income, but now I also contribute to the household income through proceeds from my business. I am also engaged in other activities like hairdressing, which earns me additional income.' (Female, 32, Ascension Town)

)

'They have improved the life of the community through preaching the word of God to members of the community and they sometimes provide food and financial support to the less privileged people in the community.' (Male, 36, Ascension Town)

'They also assisted us and all those that were affected by the flood with basic relief food and clothing and also visited and counselled us. This helped to restore hope to victims; many victims would have been highly frustrated if not for that timely supply.' (Male, (unknown age), Ascension Town)

Finally, in Grafton, though respondents had not explicitly referenced the CCM process or Tearfund partners, a commitment to the Christian faith was linked to a range of different positive outcomes, including reduced antisocial behaviour and fewer exploitative relationships, changed perceptions, tolerance and love for others in the community, interfaith collaboration and the provision of counselling and community awareness-raising for peace.

'I am a Christian and my involvement has changed positively in the last three years. My faith has rebranded my entire soul in having the fear of God and love for mankind. My faith has changed my belief to the extent that I know that this world is vanity and that we need to have respect for people, irrespective of who they are. Faith groups improved the life of the community by personal counselling using the word of God. They work together, especially in community awareness for peace and during disaster situations.' (Male, 24, Grafton)

UGML-3)

'I am now a Christian... I think my way of doing things has improved because of my religion.' (Female, 23, Grafton)

'We relate very well and peacefully with our neighbours. I do attend their programmes whenever invited. I used to be a community volunteer to clean the community but now community cleaning is not that effective because the tools are lacking. I volunteered because the community was so dirty,

and children used to suffer a lot from diseases and even died; so myself and some other women came together and mobilised some youths around to clean the community.’ (Female, 46, Grafton)

‘Being a Christian helps to guide me and relate peacefully with people... Loving and forgiving more, relating well with people in my household and community. Yes, there has been a change in the different faith groups spiritually. Yes, they work together, especially when it comes to development issues in the community, all groups come together.’ (Male, 55, Grafton)

Table 4.3: Negative changes reported by households and focus groups

	2 Negative explicit		4 Negative implicit		6 Negative other	
	Respondent count	Unique respondent	Respondent count	Unique respondent	Respondent count	Unique respondent
Access to food	1	RKFL-7	9	RKFL-9, RKML-12, RNFL-3, RNMD-7, UAFD-2, UGFL-12, UGFL-6, UGFL-9, UGML-3	30	RKFD-5, RKFL-2, RKFL-7, RKFL-9, RKMD-6, RKML-5, RKML-8, RNFD-8, RNFL-1, RNFL-11, RNFL-12, RNML-2, RNMD-7, RNMH-7, RNML-9, UAFD-5, UAFD-8, UAMD-1, UAMH-2, UAMH-7, UAML-1, UAML-3, UAML-4, UGFD-3, UGFH-10, UGFL-5, UGFL-6, UGFL-9, UGMD-4, UGML-1
Cash income	2	RKFL-7, UAML-9	17	RKFH-10, RKFL-1, RKFL-2, RKFL-9, RKML-12, RKML-5, RNFL-3, RNFL-5, UAFD-2, UAFD-5, UAFD-8, UAML-12, UGFL-12, UGFL-8, UGFL-9, UGML-1, UGML-3	24	RKFD-5, RKFL-1, RKMD-6, RNFD-8, RNFL-11, RNFL-12, RNMD-7, RNML-9, UAFH-6, UAFD-11, UAFD-8, UAMD-1, UAMH-2, UAML-3, UAML-4, UAML-9, UGFD-3, UGFL-2, UGFL-6, UGFL-8, UGFL-9, UGMD-4, UGMH-7, UGML-1
Expenditure & assets	2	RKFL-7, UAML-9	16	RKFD-5, RKFH-10, RKFL-2, RKMD-6, RKML-12, RNFL-12, RNFL-3, UAFD-2, UAFH-10, UAFD-11, UAFD-5, UAFD-8, UAMH-7, UAML-12, UGFL-8, UGML-3	39	RKFH-10, RKFL-1, RKFL-2, RKFL-7, RKFL-9, RKMD-6, RKMH-6, RKML-12, RKML-4, RKML-8, RNFD-8, RNFL-11, RNFL-12, RNFL-5, RNML-2, RNMD-7, RNMH-10, RNMH-7, RNMH-8, RNML-4, RNML-9, UAFH-10, UAFD-11, UAFD-8, UAMD-1, UAMH-2, UAMH-7, UAML-3, UAML-4, UGFD-3, UGFL-2, UGFL-5, UGFL-6, UGFL-8, UGFL-9, UGMD-4, UGMH-7, UGML-1, UGML-11
Relationships	8	RKFL-7, RKFL-9, RKMH-6, RKML-8, RNMH-10, UAFD-2, UAFD-8, UAML-9	35	RKFD-5, RKFH-10, RKFH-11, RKFH-3, RKFL-1, RKFL-2, RKMD-6, RKML-12, RKML-4, RKML-5, RNFD-8, RNFL-1, RNFL-11, RNFL-12, RNFL-3, RNFL-5, RNML-2, RNMD-7, RNMH-7, RNML-4, RNML-6, UAFD-2, UAFH-6, UAFD-5, UAML-12, UGFH-10, UGFL-12, UGFL-6, UGFL-8, UGFL-9, UGMH-4, UGMH-7, UGML-1, UGML-11, UGML-3	9	UAMD-1, UAMH-2, UAML-1, UAML-3, UAML-4, UGFD-3, UGFL-2, UGFL-5, UGMD-4
Overall well-being	5	RKFL-7, RKML-8, UAFD-2, UAFD-8, UAML-9	19	RKFH-10, RKFH-3, RKFL-1, RKMD-6, RKML-12, RNFD-8, RNFL-11, RNFL-3, RNML-2, UAFD-2, UAFD-5, UAMH-7, UGFH-10, UGFL-6, UGFL-8, UGFL-9, UGMH-4, UGMH-7, UGML-3	22	RKFD-5, RKMD-6, RKMH-6, RNFD-8, RNFL-11, RNMD-7, RNMH-10, RNMH-7, RNML-4, RNML-9, UAFD-2, UAMD-1, UAMH-2, UAML-1, UAML-3, UGFD-3, UGFL-2, UGFL-6, UGFL-8, UGMD-4, UGMH-7, UGML-1
Faith			9	RKFH-10, RNFD-8, RNFL-3, RNFL-5, RNMD-7, UGFH-10, UGFL-9, UGMH-7, UGML-11	3	RKML-12, UGFL-2, UGFL-9
Total citations all communities	21		115		145	
Total citations by community	Kebbie Town – 11, Nikibu – 1, Ascension Town – 9, Grafton – 0		Kebbie Town – 30, Nikibu – 28, Ascension Town – 21, Grafton – 36		Kebbie Town – 28, Nikibu – 34, Ascension Town – 37, Grafton – 46	

Attributed negative change

Explicitly attributed to the CCM process or Tearfund church partners – negative change

Table 4.3 shows the negative changes reported by households and focus groups in the past three years, and the extent to which these changes are related to CCM. A total of eight respondents (Ascension Town (3), Kebbie Town (4) and Nikibu (1)) linked negative changes explicitly to the CCM process, BCSL and NEHADO, with none in Grafton. However, when including implicit references, all communities linked a similar number of negative changes, with Kebbie Town (41) reporting the most and Nikibu (29) the least.

It is important to note that attributions do not refer to the CCM process or Tearfund partners as being negative drivers of change in themselves but refer to negative changes in people's lives in domains related to the desired outcome of the CCM process; for example, livelihood resilience, relationships and empowerment to make change. By tagging them, the reader can see where the intervention has not yet produced the positive impacts that it hopes to achieve, and where there is scope for scaling out and up.

The associated negative drivers of change mainly fell into two categories. The first is the breakdown of a small number of households who are members of Tearfund partner churches due to affairs, sometimes linked to a lack of employment or financial pressures. The poor behaviour and resulting reduced well-being was coded as explicitly negative as it was opposed to the CCM theory of change, but the support received from the church was coded as explicitly positive where it mitigated the negative outcomes of the situation. The second category is where households who attend Tearfund partner churches felt disempowered and unaware of their own or their community's agency or resources to combat development challenges.

'A church worker noted that they have the church and community mobilisation process which help to mediate and bring people closer to God. They said that the community people do work together to address security issues and also engage in community cleaning. They said that they do mobilise community resources for such activities but that it is never enough. They said that the church also spent money on water supply and that they wanted to fix the drains in preparation for the rains but that there was no resource.' (Mixed aged women focus group, Ascension Town)

'Yes, I am a Christian and a member of the New Harvest Ministry.... The separation of my wife and me reduced my feeling of well-being; she left me for another man who she thinks is better than I am and can care for her. My inability to earn money or get a job has also reduced my feeling of well-being. I have not gained any new skills or knowledge... Yes, people can express opinions about problems in the community but there is no help at all. So, what is the need of talking about your problems all over the place? Yes, there are plans made to improve the well-being of this community. There is talk of connecting water pipes in the community. I think Guma Valley is helping with that one; the community lacks the resources and ability to make these changes.' (Male, 64, Kebbie Town)

'I do not know about any plans to improve on the community, but I don't think even if we plan anything we have resources to support it. Maybe that is the reason people do not plan anything.' (Female, 40, Ascension Town)

'The flooding disaster that takes place every year has reduced my feeling of well-being in the past three years. Also, I have not been able to improve myself; I could not go back to school or acquire new knowledge or even skills training. Also, we are poor, and these things happen to us because of a lack of education and a lack of financial support. Yes, we have plans to improve the well-being of the community, but the community lacks the resources; we need support from outside to make these changes happen. We currently lack the finance and moral support and there is also a high rate of illiteracy in this community. This is hindering the community'. (Male, (unknown age), Ascension Town)

Implicitly attributed to the CCM process or Tearfund church partners – negative change

There were many implicit negative changes associated with the CCM initiative or Tearfund partners listed in Table 4.3, which demonstrate where the intervention has not yet produced the positive impacts that it hopes to achieve, and where there is scope for change or improvement in the process.

Most of the negative changes cited by households relating implicitly to a CCM outcome were linked to two main groups of drivers: firstly, a set of drivers related to relationships (exploitative relationships, individualism and fragmented community); and secondly, to economic pressures, lack of employment and a sense of 'stuckness', disempowerment and reliance on others for change in their lives.

The effects of the Ebola epidemic on the economy, flooding in Freetown in 2017 and general high levels of poverty and increasing commodity prices over the past three years have been significant in a large proportion of the sample and were seriously impacting households' ability to meet their holistic needs – causing negative impacts on their food consumption, income and expenditure. There were also, in a smaller number of cases, worsening family and community relationships, as people focused on their own needs rather than those of their family or neighbours. A lack of awareness of individual and community agency and a reliance on NGOs and the government for positive change in the community was also a common feature, with respondents expressing a desire for change but a sense of 'stuckness' caused by a belief that they were too poor or unskilled to take action themselves. Given that BCSL and NEHADO seek to promote and facilitate livelihood resilience, skills acquisition and an awareness of personal and group agency as a core element of the CCM process, these responses are important in planning future activities.

Relationships

'My husband dumped me after we had built our house, and now he has another woman for no just cause. He said I am now old and he needs someone younger. The composition of the household changed because he was the one doing everything but just abandoned his responsibilities for another woman, leaving me and his two sons to struggle... he is promiscuous as that is the same thing going on in his lineage.' (Female, 42, Kebbie Town)

'My son impregnated a girl and her relatives have sent her to come and stay with us with the intention of getting married. My own daughter also got pregnant and dropped out of school... I wanted them to go to college, but they failed me, so I accept the outcome. One stopped at Form 3, the other Form 5 and the other Form 6. They all dropped out of school because of waywardness.' (Male, 60, Grafton)

'I think people do express their opinions but some others are too aggressive. I observe this when people come to fetch water at the well in our compound; you see them quarrelling for no good reason, even when we allow them to get water for free.' (Female, 40, Kebbie Town)

'People find it difficult to express opinions or speak up about their problems. Most people, including myself, always feel left out, dejected and even marginalised when issues of concern are raised in the community. Our voices are not heard even when we sometimes try to express our genuine opinions

on issues affecting us as a community – “poor man no get voice” [a poor man has no say].’ (Female, 47, Ascension Town)

Economic pressures and lack of empowerment and agency to create positive change

‘... people still grumble a lot around the community about the absence of basic amenities. There is no change in community well-being and I am not sure of any plans for future development. I don't know if the community has the resources because I don't see the person who has the ability to put things together.’ (Female, 45, Kebbie Town)

‘Six respondents said that at this time, they were not prepared for any future challenge because they have no idea of how to respond.’ (Mixed age women focus group, Nikibu)

‘I don't think of development because the community only relies on the government and NGOs.’ (Male, 57, Grafton)

‘There has been a change because the needs of the people are not really met and sometimes they complain or grumble. When there is too much hardship, there is a lot of havoc around, especially where there are so many unemployed youths.’ (Male, 58, Nikibu)

‘They only earn money from petty trading although some of them added that they receive very little from trading because the number of petty traders has increased and that they are chased out of the centre of town where most of the customers are... A church worker also reported that even the income of the church has dropped and that it has also affected the stipend they receive from the church. Except one, all respondents reported that their income has generally gone down... Another added that she had a motorbike that was used for commercial purpose but that since it got spoilt, she could not repair it. Another said that her husband used to do carpentry but he stopped because there are no buyers for the furniture.’ (Mixed age women focus group, Ascension town)

‘... they were not satisfied with their well-being. The reasons given were that businesses have dwindled, some reported health challenges and others noted increases in commodity prices... They all, however, agreed that they needed businesses to improve and the drains to be fixed to avoid flooding and that this might improve their well-being. Ebola, increased commodity prices, the cost of education and flooding were noted as the things that contributed to reducing their well-being.’ (Mixed age women focus group, Ascension town)

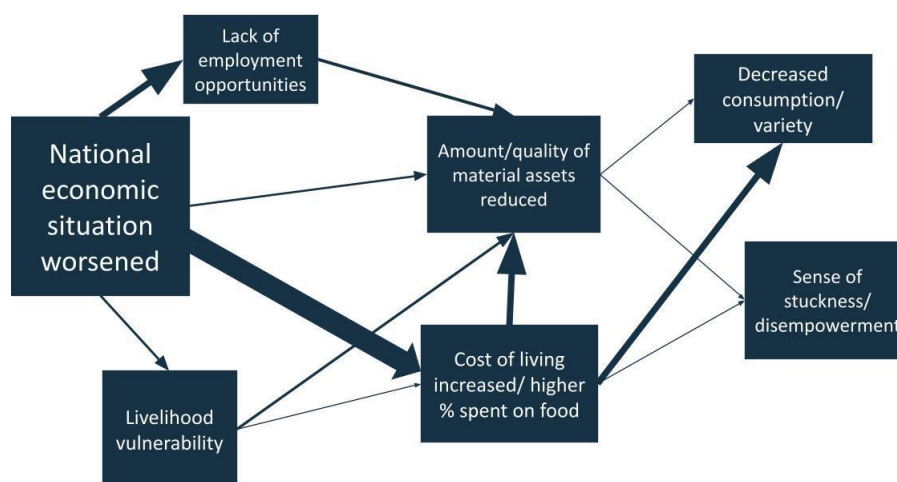
5. Outcomes and drivers of change

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

Economic context: access to food, cash income and expenditure

Over a third of respondents reported that their ability to access food had changed negatively over the last three years. This was especially true in Grafton, where only one household reported that its ability to access food had improved during the period. The majority of respondents bought most of their food from the market, augmenting their purchases with small backyard cultivation where land was available. As such, respondents cited the national economic situation worsening as the major driver for reduced access to food, with food and commodity prices rising steeply and loss of employment or poorly paid or sporadic work making it hard to afford higher market prices. A small number also pointed to a lack of access to assets/resources to start or grow businesses, land disputes (previously farmed land had been taken away from them for construction purposes), or over-extended family resources, particularly where house-building projects had been embarked upon and took all the household's available money. Figure 10 shows the outcomes which respondents attributed to the national economic situation worsening. Figure 11 illustrates the drivers of change that households cited as causing their material assets or resources to decrease.

Figure 10: Outcomes attributed to the national economic situation worsening – causal chain²¹



The impact of the poor national economic situation was also reflected in responses to whether cash income, control over income and purchasing power had changed over the period. Fewer than a

²¹ The causal chain diagram was created using Microsoft Strategy software that allowed a picture to be produced of the links between drivers of change and up to three subsequent outcomes. The thickness of the arrows demonstrates the number of respondents that linked the given driver and outcome together (or primary, secondary and tertiary outcomes).

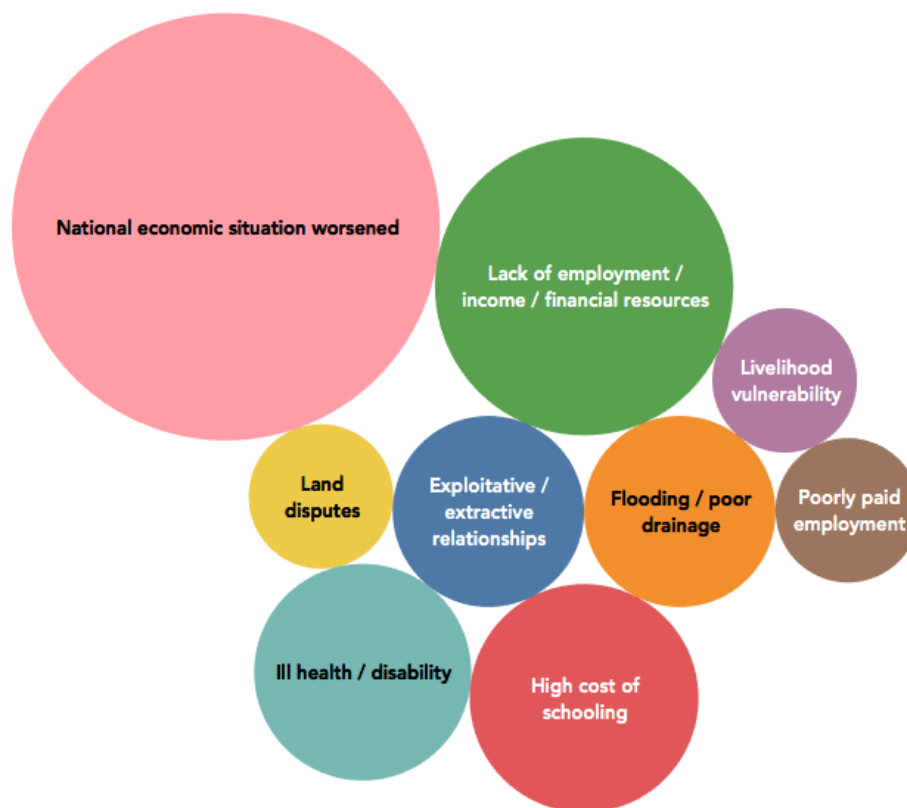
quarter of households felt that their cash income or their choice of and control over income had improved over the last three years, with positive responses concerning purchasing power only slightly higher. This was most apparent in urban communities, particularly Grafton, where there were no positive responses concerning income at all. The rural households in Kebbie Town and Nikibu felt slightly more positive about their income, control and purchasing power, but even here, fewer than half of all respondents reported an improvement over the period.

Forty-four respondents (79 per cent) cited that the amount/quality of their material assets or resources had gone down over the last three years. This was mainly as a result of the national economic situation worsening or a lack of employment or income. In a small amount of cases, this was also linked to exploitative relationships, usually where a marriage had broken down, to flooding, ill health or disability, or to the high cost of schooling, particularly transportation and lunch costs.

'All the respondents reported that their household expenditure had changed over the last three years due to the high cost of living and inflation of prices. Some further said the increase in prices negatively affected their ability to pay for goods and services for their households. On the question of what they expended money on, all participants responded that they spent more money on food and education. The majority said there was nothing that they had spent less on. They all considered these changes to be bad. The majority reported that their ability to choose how they spent money or to buy assets has decreased drastically due to low income.' (RKFD-5)

Figure 11: Drivers of change causing household material assets or resources to decrease

The size of the circles represents the number of respondents who cited the selected driver of change at least once



Where households did report an improvement in their access to food and cash income, the main drivers of change were the diversification of livelihood activities, mainly involving the commencement of petty trading or small businesses, or as a result of an increase in the amount of

food grown in small backyard gardens. Some respondents spoke of the diversification of income streams in a positive light, while others suggested that they were desperate and trying anything to survive.

'Thank God for strength. Now I can work and earn money. I have my gardening back on track and a friend took me to a microfinance place and I now backup my gardening work with small trading. So, I now have a microfinance to augment my garden business. The reason why I took the microfinance is that sometimes in the rainy season, garden work becomes difficult; in July and August the rains become unbearable, so I have to depend on another source of income.' (Female, 46, Grafton)

'We farm and also plant a garden to obtain food. We sell some of the produce and keep the rest for household consumption. The food we store sometimes almost takes us through the year because our ability to obtain food has improved. We have increased the scale of farming from five plots to seven plots recently. We increased the number of plots because we noticed an increase in the last harvest, so we want to have more harvest for the market and for the home. The only thing I believe we are doing differently from others is the garden we work in too, because some farmers only do farm work, without a garden.' (Male, (unknown age), Kebbie Town)

'To get food, I either harvest from the garden or fetch firewood and sell it and then get food from the market. I also have an old motorbike that I occasionally ride to make money, then use the money to support my family. Yesterday I sold mangos from my plantation farm, so I have money for food for today, but I have to go and ride my bike to provide for tomorrow. I am not used to riding the bike; it's not good for my health at my age but I am doing all of these to provide for the home.' (Male, 49, Kebbie Town)

Community and family relationships and decision-making

Despite the negative changes seen in the access to food, income, and purchasing power domains, the majority of respondents reported that over the last three years, their personal relationships and social connections had either remained the same (29 households or 52 per cent), in most cases referring to a cordial, positive relationship, or had improved (17 households or 35 per cent). Only two households reported a negative change in personal relationships and only three in community relationships and decision-making. Positive changes to relationships were reported most often in Nikibu and least often in Grafton, with men and women equally likely to have cited improved personal and community relationships.

Actively pursuing the Christian faith was the most widely cited positive driver of change, linked to improved community relationships by 22 households (39 per cent). Christian faith was reported to have led to believers living out their faith, community-mindedness, changed perceptions, reduced antisocial behaviour, working across social boundaries and interfaith collaboration. Community-mindedness (11 respondents or 20 per cent) and CCM process (seven respondents or 13 per cent) also received a number of references. Figure 12 demonstrates the complex web of changes that leads towards improved community relationships.

'I am a Christian. My involvement as a Christian has grown and changed for the better in the past three years. Religion is the most important aspect of my daily life, especially in influencing my relationships with people... it has taught me to relate well with people within and outside my household. It has taught me to share and love people more, as I used to be very greedy when growing up. My religion has helped me to reach out to everybody and in different spheres, be they rich or poor.' (Male, 27, Kebbie Town)

'I am a Christian. Christianity is important as part of my daily life because it has helped me to have more faith and confidence in God, hoping that my future will one day improve. Christianity as part of my daily life has helped me to easily forgive people who hurt me. It has helped me to easily relate

well with people without a grudge, both within my community and outside my community.’ (Female, 51, Grafton)

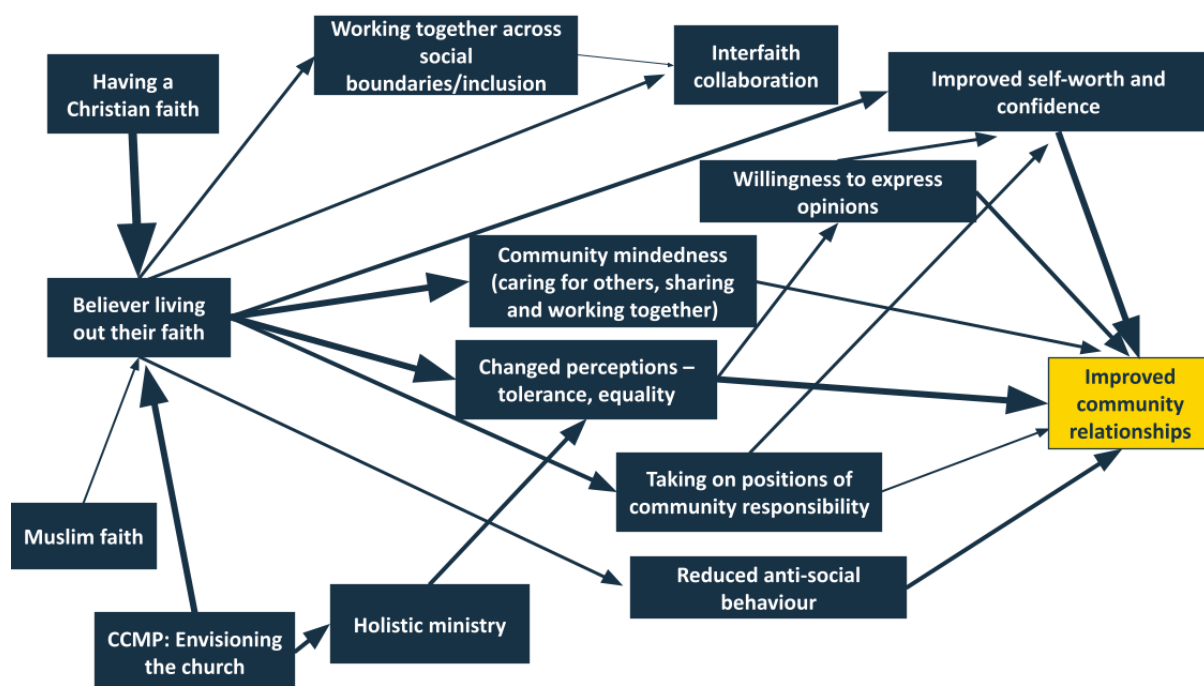
‘Yes, I consider myself a member of New Life Baptist Church and my involvement with the church changed my life. Religion is part of my daily activities and has given me hope that all is not lost. My involvement has made me stronger and has made people in my community gain more confidence, trust and belief in me to share their problems with me.’ (Male, 48, Nikibu)

‘The church has changed many lives in the community. Most of the young people within this area were drunkards but many have changed. There is now much awareness that these things are not good. We also do evangelism. The relationship between faith groups is cordial. Although our faith is not the same as theirs, when they are facing difficulties, we rally round them. Both Christians and Muslims joined together when constructing the road. Also, some Muslim children attend my school.’ (Female, 40, Kebbie Town)

While only a small number of households reported that their personal relationships or social connections had worsened overall, more than a quarter cited poor relationships as a negative driver of change in at least one domain, mainly discussing the impact of extractive/exploitative relationships, individualism or fragmentation in the community. Figure 13 demonstrates how these drivers of change can lead to a host of negative outcomes in people’s lives.

Figure 12: Drivers of change leading to improved community relationships – causal chain

*The navy boxes represent drivers of change. The yellow box represents the outcome attributed to these drivers of change. The thickness of the arrow line represents the number of respondents who made this connection between drivers of change and change outcomes.



‘We are alright, but my daughter gives me a lot of trouble. She has got out of hand and does not respect me anymore.’ (Male, 60, Grafton)

‘My relationship within the household has improved greatly because my wife now prepares food for me and the household on time and there is no more confusion over that. Decision-making within the household is still the same, as whatever I say stands. The change in relationships within the

household is because my wife has come to her senses and is willing to be subdued now.’ (Male, 48, Ascension Town)

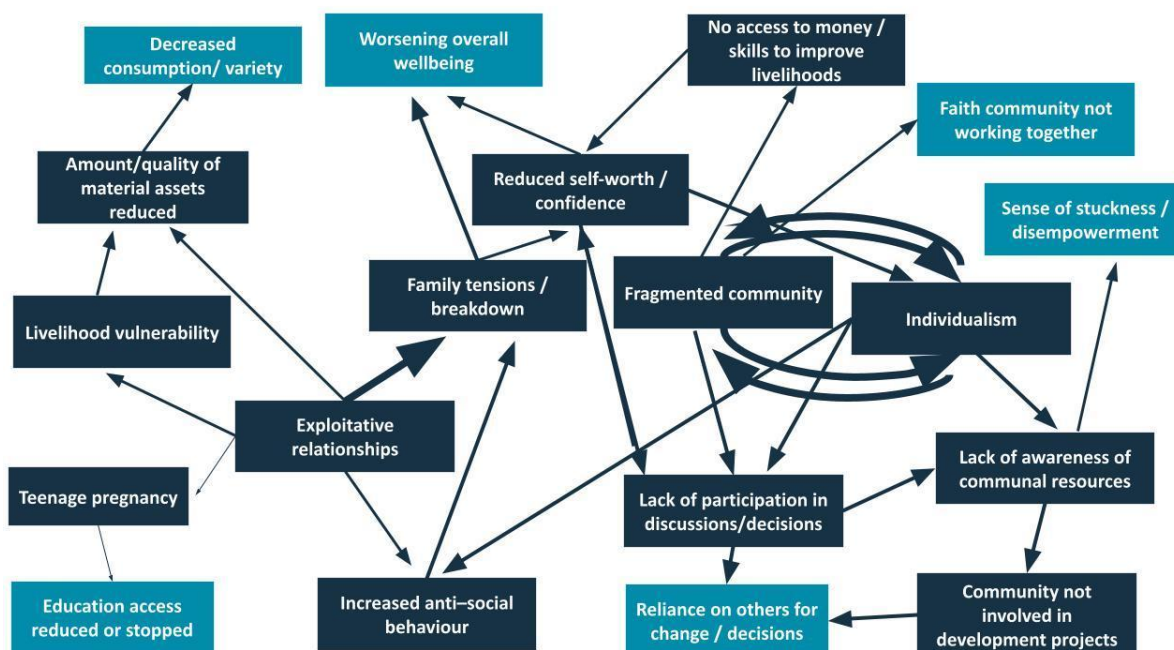
‘I think people do express their opinion, but some others are too aggressive. I observe this when people come to fetch water at the well in our compound; you see them quarrelling for no good reason, even when we allow them to get water for free.’ (Female, 40, Kebbie Town)

‘The ability of my household to generate an income has dropped drastically... I am getting tired and everything is getting worse by the day. I used to do business, but I have stopped because nobody can trust me with business money because they think I am old. I no longer do gardening because I lost the land and the one I do have near my house does not do well and thieves disturb me a lot.’ (Female, 55, Grafton)

Figure 13: Outcomes of exploitative/extractive relationships, fragmented communities and individualism – causal chain

*The navy boxes represent drivers of change. The light blue boxes represent outcomes attributed to these drivers of change.

The thickness of the arrow line represents the number of respondents who made this connection between drivers of change and change outcomes.



Overall well-being

Twenty households (36 per cent) reported that their well-being had improved despite the challenges concerning food and income. Positive drivers of this change were predominantly related to an increased commitment to the Christian faith, livelihood diversification, improved income and the acquisition of education, particularly the hope that a child’s education would bring improvements to the whole family over time. A small number also felt that the newly elected government would bring positive changes that would improve their household well-being.

'My well-being is better now, I now relate well with people. My family is happy, and we are now learning new skills. I think I have a better chance now than before, as my ability is now better than before. All of these things are happening because of Christianity and the church to which I belong.' (Male, 32, Kebbie Town)

'I have been able to gain catering skills during this three-year period and that has made me feel good about myself. We have been able to discipline the children in the household, and after school, the children know they should take their books and study. In addition, we are able to meet the needs of the household.' (Female, 32, Ascension Town)

'They all said that they were hopeful that the well-being of their community will change for the better. Some believed that God will help them and others that the new government will help them. They all acknowledged that they were prepared for any future challenge in that they had gone through several challenges before.' (Male, 55, Grafton)

Despite the increase in overall well-being felt by some households, 14 respondents (25 per cent) felt that their well-being had decreased over the period and the same number felt there had been no change, often with well-being reported as fairly poor generally. The main reasons cited for a reduced feeling of overall well-being were financial hardship caused mainly by the national economic downturn, lack of employment or ill health of a breadwinner. A smaller number also reported that poor relationships had negatively affected their sense of well-being.

'One said he did not get income as usual and this caused him to be worried about what to eat; another said his well-being had dropped because he could not adequately meet the demands at home; another said he wanted to learn more but that he could not continue and that this affected his feeling of well-being; the other said his wife left home; and the other that he was not well and that his responsibilities were higher than his income so his well-being has dropped.' (Mixed aged men focus group, Kebbie Town)

'The lack of a job at the moment and low income have reduced my feeling of well-being. The availability of jobs is a challenge and the eagerness for employment also reduced my feeling of well-being. My son's abnormality and mother's disability have also reduced my feeling of well-being in the past three years. I have only been able to improve on my computer skills but that did not change my feeling of well-being.' (Male, 48, Nikibu)

'The separation of my husband and me reduced my feeling of well-being. His involvement with another woman, abandoning his responsibilities, also reduced my feeling of well-being. My inability to earn money also has reduced my well-being. I have not gained any new skills or knowledge. These changes occurred because my husband is promiscuous and abandoned us and my inability to learn any new skills to earn money.' (Female, 42, Kebbie Town)

Living faith

Although living faith did not have any closed questions, the data showed that faith levels – perceived as hope for the future, believers living out their faith and improved spiritual well-being – appear to have improved in a significant number of respondents. This was largely down to actively pursuing a Christian faith, such as regularly attending church, or being a member of a church spiritual or community group; the acquisition of education/training, awareness of holistic well-being and involvement with the CCM process. Forty-eight respondents (86 per cent) linked the Christian faith to a wide range of positive outcomes, including hope in the future (37 households or 66 per cent), believers living out their faith (35 households or 63 per cent) improved self-worth and confidence (22 households or 39 per cent), improved community relationships (22 households or 39 per cent) and reduced antisocial behaviour (15 households or 25 per cent). Figure 14 show the outcomes attributed to having a Christian faith and Figure 15 provides a causal chain analysis to identify how the outcomes interact with one another to improve a respondent's holistic well-being.

Thirty-two respondents (57 per cent) felt that faith groups were working together more now than they had in the past, particularly in relation to development issues in the community. The main religions in the communities are Christian and Muslim (of those interviewed, 85 per cent were Christian and 15 per cent were Muslim) and several respondents noted that they knew that they worshipped the same God and that faith groups were preaching peace within the community. Examples of positive interfaith collaboration included organising a multi-faith meeting to discuss community issues, constructing a well together and providing cross-faith relief during recent flooding.

'Yes, there has been a change because now Christian and Muslim faith members can organise a meeting to look at issues together and they invite each other to programmes. They work together on issues related to the community and attend each other's programmes. They are all united now.'
(Female, 45, Kebbie Town)

'The faith groups work together; both Muslims and Christians relate to each other. When we were constructing the water well in the community, both Christians and Muslims contributed. The Catholic church had a candle light procession, some Muslims also joined the procession along the road.'
(Female, 45, Nikibu)

'They are all preaching peace in the community and they believe it is Almighty God that created us all; so yes, they have improved the life of the community through interaction among themselves and they also engage the youths, and this has helped them to change their behaviour.' (Male, 47, Nikibu)

'Yes, there has been a change in the different faith groups spiritually. They work together, especially when it comes to development issues in the community, all groups come together. Faith groups improve the life of the community by giving counselling and advice on spiritual issues; through lifestyle, especially being spiritually minded; through prayer and teaching of God's word; helping community members financially and materially when the need arises.' (Male, 55, Grafton)

'All the respondents said that they were Christians. Most said that the different faith groups did work together in the community. They said that religious tolerance existed and that the church and school helped to educate people on this. They said Christians and Muslims lived together in the same homes and that they came together to support weddings and community cleaning.' (Older men focus group, Nikibu)

A small number of respondents disagreed and said that there was tension between faith groups or that they kept their faith private and did not share it with others in the community.

'One respondent, however, said that Muslims and Christians never worked together, they only came together as matter of convenience but because of ideological differences, they never worked together. He cited that he was involved in a business with two Muslim men and that they deliberately

mismanaged his money when they realised that he was a Christian and that he was using the money to support the church.’ (Older men focus group, Nikibu)

‘My religious life is limited to my church and household. I do not use my religion in my community; the people are stubborn, and we have different churches and there are the Muslims also, so I don't want to hurt anybody.’ (Male, 60, Grafton)

Figure 14: Outcomes of those having a Christian faith

(The size of the circles represents the number of respondents who cited the selected outcome at least once)



Figure 15: Outcomes of having a Christian faith – causal chain

**The navy boxes represent drivers of change. The thickness of the arrow line represents the number of respondents who made this connection between drivers of change and change outcomes.*

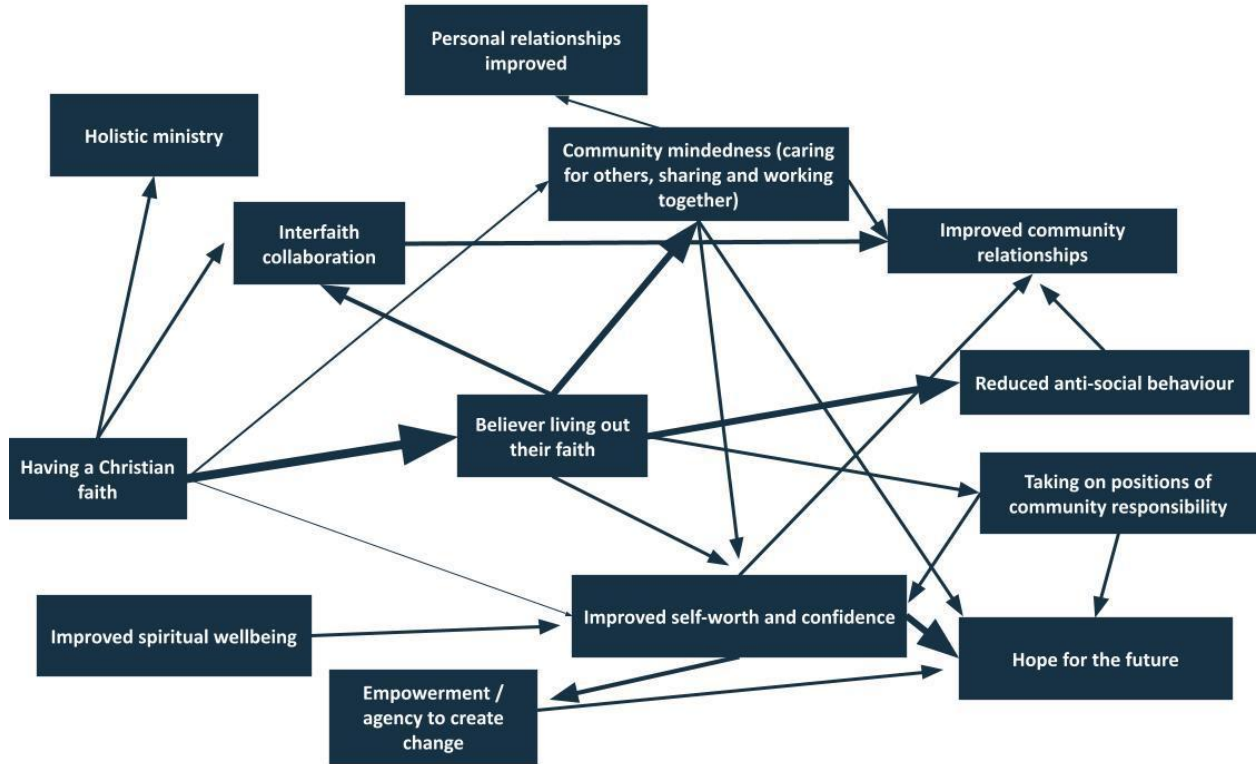


Table 5.1: Drivers of positive change

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

Driver of change	Household composition & health	Access to food	Cash income	Expenditure & assets	Relationships	Overall well-being	Faith	Links to organisations & institutions	Total	Community total	Gender split	Wealth split as %	Urban /rural split
Acquisition of education/training	RKMH-6, RNML-6	RKML-5, RNML-6, UAML-1	RKMH-6, RKML-5, RNML-6	RKFH-11, RKFH-3, RKFL-7, RKMD-6, RKMH-6, RKML-8, RNML-6, UAFH-10, UAMD-1, UGFL-12, UGFL-8, UGMH-4	RKMH-6	RKFD-5, RKMD-6, RKMH-6, RNFD-8, RNFH-1, RNFL-5, RNMD-7, RNML-4, RNML-6, UAFD-2, UAFH-10, UAFH-6, UAFH-8, UAML-1, UAML-9, UGFH-10, UGFL-2, UGMH-4, UGMH-7, UGML-11			29	RK-8, UG-7, UA-8, RN-6	Female (7), Male (11)	High (43%), Low (26%)	Urban (10), Rural (8)
CCMP –Stage 2: Church community description					RNMH-8, RNML-9, UAML-3				3	RK-0, UG-0, UA-1, RN-2	Female (0), Male (3)	High (33%), Low (67%)	Urban (1), Rural (2)
CCM – general reference	RKFL-9, RKML-5		RNFL-11	RKMH-6, UAMH-7	RKFD-5, RKFH-11, RKFL-7, RKFL-9, RKMD-6, RKMH-6, RKML-4, RKML-8, RNFL-12, RNMH-10, RNML-9, UAFD-2, UAMH-7, UGMD-4	RKFL-7, RKFL-9, UAMH-7	RKFD-5, RKFH-10, RKFH-7, RKMH-6, RKML-4, RKML-8, RNFL-12, RNMH-10, RNMH-8, UAFD-2, UAFH-11, UAMD-1, UAMH-7, UAML-9	RKFD-5, RKFL-1, RKFL-7, RKMD-6, RKML-12, RKML-5, RNMH-10, RNMH-7, RNML-9, UAFD-2, UAMD-1, UAMH-7	24	RK-12, UG-1, UA-5, RN-6	Female (10), Male (14)	High (50%), Low (35%)	Urban (6), Rural (18)
Community-mindedness	RNFL-5, RNMH-10, UAFH-8	RKFH-11	RNMH-10, UAML-1	RNFL-5, UGFL-9	RKFL-1, RKFL-2, RKFL-9, RKML-4, RNFD-8, RNFH-1, RNFL-11, RNFL-12, RNFL-3, RNML-2, RNMH-10, RNMH-7, RNMH-8, UAFH-10, UAMH-2, UAML-1, UAML-4, UGFD-3, UGFH-10, UGFL-12, UGMH-4	RKFH-3, RKFL-2, RKML-12, RNFH-1, RNFL-5, UAFD-2, UAMH-2	UAFH-10		28	RK-7, UG-5, UA-6, RN-10	Female (18), Male (10)	High (71%), Low (41%)	Urban (11), Rural (17)
Diversification of livelihood activities	UGFL-9	RKFD-10, RKFH-11, RKFH-3, RKFL-9, RKMD-6, RKML-12, RNFD-8, RNFL-3, RNMD-7, RNML-9, UAFD-2, UAFH-10, UAFH-5, UAMD-1, UAML-4, UGFD-3, UGMD-4	RKFD-5, RKFH-11, RKFL-9, RKMD-6, RKML-4, RNML-2, RNMD-7, RNMH-10, RNMH-8, RNML-4, RNML-9, UAFH-10, UAMD-1, UAML-4, UGFL-6, UGMH-7, UGML-1, UGML-11	RKFH-11, RKML-4, RNFH-1, RNMH-7, UAFH-10, UGMH-4		RKFH-11, RKFH-3, RNFH-1, RNMH-8, UAMD-1			31	RK-8, UG-8, UA-5, RN-10	Female (14), Male (17)	High (71%), Low (35%)	Urban (13), Rural (18)
Envisioned about development					RKML-4, RNML-6, UGML-3	RKML-8, RNFL-11, UGFL-6, UGML-3		UGML-3	6	RK-2, UG-2, UA-0, RN-2	Female (1), Male (5)	High (0), Low (100%)	Urban (2), Rural (4)
Awareness of holistic well-being			RNFH-1	RKMH-6, UAMD-1, UAML-12		RKFD-5, RKFH-11, RKMD-6, RKMH-6, RNFL-11, RNFL-12, RNML-2, RNML-9, UGFH-10, UGMD-4			13	RK-4, UG-2, UA-2, RN-5	Female (6), Male (7)	High (0), Low (100%)	Urban (4), Rural (9)
Improved community relations					RKFD-5, RNFL-5, RNMH-10, UAFH-11, UGFL-5, UGFL-6				6	RK-1, UG-2, UA-1, RN-2	Female (5), Male (1)	High (17%), Low (83%)	Urban (3), Rural (3)
Improved personal relationships				RKFL-9, RKML-5, RNMH-8, UAFH-11	RKFH-3, UGMH-4	RKFH-3, RKFL-2, RKFL-9			7	RK-4, UG-1, UA-1,	Female (4), Male	High (57%),	Urban (2),

											RN-1	(3)	Low (43%)	Rural (5)
Driver of change	Household composition & health	Access to food	Cash income	Expenditure & assets	Relationships	Overall well-being	Faith	Links to organisations & institutions	Total respondents	Community total	Gender split	Wealth split as %	Urban /rural split	
Having a Christian faith	RNML-2, UAFL-8	RKMH-6, RNFH-1, RNMH-10, UAMH-7	RKML-5, RNMH-7, UAMH-7, UGFD-3	RKFH-3, RKML-12, UAFL-11, UGMH-4	RKFH-11, RKFL-7, RKFL-9, RKML-12, RKML-5, RKML-8, RNFH-1, RNFL-3, RNML-2, UAFL-11, UAFL-8, UAMD-1, UAMH-7, UGFH-10, UGFL-8, UGML-1	RKFH-10, RKFH-3, RKFL-9, RKMD-6, RKMH-6, RKML-12, RKML-4, RKML-5, RKML-8, RNFD-8, RNFH-1, RNFL-12, RNFL-3, RNFL-5, RNML-2, RNMD-7, RNMH-10, RNMH-7, UAFL-2, UAFL-11, UAFL-8, UAMD-1, UAMH-7, UAML-12, UGFD-3, UGFH-10, UGFL-12, UGFL-8, UGFL-9, UGMD-4, UGML-1, UGML-11	RKFH-10, RKFH-11, RKFH-3, RKFL-1, RKFL-2, RKFL-9, RKMD-6, RKMH-6, RKML-12, RKML-4, RKML-5, RKML-8, RNFH-1, RNFL-11, RNFL-12, RNFL-3, RNFL-5, RNML-2, RNMH-10, RNMH-7, RNMH-8, RNML-6, RNML-9, UAFH-10, UAFH-6, UAFL-8, UAMH-7, UAML-12, UAML-9, UGFD-3, UGFL-2, UGFL-6, UGFL-8, UGMH-4, UGMH-7, UGML-1, UGML-11, UGML-3	RKFH-3, UAFL-8, UGMD-4, UGMH-7	48	RK-13, UG-6, UA-9, RN-13	Female (25), Male (23)	High (100%), Low (74%)	Urban (22), Rural (26)	
Household/land improvements	RKFH-10	UGFH-10, UGMH-4		RKML-5, RNMD-7, RNMH-10, UAFL-2, UAFL-8, UAMD-1, UAML-1, UAML-3, UAML-4, UGFH-10, UGFL-12, UGFL-8, UGMD-4, UGML-11		RNMD-7, UAML-4			15	RK-2, UG-5, UA-6, RN-2	Female (1), Male (5)	High (27%), Low (73%)	Urban (11), Rural (4)	
Holistic ministry	RKFL-9, UAFL-8				RKFL-9, RKML-5		RKFD-5, RNFL-11, RNML-2, RNMD-7, RNMH-7, UAFH-10, UAFL-8, UAMH-2, UAML-12, UAML-3, UAML-9, UGFL-6, UGFL-9, UGMD-4, UGMH-4	RKMD-6, RKML-5, RNFL-11, RNMD-7, UAML-9, UGMD-4	18	RK-4, UG-4, UA-6, RN-4	Female (7), Male (11)	High (29%), Low (26%)	Urban (10), Rural (8)	
Improved agricultural techniques/scale		RKML-4, RNFL-5, RNML-2, RNMH-7, RNMH-8, UAFL-5	RKFH-3, RKFL-2, RKML-4, RNFL-5	RKML-4					8	RK-3, UG-0, UA-1, RN-4	Female (4), Male (4)	High (38%), Low (62%)	Urban (1), Rural (7)	
Improved/envisioned local governance/leadership					RNMD-7, RNML-4, UAFL-11, UGFD-3, UGFH-10, UGMD-4, UGML-11				7	RK-0, UG-4, UA-1, RN-2	Female (3), Male (4)	High (14%), Low (86%)	Urban (5), Rural (2)	
Islam to Christianity conversion					UGML-3		RKFH-11, RNFD-8, RNFH-1, UAFL-5, UGFH-10, UGFL-12		7	RK-1, UG-3, UA-1, RN-2	Female (6), Male (1)	High (57%), Low (43%)	Urban (4), Rural (3)	
Having a Muslim faith					RNML-4, UAMD-1, UAMH-2, UGFL-2	UAML-4, UGFL-2	RKFL-1, RNML-4, UAMH-2, UAML-1, UAML-3, UAML-4, UGFL-2, UGFL-5, UGML-1	UAML-4	9	RK-1, UG-3, UA-4, RN-1	Female (3), Male (6)	High (11%), Low (89%)	Urban (7), Rural (2)	
New government elected					RNFL-3	RNFD-8, RNFL-12, RNFL-3, RNMD-7, RNML-4, UAMD-1, UGMD-4			7	RK-0, UG-1, UA-1, RN-5	Female (3), Male (4)	High (0%), Low (100%)	Urban (2), Rural (5)	
Taking on positions of community responsibility					RKFL-1, UAML-3, UGFL-6, UGML-11	RKFL-1, RNMH-8			5	RK-1, UG-2, UA-1, RN-1	Female (3), Male (2)	High (20%), Low (80%)	Urban (3), Rural (2)	
VSLA membership		RNFH-1	RNFH-1, UAML-9, UGFH-10	RNFD-8, RNFH-1, RNMH-8	RNFD-8, RNFL-12, RNML-6, UGFH-10	RNFH-1		UAFH-10, UGFL-6	9	RK-0, UG-2, UA-2, RN-5	Female (5), Male (4)	High (20%), Low (80%)	Urban (4), Rural (5)	
Working across social boundaries					UAMH-2, UAML-3, UGFL-2, UGFL-6		RKFH-3, RKFL-9, RNFD-8, RNFL-5, RNMH-8, UAMD-1, UGFL-12		11	RK-2, UG-3, UA-3, RN-3	Female (7), Male (4)	High (27%), Low (73%)	Urban (6), Rural (5)	

Table 5.2: Drivers of negative change

Driver of change	Household composition & health	Access to food	Cash income	Expenditure & assets	Relationships	Overall well-being	Faith	Total respondents	Community totals	Gender split	Wealth split as %	Rural/urban split
Death of family members	RKFL-1, RKMH-6, UGFL-12			RKMH-6	UGFL-12	RNMH-10		4	RK-2, UG-1, UA-0, RN-1	Female (2), Male (2)	High (20%), Low (80%)	Urban (1), Rural (3)
Ebola	RKFH-11	UGFD-3	UGFD-3			UAFD-2, UGFD-3		3	RK-1, UG-1, UA-1, RN-0	Female (3), Male (0)	High (33%), Low (67%)	Urban (2), Rural (1)
Exploitative/ extractive relationships	RKFL-7, RKML-8, RNFL-12, UAFL-5, UGFL-12, UGFL-6, UGFL-8, UGML-11, UGML-3	RKFL-7, RKFL-9, UGFD-3	RKFL-7, RKFL-9, UGFD-3	RKFL-7, RNFL-12	RKFL-7, RNFL-12, RNFL-3, UAML-3, UAML-4, UGFL-6, UGFL-8, UGFL-9, UGML-11	RKFL-7, RKML-8, UAFL-5, UGFL-6, UGFL-8	RNMD-7	16	RK-3, UG-7, UA-3, RN-3	Female (10), Male (6)	High (59%), Low (41%)	Urban (10), Rural (6)
External assistance only benefitting a few				UAFL-5	UAMD-1			2	RK-0, UG-0, UA-2, RN-0	Female (1), Male (1)	High (0%), Low (100%)	Urban (2), Rural (0)
Faith community – no integral mission							RNFL-3, RNFL-5, UGFH-10	3	RK-0, UG-1, UA-0, RN-2	Female (3), Male (0)	High (33%), Low (67%)	Urban (1), Rural (2)
Faith community not working together	UGMH-4						RNFD-8, UGFL-9	2	RK-0, UG-2, UA-0, RN-1	Female (1), Male (1)	High (0%), Low (100%)	Urban (2), Rural (0)
Flooding/poor drainage	RNMH-8, UAMH-7, UAML-9, UGML-3			UAFD-2, UAFH-10, UAMH-7		UAFD-2, UAMH-7, UAML-9		6	RK-0, UG-1, UA-4, RN-1	Female (1), Male (1)	High (0%), Low (100%)	Urban (5), Rural (1)
Fragmented community		UGFL-9	UGFL-9		RKFH-10, RNMH-10, UAFD-2, UAFL-5, UAMD-1, UAML-3, UGFD-3, UGFL-8, UGFL-9, UGMD-4, UGML-3	UGMH-4	RKML-12, UGMH-7, UGML-11	15	RK-2, UG-8, UA-4, RN-1	Female (6), Male (9)	High (29%), Low (71%)	Urban (12), Rural (3)
High cost of schooling	UAML-4			RKML-4, RKML-8, RNFD-8, RNFL-12, RNMH-8, UAFL-11, UAFL-8, UAMH-2, UAML-4		UAFD-2		10	RK-2, UG-0, UA-5, RN-3	Female (5), Male (5)	High (20%), Low (80%)	Urban (12), Rural (3)
Ill health/disability	RNFL-3, RNMH-7, UGML-1	RKMD-6, RNFL-1, RNFL-3, RNMH-7, UGML-1	RKFL-1, RKFL-2, RNFL-3, UAFL-8, UAFL-8, UGML-1	RKFL-1, RKFL-2, RNFL-3, UGML-1	RNFL-3	RKFD-5, RKFH-10, RKFL-1, RKMD-6, RKMH-6, RNFL-3, RNMH-7, RNML-9, UGML-1		12	RK-6, UG-1, UA-1, RN-4	Female (7), Male (5)	High (29%), Low (71%)	Urban (2), Rural (10)
Illiteracy/poor education		UGFL-12	UGFL-12		RKFD-5, RNMH-10, UAML-9, UGFL-5, UGMH-7	RNFD-8, UAFL-8, UAML-9, UGFL-8, UGMH-7		9	RK-1, UG-4, UA-2, RN-2	Female (6), Male (3)	High (22%), Low (78%)	Urban (2), Rural (10)
Land disputes	UGFL-9	UGFL-9	UGFL-9	UGFL-9	RKFH-11			2	RK-1, UG-1, UA-0, RN-0	Female (2), Male (0)	High (50%), Low (50%)	Urban (1), Rural (1)

Driver of change	Household composition & health	Access to food	Cash income	Expenditure & assets	Relationships	Overall well-being	Faith	Total respondents	Community totals	Gender split	Wealth split as %	Rural/urban split
Individualism		UGFH-10	RNFL-3		RKFH-3, RKFL-2, RKFL-9, RKML-4, RNFL-1, RNFL-11, RNFL-12, RNFL-5, RNMD-7, RNML-6, UAFH-6, UAML-4, UGMH-7, UGML-1, UGML-11		UGFL-9	18	RK-4, UG-5, UA-2, RN-7	Female (7), Male (7)	High (33%), Low (35%)	Urban (7), Rural (11)
Lack of access/ability to use assets/resources		RKFL-7, RKFL-9, UAML-4, UGFL-6	UAF-5, UGFL-12	RKFH-10, RNMD-7, RNMH-10	RKFH-10, UAFD-2, UGFH-10, UGFL-5, UGMD-4, UGML-3	RKFD-5		15	RK-4, UG-6, UA-3, RN-2	Female (8), Male (7)	High (20%), Low (80%)	Urban (9), Rural (6)
Lack of educational/training opportunities		UGFL-6	UGFL-6			UAML-9, UGFL-6, UGFL-9		3	RK-0, UG-2, UA-1, RN-0	Female (0), Male (1)	High (0%), Low (100%)	Urban (3), Rural (0)
Lack of employment / income/financial resources	RKFH-3, RKML-12, UAF-8, UAML-3	RKML-12, RNML-2, RNMD-7, UAML-1, UGFD-3, UGMD-4	RKFD-5, RKFH-10, RKML-12, UAFD-2, UAF-5, UAMD-1, UAML-4, UGFD-3, UGFL-8, UGMD-4	RKFH-10, RKML-12, RNML-2, UAF-5, UAML-9, UGFD-3, UGMD-4	RKML-12, RNMH-7, UAML-1, UGFD-3	RKMD-6, RKML-12, RKML-8, RNFL-11, RNML-2, RNMD-7, RNML-4, UAF-5, UAMD-1, UAMH-2, UAML-3, UGFH-10, UGMH-7		25	RK-6, UG-5, UA-9, RN-5	Female (10), Male (15)	High (43%), Low (32%)	Urban (14), Rural (11)
Lack of good local leadership					RNFD-8, RNFL-11, RNML-2, RNMD-7, UAF-5, UGFL-2, UGMD-4, UGML-11			8	RK-0, UG-3, UA-1, RN-4	Female (4), Male (4)	High (0%), Low (12%)	Urban (4), Rural (4)
Livelihood vulnerability			UAML-12, UGFL-8	UAMH-2		UGFL-9		4	RK-0, UG-2, UA-2, RN-0	Female (2), Male (2)	High (25%), Low (75%)	Urban (4), Rural (4)
National economic situation worsened	RNMH-8	RKFD-5, RKMD-6, RKML-5, RKML-8, RNFD-8, RNFL-11, RNFL-12, RNML-9, UAFD-2, UAF-5, UAF-8, UAMD-1, UAMH-2, UAMH-7, UAML-3, UGFD-3, UGFL-5, UGMD-4	RKMD-6, RNFD-8, RNFL-11, RNFL-5, RNMD-7, RNML-9, UAF-6, UAF-11, UAF-8, UAMD-1, UAMH-2, UAML-3, UAML-9, UGFD-3, UGFL-8, UGMH-7, UGML-3	RKFD-5, RKFL-1, RKFL-7, RKFL-9, RKMD-6, RKMH-6, RKML-8, RNFD-8, RNFL-11, RNML-2, RNMD-7, RNMH-10, RNMH-7, RNML-9, UAFD-2, UAFH-10, UAF-11, UAF-5, UAF-8, UAMD-1, UAMH-2, UAMH-7, UAML-3, UAML-4, UAML-9, UGFL-2, UGFL-5, UGFL-6, UGFL-8, UGMD-4, UGMH-7, UGML-1, UGML-11, UGML-3	RKMD-6, RNMD-7	RKFD-5, RKMD-6, RNFD-8, RNFL-11, RNMD-7, RNMH-10, RNML-9, UAFD-2, UAF-5, UAML-3, UGMD-4, UGML-3		40	RK-8, RN-10, UA-12, UG-10	Female (19), Male (21)	High (64%), Low (65%)	Urban (22), Rural (18)
No awareness of community resources/ power/agency					RKFD-5, RKFH-11, RKFL-1, RKFL-7, RKFL-9, RKMH-6, RKML-12, RKML-4, RKML-8, RNFL-11, RNMH-7, RNML-4, UAF-5, UAF-8, UAMD-1, UAMH-2, UAML-4, UAML-9, UGFL-6, UGMH-4, UGML-1, UGML-3	RKFH-3, RNFD-8, RNML-2, UGFL-2		26	RK-10, UG-5, UA-6, RN-5	Female (12), Male (14)	High (43%), Low (47%)	Urban (11), Rural (15)
Over-extending family resources				RKMD-6, RNML-4, UAF-11, UAML-12, UAML-3, UAML-4				6	RK-1, UG-0, UA-4, RN-1	Female (4), Male (4)	High (0%), Low (100%)	Urban (4), Rural (2)
Poor governance	UGFH-10				UAML-12	UAML-1		2	RK-0, UG-0, UA-2, RN-0	Female (0), Male (2)	High (0%), Low (100%)	Urban (2), Rural (0)
Poorly paid employment		RNFL-11, RNMD-7	RKML-5, RNFL-11, RNFL-12	UAML-9	RKML-5			5	RK-1, UG-0, UA-1, RN-3	Female (0), Male (4)	High (0%), Low (100%)	Urban (1), Rural (4)

Reliance on market for food		RKFL-2, UGML-3		RKFL-2				3	RK-0, UG-1, UA-0, RN-2	Female (2), Male (1)	High (0), Low (100%)	Urban (1), Rural (2)
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Case studies

In order to more fully explore the interlinked relationships between domains and the effect that CCM has had on the livelihoods and well-being of respondents, this section of the report documents case studies of change experienced by respondents. These case studies build a more composite picture of how people's lives have changed for the better or worse in the words of the respondents.

Case study of positive change

RKMH-6: Male respondent, unmarried, university educated, high wealth ranking, two children currently in the household, aged 27, living in Kebbie Town

This case study shows the impact that the Christian faith, the CCM process and the acquisition of education has had on the life of the respondent. It has led to positive changes in his behaviour and attitudes, improving his personal relationships and social connections. It has also encouraged him to take on positions of household and community responsibility and to reduce antisocial behaviour. The acquisition of education has allowed the respondent to find employment, purchase assets and to diversify his income stream. Finally, the respondent links the CCM process to better access to community resources, improving health and education.

B1²²: My elder sister lost her husband who was taking care of the family. During his illness we spent so much to cure him but unfortunately he passed away... After his death, I had to take over her burden with the two children they had, which has been tough for me to date... However, I was able to get a job and run a business, which has helped me a lot in taking care of my family, despite all the difficult times. I also persevered to finish university and get a job.

C1: The money I get is what we use in the house to purchase food in the market. My family and I are not producers but consumers, that is why we purchase food from producers... Yes, I do different things compared to others: (i) academically, I have been able to complete university and get a job; (ii) I play an active and pivotal role in the church; (iii) business-wise, I always try to satisfy my clients or customers, unlike others who are more engaged in satisfying themselves. I am aware that I am different and try to make a difference in anything I do.

D1: Our ability to earn money as a household has changed, especially from 2017 to early 2018. Why? Because of my involvement in business which has grown. Unlike 2016, which was really tough and difficult because the breadwinner, who was my sister's husband, fell sick and did not recover. We had to sell everything to keep the family going until I graduated from university and got a job, as well as my involvement in business which has been my source of getting money. Yes, I have taken up new activities to earn cash: (i) I embarked on a business; (ii) I took a part-time teaching job; and (iii) church ministry works as a regional co-coordinator. This helped me to earn more money to support my family.

E1: I spend more money on food, energy, home maintenance, education for my nieces and church activities, which includes tithe and offerings. I am the breadwinner of my family and also the high cost and standard of living cause me to spend more. I spend less money on social life and activities which includes drinking, smoking, clubbing etc., because of

²² B1, C1, D1 etc. refer to interview questions. See Appendix 1: A3 for the full list of questions.

self-actualization and religious beliefs which do not permit me to do so. I consider these changes good because they are to my advantage and I get satisfaction from these changes.

E2: I have been able to purchase a piece of land, which I am developing now, buy a motorbike for commercial purposes and also a freezer for my mother who wants to sell cold water. I was able to make these changes because of the short-term jobs I used to get and because of my business. This has impacted my household because these are all sources through which I get money.

F1: Relationships within my household are peaceful, cordial and united. My mother takes decisions over food and how work is shared out whilst I take decisions on money and emergencies. The reasons for these changes are because my family is centred around God and a common understanding for us all is there; secondly because the breadwinner died, and I had to step in and take up all those roles to keep the family going.

F2: Relationships with others living in this community are cordial and they see me as an example or role model. In my community I serve as an advocator, adviser and consultant. In my church, New Harvest Ministry, I have served as a youth leader and coordinator and am now serving as regional coordinator for the south. I am determined and focused, I socialise a lot and above all am honest. People in the community consult each other when they want to embark on any community project or development, and people give a helping hand to each other when the need arises.

F3: I believe people do express opinions or speak about problems in the community. Because of awareness-raising, people are now aware of the fact that they need to be united and accept different opinions. Also, because of democracy, people are now aware that they can speak about their problems and express their opinions. Education also is a reason. Yes, there are plans being made to improve community well-being, but the community lacks key human resources, with the required finances and willingness to expend to make these changes happen.

G2: The loss of my sister's husband, who was the breadwinner, reduced my feeling of well-being. My father was also affected by a stroke and that also reduced my feeling of well-being. However, I took over my in-law's assets to do business and complete my university education. My involvement in business and my jobs have improved my feeling of well-being. I have been able to gain new knowledge by being computer literate. I feel fit, good and healthy about my abilities. I take very good care of myself and put my brain to work.

G3: I am hopeful for the future as I always see myself at the apex of life. My confidence in the future has changed for the better in the last three years. I feel able to contribute to the improvement of community well-being. I am currently contributing to community improvement. I feel prepared for any challenge because I feel motivated by challenge and therefore am always prepared for any unexpected happenings.

H1: I am a Christian. My involvement as a Christian has grown and changed for the better in the past three years. Religion is the most important aspect of my daily life, especially in influencing my relationships with people. Yes, my involvement as a Christian has changed my beliefs, it has taught me to relate well with people within and outside my household. It has taught me to share and love people more, as I used to be very greedy when growing up. My

religion has helped me to reach out to everybody and in different spheres, be they rich or poor.

H2: Yes, different faith groups work together through mobilisation. There is a network or group called the church and community mobilisation process. Faith groups do improve the life of the community; my church has built a hand pump water well, established a school and clinic/health centre, undertaken community cleaning together and the church gives microcredit to the less fortunate, church members and also community members.

Case study of positive change

UAMH-7: Male respondent, married, university educated, high wealth ranking, two children currently in the household, aged 60, living in Ascension Town

Despite the challenges of recent flooding in Ascension Town and the resultant damage to the respondent's property, this case study shows the impact that the Christian faith and the CCM process have had on the respondent's well-being over the last three years. This has led to positive changes in how he relates to people, both individually and within the community as a whole, encouraging him to take on positions of responsibility and to help others in crisis. The respondent links the CCM process to awareness-raising concerning the use of resources and a sense of empowerment to make positive changes. Finally, he discusses improved interfaith relations and the community becoming more law-abiding.

B1: There was flooding in this community last year which affected my house, the environment and some of my church members' houses. That flooding destroyed a lot of houses and properties, including my own.

C1: We purchase food from the market and it has been so for the last three years. There is no place to grow food, so we buy from the market. I was working at the British Council but I resigned and took up a job as a reverend at the Baptist church to get myself fully involved in the evangelistic commission. Apart from that, I am not doing anything differently.

D1: My income has not changed. I get my salary from the church and monthly allowances as Moderator for the Western Area Central Baptist Churches. I was formerly working with the British Council but resigned because my church wanted my service. I made a choice to leave millions for thousands.

E1: My expenditure has increased because what I need to spend on food has gone up; especially in the difficult circumstances we have found ourselves. I spend more money on food and education. I am also spending on repairing the roof and drains around the house as preventive measures for any flooding. There is nothing we spend less on. Physically, these changes are bad but spiritually, the changes are good because it was prophesied that in the latter days, things will be difficult.

E2: There has been no significant purchase or investment. Except for the repairs I told you about, there has been no big purchase at all. I have to take care of my family so how can I invest in land or other developments?

F1: Relationships within my household are still normal, peaceful and cordial. It is still the same. I take the decisions, but I delegate responsibilities as well. For food and affairs concerning the children, my wife is in charge. For the bills, emergencies and assets, I am in charge. Like for the flood disaster that took place, I had to make decisions on that; but once I made sure my wife and family were safe, it was my wife that decided on food and other household affairs. I think unity is responsible for this.

F2: I think there is an improvement in community relationships generally. I am involved in evangelism work in the community and I am like a chief in the community. I see it as my responsibility that the community gets the knowledge of the word of God and is transformed. That is why when incidents like flooding do occur, we play that role of providing a sanctuary. We may all be affected but there are those that will be more affected than us. I have this role because people respect me, and I see it as a mandate from God. We as a church work together with people of the community, be they Muslims or Christians.

F3: On how people express themselves I can't say anything for sure. The community is now more law-abiding than before. The church is playing a big part in that. We sometimes go out to engage the people and this is working. When the flooding took place, we assisted both Muslims and Christians; so, people listen when you approach them with love.

G2: I was feeling better, but the flooding incident reduced my feeling of well-being. Yes, I have been trained in church and community mobilisation and I am in turn training my church members. I am doing my bit to take care of myself and the community and I have the ability to do these things.

G3: I am indeed hopeful for the future, especially when we are the ones preaching awareness and empowerment. I feel very much able to contribute to community well-being. It has always been my vision to support the church and my community. I feel well-prepared for any challenge because it is a God-given mandate to be ready for any challenge that may come our way, because I know God is with me always.

H1: I am a Christian and a pastor. My involvement has not changed over the years, it's still the same. My religion has helped me know that God owns everything, and we are obligated to serve him and others. It has helped to shape my life and made me fully committed to faith. Without my faith, the good things I am doing now, I could not have done them. Religion has helped me love and share not only within my household but within my community also.

H2: The faith groups relate well with each other. We sometimes see both faith groups doing things together and helping one another when necessary. Faith groups improve the well-being of the community through their preaching and generosity, especially the Christian faith groups.

Case study of negative change

RNFL-3: Female respondent, married, secondary school education, low wealth ranking, five children currently in the household, aged 38, living in Nikibu

This case study offers an example of the sense of 'stuckness' experienced by some respondents when a negative change in circumstances has multifaceted impacts on well-being. For this respondent, her husband's ill-health and the resulting lack of income has led to a reduction in assets, including a lack of money to mend equipment previously used to generate business and support the family. Though the respondent herself is in employment, she feels a heavy responsibility as the only breadwinner, working more than one job and becoming indebted to provide for her children. This has taken a toll emotionally, physically and relationally, with family relationships becoming strained. Despite this, she still strives to support others in the community but is unaware of any community development projects.

B1: We used to have a vehicle that ferried me and the children to school, but it is now faulty, and we now pay transportation to school. My husband is a motor mechanic, but he is sick with diabetes and this has affected the children's education. I have to take out a loan to support the children's education. One of my nephews is no longer in school because of this situation. We have not been able to repair the house and it's in a state of disrepair. The main reason for these changes is because my husband is sick and is unable to work as normal.

C1: For now, I am the one supporting the family from my salary as a school teacher and the soft loans I take. My salary alone cannot support the household, so I am constantly indebted. I have to buy milk for my youngest daughter. We buy food from the market. I don't have space to do garden work, so I buy everything from the market. I have started petty trading in soap, paste, sardines, milk and other little, little things, to support my home. I also used to sell cold water, but the freezer ran out of gas and I am yet to fix it.

D1: I get money from only my salary, and from petty trading and the loans I take out. Even the loan is small because I don't have any collateral other than my salary. I don't get any support from anybody. My sister travelled to the USA, but she does not care about anybody; not even a call. I have started petty trading. I used to sell cold water, but the freezer got spoilt.

(At this point, the respondent was in tears.)

E1: We spend too much on food and school fees. We also buy top-up for electricity at home. As I am talking to you, I have a headache, it's as a result of the worries; you come to teach, and you can't concentrate on anything because of home problems, you see. I have to provide money for food every day. There is nothing I am spending less on than before. Everything is just adding up. My daughter is to attend a ceremonial function at her school; the expenditure is so much that I am sick; I am sick because all other children will be there, and I can't afford for my daughter to be left out. This is why girls go bad; I don't want her to start following these foolish men for money. I could not further my education because of early pregnancy and the thought that my daughter who is just 12 years old might likely be a victim because of hardship worries me a lot. These are bad changes and I am alone.

E2: We have not been able to possess any assets in the last three years or invest in anything. We spend what we get on food. Our vehicle, our freezer, our TV are all faulty and

we could not even repair these as a result of hardship. The impact is bad. We are struggling currently. The freezer used to bring in money and we never paid transportation but now all that has stopped.

F1: Relationships at home are not good. My husband sometimes makes confusion; he does not bring in anything and he is temperamental; so we quarrel over income. The children at home have also grown too stubborn. If you do not adequately meet their needs, children these days do not think well of their parents for that. Sometimes my husband takes the decisions but it's mostly me that takes decisions. Decisions regarding food are entirely mine. There is a change in the way we used to take decisions; before we sat together and planned what to do, but that does not happen anymore. In fact, he is not always willing to sit and plan anything.

F2: We have no problem with anybody. The only time I had an issue with someone was when I was told that my husband was having an affair with a neighbour while I was away in school. But we settled that matter. Yes, I do play my part in the community, I help settle young people, especially girls, and advise them. I took this role to help protect them and for peace in the community. Community people do work together on church activities and other ceremonies.

F3: There is a change in the way people express themselves. Before, people were very abusive, especially during the election, but it's better now. People do not always discuss their challenges except when they are out of their control or if they lead to open confrontation. We have formed a social club to help each other; we task ourselves to support anyone challenged by sickness, death and marriage. That was how I, in fact, got money to help my husband. I am not aware of any community project.

G2: I am stressed, my husband is sick, and things are difficult. I have not learnt any new knowledge or skills. I can't do anything now without support. I need support in business to back up my salary; without this, my ability to do anything now is limited.

G3: Maybe the new government will increase our salaries. I am also praying that my husband regains his health. With these expectations, I will be hopeful for the future. I have confidence because I am alive; as they say, 'once there is life, there is hope'. I have already been in a challenged situation for the past two years, I do not need any future preparation, I have been in this for a while. I have not eaten anything since this morning; can you imagine that? So, I don't need any future challenge, I am already in it.

H1: I am a Catholic Christian. Every Sunday, we have a prayer meeting and I sometimes take courage from that meeting. I do pray and that helps me at times. I believe I am only succeeding because of prayers and I believe in God.

H2: I am not aware of any support in this community or of the different faith groups supporting any project. The only thing is that when someone has a burial or marriage, the faith groups may contribute support, but ordinarily they don't give any support.

Case study of negative change

UGFL-9: Female respondent, widowed, no school education, low wealth ranking, two children currently in the household, aged 55, living in Grafton

This case study illustrates the generational and cyclical nature of poverty. It also raises questions around whether the CCM theory of change is valid for marginalised people, such as older people or those with disabilities. For this respondent, a lack of education, old age, the death of her husband, the loss of many of her children and the seizure of her ancestral land has left her with few opportunities and little access to resources. This has resulted, in turn, in her children and grandchildren being removed from school and lacking the resources or agency to help themselves or support their mother/grandmother. The overriding theme in the case study is one of disempowerment, shame, dehumanisation, reliance on others in the community and a feeling of hopelessness, except in her faith in God.

B1: I used to plant a garden and sell vegetables, but I lost the land so I only now do backyard gardening. Two of my family members left us because of the difficulties and I don't know where they are currently; one of them told me that she was going to the province because things were difficult here. Only four of us are here now. The grandchildren have been asked to leave school (the Liberation Preparatory School) and I am still begging the head teacher to accept them back. Their father died during the Ebola crisis and I asked my daughter to come here. We do not have any money and I am no longer involved in gardening. My husband died, and my daughter is engaged in gbara.²³

C1: We mostly get food from the market and sometimes from the garden, which is not doing well. We do not always cook at home now; things are difficult. Those who use to send things for me have stopped because things are difficult for everyone. Yesterday, I went to the bush to cut wood and I wounded my toe. I tried to get microcredit but nobody trusts me because I am old. I do try but I am always put to shame. Even for toilet facilities, we depend on our neighbours and sometimes they close their toilets to us.

D1: The ability of my household to generate an income has dropped drastically. I have lost my support and I now only depend on my daughter's trading and the wood I cut. The reason is clear, I currently have no market; I have no money for business and it is difficult for me to go through the forest to cut wood. I am getting tired and everything is getting worse by the day. I used to do business, but I have stopped because nobody can trust me with business money because they think I am old. I no longer do gardening because I lost the land and the one I have near my house does not do well and thieves disturb me a lot. I only help my daughter now with her own little, little business.

E1: Our ability to spend money on anything has dropped. The cost of living is high and the little we get can't sustain the household. We spend all our income on food; if anything remains, we spend it on the kids' education. But we thank God because after they evicted us from the house where we used to live, the village headman helped us to build a makeshift house on land that belongs to a woman that is now living in America. Without this help, we

²³ 'Gbara; was later explained by other respondents: It is when a woman who has no capital to start her own business sells goods on behalf of someone else at the market. She is entitled to part of the profits from sales. If she makes no sales, she returns the goods to the owner.

would have had nowhere to lay our heads. We spend less on the children because they are not going to school anymore.

E2: We have not bought anything over the years. We do not have enough to support our family so we can't talk about buying assets. Some years back, we used to have a piece of land that belonged to our parents, which was handed over to us, but we had no registration document for it because we could not afford it. One day, someone came from the Ministry of Lands with a document that said our parents sold the land. So, we moved to the rented house I told you about when we were evicted. This affected me; my husband died, leaving the children with me and I lost ten of my 13 children. Even these three children, only two of them are around me, I do not even know where the other one is.

F1: There is no problem in our household; we say thanks to God, we are poor so we cannot afford to be creating problems for ourselves. I am the one that makes the decisions, I am the man in the house. I am the one that handles everything, my daughter only gives me support. She dropped out of school due to teenage pregnancy and the man that impregnated her ran away but we were told he contracted Ebola and that was the end. I am in charge of everything; my children are not educated and every one of them is struggling, myself too.

F2: We are living fine with others, even if I do not have anything, I still try to be part of community activities like marriages, funerals, headman elections and other activities. People look down on us, but we try to be part of them. Currently, the neighbours assist us with toilet facilities but sometimes they are harsh with us. My role is just to give moral support; clapping and dancing when the need arises but I do not benefit from anything; it's just that you rejoice with others when they are happy. People do work together but when you are poor and getting old, you are not always considered. Had it not been for the support of the village headman, I would have been nowhere or maybe dead.

F3: People do talk to each other fine but, at times, when I greet people, they find it hard to answer because they may be thinking that you are asking for assistance. I am not involved but one woman told me that there were plans to bring water to the community. I do not know if the community will be able to pay; as I said, someone told me. Currently, when I go to the water well, I don't pay but others do.

G2: My daughters are not doing well, nor are my grandchildren. We are not living like human beings. I should be the one receiving help from my children, but they still look to me and I do not get any support. I have no skill other than being a gardener and I am getting old and opportunities are limited as compared to some years ago. I do not get any support and things are difficult.

G3: As it is, I have no hope in anything I am doing. I am getting old. My only hope is God. Maybe the new government will do what they say they will do; for instance, free education may help my grandchildren to go back to school. I do not have the ability to help but if there is anything that they may ask me to do, I will do it. I am not prepared for anything, except by the grace of God, he is the giver of life; he is the one that gives strength.

H1: I was a Muslim but now I am a Christian. The challenges were too much and I had to follow those who were helping me. I do get some courage from what we are told at church. We have two faith groups in our community – Muslims and Christians. The Muslims and Christians do not do things as one. When I left the mosque, some people stopped supporting me. At St Thomas's Church, a Muslim man had an argument with the church

about a piece of land. However, we still live in the same community but we do not do things together. Yes, being Christian has changed my belief; I now have hope that God is in control and I have more people sympathising with me than when I was a Muslim.

H2: As I said, I don't think they work together. I am not aware of any support from any religious group. I do have friends in the church and sometimes they help me and sometimes not. The only help that I am sure of is my faith because it helps me to be peaceful within myself.

6. External organisations

Towards the end of the questionnaire, interviewees were asked to list and rank – without prompting – the most important ties they had with organisations from outside the village. Table 6.1, below, shows how frequently different organisations were cited and ranked. It is important to stress that this question sought to elicit perceptions about which organisations were linked to changes in livelihoods and well-being, rather than ascertaining who had delivered what. The fact that some respondents may have wrongly attributed an intervention to another organisation is of interest in itself.

Table 6.1: Ranking of external organisations

Households	1	2	3	4	5	Total
BCSL	7					7
Concern Worldwide	5					5
BRAC	1	3				4
NEHADO	2	1				3
GOAL SL		1	1			2
Grace Foundation	2					2
Guma Valley		2				2
Focus groups	1	2	3	4	5	Total
BCSL			2			2
Concern Worldwide		2				2
Latter Day Saints		1	1			2
NEHADO		2				2
Sierra Leone Water Company			1		1	2

BCSL & NEHADO = 14

In total, 37 external organisations were named in the interviews and focus groups, showing significant external presence in the communities questioned. Many were only named once, however, and the most often named organisation was listed only nine times. The CCM process was not named in itself at all in this question, however Tearfund partners BCSL and NEHADO were all rated highly, with BCSL receiving the most mentions (seven households and two focus groups). When consolidated, Tearfund partners were referred to 14 times, much higher than any other external agency; the next highest-rated agency was Concern Worldwide with seven references.

7. Conclusion

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

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

Key findings

Over a third of respondents reported a reduced ability to access food, decreased food consumption and variety, and lower income and purchasing power over the period. This was mainly linked to a worsening national economic situation, leading to high inflation which had increased food and commodity prices, and was particularly significant for households who lacked land for cultivation. The poor economic climate had also led to a loss of employment or respondents only managing to find poorly paid or sporadic work, resulting in considerable financial difficulties for many. A small number also blamed their reduced access to food on a lack of access to assets/resources to start or grow businesses, land disputes (where landlords had repossessed farming land for construction purposes), or over-extended family resources while conducting house improvements.

Forty-four respondents (79 per cent) cited that their material assets/resources had gone down over the last three years. This was, again, mainly linked to the national economic situation worsening or a lack of employment or income. In a small amount of cases, however, exploitative relationships, flooding, ill health/disability, or the high cost of schooling were deemed the drivers of this negative change.

Where households did report an improvement in their access to food or cash income, the main drivers of change were the diversification of livelihood activities, mainly involving the commencement of petty trading or small businesses, or as a result of an increase in the amount of food grown in small backyard gardens.

Despite the negative outcomes detailed in the food, income and purchasing domains, there were more positive statements in relation to relationships, well-being and living faith over the three-year period, with the majority of respondents reporting that their personal relationships and social connections had either remained the same (29 households or 52 per cent), in most cases referring to a cordial, positive relationship, or had improved (17 households or 30 per cent). Actively pursuing the Christian faith was the most commonly cited positive driver of change related to improved community relationships, leading believers to 'live out their faith' through community-mindedness, changed perceptions concerning equality and tolerance, improved feelings of self-worth and confidence, reduced antisocial behaviour or working across social and faith boundaries. The CCM process was also cited by a small number as having improved community relationships, leading to outcomes similar to those attributed to pursuing a Christian faith.

While the majority of responses regarding relationships and faith interaction were positive, exploitative relationships, individualism and community fragmentation were still a concern for a third of respondents. Responses mainly related to family breakdown, sometimes as a result of financial pressures, youths behaving antisocially in the community, people becoming agitated with others or keeping to themselves, and not becoming involved in community discussions or activities. Although most respondents felt that interfaith tensions had reduced and there were signs of tolerance and collaboration through joint events and development endeavours, there were still a few respondents who felt poorly treated by those from a different faith to their own.

CCM as a driver of positive change

Overall, the research from this QuIP provides clear evidence that the CCM theory of change is yielding positive results within the sample. Twenty-four households (43 per cent) cited the CCM process as a positive driver of change in their lives over the last three years. Alongside this, a number referred positively to the two Tearfund CCM partners, BCSL (nine households) and NEHADO (five households), and an increased commitment to the Christian faith.

Considering all the data referring to the CCM process, it is possible to illustrate how the process appears to be producing positive change through a causal chain diagram (Figure 16), showing not only the links between domains, but also the way in which the CCM process has driven change across all areas of respondents' lives.

To summarise, CCM has had a positive impact on how respondents and their local churches perceive their roles and responsibilities, personally and communally. It has encouraged holistic ministry which, in turn, has developed communal assets/resources, improving access to education, the health of the community and disaster resilience. Holistic ministry has also changed perceptions, encouraging community-mindedness, tolerance and collaboration across social boundaries and between faith groups. In addition, the CCM process has encouraged believers to live out their faith, improving self-worth and confidence, changing perceptions which, in turn, has improved relationships and encouraged respondents to take on positions of responsibility within the community.

Although households had experienced considerable negative outcomes during the three-year period, these were mainly linked to the national economic downturn (40 households or 71 per cent) and resulting lack of employment/financial resources (25 households or 45 per cent), drivers of change not directly related to the CCM theory of change. It appears that the CCM process has mitigated against the full extent of these drivers of change in terms of their effect on some individuals' holistic well-being, with relationships, hope for the future and household well-being staying the same or improving, in spite of the negative outcomes related under the food, income and purchasing domains. What is not clear, however, is whether the CCM process is effective in mitigating negative outcomes in all cases, particularly among those living in extreme poverty, where individuals lack even basic resources, or among those with more complex needs, such as older or marginalised people, or those living with disabilities. The CCM theory of change suggests that all individuals, whether rich or poor, have personal resources that can be harnessed so that they can become agents of positive change in their own lives, without external input. However, though limited in its scope, the data suggests that the level of household wealth may have an impact on well-being, with those ranked as having a high wealth index being much more likely to report positive changes across all domains (53 per cent of their responses were positive) and much less likely to report negative changes (5 per cent of their responses were negative), and those ranked as having a low wealth index much less likely to report positive changes across all domains (20 per cent of their responses were positive) and much more likely to report negative changes (41 per cent of their responses were negative). This raises the question of whether financial assets do have a role in facilitating positive outcomes and in allowing individuals to engage and benefit more fully from the CCM process.

What is also worthy of note is that although approximately half of households questioned linked positive outcomes to CCM, a similar number cited a lack of awareness of community resources, power and agency as having had a detrimental impact on their lives, and over a quarter of respondents also cited individualism, exploitative relationships and fragmented communities as having led to negative outcomes. These drivers of change are all directly related to the CCM theory of change and indicate that the impact of CCM is still limited in the sample communities. What is particularly interesting is that the community with the highest number of respondents citing CCM as a positive driver of change (Kebbie Town) also had the highest number of responses that indicate a lack of awareness of community resources, power and agency; whereas the community citing CCM

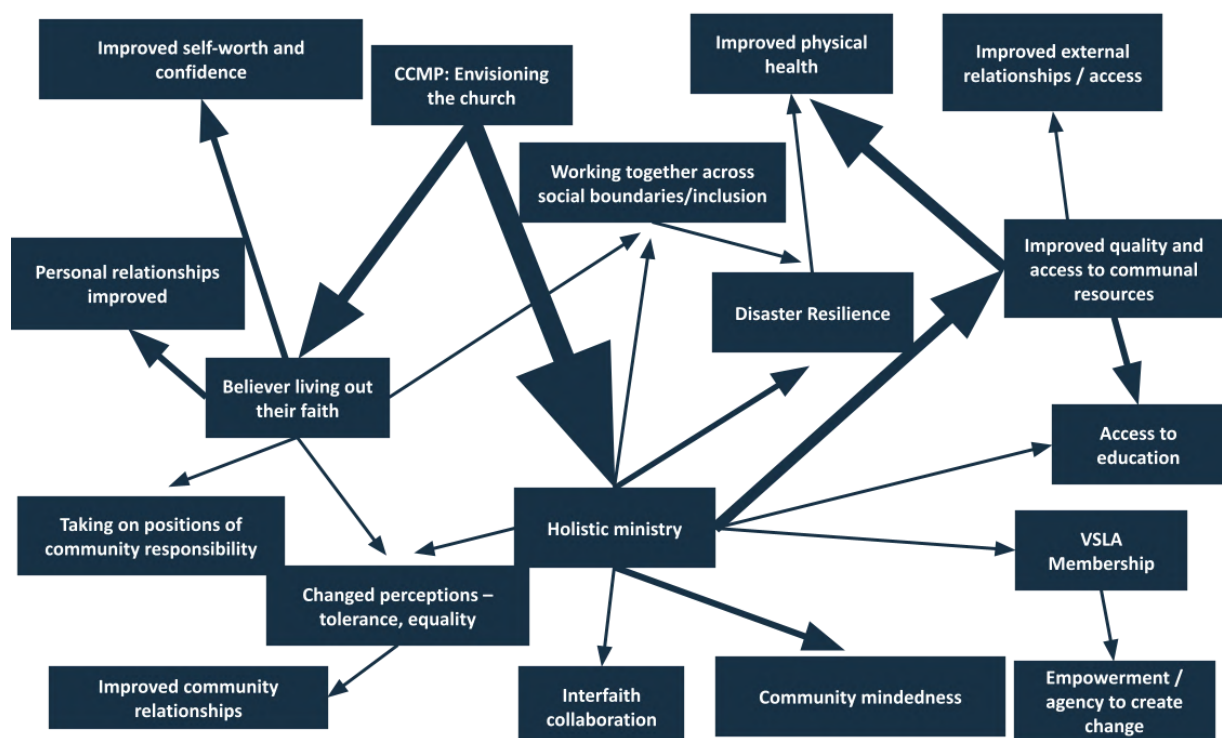
least often (Grafton) also demonstrated a lack of awareness of resources, power and agency least often. One explanation could be that where CCM is still at an early stage, respondents have become sensitised to their development needs and therefore discuss them when questioned, but they have not yet progressed to fully understanding their ability to self-develop. Equally, it could be that, due to extreme poverty, they are correct in their view that they do not have the resources to meet the development needs that they have identified through CCM and additional external assistance is required. Another explanation could be concerned with the quality of facilitation, and Tearfund should look more deeply into the process in each area to understand the strengths and weaknesses of facilitators, churches and the contexts to understand how these relate to the different outcomes.

The data shows a more positive correlation between community and personal relationships and CCM, with Grafton, where CCM was only cited once, having high levels of fragmentation, exploitative relationships and individualism; and Kebbie Town, with the highest number of CCM responses, having low levels of the same. Though the QuIP study is not statistically representative of the wider population, and findings cannot be extrapolated across wider project target areas, it does serve as a useful learning tool, revealing correlations and anomalies and allowing these to be addressed during the dissemination process.

Figure 16: Outcome of the church and community mobilisation process – causal chain

**The blue boxes represent drivers of change. The blue circles represent outcomes attributed to these drivers of change.*

The thickness of the arrow line represents the number of respondents who made this connection between drivers of change and change outcomes.



In conclusion, though the outcomes explicitly and implicitly linked to CCM are encouraging and were reported by a promising number of households, it is difficult to separate the process as a distinct project to map its full contribution to change in participants' lives. The distinct development projects reported by respondents, such as the building of a school or well can be comfortably attributed to

CCM. However, other changes, such as those concerning behaviour, relationships or faith, could be attributed either to CCM, to Tearfund partner activity, or to the Christian faith in general. This demonstrates the complex interconnectedness of multidimensional change at household and community levels, where CCM is one of several actors. What is apparent, however, is that the church (BCSL and NEHADO) engaging in holistic ministry in all its forms (CCM, counselling, awareness-raising, projects and teaching) is acting as a significant driver of positive change in the sample.

Appendix 1 – Details of interviews and focus group discussions

Table A1: Individual household interviews

Household	Gender	Age	Education level
RKFH-10	Male	42	Primary
RKFH-11	Female	42	Secondary
RKFH-3	Female	29	Tertiary
RKFL-1	Female	45	Primary
RKFL-2	Female	27	Primary
RKFL-7	Female	42	Secondary
RKFL-9	Female	40	Secondary
RKMH-6	Male	27	University
RKML-12	Male	49	Secondary
RKML-4	Male	Not known	Not known
RKML-5	Male	32	Secondary
RKML-8	Male	64	Not educated
RNFH-1	Female	48	University
RNFL-11	Female	55	Vocational Institute
RNFL-12	Female	45	Tertiary
RNFL-3	Female	38	Secondary
RNFL-5	Female	57	Secondary
RNML-2	Male	43	Primary
RNMH-10	Male	24	University
RNMH-7	Male	58	Not known
RNMH-8	Male	44	Tertiary
RNML-4	Male	27	Not known
RNML-6	Male	47	Tertiary
RNML-9	Male	48	Tertiary
UAFH-10	Female	32	Not known
UAFH-6	Female	28	Secondary
UAFL-11	Male	42	Not known
UAFL-5	Female	47	Secondary
UAFL-8	Female	40	Secondary
UAML-2	Male	44	Primary
UAMH-7	Male	60	University

UAML-1	Male	47	University
UAML-12	Male	36	Not known
UAML-3	Male	61	Not known
UAML-4	Male	48	Not known
UAML-9	Male	Not known	Not known
UGFH-10	Female	46	Primary
UGFL-12	Female	23	Secondary
UGFL-2	Female	46	Primary
UGFL-5	Female	30	Not educated
UGFL-6	Female	51	Not educated
UGFL-8	Female	27	Secondary
UGFL-9	Female	55	Not educated
UGMH-4	Male	55	Tertiary
UGMH-7	Male	26	University
UGML-1	Male	57	Not known
UGML-11	Male	60	Secondary
UGML-3	Male	24	Secondary

Table A2: Focus group interviews

Focus groups	No. of participants	Type of group	Duration (mins)
UAMD-1	8	Mixed-age men (4 older men, 4 young men)	80
UAFD-2	8	Mixed-age women (6 older women, 2 younger women)	114
UGFD-3	8	Mixed-age women (5 older women, 3 younger women)	83
UGMD-4	8	Older men	77
RKFD-5	8	Older women	86
RKMD-6	8	Mixed-aged men (4 older men, 4 younger men)	87
RNMD-7	8	Older men	89
RNFD-8	8	Mixed-age women (6 older women, 2 younger women)	94

No focus group participants were from households already interviewed

Questionnaire schedule

Section A. Introduction

- A1. Household code
- A2. Name of village
- A3. Name of interviewer
- A4. Date of interview
- A5. Start time of interview
- A7. Are you willing to be interviewed?
- A8. IF NO: record here any reasons given for not wanting to proceed or any observations for this.
- A9. IF YES: would you prefer someone else to be present during the interview?
- A10. IF YES: Write down the relationship of the person present during the interview (not the name).
- A11. To make sure our record of the interview is accurate we would like to make an audio-recording of the interview. Are you (both) happy for us to make this recording?
- A12. Most of our questions refer to what has happened in the last three years. Can you think of an event that took place about three years ago that you can use to remember this time period?
- A13. Please can you tell me who currently belongs to your household?
 - What is the age of the main respondent?
 - What is the education of the main respondent?
 - What is the household size (residents > 6months)?
 - How many under 16s in the household?
 - How many under 16s in full-time education in the household?
- A14. Please note down the gender of the head of the household: MALE/FEMALE
- A15. Does anyone in the household have a chronic illness or disability?

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

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

Section B. Household composition

B1. Please tell me the main things that have happened to your household during this period.

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

Section C: Access to food

C1. Does your household produce food? If so, has anything changed in the way you produce food?

If not, how do you get food and has anything changed in the way you get it in the last three years?

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

C2. Overall, how has the ability of your household to access enough food to meet its needs changed in this time? Improved, No change, Got worse, Not sure.

C3. Overall, how much are you eating as a household compared to this time three years ago? Better, No change, Worse, Not sure.

C4. What is the main reason for any changes?

D: Cash income

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

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

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

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

D4. What is the main reason for any changes

E: Expenditure and assets

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

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

E2. Please tell me about any significant purchases you have made for possessions, or investments you have made for improvements to your property or land in the past three years?

Please explain the reasons for any changes (or for no change), how you were able to make this change and how this has impacted on your household.

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

E4. Overall, do you feel the combined total value of all your assets has gone up or down over the period? Higher, No change, Lower, Not sure.

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

E6. What is the main reason for these changes?

Section F: Relationships

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

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

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

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

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

If yes, do you feel the community has the resources and ability to make these changes?

If yes, why have these changes begun to take place?

If no, what is hindering the community?

F4. Overall, how do you feel that relationships within your household have changed, if at all in the last three years? Better, Same, Worse, Not sure.

F5. Overall, how do you feel that community relations and decision-making have changed over the past three years? Better, Same, Worse, Not sure.

F6. What is the main reason for any changes?

Section G: Overall well-being

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

G2. If we consider well-being as including your physical, emotional, mental and spiritual health, overall, taking all things into account, how do you think the well-being of your household has changed during the past three years? Better, Same, Worse, Not sure.

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

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

G4. How hopeful are you for the future, do you feel your well-being will improve?

- *Has your confidence in the future changed in the last three years?*
- *Do you feel able to contribute to the improvement of the well-being of the community in the future? Why?*
- *Do you feel prepared for any challenges that may arise in the community? Why?*

Section H: Living faith

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

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

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

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

Appendix 2 – The Light Wheel: an introduction

Flourishing individuals and communities

The nine spokes of the Light Wheel have an influence over a person or community's ability to live well, flourish and be resilient. At Tearfund, we believe that positive change in each of the nine spokes is the key to unlocking whole-life transformation.



Why was the Light Wheel developed?

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

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

What does the Light Wheel cover?

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

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

Living faith

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

Why is the Light Wheel important?

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

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

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

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

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

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 an evangelical Christian faith. It explores whether Christians are *living out their faith*, both as individuals and also as a broader church. It asks whether they are putting their faith into practice in their daily lives in a way which impacts the wider community. This area of change considers four issues:

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



Emotional and mental well-being

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

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



Physical health

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

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



Stewardship of the environment

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

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



Material assets and resources

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

- The *amount and quality* of assets available
- The ability to *access and use* those assets
- The *attitudes* of people towards the assets (whether they see them as purely personal or are willing to share resources with others)
- How *resilient* they are. In this case, resilience can be thought of as how vulnerable the material assets are to shocks and to external pressures such as weather or market prices.²⁴



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.

²⁴ 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.



Participation and influence

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

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

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

Appendix 3 – Sample selection for QuIP studies

Introduction

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

Factors affecting sample selection

(a) Main purpose of the study

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

More generally, differences in sampling strategy arise from whether the priority is to confirm and quantify the overall impact of a completed project on a defined population in relation to a predetermined set of measurable indicators, or to identify and explore what is happening in a more open-ended way – to improve implementation of an ongoing project, for example. The QuIP is a relatively open-ended approach. Its primary purpose is to gather evidence of causal processes at play, not to quantify them.²⁵ Deciding on the number of interviews and focus groups to conduct depends less on reducing sample bias than on assessing at what point the extra insight into causal processes gained from more data no longer justifies the extra cost.²⁶

(b) Contextual variation

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

²⁵ If the primary purpose is to quantify specific causal effects, then there are two options. The first is to use an appropriate experimental or quasi-experimental approach instead. The second is to build a simulation model, using both QuIP data to identify the main causal factors, and quantitative monitoring data to calibrate their magnitude. The first is more precise, the second potentially more flexible.

²⁶ To do this formally would not entail estimating statistical sampling errors but a Bayesian process of assigning confidence parameters to prior expectations and assessing how these change with each extra observation.

wealth income over the project period. Hence a simple design might quota sample four groups: richer and improving; richer but declining; poorer but improving; poorer and getting worse.

(c) Exposure or 'treatment' variation

This refers to variation in how project activities affect different people, including those who are direct beneficiaries of different packages of goods and services. In addition there are those who may only be affected indirectly: because their neighbours are affected and may share things with them, for example. If data is available on variation in who directly received what and when, and it is expected that these differences will have different causal effects, then there is a case for stratifying the sample to ensure it reflects the full range of such exposure. This is particularly the case if part of the purpose of the study is to aid decisions about which of a range of project activities or packages to expand or to stop. Impact assessment using the QuIP does not require a control group of people completely unaffected by the project. There may nevertheless be an argument for interviewing some people unaffected by the project, but similar to those affected by it in order to explore whether they volunteer different or additional drivers of change.

(d) Time and resource constraints

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

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

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

Appendix 4 – Church and community mobilisation case studies

CCMP in Sierra Leone

Awakening the church involves motivating the church to understand its role and relationship with the immediate community, starting with Bible study in small groups. This understanding stirs the church to begin engaging its immediate community, steering the community to take action to deal with its poverty, and influencing the life of the community, thus truly becoming ‘salt and light’ in the community.

Church and community description gets the church and community to ‘read’ into their reality and desire to transform it. Through self-discovery the church and community explore the entire scope of their lives – physical, spiritual, economic, social – and begin to determine strategies to transform it. Information-gathering provides the church and community with detailed information about the major aspects of their life. **Information is power** – the information that the church and community gathers exposes both the issues that they face and the opportunities open to them to address those issues.

Analysis ‘opens the eyes’ of the church and the community to gain a true and full picture of the situation at a deep level. This gets them sufficiently agitated to ‘take action now’, from an informed position.

Decision gets the church and community to reach decisions that completely turn their situation around – envisioning a better future, determining the best options for change, designing the most appropriate actions, and actually taking definite actions to go forward.

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

- supporting the vulnerable: elderly, widows and children
- agriculture improvements – crop diversification, formation of women’s and men’s farmer clubs
- improvements to sanitation: construction of hand pump/standing pump
- construction of church buildings
- encouraging education, building schools (primary and nursery), adults going back to school, teaching on gender equality
- supporting improvements in health, construction of community health centre, community health sensitisation campaigns
- improving community infrastructure: road clearing, construction of bridges
- support for victims of flooding
- community security campaigns.

Tearfund has supported church and community mobilisation (CCM) activities in Sierra Leone since 2005, when a group of partner staff went on a learning tour to Kenya and later had a one-week introductory training in Lunsar facilitated by the then lead facilitator for the work in Kenya, Francis Njoroge. Later in 2008 a team of 17 partner staff and church leaders embarked on an intensive training covering the entire CCM process. Thirteen members of this team graduated in 2011. Throughout the training period and after graduation, the team has been supporting the churches, in one way or the other, in engaging with integral mission. Over the last eight years, Tearfund has directly supported project activities with five trainers from Evangelical Fellowship of Sierra Leone (EFSL), one trainer from Christian Development Association of Sierra Leone (CDASL), two trainers

from Scripture Union, two trainers from Baptist Convention of Sierra Leone (BCSL) and two trainers from NEHADO in Sierra Leone.

Background to locations included in this study provided by facilitators

Ascension Baptist Church, Freetown	
Facilitator	<ul style="list-style-type: none"> Philip Kanu
Stage in the CCM process	<ul style="list-style-type: none"> CCMP started in 2015, and by November 2018 had reached Stage 3. Community entry and Stage 2 activities were facilitated with the church and community. However, the church congregation alone comprised 300 people, so it was difficult to include everyone. The pastor (also the facilitator) applied principles learnt in the relationship-building activities to bring two neighbouring communities together who had had long-standing disputes. There were long pauses in the process activities due to the elections and the rainy season.
Context	<ul style="list-style-type: none"> Urban community / in the middle of the city Slum areas in the city Near the dump site of the city People buy food from the markets, no agriculture Area of flooding (part of response 2016/17)
Successes	<ul style="list-style-type: none"> Improvements to church building Reduced antisocial behaviour and teen pregnancies Increased church attendance and increased tithes Started group to support widows in the church Repaired water pipes for wider community The community members, Muslims, Christians, non-Christians and other denominations all work well together
Challenges with CCMP	<ul style="list-style-type: none"> Meeting times have been challenging / people busy – especially with the urban community Lot of expectation that when you gather people together you are bringing them something – working with a committed few

New Harvest Church, Grafton, Freetown

Facilitator	<ul style="list-style-type: none"> • Pastor Kebbie • Aaron Max Connel-Joe – who Rev. Mrs. Santa Johnson (Executive Director of NEHADO trained, but later moved to a different place
Stage in the CCM process	<ul style="list-style-type: none"> • Pastor Aaron, who was trained in CCMP, was transferred to Grafton from January to September 2016. At that point there was no formal church congregation. • The pastor discussed CCMP (particularly resource mobilisation) with two church members, but did not facilitate any specific activities. • The new pastor, who was transferred into the church from September 2016, has not been trained in CCMP, and no CCMP has taken place since his arrival.
Context	<ul style="list-style-type: none"> • Urban suburb • Tarmacked road built three years ago, linking villages to city • Slum areas • People buy food from the markets, no agriculture
Successes	<ul style="list-style-type: none"> • The pastor used CCMP principles to mobilise a football team and work with the school.
Challenges with CCMP	<ul style="list-style-type: none"> • New facilitator taken over but hasn't completed the training – trained up to Analysis – being trained by Pastor Paul

New Harvest Church, Kebbie Town, Bo

Facilitator	<ul style="list-style-type: none">• Francis Jabba
Stage in the CCM process	<ul style="list-style-type: none">• Kebbie Town, Bo District. Partner: NEHADO Setting: Rural• CCMP started in 2014. The process had stalled since the Stage 1 Bible studies were completed.• The pastor (facilitator) is the deputy of the denomination and travels regularly.• There was no formal community entry facilitated; however, there were existing good relationships with the community.
Context	<ul style="list-style-type: none">• Rural setting – mixture of farmers and other businesses / people travelling into Bo for work• Close – 10 minute drive to Bo Town
Successes	<ul style="list-style-type: none">• Improved relationships with the community• Started a primary school• Mobilised youth to build a road• Built a well
Challenges with CCMP	<ul style="list-style-type: none">• Facilitator is travelling – deputy of the denomination. His workload is heavy because of his responsibilities. He has been encouraged to select someone to be the lead facilitator and to train and oversee them.

New Life Baptist Church, Nikibu, Bo

Facilitator	<ul style="list-style-type: none"> • Rev. John Kelfala
Stage in the CCM process	<ul style="list-style-type: none"> • Nikibu, Bo District. Partner: BCSL Setting: Rural • CCMP began in 2015 and by November 2018 had reached Stage 3 (but with the church members only). • Some key activities were missed out, eg there was no vision statement. • The church did not follow the recommended 'community entry' activities, which invite the wider community to be involved and participate in the process. Instead, church members had tried informally to rebuild fractured relationships gradually with the community. The process had stalled because the Information Gathering Team (IGT) went to university.
Context	<ul style="list-style-type: none"> • Rural setting – mixture of farmers and other businesses / people travelling into Bo for work • Close – 10 minute drive to Bo Town • Flooding occurs
Successes	<ul style="list-style-type: none"> • There was a bridge that got damaged. So the church mobilised resources and repaired the bridge. • A well was built as a result of the Bible studies • Renovated the school and expanded it • Church attendance and tithes increased • Improved relationships with the community
Challenges with CCMP	<ul style="list-style-type: none"> • There is a need for relationship-building with the community before they are able to do a formal community entry event.

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