QuIP report on Tearfund's church and community mobilisation
Tipa Tipa and Punata, Bolivia

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tearfund

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⬤ Front cover photo: Tipa Tipa, Ciudadanía, Comunidad de Estudios Sociales y Acción Pública

Glossary of Spanish terms

chicha	traditional alcoholic drink made from fermented corn
chicheria	a place that sells *chicha*
Ciudadanía, Comunidad de Estudios Sociales y Acción Pública (the Community of Social Studies and Public Action)	Consultant organisation employed to carry out research.
hermana/o	sister/brother (fellow believers/member of the church; also Christian brothers)
Iglesias transformando comunidades	Churches transforming communities
Lombrizcultura	the cultivation of earthworms to convert organic waste into fertilizer.
sindicato	self-governing unit, central to community organisation; responsible for arranging collective /communal works, undertaking community projects and administering justice in the community
unidos	translates as united/together, this is the Spanish name given to the adapted 'umoja' manual used in Bolivia. (Umoja means togetherness in Swahili and was created as a manual for CCMP in East Africa).

Abbreviations

AOG	Assemblies of God (denomination)
BDSR	Bath Social Development research ltd
CBO	community based organisation
CCM	Church and Community Mobilisation
CCMP	Church and Community Mobilisation Process
IM	integral mission
ITC	Iglesias transformando comunidades – Churches transforming communities
NGO	non-governmental organisation
QuIP	Qualitative Impact Protocol
SGBV	sexual and gender-based violence
ToC	theory of Change
UCE	Unión Cristiana Evangélica (Evangelical christian union)
VCT	voluntary counselling and testing
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'.[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 and wider community members, 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 developmental process, the lack of a baseline or set project logframe, and the complex environments within which the process occurs mean that it is challenging to measure the attribution and contribution of the CCM process to change reported in target communities. It was in this context that Tearfund commissioned its third Qualitative Impact Protocol (QuIP) study in 2018 in Bolivia, the first two having taken place in Uganda in 2016 and Sierra Leone in 2018.[3] The study sought to provide independent evidence of how the CCM initiative is impacting the livelihoods, relationships, spiritual life and well-being of intended beneficiaries at the household level in Bolivia, 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 on households in Punata and Tipa Tipa, Bolivia, in October 2018. Each of these communities is within the target areas for CCM – which is implemented by Tearfund partner UCE (Unión Cristiana Evangélica) through a network of local churches in each community. The report refers to CCM, which is the term that Tearfund uses to categorise mobilising the church and community, but in Bolivia it is known as *Unidos*.

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

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[1] Appendix 2 articulates Tearfund's definition of holistic well-being. The 'Background' section details Tearfund's CCM Theory of Change.

[2] Caring for the whole person, materially, physically, emotionally, socially, economically and spiritually.

[3] The Uganda and Sierra Leone reports produced valuable insights into the self-reported well-being of respondents in different local contexts and the contribution of CCM to the positive and negatives changes reported by households. The dissemination of QuIP findings back to the Ugandan and Sierra Leonean partners and communities also provided an important discussion and learning tool, acting as a catalyst for further local investigations and future developmental activity. See Tearfund, *Flourishing churches, flourishing communities: church and community mobilisation in Uganda*, available at: https://learn.tearfund.org/quip, accessed 20 November 2020.

Cochabamba district of Bolivia: Tipa Tipa (25 interviews and four focus groups); and Punata (six interviews in each of four villages (La Era, Berea, Aramasi and Via Rancho), and four focus groups, two of each in La Era and Berea).

The QuIP study found a variety of positive and negative changes in the lives of respondents over the five-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 five years. Hope in the future was the outcome cited by the highest number of respondents, while livelihood resilience was cited most frequently across all domains. Relationship improvements were deemed significant by the majority of households, both social connections, described as collectivity/communal work and community relations, and personal relationships/family support. Households also reported believers living out their faith, community engagement in advocacy, participating in the community, interfaith collaboration and holistic ministry as important changes over the period. Alongside these was a belief that anti-social behaviour had reduced in the community and that gender perceptions were changing with increased participation by women in decision-making. Access to education/training was an important outcome for over three-quarters of households, particularly a prioritising of children's schooling and the acquisition of new skills to improve or diversify livelihoods. Alongside support from family members who had migrated to work, these skills were increasing income and access to food. A significant number of respondents also felt that their self-worth and agency had grown over the past five years, in some cases leading to an improved general sense of overall well-being and peace of mind. Finally, the majority of households said that the quality of and access to communal resources, particularly water, had increased during the period.

The negative outcomes cited by participants were clustered around two main themes: livelihood vulnerability and tension in community relationships. Households reported that their assets/resources and food consumption had decreased and that expenses had increased over the period. Resources were also not available for development projects and some respondents felt a sense of 'stuckness' and disempowerment regarding their ability to improve their situation, relying on others for change. Tension and conflict in the community was negatively impacting the majority of households in some way, with respondents specifically reporting a lack of participation in community meetings, increased divisions/inequality and interfaith tension. A small number also described tensions and conflict within the family or a sense of sadness that the Catholic Church was in decline. All the aforementioned negative changes were causing a general overall sense of worsening well-being in some households.

Respondents were asked about several different domains of their lives. In some cases, they reported positive outcomes in some domains and not others. Complexity in their lives also means that they may have reported both positive and negative outcomes for the same domain of change. Therefore, we are looking for overall thematic trends and patterns rather than comparing specific numbers. For example, some respondents reported that access to food was negatively affected due to drought or disease, but that the overall outcome was positive as a result of livelihood diversification increasing their income or the type of crops that respondents were now producing for their households. 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 (evangelical and Catholic) or involvement with CCM cannot entirely remove the negative impacts of climate change or increased competition, but they may help 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 cite the selected change at least once, out of a potential total of 57 (49 households and eight focus groups – focus groups counted as **one unit** for the purposes 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 refers to positive outcomes, red refers to negative outcomes.
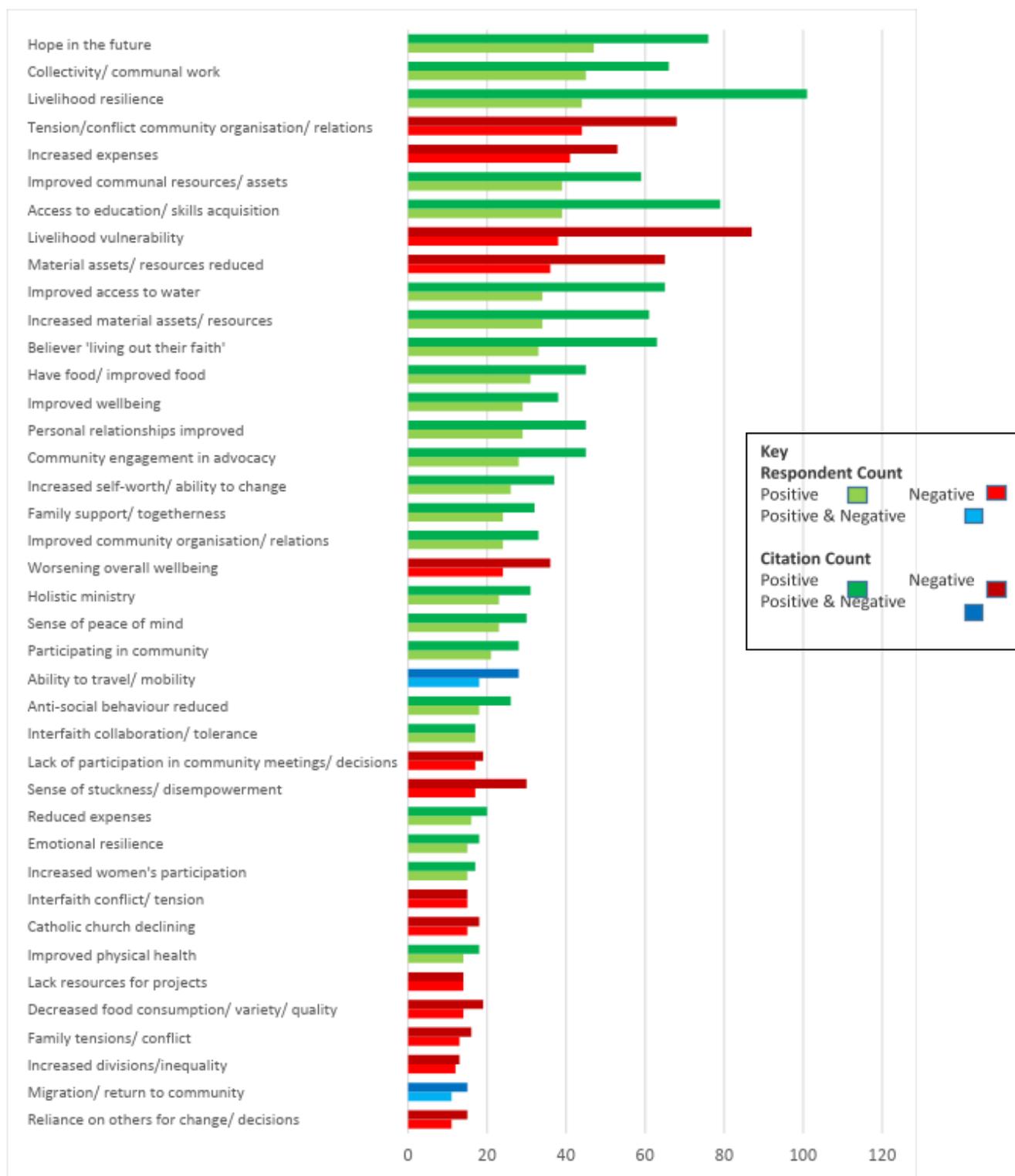
The QuIP research also sought to explore the drivers of change to which people attributed these positive and negative outcomes. Figures 2 and 4 offer a summary of the most commonly cited drivers of change across the data set. During the analysis stage of the QuIP, the drivers of change were grouped into thematic clusters corresponding with 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.

Figure 2: Positive drivers of change in Tipa Tipa and Punata, Bolivia

(Note: the size of the circles represents the number of respondents who cite the selected driver of change at least once – table shows drivers where respondent count ≥15)

The study found the most frequently cited positive drivers of change were grouped within the five driver clusters of: social connections, capabilities, participation and influence, living faith, and material assets. Almost all interviewees cited a cohesive community/community-mindedness as the most important driver of change in their lives, mainly relating to communal work that had been undertaken, such as irrigation projects. More than half of the households sampled also discussed the CCM process as a positive driver, most notably in Tipa Tipa and Via Rancho. A similar number reported a general desire for development, and external input in the community was deemed significant by almost a third. When asked to list external organisations that had impacted their communities, interviewees tended to list community-level organisation groups, such as *sindicatos* (self-governing community organisations), development initiatives such as the water filter system (infiltration gallery) introduced through CCM or the community itself as most important. The positive impact of municipal funding from the City Hall, gained through effective advocacy, was also highlighted by a number of households. Advocacy was implicitly linked to communities becoming more organised, considering their own needs, making plans which are all constituent parts of CCM. In Tipa Tipa, there was also explicit mention of church projects (particularly water projects), which have been part-funded by the mayor, and we know were initiated by the church through CCM.

The positive effects of evangelical Christian faith and interfaith collaboration was discussed in many different areas of people's lives, through involvement in development initiatives, training in practical and social skills and in teaching moral values and human rights. A personal faith commitment was also linked to improved well-being, personal relationships and hope in the future, as was changing gender perceptions, giving women a greater role in community decision-making.

Improving household capabilities through the acquisition of education and training was deemed a significant positive driver of change by over a third of the households questioned, especially childhood education and practical-based adult training. Half of the respondents also linked livelihood diversification activities with improved capabilities, either through the adoption of new agricultural techniques/crops, starting a new business or taking on employment. In order to accomplish this, increased mobility and migration to and from communities was deemed important.

Finally, material assets were a positive driver of change for a number of households. This was either as a result of livelihood diversification, improved agricultural techniques or though financial support by family members who had migrated to find work.

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. A fifth of the drivers of change referred to by participants (20 per cent) were linked to the living faith spoke of the Light Wheel. Drivers of change categorised under the social connections, capabilities and participation and influence spokes were also cited by a fifth of respondents each, highlighting the importance of community relationships, skills acquisition and a sense of personal and/or collective agency to positive change in respondents' lives.

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

- Social connections
- Capabilities
- Living faith
- Participation & influence
- Material assets & resources
- Personal relationships
- Physical health
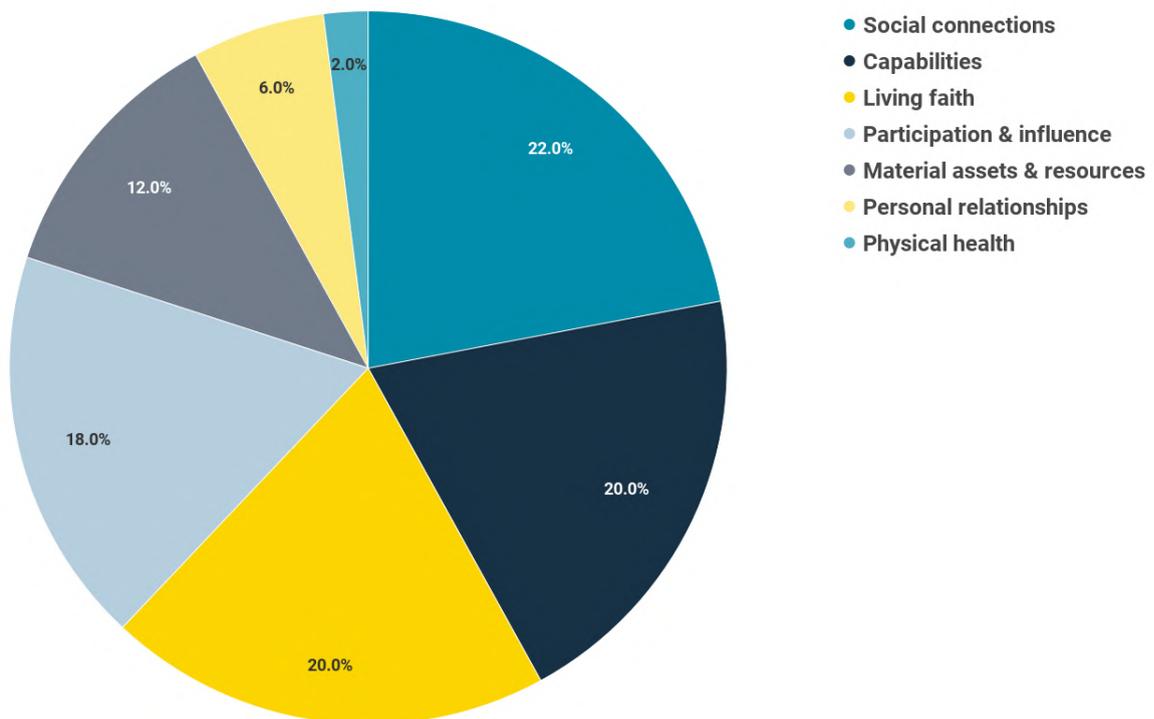
Figure 4: Negative drivers of change in Tipa Tipa and Punata, Bolivia

(Note: the size of the circles represents the number of respondents who cite the selected driver of change at least once – table shows drivers where respondent count ≥10)
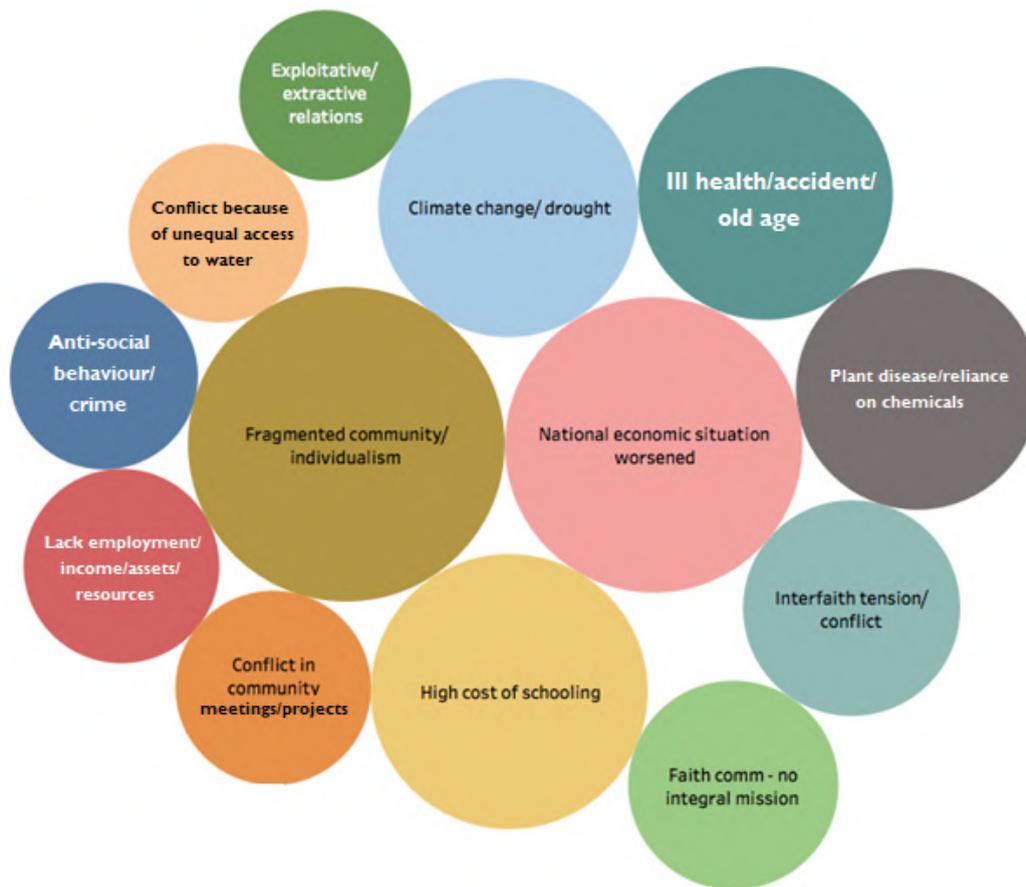
The most commonly cited drivers of negative change in the past five years are spread across seven driver clusters: personal relationships, social connections, stewardship of the environment, material assets, capabilities, living faith, and physical health. Almost two-thirds of households mentioned a fragmented community or individualism as having had a negative impact on their lives in some way. This was often linked to conflict in community meetings over unequal access to communal assets such as water or schooling. It was also a result of tension between evangelical Christian and Catholic communities regarding consuming alcohol at fiestas. The impact of migration and increased mobility had increased disconnection and heightened envy and the desire for personal material accumulation in some, and a small number of households had experienced personal relationship difficulties, particularly relating to alcoholism and gender-based abuse.

The majority of respondents had some livelihood connection to agriculture. As such, drought, crop disease and the worsening national economic situation had negatively affected many. This was particularly true in Tipa Tipa, where most households relied on farming as their main source of income and cheap imports of produce were leading to stiff competition at the market. A lack of employment or the inability to work due to old age or ill health was hampering some respondents' ability to earn a living, and a general rise in prices, alongside the high cost of children's education, was having a negative impact on households, particularly those in the rural communities of Tipa Tipa and Aramasi, who were paying to send their children away to school.

Finally, over a quarter of respondents felt that faith communities were not engaged in integral mission in the community or that there was tension or a lack of collaboration between churches. This was particularly true in La Era, and least true in Via Rancho and Tipa Tipa.

Figure 5 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

- Social connections
- Capabilities
- Living faith
- Participation & influence
- Material assets & resources
- Personal relationships
- Physical health
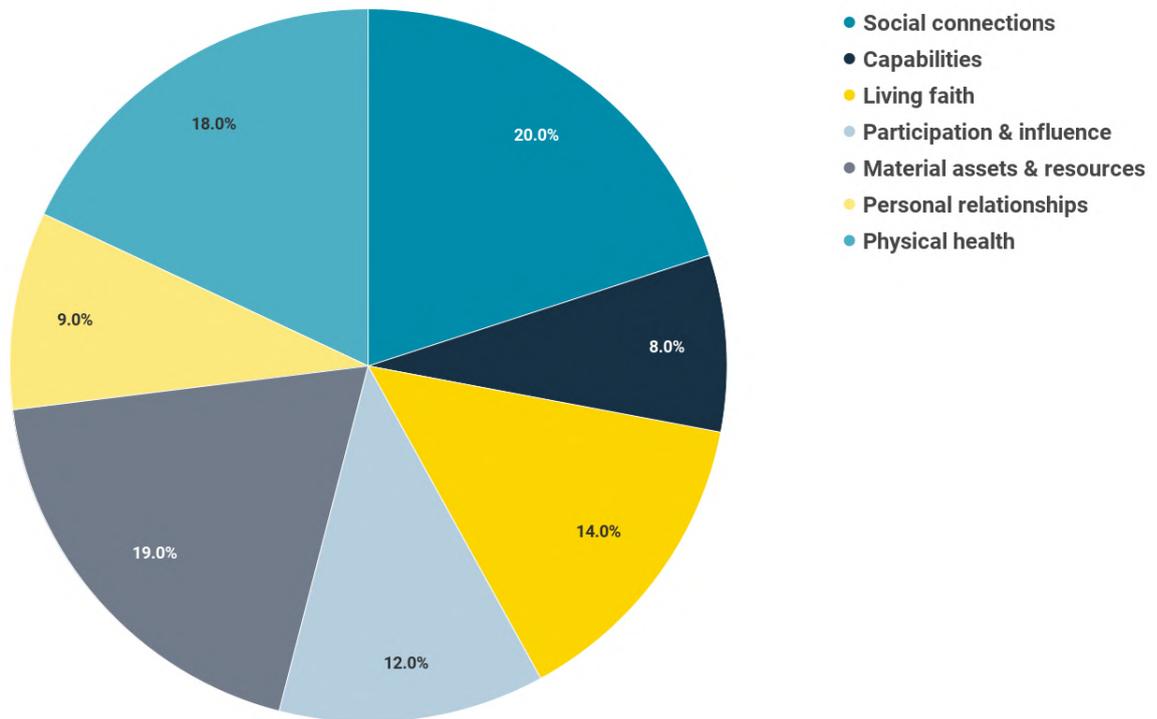
The following tables bring together the most commonly cited outcomes and associated drivers of change to demonstrate the correlations between them.

Table 1.1: Most commonly cited positive changes and associated drivers of change

Totals refer to number of times selected change was cited by respondents across all domains (can be cited in up to seven domains across 57 interviews)

Driver	Outcome														
	Access to education/ skills acquisition	Increased material assets/ resources	Improved communal resources/ assets	Improved community organisation/ relations	Personal relationships improved	Collectivity/ communal work	Family support/ togetherness	Have food/ improved food	Improved well-being	Livelihood resilience	Improved access to water	Community engagement in advocacy	Believer 'living out their faith'	Hope in the future	Increased self-worth/ ability to change
Evangelical Christian faith			3		18	2	5		18	1			54	24	10
Church and community mobilisation	14		18	2		14			2	2	29	14		2	
Cohesive community/ community-minded			28	16	1	29		2	3	2	37	25		4	
Livelihood diversification	2	23					1	8	2	22				2	2
Migration/return to community	7	10		1	3		9	12	2	15					
Envisioned/desire development	4		4	4		7				1	1	4		20	9
Family-mindedness/support	7	9			13			3	3	15				2	2
Prioritising children's education	23							7		1				12	
Increased access to water		7		1		1			3	10				2	
Reduced anti-social behaviour	1			3	5	2							4		1
External input in community	10	1	10			2		2	1	1	3	2			1
Education/training/new skills		3			1		3	3	5	7				8	7
Government policies	1	2	3							2	3			4	
Increased mobility	3	3			2			10		7					1
Household/land improvement	2	1			1					2				3	
Increased assets/income	1	1						1	2	2	13	1		1	

Driver	Access to education/ skills acquisition	Increased material assets/ resources	Improved communal resources/ assets	Improved community organisation/ relations	Personal relationships improved	Collectivity/ communal work	Family support/ togetherness	Have food/ improved food	Improved well-being	Livelihood resilience	Improved access to water	Community engagement in advocacy	Believer 'living out their faith'	Hope in the future	Increased self-worth/ ability to change
Construction of road								2	1	4					
Catholic faith	1				1	2			1				6	2	1
Diversification of crops		2					1	2		6				3	1
Self-worth/confidence/agency	1	3	1		3		1			2		1		8	
Emotional resilience										2				6	3
Improved agricultural techniques/scale		2								5					
Awareness/changed gender perceptions	1			1	3										1
Taking on community position			2	5		3						1			3
Interfaith collaboration/cohesion				4		12									
Ability to work/access to work	3	8					1	1		7				3	2
Ill health/accident/old age							2	1		2					
Children left household	8	2					2		2	2					

Table 1.2: Most commonly cited negative changes and associated drivers of change

Totals refer to number of times selected change was cited by respondents across all domains (can be cited in up to seven domains across 57 interviews)

Driver	Increased divisions/inequality	Livelihood vulnerability	Sense of stuckness/disempowerment	Decreased food consumption/variety/quality	Lack of participation in community meetings/decisions	Family tensions/conflict	Material assets/resources reduced	Out-migration	Lack resources for projects	Catholic Church declining	Interfaith conflict/tension	Reliance on others for change/decisions	Worsening overall wellbeing	Tension/conflict in community organisation/relations	Increased expenses
National economic situation worsened		35	3	1		1	24	3	1				2	1	10
Ill health/accident/old age		21	8	1	4		5					4	12		14
Climate change/drought		20		2			19	3						1	
Fragmented community/individualism	3				2				3		3	1	1	31	
Crop diseases/reliance on chemicals		10		7			7	1							10
Lack employment/income/assets/resources		12	4	2		1	7	3				1	3		
Exploitative/extractive relations		1	8		1	4	3					4	5	1	
High cost of schooling		1													27
Evangelical Christian faith			1			3				2			2	1	1
Conflict in community meetings/projects			1		2				1			1	2	16	

Driver	Outcome														
	Increased divisions/inequality	Livelihood vulnerability	Sense of stuckness/disempowerment	Decreased food consumption/variety/quality	Lack of participation in community meetings/decisions	Family tensions/conflict	Material assets/resources reduced	Out-migration	Lack resources for projects	Catholic Church declining	Interfaith conflict/tension	Reliance on others for change/decisions	Worsening overall wellbeing	Tension/conflict in community organisation/relations	Increased expenses
Interfaith tension/conflict										5				16	
Faith comm – no integral mission			1		2					1	9			3	
Government policies		3	1				3								
Increased mobility				4											1
Catholic faith										3	1				
Migration/return to community		1				1	1						4	4	
Anti-social behaviour/crime			2			3	1				2		6	3	
Becoming indebted		4	1	1		1							2		
Conflict because of unequal access to water	6	3					1		1					7	1
Intergenerational tension	3	1			2				1					3	
Increased expenses		4	1				1								
Gender inequality	1		1		6									1	
Death of family member						1							2		
No community position/burden					2						1	1			
Environmental degradation				1										1	
Lack of government funding									3						
Lack of agency/ability to change									4			1			
Children left household		2	1			2	1						4		1

Figure 6 shows the most commonly cited drivers of change separated by location, allowing the reader to see how the drivers of change compare with one another.

Figure 6: Most commonly cited drivers of change in each location – respondent count

*(Respondent count refer to the unique number of respondents and focus groups who cite the selected change at least once, out of a potential total of 57 (49 households and eight focus groups – focus groups counted as **one unit** for the purposes of analysis. Green = positive, red = negative, blue = positive or negative)*

Drivers of Change Respondent Count - Tipa Tipa

Driver	Count
Cohesive community/community-minded	26
Church and community mobilisation	23
National economic situation worsened	20
Evangelical Christian faith	20
Fragmented community/individualism	18
Envisioned/desire development	18
Climate change/drought	17
High cost of schooling	16
Plant diseases/reliance on chemicals	13
External input in community	13
Livelihood diversification	11
Interfaith collaboration/cohesion	11
Increased mobility	11
Ill health/accident/old age	11
Conflict in community meetings/projects	11
Children left household	11
Prioritising children's education	10
Family-mindedness/support	10
Education/training/new skills	10
Awareness/changed gender perceptions	10

Drivers of Change Respondent Count - Punata

Driver	Count
Cohesive community/community-minded	25
Livelihood diversification	17
Family mindedness/support	16
Evangelical Christian faith	15
Fragmented community/individualism	14
Interfaith tension/conflict	12
Ill health/accident/old age	12
Faith comm - no integral mission	11
Education/training/new skills	11
Prioritising children's education	10
National economic situation worsened	10
Migration/return to community	10
High cost of schooling	10
Increased mobility	9
Increased assets/income	9
Envisioned/desire development	9
Church and community mobilisation	9

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.[4] The research from this QuIP demonstrates that there is clear evidence that the CCM's Theory of Change is having a positive impact within the sample communities, particularly in Tipa Tipa, where 23 respondents (79 per cent) linked CCM to positive outcomes, and in Via Rancho where five respondents (83 per cent) cited the initiative positively. Overall, 32 households (56 per cent) reported the CCM as a positive driver of change in their lives in the last five years. Alongside this, 26 households (46 per cent) named a development initiative known to have been catalysed by CCM and 27 respondents (47 per cent) discussed a general desire for development in a positive light.[5] CCM has been effective in encouraging holistic ministry, drawing the community together to plan and undertake development projects, particularly related to water and education. This was most apparent in Tipa Tipa, where effective advocacy had been a key element of the CCM process, raising development investment from the municipality for a number of water projects. Learning new skills had led to increased livelihood resilience and the water projects had improved communal assets/resources, assisted agriculture, created hope in the future and improved physical health.

In addition to references to CCM, 27 respondents (47 per cent) named Tearfund partner churches and a considerable number linked their involvement with a Christian church or actively pursuing a Christian faith to improved community relationships, leading believers to 'live out their faith' through community-mindedness, changed perceptions concerning gender equality, improved feelings of self-worth and confidence, reduced anti-social behaviour or working across social and faith boundaries.

'Here in Tipa Tipa, neighbours get along well with each other, there aren't many problems. Everyone knows each other well, we are considerate of other people that have come to our community and have stayed to live here, we have included them as usual in our sindicato, only that, like everyone, they must fulfil their obligations... Now the leaders are more active, and they work for the benefit of the community, they are always consulting everyone in meetings, there is better organisation regarding water. Now also we are going to have piped water for irrigation that is going to come from the infiltration gallery. That is going to be a big help, it was a good decision. In this way, water is going to reach more people and less water is going to get wasted in the irrigation ditch.' (TEZMN20)

'The previous leaders didn't do anything for the neighbourhood, they used to grab all the money. In the last five years, more people have started to come to the meetings. Before, we were 30, now we are 200 people attending the monthly meetings… During this time I have learned to manage people, to listen to them, give them ideas, explaining to them like a parent what they should do in order to be better. Because I am organising my neighbours better, I advise them how to treat their children and how they should be as parents… Also we organise ourselves in regard to water and energy. Regarding water, on 19 January 2019 we will have a water well, the paperwork is done, and it will be done with resources from the municipal council.' (PAXMN4)

While the CCM has clearly been a positive driver of change for some households, particularly those in Tipa Tipa, a significant number of respondents remain concerned about tension and conflict in the community, particularly regarding unequal access to water and the local school in Tipa Tipa, and between evangelical Christians and Catholics throughout all the sample communities.

'They treat me badly, they make me cry, I don't even go to the church now, I'm angry with them. Before, they were kind, I have been able to stay here, but since I moved my daughter to another school, they have started to treat me badly.' (TEXFN14)

'The other day I complained about an issue with the [evangelical] Christians. They didn't want to contribute for improving the church and for the fiesta that we have on 24 September. They didn't want to pay 50Bs to make it better because they said that their religion doesn't allow them to participate in the fiesta nor to contribute. So, I told them that if their religion doesn't allow them to attend, they must make a financial contribution anyway, otherwise we will cut off their water because they have water thanks to me, thanks to my own efforts. …when you are a member of a sindicato one must respect the terms and the general

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[4] For more detail on the sampling methodology, see Appendix 3.
[5] Due to sampling issues there were six respondents in Via Rancho, but 29 respondents in Tipa Tipa.

agreements that are approved by the majority. If the majority want to contribute towards the fiesta, then everyone contributes. On Sunday, we are going to cut off the water for three members until they learn, they must contribute the 400Bs, as the internal rules say.' (PAXMN4)

Given the community-led approach to CCM, it is perhaps no surprise that the five 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 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. These are reproduced in a separate Annex (coded transcripts), sorted by impact domain and attribution level. The layers of information revealed in Sections 3–6 are as follows:

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

1. Background

This report summarises the findings from research carried out on households in two fieldwork sites, Punata and Tipa Tipa, in the Cochabamba district of Bolivia. Each of these communities is a target area for church and community mobilisation (CCM) implemented by Tearfund partner Unión Cristiana Evangélica (UCE). Although the report refers to CCM, the term that Tearfund uses to categorise mobilising the church and community, in Bolivia it is known as *Unidos*.

Five fieldwork sites were sampled within the two fieldwork sites: one in Tipa Tipa (rural), and four in Punata – La Era and Berea (both inside the city), Aramasi and Via Rancho (both outside the city) where CCM commenced in 2014?

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

Figure 7: Map of Bolivia districts

Context

Bolivia is a land-locked country in South America, bordered by Peru and Brazil to the north, and Chile, Argentina and Paraguay to the south. The district of Cochabamba is located in a valley in the Andes mountains, 8,400 feet above sea level. It is densely populated and known for its milder climate and fertile soil, permitting extensive agriculture, including potatoes, grains, vegetables, coffee, cacao, tobacco and fruit. Cochabamba is also the industrial hub of Bolivia, producing chemicals, cleaning products, cars,

cosmetics and cement. The mostly widely spoken languages in Bolivia are Spanish and Quechua and three quarters of the population is Catholic.[6]

Despite rich natural resources, Bolivia is one of South America's poorest countries. The wealthy elite traditionally dominates economic and political life, while most Bolivians work as artisans, miners, subsistence farmers or traders. Forty-five per cent of Bolivians live below the absolute poverty line of £1.45 a day, with indigenous people, who make up 60 per cent of the population, most affected by poverty and inequality. Indigenous communities are least likely to have access to healthcare, schools and safe water and indigenous children are especially vulnerable, with an estimated 850,000 child labourers in Bolivia often working in dangerous conditions. Gender-based violence is also common among women from a wide range of cultural and economic backgrounds and 50 per cent admit to being subject to violence of some kind.[7]

Bolivia is particularly vulnerable to climate change. It is one of the most bio-diverse countries in the world, with a wide number of ecosystems reacting to climate change in different ways. More than half of the country is made up of Amazon rainforest, with high levels of deforestation increasing flooding risks. Located in a geographically and meteorologically volatile region, Bolivia is one of the countries most affected by natural disasters globally.[8] In 2017, the Bolivian government declared a state of emergency after the combined effects of El Niño, poor water management and climate change caused the worst drought in 25 years.[9] In rural areas, like those in Cochabamba, this has had a damaging impact on agriculture, and sparked protests and conflict over access to water. The need for water for crops has also led to untreated waste water being used for irrigation in some areas, which has resulted in increased contamination of soil and crops by pathogens.[10] Reduced agricultural yields and an influx of cheap imports from neighbouring countries has led to livelihood vulnerability. This has encouraged increasing migration away from rural areas to cities, particularly among the young.

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 issues such as 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 community's needs using their own resources.

As the first step, the leaders at the denominational level are introduced to CCM and choose congregants to be facilitators in individual churches. The facilitator firstly takes the local church through the church awakening stage, which identifies gaps between the characteristics of the desired church/community and the current situation, presents the concept of integral mission and introduces CCM as a tool for outworking integral mission. At this point the local church commits to undertaking the process. The nine Bible studies which complete Stage 1 aim to: change people's attitudes, so that they see themselves as made in the image of God, with God-given potential; help the church to understand their biblical mandate to be salt and light in their community; help the church identify and mobilise the local resources they have; and help the church to build relationships with, and work alongside, its neighbours. 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 collectively work towards the

[6] 'Bolivia – Languages and religion', *Encyclopedia Britannica*, available at https://www.britannica.com/place/Bolivia/Languages-and-religion, accessed 20 November 2020.

[7] Tearfund, 'Bolivia', available at https://www.tearfund.org/about_us/what_we_do_and_where/countries/latin_america_and_caribbean/bolivia/, accessed 20 November 2020.

[8] Oxfam (2009) Bolivia: Climate change, poverty and adaptation, available at https://www.oxfam.org/en/research/bolivia-climate-change-poverty-and-adaptation#:~:text=Poor%20women%20and%20men%20throughout,the%20present%20and%20future%20impacts.&text=Bolivia%20can%20expect%20five%20main,Glacial%20retreat%20affecting%20water%20availab, accessed 20 November 2020.

[9] Marcelo Perez, 'Brown and barren land: Bolivia's historic drought in pictures', *The Guardian*, 5 May 2017, available at www.theguardian.com/global-development-professionals-network/gallery/2017/may/05/bolivia-historic-drought-water-in-pictures, accessed 20 November 2020.

[10] Perez-Mercado *et al*., 'Pathogens in crop production systems irrigated with low-quality water in Bolivia', *Journal of Water & Health* 16(6): 980–990.

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 to change. This leads them to recognise and prioritise their needs, mobilise their resources, collect and analyse accurate information about the community and make a decision and an action plan to 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 or livelihoods.[11]

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'.[12] 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.[13]

Figure 8: Tearfund church and community mobilisation Theory of Change

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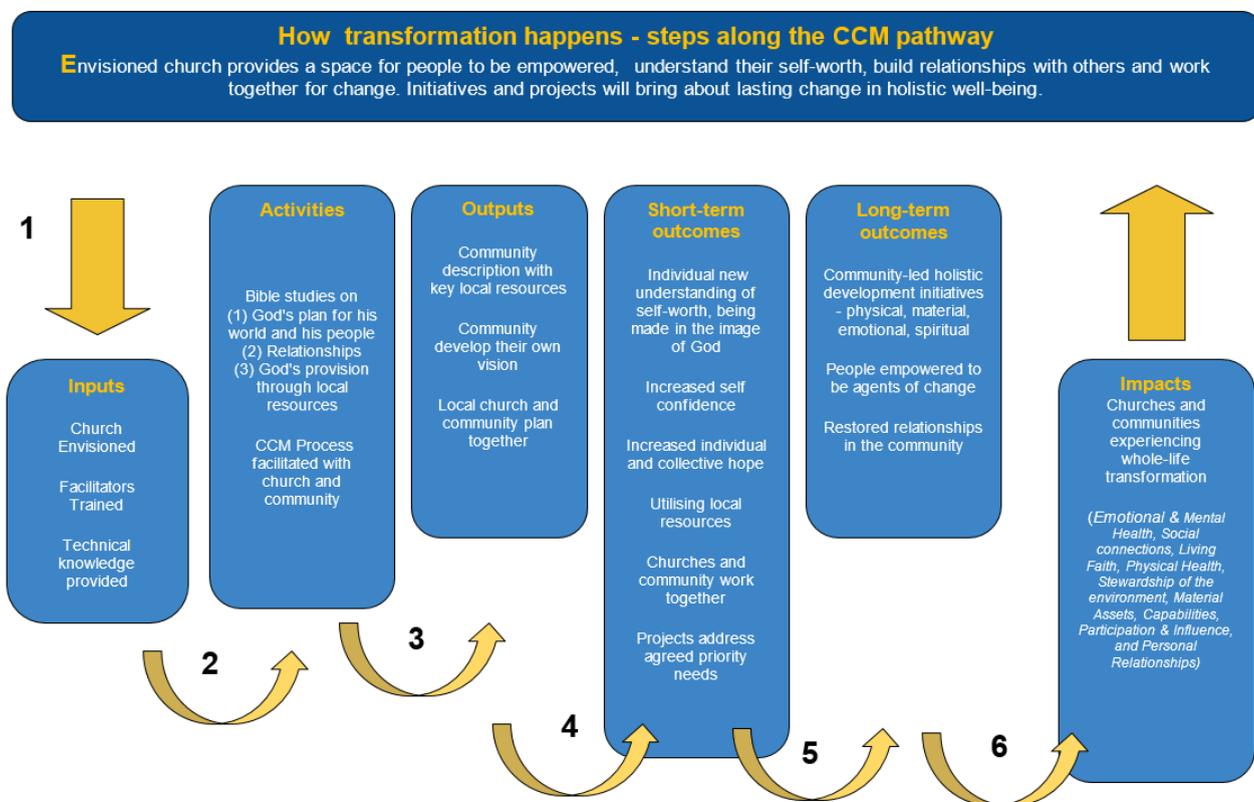
[11] For more information, see Appendix 4 or go to http://tilz.tearfund.org
[12] Tearfund CCM Theory of Change, 2016.
[13] See Appendix 4 for more information on CCM.

Figure 9: The Light Wheel holistic well-being evaluation tool

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.

These contextual factors will affect the impact of our work and must be taken into consideration when assessing change.

To test the CCM Theory of Change, the QuIP questionnaire and subsequent analysis was designed to record evidence relating to whether, as a result of their involvement in the CCM process or with the local church (UCE), 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 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. The data was collected by a Bolivian research team in Spanish and Quechua (Quechua translated into Spanish in the field). A Spanish-speaking UK QuIP analyst then coded the data, translating key quotes into English. An external consultant, experienced in the QuIP methodology and familiar with Tearfund and the CCM process was contracted to conduct the data analysis and write this report.

The aim of this report is to explore the contribution that CCM is having on the livelihoods and well-being of households in the district of Cochabamba in Bolivia, and to provide useful information that can be used to improve upon project strategies or approaches. This report details findings from research carried out in October 2018 by a local field team trained in the QuIP methodology. A distinctive characteristic of the QuIP method is that interviews are, as far as possible, 'blind-folded', 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 the CCM process 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 Ciudadanía, Comunidad de Estudios Sociales y Acción Pública (the Community of Social Studies and Public Action). 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 24 households in each of two locations in the district of Cochabamba, Bolivia: Tipa Tipa and Punata (25 were surveyed in error in Tipa Tipa, but included in the results). The Punata sample was further divided into four communities: La Era and Berea, close to the urban heart of Punata, and Aramasi and Via Rancho, located 5–10km outside Punata town. Respondents were selected to ensure an equal number of men and women were questioned in each community, and the researchers attempted to question both young and old. The sampling was conducted using congregant lists from the partner to attempt to elicit half the responses from members of Tearfund partner churches and half as a random sample from the community. Though the field researchers were not aware of the contracting organisation for the study, the fact that the sample/control groups were classified by their church membership may have introduced bias in the questioning as interviewers were aware that differences between the two groups were of importance.

In addition to individual interviews, eight focus groups were conducted: four in Tipa Tipa and four in Punata (in La Era and Berea only). The focus groups were organised according to gender, age and church/random community sample. None of the focus group members had participated in the individual household interviews. By differentiating the groups by gender and age, conducting 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 gender-sensitive topics. The focus groups comprised of between six and eleven people each.

Table 2.1: Household sampling breakdown

District	Partner	Community	Rural/ urban	Code	No. of households	Focus group discussions conducted
Cochabam ba	Nueva Esperanza Church	Tipa Tipa	Rural	TE	25	2 evangelical church members (older men, older women) 2 random community sample (older men, younger women)
Cochabam ba	UCE Nueva Vida Church	Punata	Urban	P	24 (see breakdown into 4 communiti es below)[14]	4 focus groups (see breakdown below)
Cochabam ba	UCE Nueva Vida Church	Punata – La Era	Urban	PA	6	2 random community sample (older men, younger women)
Cochabam ba	Berea Church	Punata – Berea	Urban	PB	6	2 church members (younger men, older women)
Cochabam ba	Palabra de Vida Church	Punata – Aramasi	Rural	PC	6	
Cochabam ba	Emmaus Church	Punata – Via Rancho	Rural	PD	6	

Key to table 2.1				
Location		**Religion**	**Sex**	**Age**
T – Tipa Tipa, P – Punata	A – La Era B – Berea, C – Aramasi, D – Via Rancho	X – Evangelical Church member Z – Random community sample	F/M – female/male	Y/O – younger/older

Sampling and fieldwork feedback

All fieldwork activities were conducted by Ciudadanía, using institutional resources (such as cars and equipment), and formally presenting the research to informants as part of Ciudadanía's activities. Fieldwork was coordinated by Dr Daniel Moreno and conducted by seasoned researchers. A fieldwork report was received following completion of the data gathering. The following information is taken from the report.

Fieldwork in Punata was conducted between the 2nd and 7th October 2018. All locations within Punata were relatively easy to find and the church references made things easier. Interviews in Tipa Tipa were conducted between 9 and 15 October 2018. Tipa Tipa is a community located about 180km away from Cochabamba city. All interviews and focus groups sessions were conducted in the same Tipa Tipa community, so there were no problems with the locations either. Interviews were conducted in both Spanish and Quechua. Interviews and focus group sessions with women, particularly rural women, were conducted in Quechua by a native Quechua speaker in the team. Most interviews of male respondents were conducted in Spanish.

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[14] In Punata four local communities were chosen.

The questionnaire was interesting for interviewees and they responded positively to its administration. Questions did not pose any particular problems, and there were no issues in translating and administering it in Quechua. There is no evidence to suggest that the translation introduced any bias or distortion in the content of the interviews. Perhaps one of the few issues with the questionnaire was that individuals and focus groups found it difficult to rank external institutions and organisations and as a result, many left this part unanswered.

There was an unexpected issue around contacting individuals from the church member list that had been supplied to Ciudadanía. When the field team began calling them, many reacted negatively – particularly in Punata – and wanted to know exactly how researchers had obtained their contact details and why they were being approached individually. To address this, researchers stopped calling interviewees before they were visited, which rectified the situation; in the end, the same individuals were reached, but without creating distrust among them. In the smaller community of Tipa Tipa, a different strategy was adopted. Individuals were contacted in a more casual way, and in some cases they were classified as from random community members or evangelical church members after the interview.

In general, individuals in both communities were very kind and treated the team in a hospitable way, creating a pleasant experience for all team members. Having a native Quechua speaker in the team was very important for the success of the research, particularly in Tipa Tipa and among female respondents. As a result, some individuals became interested in Ciudadanía's work, and several leaders suggested visiting Cochabamba city to see if Ciudadanía could work with them in the future.

The role of the evangelical churches in the communities in which interviews were conducted was very evident. These churches are important in changing behaviour patterns within communities to a way of life that, according to most respondents, is more fulfilling. The churches also play an important social role, providing services such as water distribution.

QuIP methodology

The QuIP analysis methodology allows for qualitative information gathered from interviews to be coded and displayed in tables contained in this report. The codes used in the tables and quotations also enable the reader to trace back to the original quote, available in a separate document. These are organised according to impact domain (e.g. access to food, cash income) and attribution code.[15] The QuIP sample is not statistically representative of the wider population.[16] 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 translated by the QuIP analyst into English. Where a Spanish word is deemed important or has no easy translation, it has been left untranslated. A glossary of abbreviations and Spanish words and phrases is found at the beginning of the report.

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[15] For more information on the QuIP methodology, see Bath Social and Development Research Ltd, available at www.bathsdr.org, accessed 20 November 2020.
[16] The research used a Bayesian approach to sampling, whereby rather than drawing on quantitative representativeness, each additional story is building on the evidence gathered until additional stories add no more value to the evidence – hence diminishing marginal returns. For more detail on the sampling methodology, please see Appendix 3.

3. Responses to closed questions

Each interview was comprised of several 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 five 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
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
F2	Overall, how do you feel that relationships within your household have changed, if at all, in the last five years?	Household relationships
G3	Overall, how do you feel that community relations and decision-making have changed over the past five years?	Community relations
G2	If we consider well-being as including your physical, emotional, mental and spiritual health, overall, taking all things into account, how do you think the well-being of your household has changed during the past five years?	Household well-being

Table 4.2 provides an overall snapshot of change experienced by respondents in all five communities over the last five years, in seven different areas of their lives, from access to food to well-being.

Key to Table 3.2

Positive change	+
Negative change	-
No change/unsure	=

Table 3.2: Summary of household responses to closed questions

HH*	Gender	Respondent age	Faith	Access to food	Cash income	Choice & control over income	Purchasing power	Household relationships	Community relationships	Household well-being
PAXFN23	F	26	evangelical	+	+	+	-	+	+	+
PAXMN3	M	72	Catholic	=	=	=	=	=	-	=
PAXMN4	M	40	Catholic	=	+	=	=	+	+	-
PAZFN1	F	49	no religion	=	=	=	+	=	+	=
PAZMN2	M	77	no religion	=	=	=	=	=	+	+
PAZMN3	M	77	Catholic	-	-	=	-	=	+	-
PBXFN5	F	53	evangelical	=	=	=	+	+	=	+
PBXFN6	F	37	evangelical	+	+	+	+	-	=	+
PBXMN7	M	50	evangelical	+	+	+	=	=	+	+
PBZFN12	F	19	Catholic	+	+	+	+	+	=	+
PBZMN10	M	20	Catholic	+	+	+	+	+	=	+
PBZMN11	M	30	no church	-	=	-	+	+	+	+
PCXFN1	F	46	evangelical	+	+	+	+	+	=	+
PCXFN12	F	47	evangelical	-	+	+	-	=	=	-
PCXMN2	M	45	evangelical	+	-	=	+	+	+	+
PCZFN7	F	37	Catholic	=	+	+	+	+	+	+
PCZFN8	F	unknown	Catholic	+	+	+	=	+	=	+
PCZMN9	M	44	Catholic	+	-	-	=	+	+	+
PDXFN10	F	41	evangelical	=	=	=	=	=	=	+
PDXMN8	M	24	evangelical	-	=	=	=	+	-	+
PDXMN9	M	65	evangelical	=	-	=	=	+	+	-
PDZFN4	F	36	Catholic	+	+	=	+	=	=	=
PDZFN6	F	55	evangelical	+	+	+	+	+	+	+
PDZMN5	M	19	Catholic	=	+	=	=	+	=	=
TEXFN14	F	55	evangelical	-	-	-	=	=	=	-
TEXFN17	F	35	evangelical	=	-	=	=	=	=	=
TEXFN18	F	46	evangelical	-	-	=	-	+	+	+
TEXFN19	F	21	evangelical	+	+	+	+	+	+	+
TEXFN23	F	31	evangelical	=	-	=	=	+	-	+
TEXFN24	F	48	evangelical	+	+	+	+	=	-	+
TEXMN1	M	50	evangelical	+	-	=	+	-	-	=
TEXMN15	M	50	evangelical	=	-	=	=	=	=	-
TEXMN19	M	27	evangelical	+	=	+	+	+	-	+
TEXMN20	M	44	evangelical	-	=	=	=	+	+	+
TEXMN21	M	18	evangelical	+	=	=	=	+	=	+
TEXMN7	M	20	evangelical	-	-	=	-	+	=	=
TEZFN13	F	19	Catholic	=	-	-	=	=	=	-
TEZFN19	F	71	evangelical	=	=	=	=	=	=	-
TEZFN21	F	74	Catholic	=	=	=	=	=	=	-
TEZFN22	F	45	Catholic	+	=	+	+	=	+	=
TEZFN23	F	26	no religion	+	+	+	+	+	=	+
TEZFN24	F	35	evangelical	+	+	=	+	+	-	+
TEZMN16	M	58	Catholic	-	-	-	-	=	+	=
TEZMN17	M	34	evangelical	+	=	=	=	+	=	+
TEZMN18	M	35	Catholic	+	+	+	+	=	=	+
TEZMN20	M	49	Catholic	+	+	+	+	=	+	-
TEZMN25	M	63	Catholic	-	-	=	=	=	-	-
TEZMN5	M	43	evangelical	+	+	+	=	=	+	+
TEZMN6	M	29	Catholic	=	+	+	=	=	=	=

*The household codes refer to individual respondents in each sample community.

KEY				
Location		**Religion**	**Sex**	**Age**
T – Tipa Tipa, P – Punata	A – La Era B – Berea, C – Aramasi, D – Via Rancho	X – Evangelical Church member Z – Random community sample	F/M – female/male	Y/O – younger/older

Table 3.3: Summary of household responses to closed questions (percentage of total responses in the given group)

Community	+	-	=	Total %
Punata – La Era	33	17	50	100
Punata – Berea	69	7	24	100
Punata – Aramasi	67	14	19	100
Punata – Via Rancho	40	10	50	100
Tipa Tipa	38	22	40	100
Location	+	-	=	
Punata – all	52	12	36	100
Tipa Tipa	38	22	40	100
Gender	+	-	=	
Female	50	14	36	100
Male	41	20	39	100
Faith	+	-	=	
Evangelical Christian	47	18	35	100
Catholic	42	17	41	100

Access to food, income and purchasing power domains

Table 3.2 shows that a fifth of respondents reported that their ability to access food had changed negatively over the last five years. This was especially true in rural areas, where livelihoods depend predominantly on agriculture, which had been negatively impacted by drought, crop diseases and competition from imported crops. In particular, the falling price of onions due to cheap imports from Peru was considered a serious problem by those living in Tipa Tipa. Given the lower prices attainable at market, respondents reported that they could not afford the increased chemical and irrigation inputs required to successfully farm traditional crops in the changing climate. The drop in agricultural revenue and lack of alternative employment, alongside a general increase in the price of commodities, also resulted in nearly a third of respondents reporting that their cash income had worsened over the period, though most felt that their purchasing power had not been adversely affected. Another significant driver of reduced assets was the high cost of schooling, particularly for those in rural areas who send their children to the city for education. Finally, ill health, accident and old age had negatively impacted income and food levels for a significant number.

Despite the difficulties experienced in agriculture, nearly half of the households questioned felt that their access to food had improved, with a further third reporting access had remained the same. The majority of respondents also reported that their cash income and purchasing power had either improved or remained steady during the period. This was especially true in Punata, most notably in Berea and Aramasi.

Improvements in income were largely attributed to the diversification of livelihoods, either into different forms of agriculture such as chicken farming or growing herbs, taking paid employment or starting a new business. This sometimes required migration to urban areas or came alongside a move to the town to support children's education. A number of households received money from relatives who had migrated to the city or to other countries, while some respondents had previously worked overseas to raise the capital to purchase a home or start a business on their return to Bolivia. Finally, increased access to water had improved food and income levels for a small number of households.

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

Responses in the household relationship domain were largely positive with over half of respondents reporting that family relationships had improved and over a third stating they had remained the same, which in most cases referred to a cordial relationship. Respondents cited financial support from their grown-up children, often as a result of labour migration, as positively improving relationships. Education from NGOs on gender equality and domestic violence and the Christian faith (evangelical and Catholic) had also had a positive effect on behaviour in the home.

Community relationships had also mainly improved (39 per cent) or stayed the same (45 per cent), with many discussing improved community-mindedness, organisation and decision-making through a network of local *sindicatos*. CCM initiatives, a general engagement with community development, the impact of the Christian faith (evangelical and Catholic) and interfaith collaboration were also mentioned by a significant number. Despite these improvements, a quarter of respondents in Tipa Tipa felt relationships had worsened over the last five years. The main issues cited were arguments over the forced movement of children to a new local school and concerns over unequal access to water. In all communities, a small percentage of households also commented on individualism and intergenerational tension. This was linked to broader experiences, resulting from increased mobility and migration, changing priorities in the younger generation leading to increased materialism, and a dissatisfaction with traditional rural life.

Over 55 per cent of households reported that their well-being had improved in the past five years. Positive drivers of this change were predominantly related to an increased commitment to the Christian faith and the acquisition of education or new skills, particularly the hope that a child's education would bring improvements to the whole family over time. A number also felt that taking part in development initiatives in their community had improved their well-being alongside a general sense of emotional resilience. Those who felt their well-being had deteriorated cited ill health or old age as the main negative driver. Exploitative relationships and anti-social behaviour, particularly alcoholism, were also a concern. Finally, a small number referred to the worsening national economic situation, lack of employment, children leaving home or migration as having had a negative impact on household well-being.

Location, gender and wealth analysis of closed question responses

Table 3.3 demonstrates that, overall, those living in Punata reported more positive changes across all the domains. However, there was a marked difference between the individual Punata communities, with 69 per cent of Berea's responses positive compared to only 33 per cent of those from La Era. Overall, Tipa Tipa had the lowest number of positive changes and the highest number of negative changes reported. Female respondents cited a higher number of positive changes across all domains (50 per cent), compared to 41 per cent of men, and responses were largely the same irrespective of faith affiliation.

It is worth noting that the number of respondents questioned in each community, particularly those in Punata, was very small, so the above findings should not be extrapolated to suggest an accurate indication of the lives of households in each location. Given the small sample numbers in the Punata communities, their results will be aggregated throughout the remainder of the report with specific points of note drawn out from each community where relevant.

4. Attributed impact

Respondents' answers to open questions were coded using the numbers 1–9 and the definitions listed in Table 4.1 below. Only statements that related to changes experienced by the household were included. Tables 4.2 and 4.3 show the distribution of positive and negative codes for household interviews and focus group discussions.

Table 4.1: Coding of impacts

	Positive code	Negative code	Explanation
Explicit project link	1	2	Positive or negative change explicitly attributed to the project or to explicitly named project activities.
Implicit project link	3	4	Change confirming (positive) or refuting (negative) the specific mechanism (or Theory of Change) by which the project aims to achieve impact, but with no explicit reference to the project or named project activities. Could also be a reference to another NGO with a similar Theory of Change/project activity to CCM.[17]
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.

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[17]CCM is designed to catalyse self-designed and resourced community development activities. As such, it is difficult to directly attribute activities to CCM. 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	1	TEZMN17	3	TEZFN22, TEZMN20, TEZMN5	40	PAXFN23, PAZMN2, PBXFN5, PBXFN6, PBXFO2, PBXMN7, PBXMY3, PBZFN12, PBZMN10, PBZMN11, PCXFN1, PCXFN12, PCXMN2, PCZFN8, PCZMN9, PDXFN10, PDZFN4, PDZFN6, TEXFN17, TEXFN18, TEXFN19, TEXFN23, TEXFN24, TEXMN1, TEXMN15, TEXMN19, TEXMN21, TEXMO8, TEZFN13, TEZFN19, TEZFN21, TEZFN22, TEZFN23, TEZFN24, TEZFY5, TEZMN16, TEZMN17, TEZMN18, TEZMN6, TEZMO6
Cash income	2	PBXMN7, PDZFN6	11	PBXFN6, PDXMN8, TEXFN18, TEXFO7, TEXMN20, TEXMN21, TEZFN22, TEZFN23, TEZFN24, TEZMN17, TEZMN5	43	PAXFN23, PAXMN3, PAXMN4, PAZFY1, PAZMN2, PAZMO4, PBXFN6, PBXFO2, PBXMN7, PBXMY3, PBZFN12, PBZMN10, PBZMN11, PCXFN1, PCXFN12, PCXMN2, PCZFN7, PCZFN8, PCZMN9, PDZFN4, PDZFN6, PDZMN5, TEXFN19, TEXFN23, TEXFN24, TEXFO7, TEXMN1, TEXMN15, TEXMN19, TEZFN13, TEZFN19, TEZFN21, TEZFN23, TEZFN24, TEZFY5, TEZMN16, TEZMN17, TEZMN18, TEZMN20, TEZMN25, TEZMN5, TEZMN6, TEZMO6
Expenditure and assets	2	PBXFO2, PDXFN10	8	PBXFN6, PBXMY3, PBZMN11, PCZMN9, PDXMN8, TEXFN18, TEXMN21, TEZFN23	50	PAXFN23, PAXMN4, PAZFN1, PAZFY1, PAZMN2, PAZMO4, PBXFN5, PBXFN6, PBXFO2, PBXMN7, PBXMY3, PBZFN12, PBZMN10, PBZMN11, PCXFN1, PCXMN2, PCZFN7, PCZMN9, PDXFN10, PDXMN8, PDXMN9, PDZFN4, PDZFN6, PDZMN5, TEXFN14, TEXFN17, TEXFN19, TEXFN23, TEXFN24, TEXFO7, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMO8, TEZFN19, TEZFN21, TEZFN22, TEZFN23, TEZFN24, TEZFY5, TEZMN16, TEZMN17, TEZMN18, TEZMN20, TEZMN25, TEZMN5, TEZMN6, TEZMO6
Community relationships	18	PBXFN5, PDXMN9, TEXFN14, TEXFN17, TEXFN18, TEXFN19, TEXFN23, TEXFN24, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMN7, TEXMO8, TEZFN24, TEZMN17, TEZMN5	40	PAXFN23, PAXMN4, PAZFN1, PAZFY1, PAZMN2, PAZMN3, PAZMO4, PBXFN5, PBXFN6, PBXFO2, PBXMN7, PBXMY3, PBZMN10, PBZMN11, PCXMN2, PCZFN7, PCZFN8, PCZMN9, PDXFN10, PDXMN8, PDXMN9, PDZFN4, PDZFN6, PDZMN5, TEXFN14, TEXFN24, TEXFO7, TEXMO8, TEZFN13, TEZFN19, TEZFN21, TEZFN22, TEZFN23, TEZFY5, TEZMN16, TEZMN18, TEZMN20, TEZMN25, TEZMN6, TEZMO6	16	PAZFY1, PAZMO4, PBXMN7, PBXMY3, PBZFN12, PBZMN11, PDXFN10, PDZFN6, TEXFN23, TEXFO7, TEXMN1, TEXMN15, TEXMO8, TEZFY5, TEZMN20, TEZMN5
Household relationships	14	PAXFN23, PBXFN6, PBXMN7, PCXFN1, PCXFN12, PDXFN10, PDZFN6, TEXFN18, TEXFN23, TEXFN24, TEXMN20, TEXMN21, TEXMN7, TEZFN24	4	PBZFN12, PBZMN11, PCZFN7, TEXMN20	27	PAXMN4, PAZMN2, PAZMN3, PBXFN5, PBZMN10, PBZMN11, PCXMN2, PCZMN9, PDXMN8, PDZFN4, PDZMN5, TEXFN17, TEXFN18, TEXFN19, TEXFN23, TEXMN19, TEXMN21, TEZFN13, TEZFN19, TEZFN21, TEZFN22, TEZFN23, TEZMN16, TEZMN17, TEZMN18, TEZMN20, TEZMN5
Household well-being	26	PAXFN23, PBXFN5, PBXFN6, PBXFO2, PBXMN7, PBXMY3, PCXFN12, PCXMN2, PDXFN10, PDXMN8, PDZFN6, TEXFN17, TEXFN18, TEXFN19, TEXFN23, TEXFN24, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMN7, TEXMO8, TEZFN24, TEZMN17, TEZMN5	21	PAXFN23, PAXMN4, PAZFY1, PBZFN12, PBZMN11, PCXMN2, PCZMN9, PDXFN10, PDXMN8, PDZFN4, TEXFN17, TEXFN18, TEXMO8, TEZFN13, TEZFN22, TEZFN23, TEZFY5, TEZMN16, TEZMN17, TEZMN25, TEZMN6	28	PAZFN1, PAZFY1, PAZMN2, PAZMO4, PBXMY3, PBZFN12, PBZMN10, PBZMN11, PCXFN1, PCXFN12, PCZFN8, PDZFN4, PDZFN6, PDZMN5, TEXFN14, TEXFN24, TEXMN15, TEXMO8, TEZFN13, TEZFN22, TEZFN23, TEZFY5, TEZMN16, TEZMN17, TEZMN18, TEZMN20, TEZMN6, TEZMO6

Faith	39	PAXFN23, PAZFY1, PBXFN5, PBXFN6, PBXMN7, PBXMY3, PBZFN12, PBZMN11, PCXFN1, PCXFN12, PCXMN2, PDXFN10, PDXMN8, PDXMN9, PDZFN6, TEXFN14, TEXFN17, TEXFN18, TEXFN19, TEXFN23, TEXFN24, TEXFO7, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMN7, TEXMO8, TEZFN19, TEZFN23, TEZFN24, TEZFY5, TEZMN16, TEZMN17, TEZMN25, TEZMN5, TEZMN6, TEZMO6	23	PAXMN3, PAXMN4, PAZFY1, PAZMN3, PAZMO4, PBZFN12, PBZMN10, PCXMN2, PCZFN7, PCZMN9, PDXMN8, PDXMN9, PDZFN4, PDZFN6, PDZMN5, TEZFN13, TEZFN21, TEZFN22, TEZFY5, TEZMN16, TEZMN18, TEZMN20, TEZMN25	2	TEXMO8, TEZFN21
Links to organisations and institutions	21	PAZMN3, PBXFN6, PBXFO2, PCXMN2, PDXFN10, TEXFN14, TEXFN17, TEXFN18, TEXFN19, TEXFN24, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMN7, TEZFN13, TEZFN24, TEZMN16, TEZMN17, TEZMN20, TEZMN5	19	PAXMN4, PAZMN3, PAZMO4, PBXFO2, PCXMN2, PCZMN9, PDXMN9, TEXFN14, TEXFN17, TEXFN19, TEXFN24, TEXMN1, TEZFN22, TEZMN16, TEZMN17, TEZMN18, TEZMN20, TEZMN25, TEZMN5	11	PBXMY3, PCXFN12, PDZMN5, TEXFN14, TEXFO7, TEXMN1, TEZFN22, TEZFN24, TEZFY5, TEZMN20, TEZMO6
Total citation count	123		129		217	
Citation count by sample	Evangelical Church – 91; community random sample – 32		Church – 49; community random sample – 80		Church – 92; community random sample – 125	
Citation count by location	Punata – 44; Tipa Tipa – 79		Punata – 66; Tipa Tipa – 63		Punata – 100; Tipa Tipa – 117	

Attributed positive change

Explicitly attributed to CCM and Tearfund's partner churches – positive outcomes

Table 4.2 shows the positive changes reported by households and focus groups, and whether the changes are attributed to CCM or a Tearfund partner church. A significant number of households linked Tearfund partner churches or activities known to have originated in the CCM with positive changes in their lives over the past five years. Tipa Tipa had the most explicit references with 93 per cent of respondents linking a positive outcome in their lives to Nueva Vida Church or a CCM initiative (79 citations). Punata also had a considerable number of respondents who explicitly cited their partner church or CCM activity (64 per cent of respondents, 44 citations) with the majority of these references coming from Berea and Via Rancho. When explicit and implicit references are totalled together, Tipa Tipa (142 citations) linked the highest number of positive changes to CCM and partner church activity. The Punata implicit references were fairly evenly split among the four communities, and when added to explicit references totalled 110 citations.

When comparing the number of respondents and citations in this data it is important to note that one more interview was conducted in Tipa Tipa than in Punata. This may have a small effect on the positive or negative counts. Where possible, percentage figures have been given to offer a more accurate comparison. Another point to note is that the community sample (50 per cent of respondents) was random and this meant that in Tipa Tipa a higher proportion of evangelical Christians were interviewed than in Punata. Though CCM is hoped to impact all parts of the community, it is possible that evangelical church members may be more aware of the direct link between activities and the church. This could, therefore, have resulted in a higher number of explicit references in Tipa Tipa when compared to Punata.

Tipa Tipa

Twenty-five households in Tipa Tipa attributed a host of positive outcomes to CCM and to Nueva Vida Church. Positive responses came from both the church and random community sample, providing evidence of the impact of CCM and Nueva Vida in the wider community. Nearly all respondents talked positively about the extensive water and sewerage developments that had taken place over the last five years, including the digging of a well, an infiltration gallery, a water storage tank and sewerage system. There was also significant discussion about the role of the hermanos (Christian brothers) in community organisations, through their leadership and mediation in sindicato meetings and their links with the municipality and overseas NGOs to advocate for development investment. Other positive outcomes driven by the CCM process and the church include a workshop on making compost, children's theatre, social events, a youth camp, teaching on resource management, community cleaning, improved community relationships and caring for the poor:

'The sindicato has had problems. The church got involved so that there are no problems and no discrimination. The church has to intervene sometimes so that they get along well.' (TEXFN18)

'In this community, the church is a channel for many projects like the infiltration gallery, the water tank. The church has contacts with other countries, and they bring help. The idea for the infiltration gallery came from the evangelical hermanos and they made the construction possible. The evangelicals have always led the way in this little village, it seems that they think better.' (TEZMO6)

'The majority attend this church, we have a strong relationship with the community. Projects have arrived through the church for all of the community… The infiltration gallery was an initiative of the hermanos who lived here at that time. Drinking water, we have a water storage tank donated by the ITC, they gave 50,000Bs and the municipality 50,000Bs. The same UCE works with some NGOs, what they do is to look for where projects are needed, as we have said, they drilled the well because we needed it. Thanks to the action that the hermanos have taken, they have made it possible to attract more projects. The work that we have done between the community, UCE and the municipality has come as a surprise to them – in no other place have they seen believers, community members and municipalities get along so well. The community has achieved development thanks to the hermanos. It is through [evangelical] Christians that the community in Tipa Tipa has made progress. It's a channel, through the church they can get many projects. The Bible says, where there are children of God, thanks to them, all those around them are going to be blessed and you see that in this place. Thanks to this, you can say that Tipa Tipa is blessed with many projects.' (TEXMO8)

'Religion has helped me in many things, such as [how] to guide my children, how to guide my family; [and] managing my [money]. There are campaigns to talk about that.' (TEXMN20)

'The church improves life in the community, we always seek togetherness, this is the objective, we are stronger together, that is what we are looking for.' (TEZMN5)

'Each year production gets better because NGOs come and give training workshops to work the land. For example, one of those that was working here worked with lombrizcultura [the cultivation of earthworms to convert organic waste into fertilizer]. I learned this technique in a workshop.' (TEZMN17)

Punata

In Punata, 18 respondents explicitly linked CCM and their community partner church to improvements in their lives. Though a small number reported that the *hermanos* worked in the *sindicato* to encourage development, not many of the physical development work mentioned by respondents was linked to the church, explicitly or implicitly. Only one respondent attributed a new church building and a meeting concerning drinking water to a partner church in Via Rancho. The majority of explicit positive references related to changes in behaviour through the adoption of Christian values and a reduction in anti-social behaviour, particularly abstaining from alcohol. One respondent in Berea linked this to workshops run by

their church. A small number of respondents also mentioned acts of kindness in the community such as giving refreshments to people who are ill or poor.

'Some years ago, it wasn't perfect, maybe because we were newly together, but little by little, when we became Christians, things have improved. Before, there used to be a lack of communication. Before, there used to be family problems but now, we live well, there is communication.' (PAXFN23)

'We are evangelicals because we follow the word of God... We have a lot of faith in God, he is in our hearts, he's not in the church. Every day we live with God and we ask our wishes with heartfelt faith. We shouldn't be two-faced, saying one thing and doing another, this way faith is lost... Because we have become evangelicals, and God heals us and looks after us all the time and he never abandons us. I feel in good health, I'm not ill because I don't drink, I don't go to fiestas and I get along well with my family. In the evangelical Christian family, one lives beautifully. We feel good because we love the Lord. We only have to ask with a prayer and be faithful to the Lord.' (PBXFN6)

'We, as believers, think about the community, a couple of months ago we cleaned up the river, taking out the rubbish.' (PBXFO2)

'The evangelical church has grown, now Berea church has 124 members. We have grown because families have multiplied and because faith has increased, because God has manifested himself in other people and they want to belong to the church. We avoid alcoholism, violence, and we want to build as a community... In order to improve the community, we must place emphasis on the recovery of values. In order to do this, we run workshops in the church about alcoholism, delinquency and crime, murder, in order to improve the values of humanity. When there are floods, we, the hermanos, help and we'll keep helping.' (PBXMY3)

'We all get along well and nicely because it is God's will, if it wasn't like this our home would be a disaster. My parents say that before, they were non-believers and they lived badly, now we live well with Christian values... A few times, approximately two or three years ago, here in the church we got organised to give groceries to all the people who needed help.' (PDXFN10)

 'There aren't many problems when you're a Christian, when you don't drink anything there are no problems… We get along well, the church is an example for my life. Now it has changed, more people from the neighbourhood study the Bible.' (PCXMN2)

'Here almost the majority are evangelical hermanos. The change that they've brought about is the building of the new church and next to this church they have meetings about drinking water, they have their meetings there.' (PDZFN4)

Implicitly attributed to CCM and the Tearfund church partners – positive outcomes

A number of positive changes were also implicitly linked to CCM or Tearfund partner churches in each community, some of which are known to have been catalysed by the CCM process despite not always being linked to it clearly by interviewees. Across all the communities, respondents appeared to have increased belief in their abilities and sense of agency. There were also several references to advocacy and working with the municipality to organise development investment. Other responses included livelihood diversification, community maintenance and cleaning, interfaith collaboration and tolerance, community-mindedness, improved gender equality and reduced anti-social behaviour, particularly alcoholism.

In Tipa Tipa, respondents reported a desire for collective development efforts and a willingness to advocate on behalf of the community to gain financial support from government. There were also instances of livelihood diversification through chicken farming, growing herbs or planting fruit trees and a general sense of community-mindedness and cooperation.

'In agriculture, our potato crop has gone down but we are sustaining [ourselves] with oregano production. They transport the oregano to other countries and the price is fixed, it's not going to go down. Now we are producing oregano because the work is easier, my parents are old so now they don't have so much strength and oregano is easy to produce. It arrived recently, three years ago.' (TEXMN21)

'Five years ago, yields went down by 40 per cent due to water shortages and disease... I started a chicken farm five years ago and that helps me a lot with my income. I did that because I saw some fellow

countrymen in the Mizque province who were doing well [with a chicken farm] and that encouraged me.' (TEXMN20)

'In order to improve production, we want to try fruit growing with custard apples and peaches, to see if… you can produce them.' (TEZMN17)

'If we put in the same [amount of] work and the [make the] same sacrifices we will succeed and be prepared, ready and capable to receive new tools or whatever project arrives to be trained/get training and to keep working.' (TEXMO8)

'I would like there to be a plaza here where children can play. I could talk with everyone to get it done. They wanted to talk with the vice president to get a plaza and a park done. The government will listen to them.' (TEZFN13)

'There are growing demands to improve the community, and this requires more collective efforts, otherwise the community does not make progress. People have this awareness and they make an effort. All the things that are done in the community are for everyone. Before, it wasn't that way so much, people used to fight for water, now they are better organised so they can have better benefits.' (TEZFN22)

'Before, there was discrimination against women inside the sindicato, now this has changed, and they value our words. Before, women didn't even have access to school, now women are literate and have improved conditions in the community, and their participation has improved.' (TEXFO7)

In La Era, respondents noted community organisation and cohesion had improved through better leadership and that more people were attending *sindicato* meetings. This had led to an agreement with the municipal council to install a well in 2019. The community was also becoming more organised to tackle safety and security.

'There are monthly meetings in the community to address issues with regards to safety and security. Recently, they have got organised to look for solutions to the lack of safety. They make monthly contributions.' (PAXFN23)

'The previous leaders didn't do anything for the neighbourhood, they used to grab all the money. In the last five years, more people have started to come to the meetings. Before, we were 30, now 200 people are attending the monthly meetings… During this time I have learned to manage people, to listen to them, give them ideas, explaining to them like a parent what they should do in order to be better. I advise them [my neighbours] how to treat their children and how they should be as parents… Also we organise ourselves in regard to water and energy. Regarding water, on 19 January 2019 we will have a water well, the paperwork is done, and it will be done with resources from the municipal council.' (PAXMN4)

In Berea, interviewees discussed the increased participation of women and young people in community meetings and a growing understanding of human rights. One respondent also talked about how his wife's Christian faith had stopped him drinking and led to a desire to work in the community to tackle alcoholism.

'Participation in meetings has changed, before it was only men who participated and not women, now women and young people participate too, and their opinions are valued. This must be because people know more about their rights and they don't let them discriminate against them.' (PBXFO2)

'Since my son was born, I don't drink anymore. My wife is Christian, she told me that it was her or the beer. My children are a motivation to keep on working and not drinking. So, I spend less on beer... There's much to do in the neighbourhood. One thing is that they must close all the chicherias[18]... I can mobilise people to issue an ordinance and restore order in the chicherias, to make people see sense. I'm more than ready to see the chicherias close because that way I won't bump into drunk people or need to keep an eye on my car in case they steal things.' (PBZMN11)

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[18] Places that sell *chicha*, a traditional alcoholic drink made from fermented corn.

In Aramasi, respondents were becoming more organised and involved in community work. There was a sense of agency and belief that change could happen.

'I know that everything is going to improve. I see myself very capable of organising everyone to tackle anything. Also, I speak more and more with the neighbours so that things that aren't right don't happen in families, like abuse and things like that, for the good of everyone… Friendship between everyone has improved, we meet our neighbours and we do everything together.' (PCZMN9)

'In meetings, when we present reports, the leader speaks and then everybody asks questions and they say, what is happening, everyone must speak calmly... We have a big study that the neighbourhood decided to do, now we have sent it to the municipality. It is not yet in the POA [Annual Operating Plan], the municipality must give some resources. The municipality [should] give us some resources…. we don't pay our taxes each year for nothing… We can do more things because we work in an organised way. Being organised always helps the community.' (PCXMN11)

'Here we organise among ourselves to clean paths, irrigation ditches, improve the cemetery, the wells... If you don't comply, they make you pay fines. These works are compulsory.' (PCZFN8)

'We respect each other, we do things together. We feed children who don't eat well. In the church we have a priest [trained in healthcare] to treat children who are ill. We respect people. We have helped in the community because helping children is always important.' (PCXMN2)

In Via Rancho, respondents discussed how the *hermanos* were involved in holistic ministry, caring for poor people and orphaned children. They also mentioned better community organisation, community-mindedness and advocacy.

'[T]here are some young women who participate and have taken on roles.' (PDZFN6)

'The hermanos are good people, once our minister brought food for those who are poor, single mothers or orphaned children, they gave us an arroba[19] of noodles, an arroba of rice and five litres of oil.' (PDZFN6)

'Before, the school wasn't very effective, now with the projects that they are doing, the community is improving. Infrastructure, education are better. The mayors are doing this with pressure from the community. The community is doing better, it's more organised... At the end of the year, religious groups help people, they give refreshments, they help the ill, those in need.' (PDXMN8)

'Yes, it has changed, now we are more organised. We have a person in charge of distributing and selling water. We sell water for irrigation at 20Bs per hour… This money is for making improvements in the community as well, for example, we built this community office with the water money.' (PDZFN6)

'We suggested irrigating the plants in a [communal] field in order to improve it. The leader told me that now they will get the money so that we can do it. Also, we care for children in poverty. We've fed the teachers who worked here. We always invite the neighbours to participate, to come to our activities.' (PDXMN9)

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[19] A unit of weight equivalent to approximately 25lbs/11.3kg.

Table 4.3: Negative changes reported by households and focus groups

	2 Negative explicit		4 Negative implicit		6 Negative other	
	Responent count	Unique respondent	Responent count	Unique respondent	Responent count	Unique respondent
Access to food			3	PDZFN6, TEXMN7, TEZFN19	32	PAXMN3, PAZFN1, PAZFY1, PAZMN2, PAZMN3, PAZMO4, PBXFN6, PBXFO2, PBXMY3, PCXFN12, PCXMN2, PCZFN8, PDXFN10, PDXMN8, PDXMN9, TEXFN14, TEXFN17, TEXFN18, TEXFN23, TEXFO7, TEXMN1, TEXMN20, TEXMN21, TEXMN7, TEZFN19, TEZFN21, TEZFN22, TEZFY5, TEZMN16, TEZMN17, TEZMN25, TEZMN5
Cash income	1	TEXFN14	7	PCXFN1, PDZFN6, TEXMN19, TEZFN13, TEZFN19, TEZFN22, TEZFY5	35	PAXMN3, PAZFY1, PAZMN2, PAZMN3, PAZMO4, PBXFN5, PBZMN11, PCXFN12, PCXMN2, PCZFN7, PCZFN8, PCZMN9, PDXFN10, PDXMN8, PDXMN9, TEXFN14, TEXFN17, TEXFN18, TEXFN24, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMN7, TEXMO8, TEZFN13, TEZFN22, TEZFY5, TEZMN16, TEZMN17, TEZMN18, TEZMN25, TEZMN6
Expenditure and assets			5	PCXFN1, TEXFN14, TEXFN17, TEZFN13, TEZFY5	47	PAXFN23, PAXMN3, PAXMN4, PAZFN1, PAZFY1, PAZMN2, PAZMN3, PAZMO4, PBXFN5, PBXFN6, PBXFO2, PBXMY3, PCXFN1, PCXFN12, PCXMN2, PCZFN7, PCZFN8, PDXFN10, PDXMN9, PDZFN6, PDZMN5, TEXFN14, TEXFN17, TEXFN18, TEXFN19, TEXFN23, TEXFN24, TEXFO7, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMN7, TEXMO8, TEZFN13, TEZFN22, TEZFN23, TEZFN24, TEZFY5, TEZMN16, TEZMN17, TEZMN18, TEZMN20, TEZMN25, TEZMN5, TEZMO6
Community relationships	8	PAXFN23, PBXMN7, TEXFN18, TEXMN1, TEXMN19, TEXMN20, TEXMN21, TEZFN19	23	PBXFN5, PBZMN10, PBZMN11, PCXFN1, PCXFN12, PCZFN8, PDXFN10, PDXMN8, PDXMN9, TEXFN14, TEXFN17, TEXFN18, TEXFN23, TEXFN24, TEXMN19, TEXMN21, TEZFN13, TEZFN21, TEZFN23, TEZFY5, TEZMN18, TEZMN25, TEZMN6	37	PAXMN3, PAZFY1, PBXFN5, PBXFN6, PBXFO2, PBXMN7, PBXMY3, PBZFN12, PBZMN10, PBZMN11, PCXFN1, PCXFN12, PCXMN2, PCZFN8, PDXFN10, PDXMN9, PDZFN6, PDZMN5, TEXFN14, TEXFN23, TEXFO7, TEXMN1, TEXMN15, TEXMN19, TEXMN21, TEXMN7, TEZFN13, TEZFN21, TEZFN22, TEZFN24, TEZFY5, TEZMN17, TEZMN18, TEZMN20, TEZMN25, TEZMN6, TEZMO6
Household relationships	2	TEXFN14, TEZFN24	2	PCXFN1, PDZFN6	15	PAXMN3, PAZMN2, PCXFN12, PDZFN4, TEXFN14, TEXFN17, TEXFN18, TEXMN1, TEXMN19, TEZFN13, TEZFN21, TEZFN22, TEZFN23, TEZMN16, TEZMN25
Household well-being	3	PBXMN7, TEXFN23, TEXMN15	8	PAZFY1, PCXFN1, PCXFN12, TEXFN14, TEXMN1, TEZFN19, TEZFY5, TEZMO6	28	PAXFN23, PAXMN3, PAXMN4, PAZFY1, PAZMN3, PAZMO4, PBXFN5, PBXFO2, PBXMY3, PCXFN12, PCZFN8, PDXMN9, TEXFN14, TEXFN17, TEXFN23, TEXFO7, TEXMN15, TEXMN21, TEZFN13, TEZFN19, TEZFN21, TEZFN22, TEZFY5, TEZMN16, TEZMN17, TEZMN20, TEZMN25, TEZMO6
Faith	14	PAXFN23, PBXFN5, PBXFN6, PBZFN12, PDXFN10, TEXFN14, TEXFN17, TEXFN23, TEXFN24, TEXMN19, TEXMN7, TEZFN13, TEZMN16, TEZMN18	25	PAXMN3, PAXMN4, PAZFN1, PAZFY1, PAZMN2, PAZMN3, PAZMO4, PBXFO2, PBXMY3, PBZMN10, PBZMN11, PCXFN1, PCXFN12, PCZFN7, PCZMN9, PDXMN8, TEXFN14, TEXFN18, TEZFN19, TEZFN21, TEZFN22, TEZFN23, TEZFN24, TEZMN18, TEZMN20	10	PBZMN10, TEXFN19, TEXMN1, TEXMN21, TEZFN13, TEZFN22, TEZMN16, TEZMN25, TEZMN5, TEZMO6
Links to organisations and institutions	1	PBXFN5	6	PAZMN3, PCZMN9, TEXFN18, TEXFN24, TEZFN13, TEZMN18	3	PCZFN8, TEXMN1, TEZMN20
Total citation count	29		79		207	
Citation count by sample	Church – 23, Community random – 6		Church – 35, Community random 44		Church 106, Community random – 101	
Citation count by location	Punata – 9, Tipa Tipa – 20		Punata – 36, Tipa Tipa – 43		Punata — 87, Tipa Tipa – 120	

Attributed negative change

Explicitly attributed to CCM or Tearfund church partners – negative change

Table 4.3 shows the negative changes reported by households and focus groups in the past five years, and the extent to which these changes are related to CCM. A total of 21 respondents (Tipa Tipa (52 per cent of households) and Punata (25 per cent of households)) linked negative changes explicitly to CCM or a partner church. When including implicit references, Tipa Tipa linked 63 negative changes to CCM or a partner church and Punata linked 45 negative changes, with Berea and Aramasi linking the most (13 citations each) and Via Rancho the least (8 citations).

It is important to note that the attributions do not refer to the CCM process or Tearfund partners being a negative driver 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, relationships, interfaith collaboration 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 improvement.

The explicit negative drivers of change mainly fell into three categories. Firstly, a small number of households who professed membership of a partner church experienced relationship tension or anti-social behaviour (drinking and violence).   The poor behaviour and resulting reduced well-being was coded as explicitly negative as it was opposed to the CCM Theory of Change, but any support received from the church was coded as explicitly positive where it mitigated the negative outcomes of the situation. Secondly, a number of households who attended partner churches felt disempowered and unaware of their own or their community's agency or resources to combat developmental challenges. Finally, there were a number of respondents who cited interfaith tensions or lack of collaboration between the evangelical and Catholic churches. This was sometimes based on disagreements concerning financial support for Catholic fiestas that involved drinking alcohol.

'My husband is not very consistent in his beliefs, sometimes he drinks, always chicha in the fiestas, and later he goes again to the service … I also feel that my husband doesn't love me, higher up there is another little adobe house, he lives there most of the time. When I go there, he throws me out, he shouts at me. Before, it used to be just me always working for my children, I did everything, I used to cook, spin, weave, I did everything, he didn't help me much. Before, he used to hit me a lot too, my neighbours told me to report him, but I felt embarrassed to, and I never reported him. When there are problems, we fix it amongst ourselves, we argue with each other and we make peace as well. I'm also understanding, and I say that maybe my husband is like this because now he is old. My husband likes to drink but sometimes he goes to the services as well.' (TEXFN14)

"[B]ut with my husband [the relationship has not improved] because I'm evangelical and he drinks. We have drifted apart because of religion.' (TEZFN24)

'There aren't many resources, there are ideas, thoughts, but no resources.' (TEXMN1)

'That depends on God, that God can provide, that depends on God.' (PBXMN7)

'This year they are starting work on the piped water [project]) because water was drying up … there is not so much money either so that has stalled. The community does not have the resources.' (TEXMN21)

'The different religious groups don't work together, each one goes their separate ways.' (TEXFN23)

'But some groups have problems, there is religious discrimination between non-converts and evangelicals. They don't allow us to participate and this is discrimination.' (PBXMN7)

'There are other churches in the community, they are the Mormons, God is Love. They don't work together, they should have their activities together, but they don't do much here in Punata. Between Catholics and Protestants they don't organise themselves together.' (PBZFN12)

'Each church organises its own activities in its own way. When there are campaigns, we invite other churches of our same faith, but not others.' (PBXFN6)

Implicitly attributed to CCM 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 the CCM process were linked to tension in relationships: household, community and interfaith. Firstly, a small number of partner church members were experiencing anti-social behaviour and violence as a result of drunkenness in the home. One female respondent, in particular, felt that she must endure the violence because of her Christian faith. A number of households also reported fragmentation, tension and individualism in the community with less participation in community activities or arguments during meetings. In Tipa Tipa, a small number of respondents specifically cited conflict over a new school, which local parents had been pushed by the local *sindicato*/community to move their children to, as a major source of relationship breakdown. Finally, a number of interviewees in all communities felt that interfaith tension and a lack of collaboration or integral mission had resulted in negative changes. In particular, Catholic church members felt that their traditional fiestas were under threat as more people converted to evangelical Christianity. Evangelical Christians were also not willing to attend fiestas due to the focus on drinking *chicha*, which offended Catholic organisers.

Household relationships

'I have fallen seriously ill with arrebato[20] because my husband is a drinker and he has upset me so much and I'm a hermana.[21] One day my husband had an argument with the pastor and told him that he knows more than the pastors, that the light doesn't exist anywhere and that that light of which they talk so much goes out like switching off the electric light in the house... he still doesn't believe, he rather drinks all the time, that's it… Now I say to my husband that I've chosen God and that I don't care about him and that if he wants to ruin his life and his soul it's up to him because I want to live with God… I haven't separated from my husband because I follow the word of God. Even if he hits me, I need to endure, he'll, without any doubt, receive his punishment. He is the one accumulating guilt, not me.' (PCXFN1)

'My husband just works sometimes with the tractor, but just for his chicha, only for him, he doesn't contribute. I just have to put up with it, he even used to hit me.' (PDZMN9)

'Before, my husband made me suffer so much, he used to hit me so much and there was no money, not even to be able to eat... My husband just goes out to the market saying that he's going to work, but he doesn't contribute much, what he earns is just for his chicha, nothing else.' (PCXFN1)

Community relationships

'We do collective work like cleaning the water canals for irrigation. Before, there was more participation in this activity, now not so much.' (PCXFN12)

'They treat me badly, they make me cry, I don't even go to the church now, I'm angry with them. Before, they were kind, I have been able to stay in this place, but since I moved my daughter to another school, they have started to treat me badly.' (TEXFN14)

'I don't go to the meetings anymore because they argue a lot and that breaks my heart.' (TEXFN18)

'Here, coordination between local authorities and municipalities and especially with the bases [community organisations] is very much lacking. It is weak and organisation is also weak. This has been happening mainly since last year, the school has brought us problems and has divided us.' (TEZFY5)

'We don't participate in meetings, old people don't always go now, only the [younger] members go, they don't consider us...' (TEZFN21)

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[20] A series of symptoms – red face, tremors, headaches, inability to speak, stomach pain – caused by rage resulting from arguments and distress.
[21] Member of the church.

Interfaith relationships

'Now the Day of the Dead festival and the carnival are also being lost… now as there are more evangelicals in the community.' (TEZFN19)

'The other day, I complained about an issue with the [evangelical] Christians. They didn't want to contribute for improving the church and for the fiesta that we have on 24 September. They didn't want to pay 50Bs to make it better because they said that their religion doesn't allow them to participate in the fiesta nor to contribute. So, I told them that if their religion doesn't allow them to attend, they must make a financial contribution anyway, otherwise we will cut off the water because they have water thanks to me, thanks to my own efforts. In the CPE [unknown] they respect the religions but when you are a member of a sindicato one must respect the terms and the general agreements that are approved by the majority. If the majority want to contribute towards the fiesta, then everyone contributes. On Sunday we are going to cut off the water for three [members] until they learn, they must contribute the 400Bs, as the internal rules say.' (PAXMN4)

'We organise some events, like the anniversaries of our church and we invite people from other UCE churches, but we don't do joint activities with other religious groups because each one works in its own way and we haven't thought about doing anything together.' (PBXFO2)

'There are many evangelical churches here, they don't work together, each one has its own services. Rather, there's suspicion between them. Some say that it's better here and others that it's better there, it seems that they are fighting to attract more people and so people go to one church then they go to a different one, it's all a mess sometimes.' (PCXFN1)

'There are the Pentecostals, Love of God, Light and Life, evangelicals. They don't work for Punata, they only help themselves, with each other. They donate building material for their church, so that their religion grows. Each religion does this on their own behalf. These religions have existed for a while but before they did everything together. As time has passed, they have broken away, each one has its own approach.' (PAZFY1)

'Each religious group works independently, we haven't done anything together. We evangelicals mainly pay visits to families and evangelise. I'm not sure what the Catholics do, it seems that they organise fiestas. When they do, they want to force us to participate always with dancing, they do not settle just for the money payment.' (PCXFN12)

'There are religions groups here… They don't do anything for the community, they only do their services.' (PAXMN3)

'The churches are not helping for the benefit of the neighbourhood. They just talk in their church, they don't help in anything…' (PAZMN2)

'There is nothing, here the evangelicals have services, and the Catholic church does baptisms and weddings in times of fiestas. Each church does things by itself. Here the churches don't help, and much less the elderly.' (TEZFN21)

5. Outcomes and drivers of change

Tables 5.1 and 5.2 (pages 51–56) 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 the tables. A driver or outcome was only selected if two or more households or focus groups had referred to it, thereby eliminating one-off statements.

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

Economic context: access to food, cash income and expenditure

A fifth of respondents reported that their ability to access food had changed negatively over the last five years. In Punata, the reasons were diverse and ranged from an inability to produce sufficient crops due to old age, indebtedness because of medical fees, reliance on the market and higher prices. In Tipa Tipa, where agriculture is the predominant livelihood, respondents all told a similar story of reduced yield due to drought and soil infertility and crop disease. The high price of chemicals to combat crop disease made it impossible to make a profit on traditional products such as onions and tomatoes. Conversely, if supply was insufficient, the government imported crops, especially onions, at a low price from Peru, which had ruined some local farmers, meaning crops were left in the fields as they were uneconomical to harvest. Finally, chemicals sprayed on crops and an increase in the consumption of processed food was of concern to several households who cited poor health as a result. Figure 10 shows the main outcomes attributed to crop disease and drought in the sample.

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

'We are farmers, we grow beans, corn, quinoa, potatoes, onions, tomatoes, to sustain ourselves. Onions are now very cheap, we haven't harvested them because a sack is 40Bs. We don't get anything from it… Everything used to go to the agricultural labourers and there didn't used to be any profit. It's not worth harvesting them. We now only harvest for consumption and not to sell… In order to provide food for my children, we have started to harvest chard, lettuces and other little vegetables because we don't have any income. The rest of the food we buy at Aiquile. I buy less flour, I no longer give them milk… For two years I have been selling oregano and with that I sustain my family.' (TEXFN18)

'One person used to produce 500 sacks of onions, now they produce 200–250 sacks per person. Before, it used to rain a lot, now there is less rain and that is affecting us. Last year has been worse than this year, there was no water at all. I take our produce in my truck to Cochabamba. Five years ago, the yields went down by 40 per cent due to water shortages and disease… Here we call it polvillo,[22] that is a yellow disease that affects the roots of the plant and there's no cure… I started a chicken farm five years ago and that helps me a lot with my income. I did that because I saw some fellow countrymen in the Mizque province who were doing well [with the chicken farm] and that encouraged me.' (TEXMN20)

'It has changed, before each person had fruit plants, peaches, guavas, but lack of water means they do not produce as before, now in only little quantities. Before, people ate vegetables, now only chemicals, noodles; they used to eat corn, wheat, quinoa. This has changed because of ease, they are easier to cook while the

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[22] Literally: dust.

other foods must go through various processes. In my family, they don't eat as many vegetables as they used to.' (TEXMN7)

'The government has implemented many water projects, so more farmers have produced abundantly and prices have gone down; everything that we produce is not enough to sustain us. Before, things were expensive, there was little production and you could charge good prices. Now, if produce is scarce, the government brings it in from abroad and that ruins us. Now the price of onions is 40Bs, it doesn't even cover the costs. In Spain, five years ago, I was a bricklayer. I liked working on that, but my wife is accustomed to agriculture, she did not like being far from home. She likes us to produce, she likes to sell in the market. Five years ago, I started to rent out my houses in Aiquile and Cochabamba, I rent to students; it is my only fixed source of income. I have also made a water well that I rent to some people here.' (TEZMN16)

Figure 10: Outcomes attributed to crop disease and drought – causal chain[23]
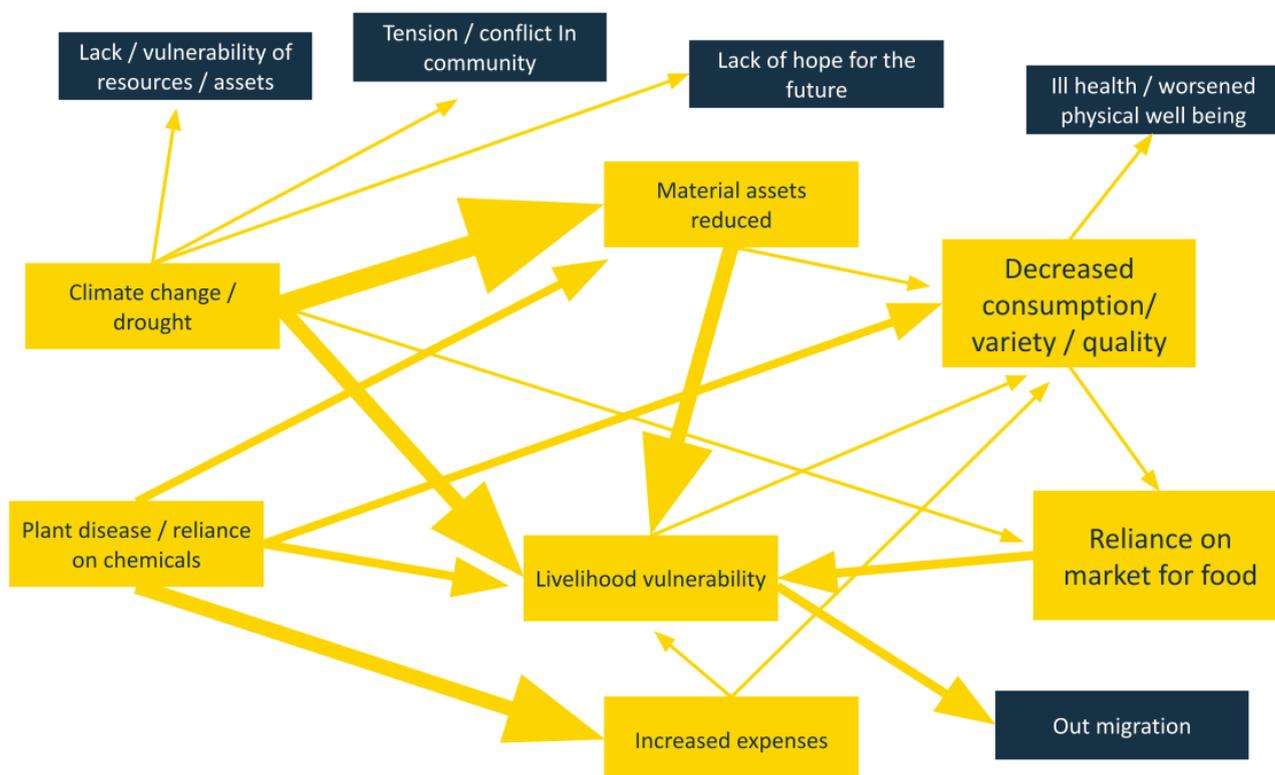
Key

🟡 Driver of change or intermediate level outcome

⚫ Final level outcome

Thickness of lines indicates the number of respondents citing the causal chain

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[23] 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 outcome).

The impact of climate change and crop disease, alongside high schooling costs, old age/ill health and a general sense of rising prices and national economic uncertainty was also reflected in responses to whether cash income, control over income and purchasing power had changed over the period. Twenty-nine per cent of all households stated that their cash income had decreased over the last five years, but in Tipa Tipa this went up to 40 per cent of households, reflecting their reliance on agriculture and higher costs of sending children away to school.

Overall, 36 respondents (74 per cent) cited that the amount/quality of their material assets or resources had decreased in some way over the last five years. This was mainly as a result of drought and the worsening national economic situation. In a small number of cases, this was also linked to crop disease, lack of employment and ill health or old age.

'Now there's less water than before, water comes from time to time. Closer to the city of Punata, they irrigate their vegetables with water from the sewerage system. Our vegetables [now] only last three months.' (PAZMO4)

'Before, we cultivated tomatoes, we have land, there we knew how to plant them but seeing the diseases that they had, given the cost, it wasn't sustainable anymore to cover the expense of production, and we have decided to plant peaches, but we took them out because the soil was diseased, the soil is not like it was before and the roots got infected, we took everything out.' (PDXMN8)

'According to the government... all production is improving however there is a lot of competition, a lot of production. This is damaging us [our livelihoods] , due to all the projects: irrigation, wells, dams, but for those in the city it is all going very well, they are happy with the low prices... In agriculture we keep struggling. The "double salary, double bonus" that the government provides does not benefit us farmers, it isn't enough.' (TEXMO8)

'Expenses are mainly for my children's education. Every week I have to send 500Bs to Cochabamba, 2,000 per month. When they used to study at the school here, it was less. I give 30Bs a week to my son who studies in Aiquile and that is enough for him. In Cochabamba, everything is more expensive.' (TEXMN20)

'There is no income anymore and expenses have increased. Children's education costs more now. Also, here the majority send their children to study at university. We spend on our children's education, in order for them to study in the city we spend more, rents have increased, you have to send 500Bs for their groceries. We always send our children to study at university in Cochabamba, Sucre or Santa Cruz.' (TEXMO8)

In spite of the difficulties faced by respondents, most households showed resilience and ingenuity in supporting themselves financially. Forty-three per cent stated that their total income had risen during the period and 58 per cent of respondents linked a positive driver of change to increased assets/resources in at least one domain. The majority of respondents (77 per cent) also felt that their livelihood resilience had improved in some way. This was particularly true in Aramasi (100 per cent) and Tipa Tipa (83 per cent) where most respondents discussed livelihood resilience as a positive outcome.

Respondents stated that the main drivers of change leading to increased assets/resources, food or livelihood resilience were livelihood diversification, migration, increased mobility and family-mindedness, in the form of financial support. Due to poor crop yields and low market prices for traditional produce, farmers experimented with growing different crops such as oregano, custard apples or peaches. They had also moved into animal husbandry, farming chickens and were beginning to make organic fertiliser to sell. Several households had started businesses outside of agriculture, particularly those who had migrated to Punata from the countryside. These included selling food, repairing cars, construction, providing a taxi service, renting out rooms and illegally importing cars to sell. Over a third of households received money or produce from family members who had migrated to work elsewhere, and several also mentioned that they had previously worked overseas in Spain and Argentina before returning home to buy property or land. Those still working in agriculture felt that increased access to water had improved their livelihood resilience, of particular importance given the worsening drought in the region. Finally, education/training and self-confidence/agency were deemed positive drivers of change by a significant number.

A number of respondents, mainly in Tipa Tipa, explicitly or implicitly linked the CCM process with improved livelihood resilience and increased food consumption and material assets by discussing the positive impact

that the church-initiated water projects had had on their agricultural output. In addition, there were two mentions of a church-run earthworm lombrizcultura workshop. A general sense of improved community organisation, gender equality and agency was also important in both Tipa Tipa and Punata, facilitating community discussion and the implementation of positive change. Figure 11 shows the relative importance of the main drivers of change in increasing livelihood resilience, assets and food consumption.

Figure 11: Drivers of change leading to increased livelihood resilience, material assets/resources or food consumption

(Note: the size of the circles represents the number of respondents who cite the selected driver of change at least once)
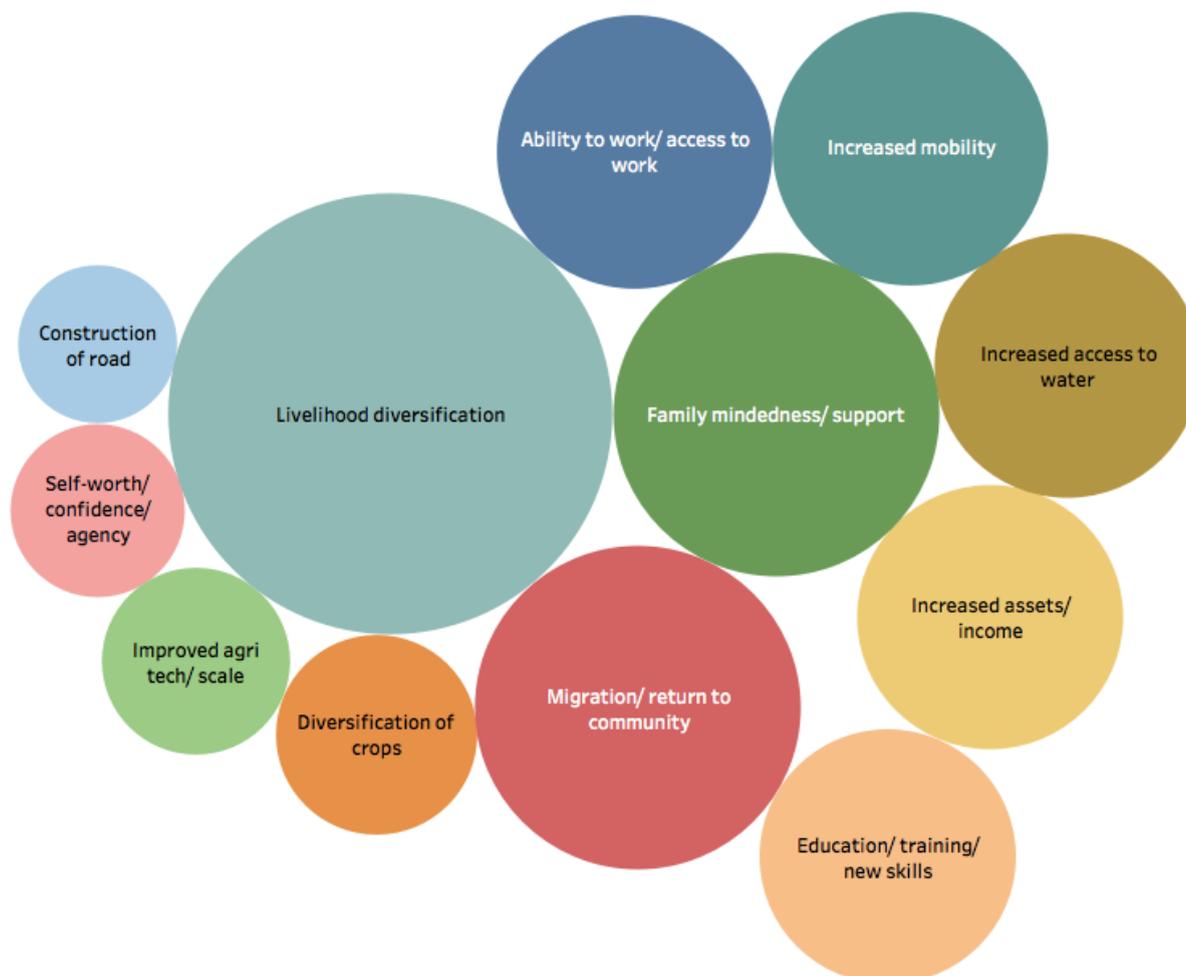
Community and family relationships and decision-making

The majority of respondents reported that their personal relationships and social connections had either improved (45 per cent of households) or had remained the same (45 per cent of households), in most cases referring to a cordial positive relationship. Only two households reported a negative change in personal relationships and eight in community relationships and decision-making. Positive changes in the relationship domains were reported most often in the Punata sample. Overall, men and women were equally likely to have cited improved personal relationships, but men cited more positive changes to social connections than women, especially in Punata.

A general sense of family-mindedness/support was the most widely reported driver of change linked to improved personal relationships (16 households, 28 per cent). This was followed by actively pursuing the Christian faith, cited by 14 households (25 per cent). The Christian faith had encouraged better

communication and respect in families, more hope in the future and improved self-worth. Anti-social behaviour, particularly excessive drinking, had also reduced.

The majority of households (83 per cent) felt that a cohesive community or community-mindedness had improved their social connections. This was most often the case in La Era and Berea and least often in Aramasi. The main outcomes of this were improved community organisation, taking part in communal work, improved communal assets/resources, improved access to water and community engagement in advocacy. Changed gender perceptions/awareness was the second most often mentioned driver of positive change in social connections (25 per cent of households), cited in all communities except Aramasi. Teaching on women's rights and gender-based violence had improved the participation of women in the community, particularly in meetings, and had, in some cases, improved spousal behaviour in the home. CCM and being envisioned regarding development were the third most often cited drivers. CCM was linked to improved community organisation/relations, collective work, improved access to water and education and increased engagement in advocacy. Being more envisioned regarding development had led to hope in the future and increased self-worth and agency. CCM was most often cited as a positive driver of change in Via Rancho and Tipa Tipa (cited by 83 per cent and 79 per cent of respondents respectively), and least often in Aramasi (0 respondents). Aramasi also had no mentions of a desire for development. Finally, a number of respondents in Tipa Tipa, La Era and Aramasi felt that interfaith collaboration/cohesion was an important driver in their community, improving community relations and collective work.

'Decisions are taken communally among all the neighbours. The more heads there are, the better things can be done. Recently, people have started to give more opinions. Most of the neighbours are Catholics, and this not a problem.' (PAXMN4)

'I have also seen that they are more organized in the market, as they have to be uniform. Yes, it has changed, because everyone sold how they wanted to, but now there is more order, groups have been arranged, groups of butchers, group of vegetable sellers. Each group, I think, has its leader. Also, the different areas have authority to coordinate.' (PBZFN12)

'The community work has improved the well-being of the community. Because the compulsory work gives us experience and we work alongside each other… It has improved because we do the work in an organised way.' (PCZMN9)

'Before, the school wasn't very effective, now with the projects that they are doing the community is improving. The infrastructure, education is better. The mayors are doing this with pressure from the community. The community is doing better, it's more organised.' (PDXMN8)

'Here in Tipa Tipa, neighbours get along well with each other, there aren't many problems. Everyone knows each other well, we are considerate towards other people that have come to our community and have stayed to live here, we have included them as usual in our sindicato, only that, like everyone, they must fulfil their obligations... Now the leaders are more active, and they work for the benefit of the community, they are always consulting [everyone] in meetings, there is better organisation regarding water. Now also we are going to have piped water for irrigation, that is going to come from the infiltration gallery. That is going to be a big help, it was a good decision. In this way, water is going to reach more people and less water is going to get wasted in the irrigation ditch.' (TEZMN20)

'Just two years ago there was also discrimination against women, they didn't appreciate them attending meetings, but we have kept attending and now they value us. One year, there was a woman leader as well, and this encourages women a little to take up positions too, they don't allow discrimination anymore because now they know their rights.' (TEZFY5)

'We are Catholic by tradition, but sometimes we also attend its services [evangelical church]. I like to listen to the Bible but here the Catholic church services are not regular, there is only mass on fiestas. I prefer the [evangelical] Christian religion because when I was a young girl my parents used to drink a lot... and we were neglected, this is why I don't like the Catholic religion because it encourages partying and drinking. When there is a service, I go. I like the way they worship, I feel at ease, but I don't consider myself evangelical, I only like to go to their activities occasionally.' (TEZFN22)

Figure 12 shows the relative importance of the main drivers of improved social connections. The chart combines the drivers of five key outcomes: improved personal relationships; improved community

relations/organisation; participating in the community; taking on a position in the community and collective/communal work.

Figure 12: Drivers of change leading to improved social connections

(Note: the size of the circles represents the number of respondents who cite the selected driver of change at least once)
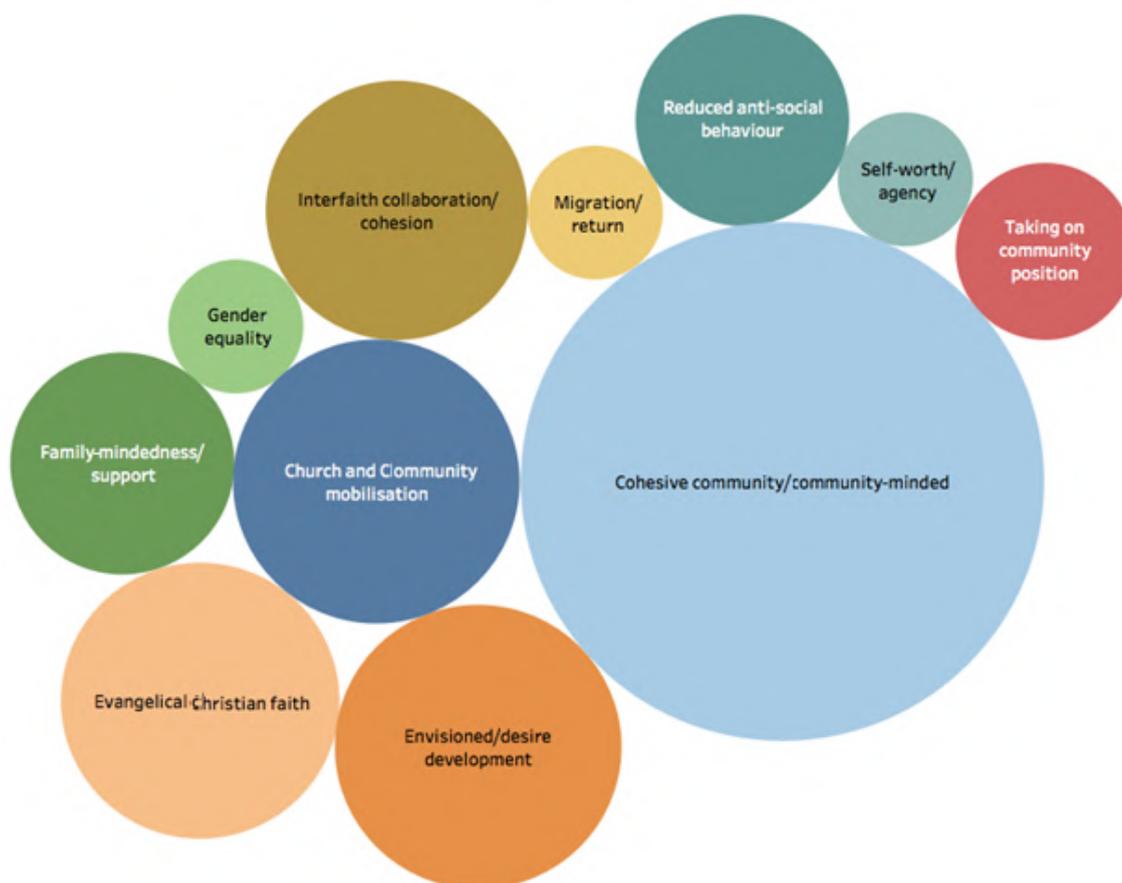
While only a small number of households felt that their personal relationships had worsened during the last five years, eight households, mainly in Tipa Tipa, reported worsening social connections. The main causes of this were conflict during community meetings/projects, particularly over unequal access to water and the forced movement of children to the new local school, which was linked to fragmentation/individualism in the community. Though households in Punata did not feel that their social connections had worsened overall, individualism was cited by many as a growing problem in at least one domain of their life, with people more interested in their own needs than their neighbours. This was sometimes blamed on increased mobility and migration causing disconnection and a greater desire for material possessions. Interfaith tension was also significant to a number of respondents, especially in La Era and Berea and was usually linked to conflict regarding the support of fiestas and the payment of fines for not attending them, which appears to be widespread and was linked to a lack of engagement in collective community labour and community events.

'They haven't done anything together, sometimes they watch each other suspiciously. Those of the Catholic church have patron saint fiestas and the evangelicals don't want this, but they don't do anything.' (TEXFN14)

'Here we organise ourselves to clean paths, irrigation ditches, to improve the cemetery, water wells, just that. If you don't comply, they make you pay fines. These works are compulsory.' (PCZFN8)

'Yes, this year they are undertaking a project to improve the irrigation system in the community, from the infiltration gallery the water is going to be piped, irrigation is going to reach more families. This project is

only for members who have inherited this irrigation system from their great grandparents. Some families, like five per cent of the community, don't have this irrigation system and this doesn't seem good to us... Before, there was more freedom in access to water, now it is more controlled.' (TEZFY5)

'Before, people worked more collectively, now it's not like this due to new generations now having other values, they are becoming more individualistic. Now, they don't join in with cleaning paths or irrigation ditches. They want to resolve everything with fines. It seems like people only think about money and they just want to resolve everything with money.' (PBXFO2)

Overall well-being

Twenty-eight households (49 per cent) reported that their overall well-being had improved. Positive drivers of change were predominantly related to an increased commitment and desire for development and to the Christian faith, both of which were linked to hope in the future. Gaining new skills, training and prioritising children's education had also improved a significant number of respondents' well-being, leading to livelihood resilience and increased self-worth and confidence.

'I feel good health-wise and [I have] peace of mind. I have trained with my son's friend and now I know more things in order to improve my health. I know about natural medicine and natural food. I practise this in my personal life, and I try to guide my family as well.' (PAXMO4)

'Some years ago it wasn't perfect, maybe because we were newly together, but little by little, when we became Christians, things have improved. Before, there used to be a lack of communication. Before, there used to be family problems but now we live well, there is communication.' (PAXFN23)

'Well-being is in two parts, the spiritual part, where we have kept together, and the social part, we always also maintain relations with people, we haven't had big problems. I feel grateful to God because we have had trust in the Bible and that has given us security.' (PBXMN7)

'Because among evangelical hermanos one does not live badly, one lives well and beautifully. We follow the word of God... Because we have become evangelicals, and God heals us and looks after us all the time and he never abandons us. I feel in good health. I'm not ill because I don't drink, I don't go to fiestas and I get along well with my family. In the evangelical Christian family one lives beautifully. We feel good because we love the Lord. We only have to ask with a prayer and be faithful to the Lord.' (PBXFN6)

'We are from the countryside and we used to plant potatoes, corn and beans, but we could only harvest once a year. We have migrated here, closer to the city, in order to improve our quality of life and mainly for our children's education.' (PCXFN12)

'In general, my well-being has improved, I feel better every day because God is in me, I'm not unwell, I'm good. My spirituality has grown because with everything that happens to you in life, it increases your faith.' (PDXFN10)

'I feel very healthy, I live well with my family and as a believer I feel that I live in peace. Before, I was more worried about finances, but with time everything has improved and I feel much better and calmer, also my children are now older, and they are studying.' (TEXFN24)

'In every way, the well-being of my community and my family has improved. Health [care] is now more accessible, there is more transportation, the road is paved, and you can go to hospital, it's easier. You can go to Cochabamba and Aiquile at any time; before, you could only go to Aiquile on Sundays, now [it's possible] every day and when you want to, you can go.' (TEZMN17)

Despite the increase in overall well-being felt by most households, 11 respondents (19 per cent) felt that their well-being had decreased over the period and 11 (19 per cent) felt that there had been no change. The main reasons cited for a reduced feeling of overall well-being were ill health/old age, anti-social behaviour, tension in relationships and migration, particularly children leaving home.

'Because my wife is very worried about my daughters who are in the city, she is not well. I'm worried about my wife.' (PAXMN4)

'I see Punata as a very beautiful city but unfortunately if you're from another place they're already looking at you suspiciously. This is something sad because in any case we are all Bolivians and there's people from La

Paz, Oruro… So, there have been times when they have raised the fact that we are not from Punata, that we are from Potosi; in this way they haven't wanted to give us access to a new business in the market, it's something sad.' (PBZFN12)

'Some years ago, my son died in a car accident and this has left us with an enormous debt. We spent so much money trying to save him, but it was not possible. We're so indebted to some relatives and even to the bank some $10,000, up to now we haven't finished paying it. My husband has become ill because of the worry. We were building our little house, but we have stopped that, now we just work in order to pay the debt. Before the accident we had peace of mind… Our debt has ruined everything for us, now we would be so much better… Before, my husband was less grouchy; since my son died, and because of the debt that we have, he's become more grouchy and more worried. Me as well, I worry so much about this and because of this sometimes we argue.' (PCXFN12)

'It's getting worse, every day my husband and I argue. He only comes here to sleep, and he comes [home] drunk, the sun rises, and he goes. He's not concerned about his children, he doesn't ask after them, he doesn't even say anything to his children, he's such a drunk. But in general, here, almost all men are drunks and it's just the women, we do everything to support our children.' (PDZFN6)

'In my family, in my household, we are not like we were before, it has changed. We are worried, there's a lot of stress and anxiety, we are more worried, everyone wants to have money, house, cars. Before, we lived more at peace with what we had. That's why my family is worried, they want to have another house, they are not content.' (TEXMN1)

Living faith

Although living faith did not have any closed questions, the data showed that faith levels – perceived as hope in the future, believers living out their faith, becoming an evangelical Christian and a sense of peace of mind – 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 second biggest driver was being envisioned/desiring development, with involvement in community initiatives giving many hope for their household's future. Gaining new skills and prioritising education was important for a significant number, leading to diversified livelihoods, increased assets, improved self-worth and hope. A number of respondents also discussed the importance of their Catholic faith, reduced anti-social behaviour in the community and emotional resilience as positive drivers of spiritual well-being. Figure 13 shows the most often cited drivers of change leading to improved living faith.

Thirty-five respondents (61 per cent) linked the Christian faith to a wide range of positive outcomes including believers living out their faith (25 households or 44 per cent), hope in the future (19 households or 33 per cent), reduced anti-social behaviour (15 households, 26 per cent), improved overall well-being (13 households or 23 per cent), improved self-worth and confidence (10 households or 18 per cent) and reduced anti-social behaviour (10 households or 18 per cent). Figure 14 provides an overview of the main outcomes of the Christian faith cited by all households.

'People become Christian for their family's well-being because they believe that this way they are going to live better and without problems. They become Christians because of sickness, they believe that by doing so they are going to heal, because they have communication problems in the family and they believe that that will help them to solve it or because they believe that it is going to help them to get out of the crisis that they are living in.' (TEZFY5)

'The Christian church is improving life because thanks to the [evangelical] Christian church there used to be missionaries and these missionaries were those who made water available here. The first missionaries that came here saw there was no water, there wasn't much life, that's why they did the [infiltration] gallery project. So, they searched for water, now they are drawing it from the mountains with pumps and that is what provides water permanently to Tipa Tipa.' (TEXMN21)

'Here we live well and happily, among the church hermanos. The evangelical life has changed our lives. Here, our sorrows go away; when there is sorrow or pain, we help each other. The church makes offerings for the ill, also the ministers know when to bring food, money as well. The evangelical church generates its

own funds with so-called offerings that consist of giving a [voluntary] financial donation. Since we have been in the church, sorrows and sadness have diminished because God helps us, we just pray and we entrust ourselves to him.' (PBXFO2)

'I've always belonged to the evangelical church. I've never changed my decision. Religion is not important, religion doesn't define you as a believer, what defines you is the faith that you have in God…' (PDXMN8)

'It has changed the way of thinking in my family. Before, we spoke strongly, the children anyway, we spoke badly, that has changed. In my children there is more respect. Now there's not a lot of trouble.' (PAXFN23)

'I've become a member of the church and this has changed and improved everything. The word of God has changed me.' (PCXFN1)

Seventeen respondents (30 per cent) felt that faith groups were working together more now than they had in the past, particularly in relation to developmental issues in the community. This was particularly true in Tipa Tipa where 11 respondents (38 per cent) cited interfaith collaboration as a positive driver of change. The main religions in the sample communities were evangelical Christian and Catholic (of those interviewed, 55 per cent were evangelical Christian and 37 per cent were Catholic). Several respondents noted that religion, in itself, was not important, it was a personal active faith in God that was key. Examples of positive interfaith collaboration included a mixed faith presence in sindicato meetings, joining together to feed poor children, being respectful of different beliefs concerning alcohol during fiestas, and working with one another on development projects, such as irrigation.

'From my point of view, we relate well with each other. With those who are not evangelicals, we co-ordinate and we respect each other, and they respect us. They don't force us to participate in things that we don't want to. When they drink, if I see a drunk in the street, he apologises, we don't disturb each other, we don't make trouble... Here the majority have been [evangelical] Christian, there are people who have come from other places who are not [evangelical] Christian but there is respect towards the [evangelical] Christian community here and we always have open arms for them... There is coordination and mutual respect.' (TEXM08)

'There aren't any problems between evangelicals and Catholics. In the fiestas they cook, we share, we give them soft drinks whilst we drink chichi.' (TEZMN16)

'I believe that they all get on well together… Everyone goes to the meetings, everyone works together.' (TEZFN13)

In contrast to the positive stories of many respondents regarding interfaith collaboration and respect, 26 per cent of households said that there was tension between faith groups or that faith groups kept to themselves and did not collaborate. The main issue of contention was traditional Catholic fiestas and the alcohol that was consumed during the celebration.

'They say to us who are evangelicals, they don't like us. When they have Catholic fiestas and they want to force us to participate in their dances, they don't settle for the fines that we pay for not participating.' (PCXFN12)

'We don't get along well with the Catholics. They believe in saints and we just believe in one God. They have fiestas and we don't like that. We don't contribute when there are fiestas in the neighbourhoods, but we invite them to our activities, to our workshops, but they don't come, they don't want to participate.' (PBXFN5)

'Before, people used to do more collaborative work, now almost alone we are cleaning irrigation channels and [organising] patron saint fiestas and anniversaries. Before, people used to get more involved, now almost everyone is evangelical, and fiestas and traditions are also being lost. Before, we all put in effort and good will for the fiesta to go well, now it's not like that. We have to beg them to help, they want to fix everything with fines.' (TEZMN18)

Figure 13: Drivers of improved living faith

(Note: the size of the circles represents the number of respondents who cited the selected outcome at least once)
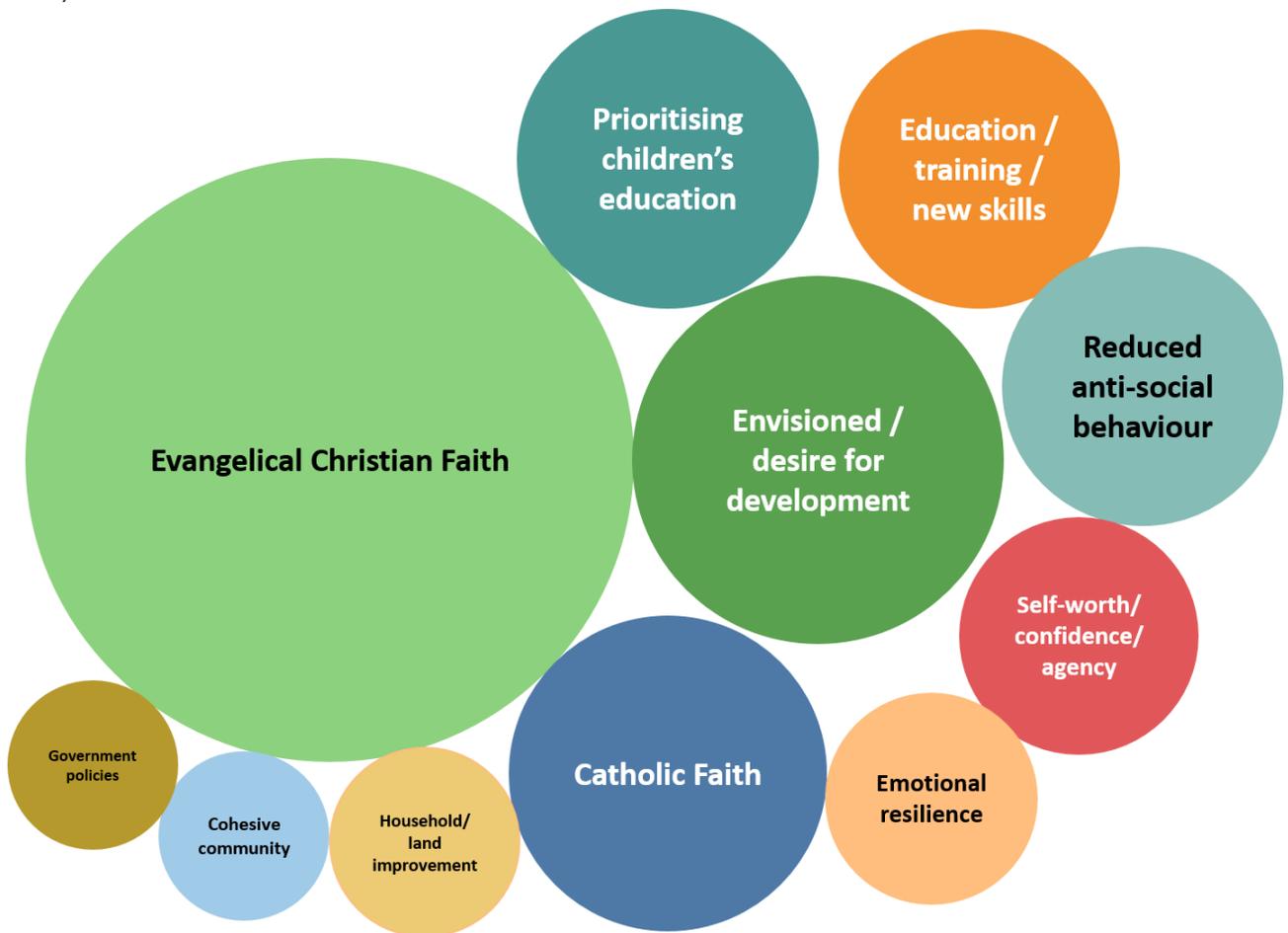
Figure 14: Outcomes of having a Christian faith

(Note: the size of the circles represents the number of respondents who cited the selected outcome at least once)
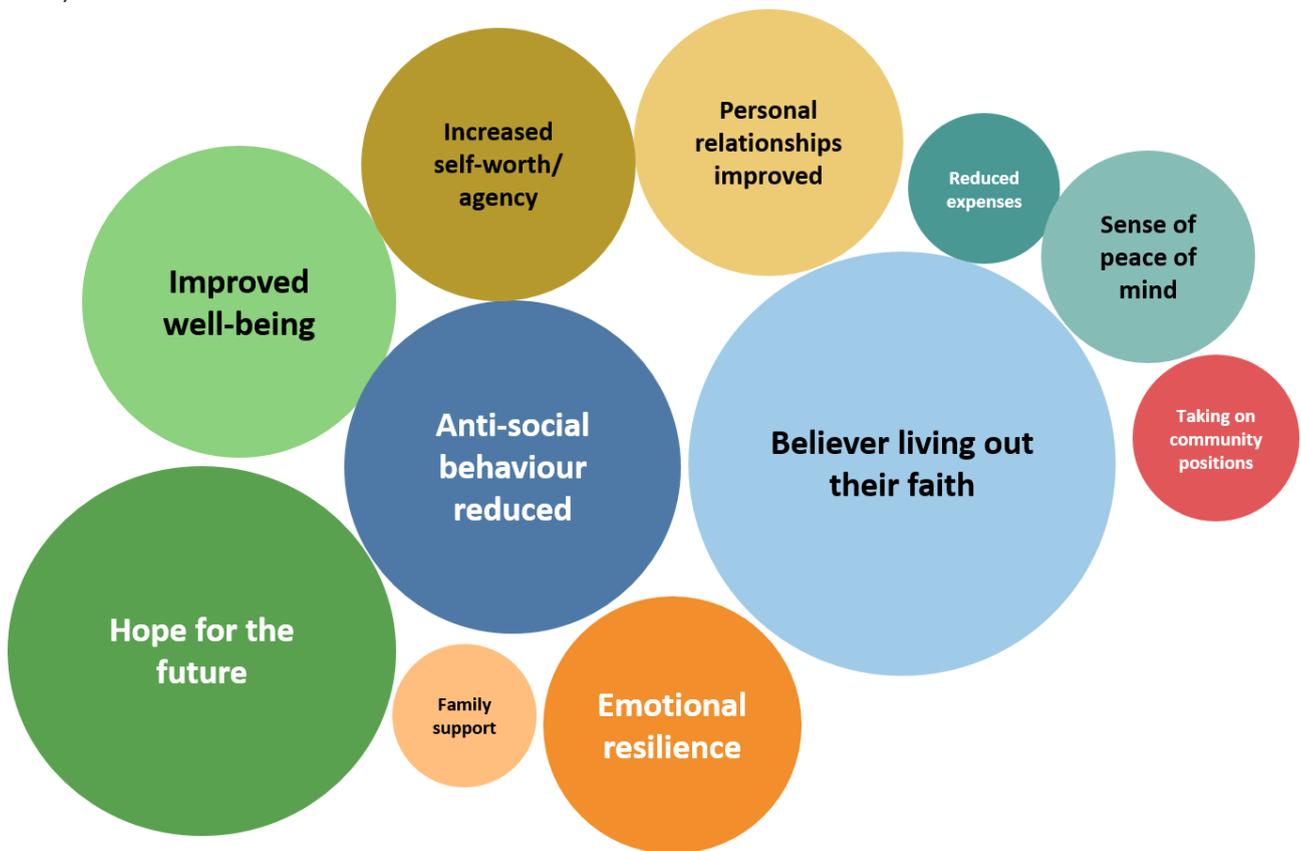
Table 5.1: Drivers of positive change

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.

Drivers of Change	Domains									Citations			
	Household composition and health	Access to food	Cash income	Expenditure and assets	Community relationships	Personal relationships	Overall well-being	Faith	Links to organisations and institutions	Total citations	Community total	Gender split	Sample split
Ability to work/ access to work		PBXMN7, TEXMN1	PAXMN4, PCZFN8, PDZMN5, TEXFN23, TEZFN24	PDZFN4, TEXFN23, TEXFN24, TEZFN22, TEZFN24, TEZMN17			TEZFN22, TEZMN20			15			
Awareness/ changed gender perceptions	TEZFN24				PAZFY1, PAZMO4, PBXFO2, PDXMN9, PDZFN6, TEXFN14, TEXFN24, TEXFO7, TEXMO8, TEZFN22, TEZFY5, TEZMN18, TEZMN20, TEZMO6	TEZMN20	PBXMY3, TEZFY5, TEZMO6		TEXFO7, TEZMO6	21	P=6, T=15	F=11, M=10	X=8, Z=13
Catholic faith					PBZMN10	PBZFN12	PBZFN12, TEZFN22	PAXMN3, PAXMN4, PAZMN3, PBZFN12, PBZMN10, PCZFN7, PCZMN9, PDZMN5, TEZFN13, TEZFN21, TEZFN22, TEZMN18, TEZMN20		17			
Children left household	PDZFN6, TEXFN18, TEXFN24, TEXMN15, TEXMN20, TEXMN25	TEZMN6	PCXFN1, PDZFN6, TEZMN6	PAXMN4, PBXMN7, PCXMN2, PDXMN9, PDZFN6, TEZMN6		PCXMN2, TEZMN5	PCXFN1, PCZFN8, PDZFN6			21			
CCM	TEXFN23	TEZMN17			PBXFN5, TEXFN14, TEXFN18, TEXFN19, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMO8, TEZMN17		PBXMY3, TEXMO8	PBXFN5, PBZMN11, PDXFN10, PDXMN8, PDXMN9, PDZFN4, PDZFN6, TEXFN14, TEXFN17, TEXFN18, TEXFN19, TEXFN23, TEXFO7, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMN7, TEXMO8, TEZFN23, TEZFN24, TEZFY5, TEZMN16, TEZMN17, TEZMN25, TEZMN5, TEZMO6	PAZMN3, PDXFN10, TEXFN14, TEXFN18, TEXFN19, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN7, TEZFN13, TEZFN24, TEZMN16, TEZMN17, TEZMN20	57	P=11, T=46	F=24, M=33	X=38, Z=19
Cohesive community/ community-minded	PAXMN3, PCZFN7, PDXMN8, TEZFN23		PAXMN3	PCZMN9, TEXFN14, TEZFN21	PAXFN23, PAXMN4, PAZFN1, PAZFY1, PAZMN2, PAZMN3, PAZMO4, PBXFN5, PBXFN6, PBXMN7, PBXMY3, PBZFN12, PBZMN10, PBZMN11, PCXMN2, PCZFN7, PCZFN8, PCZMN9, PDXFN10, PDXMN8, PDZFN4, PDZFN6, PDZMN5, TEXFN14, TEXFN17, TEXFN18, TEXFN19, TEXFN24, TEXFO7, TEXMN1, TEXMN15, TEXMN21, TEXMN7, TEZFN13, TEZFN21, TEZFN22, TEZFN23, TEZFN24, TEZFY5, TEZMN16, TEZMN17, TEZMN18, TEZMN20, TEZMN25, TEZMN5, TEZMN6, TEZMO6	PCZFN7	PAZMO4, PCXMN2, PCZMN9	PDZMN5, TEXMN15, TEZMN25	PAXMN4, PAZMN3, PAZMO4, PBXFO2, PCXMN2, TEXFN14, TEXFN17, TEXFN18, TEXFN19, TEXFN24, TEXMN19, TEXMN20, TEXMN21, TEZFN22, TEZFN24, TEZMN16, TEZMN17, TEZMN18, TEZMN20, TEZMN25, TEZMN5	83	P=37, T=45	F=36, M=47	X=36, Z=47

Drivers of change	Household composition and health	Access to food	Cash income	Expenditure and assets	Community relationships	Personal relationships	Overall well-being	Faith	Links to organisations and institutions	Total citations	Community total	Gender split	Sample split
Construction of road	TEXFN17, TEXMN15	TEXFN17, TEXMN15, TEXMO8	TEXFO7, TEZMO6		TEXMN15		TEZMN17			9			
Diversification of crops		PAZMN2, TEXFN18	PCZFN7, PDXMN8, TEXFN18, TEXFO7, TEXMN21, TEZMN17	PDXMN8, TEXMN1, TEXMN21			TEXFN18			12			
Education/ training/new skills	PBZFN12, TEZMN17, TEZMN18	PAZMN2, TEXMN1	PBXFN6, PBXMN7, TEXMN20, TEZMN20	TEXMN21		PAZMN2	PAZMN2, PBZFN12, PBZMN10, PBZMN11, PCXFN1, PCZFN8, PDXFN10, PDXMN8, PDZMN5, TEXFN18, TEXMN20, TEZFN22, TEZMN16, TEZMN17, TEZMN18		TEXFO7, TEZMN20	28	P=14, T=14	F=9, M=19	X=11, Z=17
Emotional resilience				PBZMN10			PAXMN4, PBZMN10, TEXMO8, TEZFY5, TEZMN18, TEZMN20			7			
External input in community		TEZFN19		PCXMN2, PCZFN7	TEXFN23, TEXMN1, TEXMO8	TEZMN20	TEXMO8	PBZMN10, TEXMO8, TEZFN21	PBXMY3, PCXFN12, TEXFN14, TEXFO7, TEXMN1, TEXMN7, TEZFN22, TEZFN24, TEZFY5, TEZMN20, TEZMO6	22	P=5, T=17	F=10, M=12	X=12, Z=10
Envisioned/ desire development			PAZFY1, PAZMN2	PAZMN3, PBZMN11, TEZFN22, TEZMN17, TEZMN20			PAXMN4, PAZFN1, PAZFY1, PBXFN5, PBZFN12, PBZMN11, PDZFN4, TEXFN17, TEXFN18, TEXMN1, TEXMN15, TEXMN19, TEXMN21, TEXMN7, TEZFN13, TEZFN23, TEZFN24, TEZMN16, TEZMN17, TEZMN25, TEZMN5, TEZMN6			29	P=11, T=19	F=13, M=17	X=9, Z=21
Evangelical Christian faith	PBXMN7, TEZFN24		PBXMN7, PDZFN6	PBXFO2, PBZMN11, PDXFN10	PDXMN9, TEXFN18, TEXFN23, TEXFO7, TEXMN20, TEXMO8	PAXFN23, PBXFN6, PBXMN7, PCXFN1, PCXFN12, PDXFN10, PDZFN6, TEXFN18, TEXFN23, TEXFN24, TEXMN20, TEXMN21, TEXMN7, TEZFN24	PAXFN23, PBXFN6, PBXFO2, PBXMN7, PCXFN12, PCXMN2, PDXFN10, PDXMN8, PDZFN6, TEXFN18, TEXFN19, TEXFN23, TEXFN24, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEZFN24, TEZMN5	PAXFN23, PAZFY1, PBXFN5, PBXFN6, PBXMN7, PBXMY3, PCXFN12, PCXMN2, PDXFN10, PDXMN8, PDXMN9, TEXFN17, TEXFN18, TEXFN19, TEXFN23, TEXFN24, TEXMN1, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMN7, TEZFN19, TEZFN24, TEZFY5, TEZMN17, TEZMN5, TEZMN6	PBXFN6, PBXFO2, PCXMN2, PDXMN9, TEXFN17, TEXFN24, TEXMN15	82	P=38, T=44	F=46, M=36	X=69, Z=15
Family-minded ness/ support	PAXMN4, PBZFN12, TEZFN19, TEZMN16	PAXFN23, PBXFN5, PBZMN10, PDZFN6, TEZFN19, TEZFN21	PAXMN3, PAZMO4, PBZMN10, PCXFN1, TEZFN19, TEZFN21, TEZMN16, TEZMN5	PAXMN4, PAZMN2, PBXFN6, PBZMN11, PDZFN4, PDZFN6, PDZMN5, TEXFN23, TEXMN19, TEXMN20, TEZFN19, TEZFN21		PAXMN4, PAZMN2, PAZMN3, PBXFN5, PBZMN10, PBZMN11, PCZMN9, PDXMN8, PDZFN4, PDZMN5, TEXMN20, TEZFN19, TEZFN21, TEZFN22, TEZMN16, TEZMN18	PBXFN5, PBZMN11, TEXFN19		PDZMN5	50	P=30, T=20	F=23, M=27	X=16, Z=34
Government policies	TEXMN1		PAZMO4, PDZFN4, TEXMN1	PAZMO4, TEXMN1	PAZFY1, PCZMN9		PAZFY1, PBZMN11, TEXMN15, TEZMN16, TEZMO6			13			
Household/ land improvement	TEZFN22	PBXMN7	PBXMN7	PBXFN6, TEXFN19, TEXMN19, TEZFN22, TEZFN24, TEZMN25, TEZMN6		TEXFN19	TEXMN15, TEZMN6			13			

Drivers of change	Household composition and health	Access to food	Cash income	Expenditure and assets	Community relationships	Personal relationships	Overall well-being	Faith	Links to organisations and institutions	Total citations	Community total	Gender split	Sample split
Ill health/ accident/old age	PAZMN2		PAZMN2	TEZMN20			PCXFN1			4			
Improved agricultural techniques/ scale		TEXMN21, TEZMN17		PAZMO4, TEXFO7, TEXMO8, TEZFN22, TEZFN24, TEZFY5						8			
Increased access to water	TEXMN21, TEZMN18, TEZMN20	PCZFN8, TEZFN22, TEZMN18, TEZMN20, TEZMN5	PCZFN8, TEXFO7, TEZFN22, TEZMN16, TEZMN5	TEXFN17	TEZFN19, TEZMN20		TEXFN17			17			
Increased assets/ income	TEZMN20	PAXFN23, TEZMO6	PAXFN23, TEZMN5	PAXFN23, PAXMN4, PAZMO4, PBXFN5, PBXFN6, PBZMN10, PBZMN11, PCZMN9, PDXFN10, TEXMN15, TEZMN16, TEZMN18, TEZMN20		TEZMN16	TEXFN24			20			
Increased mobility	TEXFN19, TEXMN20, TEXMN21	PBZMN11, PCXFN1, PCXFN12, PDZFN4, TEXFN19, TEXFN23, TEZFN22, TEZFN24, TEZMN18	TEZMN18, TEZMN25	PBZFN12, PDZFN4, TEZMN18	PBXMY3	TEXFN17, TEXMN19				20			
Interfaith collaboration/ cohesion					TEXMO8			PAXFN23, PAZMN3, PAZMO4, PCXMN2, TEXFN14, TEXFN17, TEXFN24, TEXMO8, TEZFN13, TEZFN19, TEZFN22, TEZFN24, TEZFY5, TEZMN16, TEZMO6	TEXFN24	17			
Livelihood diversification	TEXMN1	PBXFN6, PBZFN12, PBZMN10, PCXMN2, PDXFN10, TEZFN23, TEZFN24, TEZFY5	PAZFY1, PAZMN2, PAZMO4, PBXFN6, PBXFO2, PBXMY3, PBZFN12, PBZMN10, PBZMN11, PCXMN2, PCZFN7, PCZMN9, PDZFN6, TEXFN19, TEXFN23, TEXMN1, TEXMN15, TEXMN19, TEZFN23, TEZFN24, TEZFY5, TEZMN16, TEZMN17	PBXMN7, PBZFN12, PCXFN1, PDXMN8, TEXMN19, TEZMN20, TEZFN24		PAZMN2	PBZFN12		41	P=24, T=17	F=21, M=21	X=18, Z=23
Migration/ return to community	PBZMN11, TEXFN24, TEXMN19, TEXMN17	PBXFN6, PBXFO2, PBXMY3, PCXFN1, PCXFN12, PCZMN9, TEXFN24, TEXMN19, TEZFN13, TEZMN16	PAXFN23, PBXFN6, PBXFO2, PCXFN1, PCXFN12, TEXFN24, TEXMN15, TEZFN13	PBXFO2, PCXFN1, TEXFN24, TEXMN19	PBZMN11	PBZMN11, TEXMN21, TEZFN13, TEXMN17	TEZFN13, TEZMN18			33	P=16, T=17	F=19, M=14	X=21, Z=12
Prioritising children's education	TEXMN15		PCZMN9	PBXFN6, PBXFO2, PBXMY3, PCXFN1, TEXFN17, TEXFN24, TEXMN15, TEZFN22, TEZFY5, TEZMN5, TEZMO6		PCXMN2, TEXFN17, TEXFN18, TEZFN13	PAZMO4, PCXFN1, PCXFN12, PCZFN8, PDZFN4, TEXFN14, TEZFN22			24	P=11, T=13	F=16, M=8	X=14, Z=10
Reduced anti-social behaviour	TEZFN24			PBXMY3	PAXMN4, PAZFY1, PAZMN3, PDZFN6	TEXMN7	PBXMY3, PBZMN11, TEZMO6	PAZFY1, PBXMY3, PCXFN1, PDZFN6, TEXMN19, TEZFN19		16			
Self-worth/ confidence/ agency			PDZFN6, TEZFN23, TEZFN24	PAZMN2, PDZFN4, TEZFN23	PBZMN11, PDXFN10	TEZFN23	PAXFN23, PCZMN9, PDZFN4, PDZMN5, TEZFN13, TEZFN23, TEZMN6		PCZMN9	17			
Taking on community position					PCXMN2, PCZMN9, TEXMN1, TEZMN5		PCXMN2		PCXMN2, PCZMN9, TEZMN16	8			

Table 5.2: Drivers of negative change

Drivers of change	Domains									Citatioms			
	Household composition and health	Access to food	Cash income	Expenditure and assets	Community relationships	Personal relationships	Overall well-being	Faith	Links to organisations and institutions	Total citations	Community total	Gender split	Sample split
Anti-social behaviour/ crime	PCXFN1, PDZFN6		PAXMN3	PBXFN5	PBXFN6, PBXFO2, PDZFN6	PAXMN3, PDZFN6, TEXMN19	PAXFN23, PAXMN3, TEZMO6	PCZMN9, TEXFN14, TEZFN24		16	P=12, T=4	F=10, M=6	X=10, Z=6
High cost of schooling	TEZFN22			PAXFN23, PAXMN4, PAZMO4, PBXFN6, PBXFO2, PCXFN1, PCXMN2, PCZFN7, PCZFN8, PDZMN5, TEXFN14, TEXFN18, TEXFN19, TEXFN24, TEXFO7, TEXMN15, TEXMN19, TEXMN20, TEXMN21, TEXMO8, TEZFN22, TEZFY5, TEZMN17, TEZMN18, TEZMN20, TEZMO6						27	P=10, T=17	F=14, M=13	X=16, Z=11
National economic situation worsened		PAZFN1, PCZFN8, TEXFN14, TEXFN18, TEXFN23, TEXFO7, TEZFN22, TEZMN16, TEZMN25	PAZFY1, PBXFN5, PBZMN11, PCXFN12, PCZFN7, PDXFN10, TEXFN14, TEXFN17, TEXFN18, TEXFN24, TEXMN1, TEXMN19, TEXMN21, TEXMN7, TEXMO8, TEZFN13, TEZFN22, TEZFY5, TEZMN16, TEZMN17, TEZMN25, TEZMO6	PAZFY1, PBXFN5, PBXFO2, TEXFN14, TEXFN17, TEXMN20, TEXMO8, TEZFN13, TEZFY5, TEZMN16	TEZFN13	TEXFN17	PAXFN23, TEXFN17, TEZFN19, TEZMN17			47	P=12, T=35	F=31, M=16	X=25, Z=22
Ill health/ accident/ old age	PAXMN3, PAZMN3, PCXFN12, PCZFN8, TEXFN18, TEZFN21, TEZMN20	PAXMN3, PAZMN3, PDXMN8, PDXMN9, TEZFN19, TEZFN21	PAXMN3, PAZMN2, PAZMN3, PDXMN9	PAXMN3, PAXMN4, PAZMN2, PAZMN3, PAZMO4, PCXFN12, PDXMN9, TEXFN23, TEXFO7, TEZMN20, TEZMN25	PDXMN9, TEZFN19, TEZFN21, TEZMN6	TEZFN21, TEZFN22, TEZMN25	PAXMN3, PAZFY1, PAZMN3, PAZMO4, PBXFN5, PCXFN12, PDXMN9, TEXFN14, TEXFO7, TEXMN21, TEZFN19, TEZFN21, TEZFN22, TEZMN20, TEZMN25	PAXMN3		51	P=28, T=23	F=21, M=30	X=23, Z=28
Fragmented community/ individualism	PDXMN9				PAXMN3, PAZFY1, PBXFN5, PBXFN6, PBXFO2, PBXMN7, PBXMY3, PBZFN12, PBZMN10, PCXFN1, PCXFN12, PCXMN2, PCZFN8, PDXFN10, TEXFN14, TEXFN18, TEXFN23, TEXFN24, TEXFO7, TEXMN1, TEXMN19, TEXMN21, TEXMN7, TEZFN21, TEZFN24, TEZFY5, TEZMN18, TEZMN20, TEZMN25, TEZMO6		PAZFY1, PBXFO2, TEZFN21, TEZFY5	PBXFO2, PBXMY3, PBZMN10, PCXFN1, PCZMN9, PDXMN8, TEXMN1, TEXMN7, TEZFN13		44	P=23, T=21	F=24, M=20	X=27, Z=17
Climate change/ drought	PCZFN7, PDXMN9, TEXFN19, TEXMN7, TEZMN25	PAZMO4, PBXFN6, PCXMN2, PDXFN10, TEXFN17, TEXMN20, TEXMN7, TEZFN22, TEZFY5, TEZMN17, TEZMN5	PCXMN2, TEXFN18, TEXMN15, TEXMN20, TEZFN22, TEZMN18, TEZMN25, TEZMN6, TEZMO6	PCZFN7, TEXMN1	TEZFN13, TEZMN6		TEZMN16, TEZMO6			31	P=8, T=23	F=11, M=20	X=14, Z=17

Drivers of change	Household composition and health	Access to food	Cash income	Expenditure and assets	Community relationships	Personal relationships	Overall well-being	Faith	Links to organisations and institutions	Total citations	Community total	Gender split	Sample split
Fragmented community/individualism	PDXMN9				PAXMN3, PAZFY1, PBXFN5, PBXFN6, PBXFO2, PBXMN7, PBXMY3, PBZFN12, PBZMN10, PCXFN1, PCXFN12, PCXMN2, PCZFN8, PDXFN10, TEXFN14, TEXFN18, TEXFN23, TEXFN24, TEXFO7, TEXMN1, TEXMN19, TEXMN21, TEXMN7, TEZFN21, TEZFN24, TEZFY5, TEZMN18, TEZMN20, TEZMN25, TEZMO6		PAZFY1, PBXFO2, TEZFN21, TEZFY5	PBXFO2, PBXMY3, PBZMN10, PCXFN1, PCZMN9, PDXMN8, TEXMN1, TEXMN7, TEZFN13		44	P=23, T=21	F=24, M=20	X=27, Z=17
Climate change/ drought	PCZFN7, PDXMN9, TEXFN19, TEXMN7, TEZMN25	PAZMO4, PBXFN6, PCXMN2, PDXFN10, TEXFN17, TEXMN20, TEXMN7, TEZFN22, TEZFY5, TEZMN17, TEZMN5	PCXMN2, TEXFN18, TEXMN15, TEXMN20, TEZFN22, TEZMN18, TEZMN25, TEZMN6, TEZMO6	PCZFN7, TEXMN1	TEZFN13, TEZMN6		TEZMN16, TEZMO6			31	P=8, T=23	F=11, M=20	X=14, Z=17
Crop diseases/ reliance on chemicals	PCZFN7, TEXMN1	PAXMN3, PAZFY1, PAZMO4, PDXMN9, TEXMN21, TEZMN25, TEZMN5	PDXMN8, TEXMN1, TEXMN20, TEXMN7, TEZFN19, TEZMN6, TEZMO6	PCXMN2, TEXFN24, TEXFO7, TEXMN1, TEXMN20, TEXMN7, TEXMN17, TEZMN5			PAXMN3, TEXFO7, TEZFY5			27	P=8, T=19	F=7, M=20	X=16, Z=11
Interfaith tension/conflict					PBXMN7, PBZMN10, PCXFN12, TEZMN18			PAXMN4, PAZFY1, PAZMN3, PAZMO4, PBXFN5, PBZFN12, PBZMN11, PCXFN12, PCZFN7, PDXFN10, TEXFN14, TEXFN23, TEXFN24, TEZMN18	PBXFN5, TEXFN24, TEZMN18	21	P=14, T-7	F=12, M=9	X=11, Z=10
Conflict in community meetings/ projects	TEXFN14, TEXFN24				PCZFN8, PDXMN8, TEXFN14, TEXFN17, TEXFN18, TEXMN1, TEZFN22, TEZFN24, TEZFY5, TEZMN17, TEZMN25		PCZFN8	TEXFN14, TEXFN17	TEXFN18, TEXMN1, TEZMN20	19	P=3, T=16	F=13, M=6	X=11, Z=8
Unequal access to water	TEZFN19	TEXMN7, TEZFN19	TEZFN22	TEXFN14, TEXFN17, TEZFY5	PDZFN6, TEXFN24, TEXMN19, TEZFY5		PAZMO4, TEZMO6			13	P=2, T=11	F=9, M=4	X=5, Z=8
Environmental degradation / pollution		PAZMO4	PAZMO4, PCZFN8		PBZMN11					4			
Evangelical Christian faith	PCXFN1				TEXFN18, TEZMN18	TEZFN24	PBXMN7, PCXFN1, TEXFN23	PAZFY1, PCXFN1, TEZFN19		10	P=5, T=5	F=8, M=2	X=5, Z=5

Drivers of change	Household composition and health	Access to food	Cash income	Expenditure and assets	Community relationships	Personal relationships	Overall well-being	Faith	Links to organisations and institutions	Total citations	Community total	Gender split	Sample split
Exploitative/ extractive relations		PDZFN6	PCXFN1, PDZFN6, TEXFN14, TEZFN13	PCXFN1, PDZFN6, TEZFN13, TEZFN23	PDXFN10, TEXMN19, TEZFN13	PCXFN1, PDZFN4, TEXFN14, TEXMN1, TEZFN23	PAZFY1		TEZFN13	19	P=9, T=10	F=17, M=2	X=8, Z=11
Faith comm – no integral mission					PAXFN23			PAXFN23, PAXMN3, PAXMN4, PAZFN1, PAZMN2, PAZMO4, PBXFN6, PBZMN10, PCXFN1, PCZMN9, TEXFN18, TEZFN21, TEZFN22, TEZMN18	PAZMN3	16	P=12, T=4	F=8, M=8	X=7, Z=9
Gender inequality			TEXMN19, TEZFY5		PCXFN1, PCXFN12, PCZFN8, TEXFN17, TEXFN24, TEZFN13				TEXFN18	9	P=3, T=6	F=8, M=1	
Government policies		TEZMN16	TEXMN1, TEXMN15, TEXMO8							4			
Increased expenses				PAZFN1, PAZMN2, PAZMN3, PAZMO4, TEZFN22, TEZMN16						6			
Increased mobility		PAZFY1, PBXFO2, TEXMN7		PBXMY3			PAZFY1, PAZMO4			6			
Intergenerational tension					PCZFN8, PDXMN9, PDZFN6, TEXFN23, TEXMN21, TEZMN25		PBXMY3, TEZFN21			8			
Lack employment/ income/assets/ resources	PCXMN2, TEZFN19	PAZFN1, PAZMN2, PBXMY3, TEXFN14	PCXMN2, TEXFN14	TEXFN14, TEXFN18, TEXMN7, TEXMO8, TEZMN25		TEXFN18, TEXMN1	PAZFY1, TEXFN14, TEXMN1, TEXMN15			19	P=6, T=13	F=9, M=10	X=14, Z=5
Lack government funding					PBXFN5, TEXMN20			TEZMN16		3			
Lack of agency/ ability to make change					PBZMN11, TEXMN1, TEXMN21		PCXFN12, TEXFN23	PBXFO2, TEZMN25		7			
Migration/ return to community			PAZFY1, PCZMN9	PBXFO2	PAZFY1, PBZFN12, PCXFN12, TEXMN15	TEXMN1, TEZFN13, TEZMN16	TEZFN13			11			
No community position/burden					PBXFN5, PDXMN8, PDZMN5, TEXFN17, TEZFN22		TEXMN15			6			
Becoming indebted		PCXFN12, PDXMN8	PCXFN12	PCXFN12, TEXFN17, TEXMO8			PCXFN12			7			
Catholic faith								TEZFN13, TEZFN22, TEZMN16, TEZMN20		4			
Children left household		TEXFN14		TEXMN19		TEXMN19	PAXMN4, TEXFN14, TEZFN19, TEZFN21			7			

Case studies

In order to more fully explore the interlinked relationship between domains and the effect that CCM has had on the livelihoods and well-being of respondents, this section of the report documents case studies of change. They 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

TEZMN17: Male respondent, married, university educated, two children currently in the household, aged 39, living in Tipa Tipa

This case study shows the impact that education, the Christian faith, CCM and livelihood diversification has had on the life of the respondent. Drought has negatively impacted agricultural production levels and increased input costs in the last five years. However, the employment of organic farming techniques and diversification into chicken farming has provided necessary income. The respondent has a strong sense of agency, continually learning new skills, and a desire to use these skills to improve the lives of those in his community. The respondent is positive about all the community development occurring and farming skills learned at local workshops and attributes these improvements to Nueva Vida Church. However, he is not keen to get involved in leadership due to the amount of disagreements in meetings. Finally, the respondent discusses the importance of his faith and the positive impact it has had on his life and relationships.

B1: My father died of Chagas' disease, but now everyone is well. I returned to live here six months ago to be able to repair my parents' house, the family estate, it's my obligation to repair the house. I could come here because six months ago I finished a project in Cochabamba, so I had more time to dedicate myself to my family. My sister came back to live with us this year – before, she was living in Chile because she studying dentistry.

C1: I have my father's land, and I am working it. On this land I grow onions, tomatoes. The harvest is for consumption and the majority is to sell because we harvest large quantities. Before, there was more water for production, in the last five years there is little production due to water shortages.

C3: Each year, production gets better because NGOs come and give training workshops to work the land. For example, one of those that was working here worked with lombrizcultura *(the cultivation of earthworms, to convert organic waste into fertilizer), I learned this technique in a workshop. In order to improve production, we want to dabble in fruit-growing with custard apples and peaches, to see if they produce well and to see if you can produce them. Two years ago, I was also a taxi driver, but the income wasn't the same, there is a lot of competition in Cochabamba... For some five years, we have produced onions and tomatoes in order to have more income for the household. The income is not stable, there are years when you have earnings and others that you don't. It depends on the price of produce, but often onions come in from Peru and that affects the family's income a lot because the price of our onions goes down.*

E1: My wife manages household expenses, what I earn I give to her and she manages the money. She makes household purchases and all the necessary expenses. Now I spend more on the education of my children. Also, each year I spend more maintaining the land in order to be able to produce. Every year you have to put in a truckload of guano[24] *that costs 3,000Bs in order to produce anything.*

E2: Two years ago, we finished building our house in Cochabamba. We built it because we needed to have our little house and we had income when I was working with my project.

F1: We are always together, and we are used to living with my sisters and my own family. When there are big expenses, we decide between myself and my wife to see if they are necessary or not. Here, you spend

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[24] Natural manure made from bat, sea bird and seal excrement.

less than in the city there is everything and you want to buy everything. There are not many things here and you don't spend so much.

G1: We all get along well. They [have become] more organised than before because of the projects that there are [here], and they now search for more project in order to improve the community. I don't have any [leadership] position because there is a lot of fighting. In Cochabamba I was a truck driver and I was a leader, due to this experience I've got tired and I never want to have a [leadership] position again.

G2: They are becoming more organised in order to have more projects. In the last five years they have done several projects. We have had a sewerage system for two years. The municipality helped with that and a Christian NGO, although we also made a contribution in fees. Now we have the piped drinking water project, it is going to be [finished] in five months. They have been waiting for this project for two or three years, for the paperwork in the municipality. We have had to give a monetary contribution. Also two years ago we dug a water well and we also gave a monetary contribution.

H1: Since I was little, I have been an evangelical Christian of the UCE... The Christian faith is very important, it teaches you how to live, how you should do things. It's very difficult to accomplish things but each year I want to accomplish more.

H2: There aren't many Catholics, but they respect evangelical Christians. Many of the projects that we have are thanks to the UCE. The drinking water is thanks to the UCE, the well. It was in a UCE workshop that they brought the technique of earthworms.

I2: In every way, the well-being of my community and my family has improved. Health [care] is now more accessible, there is more transportation, the road is paved, and you can go to hospital, it's easier. You can go to Cochabamba and Aiquile at any time; before, you could only go to Aiquile on Sundays, now every day and when you want to, you can go. This year, out of curiosity, I learned locksmithing, helping a locksmith friend. I did it because I like to learn different things, I'm very curious. Now I'm studying veterinary science at an institute in Aiquile, that's also why I came here, because it is closer. I decided to study veterinary science because one of the projects I have is investing in livestock, to start a chicken farm.

I3: I don't know if it will improve, I see that everything is going down, there is less income and fewer possibilities to have much income. The city is dire, you can't find work. Here, you have fewer expenses than in the city where there is everything and you want to buy everything. Each year the uncertainty of having an income has made it difficult to trust that everything will be well. I can contribute teaching people in the community to change the crops they produce. They only generate income with onions and tomatoes. I believe that if they adopted integrated farming, that's to say, had a farm [with] onions, tomatoes, fruits, we would all have a better income. If they see that someone gets money by growing peaches or other fruit, they would start to do it. If you tell them and they don't see it, they take no notice. That's why I'm starting to see how it goes growing peaches.

J1d: [On UCE]: They bring the majority of the projects. We have the village, thanks to them.

Case study of positive change

TEXFN24: Female respondent, married, primary school educated, two children currently in the household, aged 48, living in Tipa Tipa

This case study shows the impact that migration/return, the Christian faith and livelihood diversification have had on the life of the respondent. The respondent and her husband worked overseas for a number of years and saved enough to return and purchase land for agriculture. Despite the requirement for fertilisers and competition from foreign imports, they are now able to provide well for their family. In particular, they spend a lot of their income on their children's university education. The respondent believes that their Christian faith has helped household communications and decision-making and is also very important for well-being and hope for the future. She feels that most in Tipa Tipa live a quiet life

and take part in communal works, but that there is more individualism and tension, particularly concerning unequal access to water and the new local school. However, she does mention improved gender equality in community meetings. Though evangelical Christians and Catholics are not seen to work together, she believes there is respect between them and that the Christian faith has had a positive impact on anti-social behaviour.

B1: Seven years ago, my husband and I came back from Argentina, and we decided to establish ourselves here in Tipa Tipa, together with my family and my children because until then, they were alone with my mum and we used to send money for their expenses. Here, a new school has been built and we have had to change schools for my son. He was in a school in Aiquile, it was difficult [for him] to adapt, but it's okay. Another of my older children went to the city of Cochabamba to study systems engineering. He rents a room in his aunt's house. Another of my children is about to graduate. He is in Aiquile and lives with my mum. I had to leave him there to study.

C1: The food we have is enough for the family, and it has always been that way. I have always done everything to provide for my children. Sometimes we have been short of money, but we have found ways to continue providing the basics for the family. Now, together with my husband, we work better [together]. Before, I had my store, sometimes I cooked to sell, now we are concentrating on agriculture. We sell produce and then we have some to eat. The rest of the food we buy from the market.

C3: Now we have financial stability, before, it was very difficult, we went to Argentina for a while to work and we could save money in order to keep investing in agriculture and it went well for us.

D1: The income we have comes from agriculture. Before, the income came from the work did in Argentina, now we are only concentrating on agriculture. My husband manages [the agriculture work] and I help him in everything he asks for, so together we work. Our income has improved. Before, we didn't have much, now there is a little more. Before, I used to do other activities to improve my income, I sold food at the fairs in Aiquile, I had my shop also in Aiquile at my mum's house. Now it is no longer necessary to do that, we earn enough from agriculture. The production of onions and tomatoes has improved, although sometimes there is a lot of competition with Peruvian onions that sell at low prices, but still we continue.

E1: It has changed a lot, before, with our work in Argentina, we saved some $25,000 and with that we bought land and we built the little house, and in addition to that, each month we used to spend $200 to support my children. We used to send it to my mum, because she used to look after my children in my absence. Before, we had fewer expenses, now we have to spend much more. We spend most on our children's study… we also pay rent and study expenses for my son who is in Cochabamba. Before, we only spent money on food and clothing once a year for the whole family, now our priority is our children's education. We also invest in inputs for agricultural production (guano, urea, insecticides, chemical fertilisers).

E2: Four years ago, we bought a little car so that we could travel to different places where we have our [income generating] activities. We bought it with our own savings, we also bought 0.5 hectare of land in order to increase agricultural production. We have been able to make these purchases with our savings from our work in Argentina because when we got married, we didn't have anything here, that's why we went, and we returned to establish ourselves here in our place.

F1: In the last five years, my life has changed because my husband is behaving very well. In the family we treat ourselves well, we are believers and we follow the word of God. We do not fight, sometimes there are small discussions, but we talk and arrange it between ourselves. Both husband and wife, we make consensus decisions, nobody rules anyone, we're both heads of the household. That's how we get along.

G1: Here in Tipa Tipa, people live a quiet life, sometimes there are little problems because some want the water to be piped and other don't, but they resolve [these issues] in meetings. Also, there were problems with the new school because some didn't want to move them [their children] from their old schools, but now they have resolved it. It is men who are members of the sindicato*, and they must go to the meetings. But sometimes, for some reason, it could be health or work, they are not able to attend, then their wives go. Before, it wasn't allowed, now things have changed, and it is allowed for a woman to go to the meetings.*

G2: It has changed because before, they were more united and they did everything together, now there is a bit of envy, especially with regards to irrigation. Not everyone has access to water in the same way, some have fewer hours and others more hours of irrigation and this has been organised according to the amount

of the initial contribution that was given to take part in the infiltration gallery. This is why some do better at producing than others, and then some have more money and others not that much, but there isn't much difference. Five per cent of the population doesn't have access to the infiltration gallery or only has a few hours of [water for] irrigation and consumption. Despite all that, they keep participating in cleaning irrigation ditches and paths.

G4: I think community relations and decision-making have got worse because there is a lack of solidarity amongst neighbours, and a lack of support for leaders in order to get more projects that benefit everyone.

H1: I've been a Christian since I was 16 years old, my husband became a Christian when we got married. But in reality, I consider myself a believer, this comes from the heart, other people say we are evangelical Christians and think that going to services is enough. I don't think so, in reality, what works is faith and the belief that one has in God to live well... I go to church in order to strengthen my faith. God knows everything and you must trust in him. Every day I live with God, God is in my heart... I speak to God every day and invite others to become believers to save their souls.... I, as a believer, have complete faith in God.

H2: They don't do works all together, they work separately, but the evangelical Christian church has more weight in the community, the majority are believers. This isn't a problem, everyone respects each other because we live in the same community. The Catholic church doesn't have much presence, they just have a little chapel here and sometimes they have communion.

I2: I feel very healthy, I live well with my family and as a believer, I feel that I live in peace. Before, I was more worried about finances, but with time everything has improved and I feel much better and calmer, also my children are now older, and they are studying.

I3: I have hope that the future will change for the better, but that depends on people becoming… believer[s]... it is important to evangelise and to bring the Word of God to other brothers and sisters, to help them return to the path of good.

J1b: The Nueva Esperanza U.C.E Church has been doing the very important work of evangelising for a long time... this has reduced the patron saint fiestas and drunkenness, to a large extent almost disappearing. For believers in the community, this is a sign of progress and for Catholics, a danger. This doesn't create big conflicts, everyone keeps living together in a natural way, carrying out their daily activities.

Case study of negative change

PCXFN1: Female respondent, married, did not finish primary school, three children currently in the household, aged 46, living in Aramasi

This case study offers an example of how alcohol can have a negative impact on a household. The respondent has managed to break free from addiction herself, which she attributes to her Christian faith. Her children growing up has also allowed her to take on paid work which is supporting her children's education. However, the relationship with her husband is still negatively influenced by his alcohol addiction, which causes him to be violent, but she won't separate from him because she believes this is the wrong thing to do as a Christian. Her experience of community relationships is not positive, nor are her feelings about how different faith groups interact or carry out holistic ministry. Despite this, her Christian faith helps her endure and have hope for the future.

B1: I have fallen seriously ill with arrebato *because my husband is a drinker and he has upset me so much and I'm a* hermana. *One day my husband had an argument with the pastor and told him that he knows*

more than the pastors, that the light doesn't exist anywhere and that that light of which they talk so much goes out like switching off the electric light in the house... he still doesn't believe, he rather drinks all the time, that's it.

C1: I get some food from my birth community, which is Alalay, and now I also buy some from Punata market because I don't often go to my community.

C3: Before, we had little money. We had just moved here and we had to go to my birth village to sow and harvest our food. Now here we also have some jobs and we have a little more income and with that we can buy food at the Punata market. Before, our life was harder, there was not even enough to eat.

D1: It has changed a lot. Before, my husband made me suffer so much, he used to hit me so much, and there was no money, not even to be able to eat. I have had 12 children and four of them have died, some as a result of miscarriage and the rest as children. I weave pullus *(blankets of sheep wool) that I sold and with that, I kept my children, but it did not pay much. That was in my community, now I'm here in this new development and I'm going to work in Santa Ana and Ucureña as an employee and kitchen assistant. There I will also wash clothes, cook and everything. So, I earn income and it is better than before. My husband just goes out to the market saying that he's going to work, but he doesn't contribute much, what he earns is just for his* chicha, *nothing else. My older son also sends me money to help me.*

D4: My cash income has improved because before, my children were little and I couldn't work and earn my own money. Now they have grown up and because of this I can work, and I've improved my financial income, I have more money and I live more at peace.

E1: Before, it was very difficult, we could only afford to eat, no nice clothes, nothing always. We were very poor. Now there is more income because I work, so we can eat better and also spend more on my children's studies. This is more important.

E2: I bought this little plot of land with all of my savings. I would have bought it earlier but due to my husband squandering the money we didn't manage it.

F1: Before, it was worse. My husband used to hit me, as I have already told you, but now I ignore him, I just leave him to do what he wants, what can I do? Nothing, I still feed him and all of that. I've become a member of the church and this has changed and improved everything. The word of God has changed me.

G1: Here in the community, there is envy among people, sometimes they steal your ducks and take your beans also. They don't share anything, and they don't invite you to dinner or anything.

G4: Here, women demand lots of things during the meetings, but they only oppose us.

H1: I'm a hermana and I attend the Blanca de Aquisito Church. I became a hermana because I didn't want my husband to drink and I, myself, also wanted to stop drinking. I remember one time I went to a fiesta in Surumi and I had drunk a lot so I fractured my hand and I couldn't even take care of my little children. Later I got baptised in the Blanca church and things were going well. I would pray every day and everything I asked for was granted but then another day my husband would tempt me [to drink] and again I would fall. My relatives were happy, they sang and danced, but I realised again in time and decided to return to the church. But my children do not listen to me, because I've set them a bad example, that's what I feel sorry for. Now I say to my husband that I've chosen God and that I don't care about him and that if he wants to ruin his life and his soul, it's up to him because I want to live with God. Now I'm following the word of God each day.

H2: There are many evangelical churches here, they don't work together, each one has its own services. Rather, there's suspicion between them. Some say that it's better here and others that it's better there, it seems that they are fighting to attract more people and so people go to one church, then they go to a different one, it's all a mess sometimes. The church I attend doesn't help us with things, they only recommend that we should be humble and not to do bad things to anyone, but the church further away over there used to give out clothes, food, now they no longer do it.

I1: I came to this place for my children to study and to change my life situation because in the countryside there are no schools. One of my daughters has finished her studies and lives with his [her partner's] family in Santa Cruz... Now I have to get the rest of my children through their studies, but with many difficulties. Now I live more peacefully. Before, with little children, I could not work, now I work well. But I am also tired and

my back hurts. My children tell me not to work so much and send me money. I haven't separated from my husband because I follow the word of God. Even if he hits me, I need to endure. He'll, without any doubt, receive his punishment. He is the one accumulating guilt, not me.

Case study of negative change

TEXFN14: Female respondent, married, no school education, one child currently in the household, aged 55, living in Tipa Tipa

This case study illustrates the difficulties experienced by those with little money, reliant on work on others' land as agricultural workers. The respondent struggles to cope with limited income and a husband who spends his money on alcohol, but she keeps working hard to try and pay for her daughter's education. The migration of her other children has resulted in worry and a sense of abandonment and, living in a new neighbourhood, the respondent does not feel part of the community. This has been exacerbated by disputes over moving her daughter from the local school. Though the respondent is a Christian, the tension over the school has damaged relationships with fellow believers, and her relationship with her husband is also poor. This has led to lack of hope and a sense of stuckness.

B1: We have come here because in my former community, thieves took all my produce here it is also difficult to live. My husband is unhappy. My children migrated to Santa Cruz and to Argentina, here we only live with my youngest daughter… My daughter was in another school, but this year we registered her at the new school here because the neighbours have given me trouble, they told us that all members' children must be in this school. I'm angry with them about that, I cry a lot, I want my daughter to have a good education going to another school in Aiquile, here they don't teach well.

C1: We eat what we produce together with (en compañía) those who have land, because we don't have land here... here we're restricted by our lack of land, although there is a lot more water here... Sometimes my children visit us and bring us little things, but only sometimes. Sometimes we also go to Aiquile market, but if there is no money, we don't go often either. Before, things were cheaper, now everything has gone up. Before, [we spent] 50Bs a week, now even 100Bs is not enough.

D1: My husband is an agricultural worker, I also work in it. We also have a few cows. Sometimes there's work, but sometimes there's none, it's only seasonal. The wage for working is 50Bs a day, before we also worked in agriculture, but then wages were less than 15 to 20Bs per day. My husband gets his pension because he is old now, but he takes it all and doesn't share it with us. Sometimes he gives something for my daughter's expenses.

E1: We spend more on my daughter's education and spend less on food. We have no medical insurance and the expense is great, so we heal with herbs. The cost of electricity has also risen, before, it was less, now we pay 17Bs. We spend more on my daughter's education, school materials have also gone up. The price of clothes has also gone up, a skirt costs 200Bs and a blouse, everything is very expensive.

E2: We bought a little piece of land when returning from Chapare, after selling the cows, but we haven't built our house yet, there's no money.

E4: But in the meantime, we are here, we live in my neighbour's house, she doesn't charge us rent, we just pay the electricity. We don't have money yet, and neither can we save because we earn just to sustain ourselves, maybe my son will return from Santa Cruz and help to build the house. We do not have drinking water either because it is expensive here, we fetch it from the irrigation ditch that is supplied every two weeks.

F1: I love my kids very much, but they don't think they want me. When I get sick, they look at me and do nothing. I also feel that my husband doesn't love me – higher up there is another little adobe house, he lives there most of the time. When I go there, he throws me out, he shouts at me. Before, it used to be just me always working for my children, I did everything, I used to cook, spin, weave, I did everything, he didn't help

me much. Before, he used to hit me a lot too, my neighbours told me to report him, but I felt embarrassed to, and I never reported him. When there are problems, we fix it amongst ourselves, we argue with each other and we make peace as well. I'm also understanding, and I say that maybe my husband is like this because now he is old. My husband likes to drink but sometimes he goes to the services as well.

G1: Here in the community there is a lot of suspicion, they don't even listen to you when you greet them. They treat me badly, they make me cry, I don't even go to the church now, I'm angry with them. Before, they were kind, I have been able to stay in this place, but since I moved my daughter to another school, they have started to treat me badly. Before, women's participation wasn't valued, now it is.

G2: Here in the community they organise themselves in the sindicato*, and they do some work together like cleaning the paths, cleaning the irrigation ditches [this is only those who don't have drinking water], when they don't comply they charge fines. The money that they save from the fines, they generally spend on fiestas and community anniversaries. Now they are doing a piped water project for irrigation in partnership with the municipality, they say.*

H1: We received the Lord when we were in Chapare, once my husband got sick. My children are also evangelicals, but we don't go to church very often. We decided on our own to become evangelicals. Before I attended the services, now I don't very much, I'm angry with them. Once I dreamed that the Lord was weeping for me, and I was telling people not to make me suffer so. Although I do not attend services, I always pray for my lord. My husband is not very consistent in his beliefs, sometimes he drinks, always chicha at fiestas, and later he goes again to the service.

H2: They haven't done anything together, sometimes they watch each other suspiciously. The Catholics have patron saint fiestas and the evangelicals donmt want this, but they don't do anything. Sometimes the Catholics also visit the evangelical church. Once the evangelical church also collected gifts for children at Christmas time, dolls for the girls and little cars for the boys. That's all I've seen. Also, once they helped me with money when my husband was ill, I appreciated that.

I2: I am very worried because my children have migrated, we don't have money and we don't earn well here in the community. In the last year my health has got worse, I don't work a lot, my back aches a lot, I have colds all the time, that's why sometimes I stop work, but I have to recover quickly in order to take care of my family. Before, I was younger, and I had more strength. Now I don't even have the energy.

I3: I am not very hopeful, I leave everything in God's hands, it seems that everything is going to happen, but I don't know how. I just wait for my children to come and for them to help us to do the house. Sometimes I would like to go with them, but also here I have my animals and my plot of land for my house, I don't want to abandon them.

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 seeks to elicit perceptions about which organisations are linked to changes in livelihoods and well-being, rather than ascertaining who has delivered what. The fact that some respondents may have wrongly attributed an intervention to another organisation is of interest in itself.

Table 6.1: Ranking of external organisations

HOUSEHOLDS AND FOCUS GROUPS	1	2	3	4	5	6	Unranked	Total
Local *sindicatos*	9	8	3	3	0	0	7	30
UCE	10	2	3	2	1		9	27
Drinking water initiatives	2	5	3	1			3	14
Water infiltration gallery	2	3	3	1			3	12
Population		1	1	4			5	11
City hall, municipality, agricultural insurance	1	1	3	1	1		3	10
Local community organisations	1		2				3	6
Plan International		1					3	4
Wawa Wasi Children's Centre							2	2
Health centre							2	2
Neighbourhood council		1					1	2
Women's organisation			1	1				2

In total, 25 external organisations were named in the interviews and focus groups, showing the significant external presence in the communities questioned. The field researchers did however, state that respondents had struggled to rank the organisations and so this part of the questionnaire was often left blank. Respondents also named initiatives, such as the drinking water initiative or infiltration gallery, rather than names of organisations. Many organisations or initiatives were only named once, particularly a host of different local *sindicatos*. The *sindicatos* have been grouped together in the table as they all represent local community groups of some nature. The CCM process was not named in itself at all in responses to this question, however Tearfund partner, UCE, was ranked as the second most important external organisation, after local *sindicatos*, named by 27 respondents (47 per cent of households).

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 changes in these at the household level?

Key findings

Over a fifth of respondents reported a reduced ability to access food, decreased consumption and variety of food, and lower income over the last five years. This was mainly linked to the impact of drought and soil disease on agriculture, requiring more inputs, such as water and insecticides, to produce comparable crop yields. The lower yields and profit margin on produce was exacerbated by falling market prices as a result of cheap imports. There was also increased internal competition as the government worked to provide better access to water to a wider number of farmers, meaning more produce was available overall. For those buying food from the market, prices seemed to be growing steadily and many had significant financial outlays for their children's education. A small number of respondents also talked about lack of employment and ill health/old age as a cause of reduced food and income.

Despite the challenges faced by households, most showed resilience and resourcefulness, finding new ways to generate income. Forty-three per cent stated that their income had grown. The main drivers of increased income were livelihood diversification, migration/mobility and family support. Farmers were experimenting with new crops such as herbs and fruit trees, moving into animal husbandry and learning to produce natural fertilisers. Other respondents were taking on new forms of employment, such as selling food or cars, starting businesses such as a taxi service or renting out accommodation. Many households also had family members who had temporarily or permanently migrated to earn higher wages, and financial support from family was a key income for a significant number.

The majority of respondents felt that their personal relationships and social connections had improved or remained steady over the period (45 per cent improved, 45 per cent remained steady). Family-mindedness, often expressed through sharing financial resources, was the most widely reported driver of change linked to improved personal relationships. The Christian faith had also improved behaviour and communication in families, and raised levels of self-worth, agency and hope in the future. A cohesive community, engaged in communal work, was the main positive driver of improved social connections, increasing communal assets such as water and education and supporting collective advocacy to raise development funds. Changed gender perceptions and awareness was also a key driver of positive change, with more women attending meetings and taking part in decision-making, and reduced gender-based violence within the home. CCM and a general increased desire for development was the third most cited driver in improved social connections, linked to better organisation and relations, and more involvement in communal work and advocacy. Interfaith collaboration/cohesion was also an important driver for some, encouraging better community relations and collective works.

A small number of households felt that relationships, mainly within the community, had worsened over the last five years. The main causes of conflict were unequal access to water, tension over a new local school in Tipa Tipa and interfaith conflict surrounding a reluctance by evangelical Christians to support traditional Catholic fiestas. This was due to the high levels of alcohol consumption and anti-social behaviour experienced during celebrations. Fragmentation/individualism was also discussed, in some way, by many households. This was mainly attributed to migration/mobility causing disconnection and a growing materialism, particularly among the younger generation.

Almost half of the sample (49 per cent) reported that their overall well-being had improved. Positive drivers of change were mainly associated with development initiatives of some kind and with the Christian faith, both of which had improved respondents' hope in the future. Education and learning new skills were also deemed important, improving self-confidence and agency and leading to livelihood resilience. Those who

stated that their well-being had worsened over the period (19 per cent) linked ill health/old age, anti-social behaviour, tension in relationships or children migrating as the main negative drivers of change.

CCM as a driver of positive change

Overall, the research from this QuIP provides clear evidence that the CCM's Theory of Change is yielding positive results within the sample, particularly in Tipa Tipa. Thirty-two households overall (56 per cent) cited the CCM process as a positive driver of change in their lives in the last five years. Alongside this, a significant number referred positively to Tearfund partner churches (27 respondents or 47 per cent). Twenty-seven households (47 per cent) also reported being envisioned for development and the Christian faith was a positive driversof change for 35 respondents (61 per cent).

Considering all the data referring to CCM, it is possible to illustrate the main outcomes attributed to the process. CCM has encouraged holistic ministry, drawing the community together to collectively undertake development projects. The most often cited development initiatives concerned access to water and to education/new skills. Learning new skills had led to increased livelihood resilience, the ability to participate in the community, interfaith collaboration and reduced anti-social behaviour. The water projects undertaken had improved communal assets/resources, assisted agriculture, inspired hope in the future and improved physical health. Joining in collective work encouraged collaboration across social boundaries and between faith groups and also raised levels of well-being in some. Advocacy was mentioned as a key element of the CCM process, particularly regarding the raising of development investment from the municipality for water projects.

In spite of the positive outcomes of CCM discussed above, there were fewer references to how the process had improved community relationships, with the majority of respondents discussing the more practical outcomes of collective development than the relational ones. Respondents seemed to be split over whether relationships had improved or worsened, with collectivity/communal work as the second most significant change over the period and tension and conflict in the communities the fourth. Both Tipa Tipa and Punata households named cohesive community/community-mindedness as the most important driver of change over the last five years. However, a fragmented community/individualism, conflict in meetings, interfaith tension and lack of integral mission all received a significant number of mentions as well.

What this data appears to show is that both communities have been positively impacted by the evangelical Christian Church, with the Church's influence deemed beneficial by 69 per cent of households in Tipa Tipa and 54 per cent in Punata. However, CCM and the practical development outworking of the process are much more apparent in Tipa Tipa, with 79 per cent of households linking positive change to CCM, compared to only 32 per cent in Punata. This is largely due to the extensive water and sewerage work that Nueva Vida Church has instigated and also workshops on topics such as *lombrizcultura*. Tipa Tipa respondents were also twice as likely to discuss being envisioned regarding development as a positive driver of change as Punata respondents.

Partner churches in the Punata communities, particularly in Via Rancho, appear to provide holistic ministry in the form of practical support for poor people, and one respondent also mentioned a workshop to tackle anti-social behaviour. They are also teaching congregants evangelical Christian values such as abstaining from excessive alcohol consumption. This has led to tension between evangelical Christian and Catholic neighbours who are concerned that their fiestas are disappearing. Though some of the church leaders appear now to be attending *sindicato* meetings, the lack of practical development work led 39 per cent of households to state that there was no integral mission in the faith community. Sixty-one per cent of households in Punata were also concerned about individualism in the community and, aside from tension around Catholic fiestas, this appeared to be the result of increased mobility that in turn had led to a growing focus on personal material needs. A small number of respondents also discussed not feeling welcome in their neighbourhood as they had migrated to the town from elsewhere.

In Tipa Tipa, the evangelical Christian church was heavily involved in *sindicato* organisations and in instigating practical development work in the community. This appears to have been possible through its links with external NGOs and through effective advocacy to secure investment from the municipality and NGOs. Most respondents in Tipa Tipa were well aware of the integral ministry of the evangelical church and

were envisioned to take part in development. An increase in developmental work in a community does, however, bring challenges and there were conflicts in community meetings over the fairness of project outputs, such as equity in the supply of water. In addition, though Tipa Tipa households did not cite interfaith tension as a major concern, a large number of respondents (62 per cent) discussed the fragmentation of the community. This was partly due to tension between evangelical Christian and Catholic neighbours over the support of fiestas, and partly due to conflicts over water. It was also a result of increased migration and mobility that was seen to be changing values, particularly among the young, causing them to be more focused on material accumulation. In Tipa Tipa, where agriculture is the main source of income, respondents had been more severely impacted by the worsening national economic situation, climate change and crop disease than those in Punata. However, CCM water projects and workshops seem to have mitigated against the full effect of falling crop prices, encouraging the diversification of livelihoods, providing irrigation through the water projects and teaching on improved farming techniques. Though some respondents in each community mentioned improved gender equality, this was also more apparent in Tipa Tipa than in Punata. Figure 15 illustrates the main outcomes attributed to CCM in the full sample.

Figure 15: Main outcomes of the church and community mobilisation process

(Note: the size of the circles represents the number of respondents who cite the selected driver of change at least once)
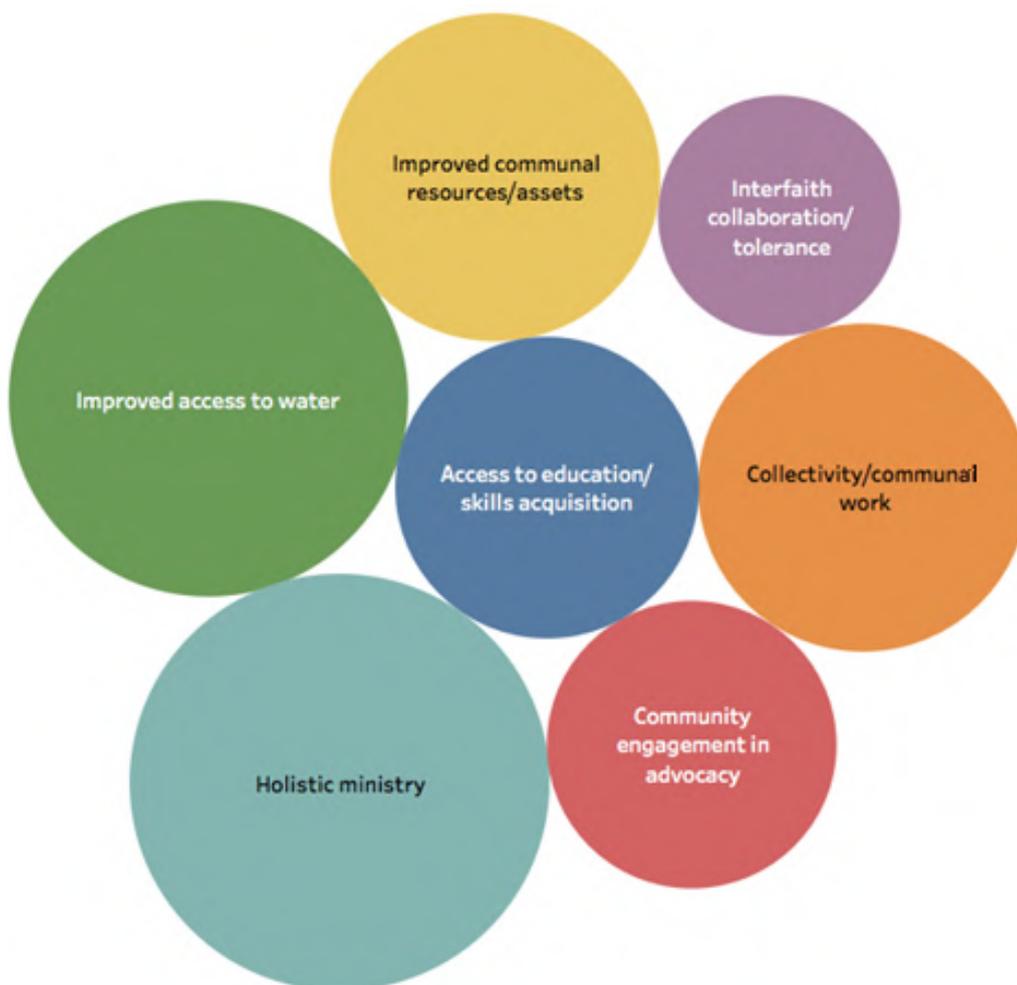
In conclusion, though the outcomes explicitly and implicitly linked to the CCM process are encouraging and were reported by a promising number of households, respondents did not specifically name CCM in their interviews. In Tipa Tipa, the level of historic and current development work catalysed by the evangelical church and supported by the community appears to show that CCM is well embedded; that it has become a way of life rather than a named initiative. However, it is not clear in Punata, where there was less evidence of practical development, whether the positive outcomes cited by respondents were driven by CCM or by church activity in general. This demonstrates the complex interconnectedness of multi-dimensional change at household and community levels, where CCM is one of several actors. What is apparent, however, is that the church engaging in holistic ministry in all its forms (CCM, 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

Respondent ID	Gender	Education level	Age
PAXFN23	Female	Completed secondary	26
PAXMN3	Male	Primary incomplete	72
PAXMN4	Male	Secondary incomplete	40
PAZFN1	Female	Completed secondary	49
PAZMN2	Male	Completed primary	77
PAZMN3	Male	Primary incomplete	77
PBXFN5	Female	Primary incomplete	53
PBXFN6	Female	Secondary incomplete	37
PBXMN7	Male	Secondary incomplete	50
PBZFN12	Female	Completed technical diploma	19
PBZMN10	Male	Completed secondary	20
PBZMN11	Male	Secondary incomplete	30
PCXFN1	Female	Primary incomplete	46
PCXFN12	Female	Secondary incomplete	47
PCXMN2	Male	Completed secondary	45
PCZFN7	Female	Completed secondary	37
PCZFN8	Female	Primary incomplete	Unknown
PCZMN9	Male	Completed technical diploma	44
PDXFN10	Female	Completed University	41
PDXMN8	Male	Completed University	24
PDXMN9	Male	Primary incomplete	65
PDZFN4	Female	Completed secondary	36
PDZFN6	Female	Primary incomplete	55
PDZMN5	Male	Completed secondary	19
TEXFN14	Female	None	55
TEXFN17	Female	Secondary incomplete	35
TEXFN18	Female	Primary incomplete	46
TEXFN19	Female	Completed secondary	21
TEXFN23	Female	Completed University	31
TEXFN24	Female	Completed primary	48
TEXMN1	Male	Secondary incomplete	46
TEXMN15	Male	Secondary incomplete	50
TEXMN19	Male	Completed secondary	27
TEXMN20	Male	Primary incomplete	44
TEXMN21	Male	Completed secondary	18
TEXMN7	Male	Completed secondary	20
TEZFN13	Female	Primary incomplete	19
TEZFN19	Female	None	71
TEZFN21	Female	None	74

TEZFN22	Female	Secondary incomplete	45
TEZFN23	Female	Completed primary	26
TEZFN24	Female	Completed secondary	35
TEZMN16	Male	Completed primary	58
TEZMN17	Male	University incomplete	34
TEZMN18	Male	Primary incomplete	35
TEZMN20	Male	Primary incomplete	49
TEZMN25	Male	Primary incomplete	63
TEZMN5	Male	Secondary incomplete	43
TEZMN6	Male	Secondary incomplete	29

Table A2: Focus group interviews

Focus groups	No. of participants	Type of group	Duration (mins)
PBXMY3	11	Evangelical church member, younger men	?
PAZMO4	6	Community random sample, older men	85
PAZFY1	6	Community random sample, younger women	67
PBXFO2	11	Evangelical church member, older women	?
TEZMO6	6	Community random sample, older men	?
TEXMO8	8	Evangelical church, older men	?
TEXFO7	10	Evangelical church, older women	?
TEZFY5	6	Community random sample, younger women	60

No participants were from households already interviewed

Table A3: Questionnaire schedule

Section A. Introduction
- A1. Household code
- A2. Name of village/community
- A3. Name of interviewer
- A4. Date of interview
- A5. Start time of interview
- A7. To make sure our record of the interview is accurate we would like to make an audio-recording of the interview. Are you happy for us to make this recording?
- A8. Please can you tell me who currently belongs to your household?
  - Relation to interviewee?
  - What is the sex of the main respondent?
  - What is the age of the main respondent?
  - What is the highest school grade completed?
  - If under 18, in full time education?
  - How many resident in the household for more than 6 months?
- Please note down the gender of the head of the household: MALE/ FEMALE
- 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: *Most of our questions refer to what has happened in the last five years. Can you think of an event that took place about five years ago that you can use to remember this time period? I would now like to ask you some general questions about changes over the last five years – in other words since [specify] took place. There are no right or wrong answers to these questions. Indeed, it is your choice of what to say that is most interesting to me.*

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 those of other household members been?*
- *What are the main reasons for any significant changes?*

Section C. Access to food
C1. How do you get food and has anything changed in the way you get it in the last five years (growing or buying)?
- *What are the reasons for these changes?*
- *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. What is the main reason for any changes?

Section D. Cash income

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

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

D2. Overall how has the amount you earn as **cash or in kind income** as a household changed over this time? 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?

Section E. Expenditure and assets

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

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

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

Please explain the reasons for any changes (or for no change), how you were able to make this change and how this has impacted 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. What is the main reason for these changes?

Section F. Relationships – intra-household

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

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

F2. Overall how do you feel that relationships within your household have changed… For the better, Same, For worse, Not sure

Section G. Relationships – community

G1. Please tell me how your **relationships with others living in this community** have changed during the period, if at all.

- *Are you involved in anything or have a role in the community? If you have a role is this new?*
- *Why do you feel you have that role?*

G2. Do you feel that there has been any change in the way people in the community work together?

- *Is there any change in how people feel they can express opinions and/or speak up about problems in the community? What are the reasons for these changes?*
- *At the community level, have any changes been made or are planned to be made to improve the wellbeing 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?

G3. Overall how do you feel that community relations and decision-making have changed over the past five years?

G4. What is the main reason for any changes?

Section H. Religion

H1. Do you consider yourself a member of any particular religious group? If yes:
- *Which one, and has your involvement with that group changed in the past five years?*
- *How important is religion as part of your daily life?*
- *Has your involvement with your faith group changed 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 religious groups in the village engage with one another during the period?
- *Do the different groups work together? If yes, why?*
- *Do these groups improve the life of the community?*
- *If so, what have they done?*

Section I. Overall well-being

I1. If we consider wellbeing as including your physical, emotional, mental and spiritual health, overall, taking all things into account, how do you think the wellbeing of your household has changed during the past five years?

I2. Please explain your answer. Are there specific things you can think of that have happened to improve/reduce your feeling of wellbeing 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?*

I3. How hopeful are you for the future, do you feel your wellbeing will improve?
- *Has your confidence in the future changed in the last 5 years?*
- *Do you feel able to contribute to the improvement of the wellbeing of the community in the future? Why?*
- *Do you feel prepared for any challenges that may arise in the community? Why?*

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.

These contextual factors will affect the impact of our work and must be taken into consideration when assessing change.

Why was the Light Wheel developed?

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

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

What does the Light Wheel cover?

The Light Wheel sets out nine domains which have an influence over an individual or community's ability to live well, flourish and be resilient. These nine areas form the nine 'spokes' of the Wheel. Each spoke represents one aspect of what it means to flourish. By considering each spoke, a holistic view can be taken that brings together physical, social, economic and spiritual well-being. However, as the wheel analogy illustrates, all of these areas are inter-connected – just as they are in the life of any human being.
As the wheel rolls along its journey, it interacts with different elements of the context. Likewise, in a real-life situation, an individual or community is affected by the economy, by laws, by their environment, by their access to services, by their level of security etc.

Living faith

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

Why is the Light Wheel important?

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

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

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

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

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

ANNEX A: What is covered within each spoke?

Social connections

This spoke looks at how unified or fractured the community is. It asks whether the community is formed of separate cliques or groups that keep themselves to themselves, looking with distrust at others, or whether the community is inclusive, working together across social boundaries. The 'Social connections' spoke

considers issues such as prejudice and exclusion, attitudes towards social groups and looks at whether these groups are based on ethnicity, tribe, faith or wealth.

It does not just look at relationships within the community but also asks how well the community is connected externally, exploring its ability to access wider government services and resources, expertise and knowledge. This area of change considers four aspects of these connections:
- *Who* is included and who is excluded, i.e. how diverse they are. Implicit in this is the community's attitude towards those who are different.
- The *quantity* of connections.
- The *range* of areas that the networks cover.
- And finally the *purpose* of them – whether they are self-serving or look to meet a wider community need.

Personal relationships

This spoke considers the existence and quality of personal relationships as opposed to the more communal and outward connections covered by 'Social connections'. These relationships are generally fewer, deeper and more private. This area of change considers four issues:
- The level of commitment people have to making and sustaining personal relationships, whether they value and prioritise such relationships.
- The nature of those relationships, whether they are positive, supporting and encouraging or whether they are exploitative and extractive, based on power and fear.
- How well individuals manage differences within their relationships?
- How personal relationships fit within and influence the wider community?

Living faith

This spoke considers the importance of faith (of any type) within the community but focuses primarily on those who profess 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.[25]

Capabilities

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

Participation and influence

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

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

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

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

Appendix 3 – Sample selection for QuIP studies

Introduction

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

Factors affecting sample selection

(a) Main purpose of the study

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

More generally, differences in sampling strategy arise from whether the priority is to confirm and quantify the overall impact of a completed project on a defined population in relation to a predetermined set of measurable indicators, or to identify and explore what is happening in a more open-ended way – to improve implementation of an ongoing project, for example. The QUIP is a relatively open-ended approach. Its primary purpose is to gather evidence of causal processes at play, not to quantify them.[26] 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.[27]

(b) Contextual variation

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

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[26] 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.

[27] 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.

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

The aim of church and community transformation is to envision local churches to mobilise communities and individuals to achieve 'holistic transformation' whereby people flourish physically, emotionally and spiritually. There are a variety of specific contextualised CCT processes around the world. The programme in Bolivia used an adapted version of the *Umoja* approach and named it *Unidos*. *Umoja* contains: Bible studies, activities, tools, energisers, advice and a step-by-step process, helping churches gain a vision for community involvement, helping communities assess their needs and resources, and helping whole communities envision, plan and work for a better future.

Five denominations and 70 churches have adopted *Umoja* in peri-urban and rural areas in Bolivia. When churches go through the process, they identify and address common issues by using their own resources.

These issues include:

- dependency mindset
- migration of young people from rural areas
- lack of water
- addiction to alcohol
- addiction and violence with young people

Contextual adaptation of *Unidos*

Bolivia has done some adaptations to the regular UNIDOS process. The main adaptations were to the envisioning phase, where they added more emphasize on:

- good relations with leadership
- know your governance structure, doctrine
- speak in a language of the church
- walk together
- listen to your needs
- Bible studies on video
- the Bolivian is practical – encouraging hands-on approach

That adaptation helps towards the success of the process in terms of :

- commitment of the leaders
- leaders learn management skills before engaging with local and national authorities
- leaders develop their capacities in projects of social impact.
- involvement of women, young people
- involvement of local authorities

UNIDOS process in Bolivia

1. Church envisioning
    a. Meeting with pastors
    b. Introduction to the integral mission (using the five ministries of the church, document locally developed)
2. Training
    a. Mapping
    b. Data collection
    c. Data analysis
    d. Decision-making
3. Action plan
    a. Prioritisation

b. Decision implementing
c. Monitoring plan
4. Relationship building with the community
a. Community visit
b. Introduction to other organisations
5. Evaluation
a. Meeting with the church to evaluate activities

The duration of each process varies according to each country. However, it generally takes three to five years for a country to journey through its process and see positive impact in the community of implementation.

Process diagram of the UNIDOS Approach to CCT

1. Church Envisioning	2. Equip the Church	3. Relationship Building with the community	4. Action Plan	5. Evaluation and reflection
Envisioning is the "Awakening" stage. The goal is to build awareness of the leaders, to create a common pathway where churches can work together and prepare the soil for the program implementation. Those who are envisioned are also equipped to develop the program in their respective structures.	*Working with the local church to discuss their situation, their needs and resources, to gather and analyse information, and to decide what they as a community can do.*	*This is the stage in which the church goes out and shares the vision with the community. The community may be geographically or functionally defined. A functional community could be a marginalized group or displaced people or a vulnerable group etc.*	*This is the stage of project implementation. Most of the projects will be implemented as a result of joint actions between the church and the community. Other projects will be focused on CCM advocacy :*	*The church is reinforcing its relationships with the community. Programs are evaluated and adjusted as necessary at denominational level. Strategies are reforecast.*
- Initial meetings and training for key representatives, pastors and leaders. These first contacts include sharing the overall vision, initial bible studies and sharing testimonies about program success. - Introduction to integral mission (Using the five ministries of the church, document locally developed) - Denominations , churches, church networks, theological seminaries etc are engaged to implement CCT - Facilitators are trained in the manual or curriculum adapted to the implementing approach. - Denominations, networks or theological seminaries own the CCT vision. This stage includes various initiatives taken by the church or the denomination to respond to God's calling to live out Integral Mission using as much as possible local resources.	- Mapping - Data collection - Data analysis - Decision making	- Continuing bible studies and facilitator's training that aim to reach the large community. - Community visits. Church leaders visit community leaders or organisations and create dialogue spaces with decision-makers - Program extension to new denominations, networks, communities and new implementing areas - Introduction to other organisations	- Project prioritisation - Project implementation - Project monitoring	- Meeting with the church to evaluate activities