



FLOURISHING CHURCHES, FLOURISHING COMMUNITIES

Church and community mobilisation process in Sierra Leone

About QuIP

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

The QuIP's starting point is the belief that, while important, quantitative change data is rarely a sufficient source of evidence of social impact; however, it can be difficult to access and apply good qualitative research methods within limited budgets. It can also be difficult to convince funders that qualitative research is rigorous and reliable enough. The QuIP has been developed to try to address all these issues, creating an innovative and trusted approach that has already gained recognition from leading donors and non-governmental organisations.

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

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



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

Front cover: Freetown, Sierra Leone. Photo: Joshua Eaves
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Tearfund is a Christian relief and development agency working with partners and local churches to tackle poverty and injustice in over fifty countries.

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INTRODUCTION

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

Tearfund understands poverty as the result of a social and structural legacy of broken relationships with God, a distorted understanding of self, unjust relationships between people, and exploitative relationships with the environment. These broken relationships not only affect individuals' lives, decisions and actions, but also create broken systems, leading to problems such as power imbalances and corrupt governments. The aim of CCT is to envision local churches to mobilise communities and individuals to achieve 'holistic transformation', in which these broken relationships are restored and whereby people flourish physically, emotionally and spiritually. There are a variety of specific contextualised CCT processes around the world. In Africa, a predominant approach that is used is the church and community mobilisation process (CCMP).¹

In 2018 Tearfund commissioned Bath Social & Development Research Ltd to undertake a Qualitative Impact Assessment Protocol (QulP) study on CCMP in Sierra Leone.² This followed the successful completion of a similar study in Uganda in 2016.³ QulP identifies significant drivers of change that contribute to well-being in a community. The methodology puts people's voices at the centre, and enables an independent view on the change that has taken place within the participating CCMP communities.

Tearfund has supported and promoted CCMP in Sierra Leone since 2008. This QulP study focused on two partners, New Harvest Development Office (NEHADO) and Baptist Church of Sierra Leone (BCSL). Four communities were randomly selected for the study, and in-depth, semi-structured interviews with 48 households and eight focus groups were conducted.

The results provide clear evidence that CCMP is having a positive impact on individuals and communities. Some 43 per cent of households cited CCMP as a positive driver of change in their lives over the last three years. The outcomes mentioned most often related to changing perceptions surrounding how individuals and the church viewed their roles and responsibilities in the community. This had improved personal relationships, social connections, self-worth and confidence. It had also encouraged involvement in holistic ministry,⁴ which had led to the development of communal assets and resources.

After the QulP study, a follow-up review in Sierra Leone identified that the four communities in this study were still in the early stages of CCMP implementation and that improvements were required in the facilitation. The study was therefore premature, in hindsight. However, these initial results are encouraging and provide key areas for improvement moving forward.

'When we did the "church awakening" part of CCMP, we began to understand the church's holistic responsibility – physical, social, economic. We discussed these issues with the community, and it has brought two divided communities together.'

Male, Ascension Town

1 For more information:

- CCMP Introductory booklet – <https://learn.tearfund.org/en/resources/tools-and-guides/ccmp-in-africa>
- Njoroge (2019) *Church and community mobilisation process: Facilitator's manual*, available at <https://learn.tearfund.org/en/resources/tools-and-guides/ccmp-facilitators-manual>
- CCMP in Africa film – <https://vimeo.com/423538846/b98c24ced6>

2 For more information on the QulP approach, see <http://bathskr.org/about-the-quip>

3 See Flowers (2018) *Flourishing churches, flourishing communities*, available at <https://learn.tearfund.org/-/media/learn/resources/reports/2018-tearfund-flourishing-churches-flourishing-communities-ccm-in-uganda-en.pdf>

4 Tearfund defines holistic mission as where a church or individuals endeavour to care for the whole person – materially, physically, emotionally, socially, economically and spiritually. This is also sometimes referred to as 'integral mission'.

Key reflections

Four main reflections can be drawn from the research findings:

1 **The Christian faith has an important role to play in improving well-being and resilience**

Poverty is not only an economic issue; it is multi-faceted and complex. Poverty also relates to the emotional and spiritual aspects of people's lives, lowering self-esteem, robbing people of their dignity, provoking conflict and reducing mental and emotional well-being. Therefore, tackling the material aspects of poverty alone will only lead to a partial improvement of wellbeing. The church has an important role to play in tackling these aspects of poverty by communicating biblical truths about self-worth, empowerment and personal responsibility, and facilitating holistic personal and community development. Over 75 per cent of the households interviewed linked the Christian faith to positive outcomes, including hope for the future, living out their faith, increased self-worth and confidence, improved community relationships and reduced antisocial behaviour.

2 **The local church can facilitate effective change – but the process and facilitation play a key role**

Local churches are embedded in society and can play an effective role in their communities, inspiring positive behaviour change and facilitating holistic development. Tearfund aims to promote the theology of integral mission with local churches, which encourages living out the Christian faith to bring about both spiritual, social and physical transformation. This is achieved through a systematic process, CCMP, bringing the church and the community together to improve their situation and overcome poverty. However, the quality of facilitation, and the consistency of implementation by the church and community are key to the effectiveness of CCMP. The study identified a clear correlation between the quality of facilitation and the longevity of CCMP, and the number of positive outcomes attributed to the process.

3 **Economic constraints still matter, but CCMP can mitigate the full effect in some instances**

High rates of inflation and a lack of employment opportunities in Sierra Leone continue to have a significant negative impact on the well-being of households, particularly those in urban areas who lack agricultural land and are reliant on markets for their food. CCMP can mitigate against the full impact of economic poverty on well-being by improving personal and community relationships, building up self-worth and agency, and encouraging the acquisition of new skills and the diversification of livelihoods. However, a lack of financial resources still played a part and many households reported being motivated to carry out development activities in their communities but felt they lacked the financial resources to move forward. Households with a high wealth ranking reported nearly three times as many positive changes in their lives compared to those with a low wealth ranking.⁵

4 **The QuIP is an effective research tool, providing solid evidence of success, opportunities and challenges. However, appropriate sampling is vital.**

QuIP is an effective methodology for understanding the impact of CCMP. Both QuIP and CCMP aim to put people at the centre and seek to empower those involved. QuIP has allowed an exploration and identification of significant drivers and causes of change, both positive and negative, without being biased towards the intended results of the intervention. The research has enabled Tearfund and partners to understand the local contextual factors that are contributing to positive change in communities, as well as those that may be undermining the positive impact. However, a lack of reliable sampling information resulted in some of the data collection occurring in communities where CCMP was at an early stage or had not been effectively implemented at all. Although this affected the quality of the findings produced, it did offer important insights into the impact that facilitation quality and CCMP progress have on the scale of positive outcomes reported by households.

5 The study used observational lifestyle and material possessions to categorise households as higher or lower wealth ranking. However, the field team reported that some of the 'wealthy' respondents identified did not consider themselves wealthy and there was not a clear difference between high and low wealth ranks.

BACKGROUND TO THE RESEARCH



'CCMP has benefited my community a lot. We were so deprived before. CCMP has enlarged our knowledge; we have developed roads, and we didn't wait for anyone, we did it ourselves. We were also having problems with water, so we dug wells and constructed them by ourselves. The church is now much closer to the community.'

Mrs Memuna Koroma, interviewed for Tearfund's West Africa church and community transformation (CCT) film in 2019

Photo: Joshua Eaves

Church and community mobilisation process (CCMP)

Tearfund understands poverty theologically as 'broken relationships with God, damaged understanding of self, unjust relationships between people and exploitative relationships with the environment'.⁶

Tearfund aims to encourage the restoration of these relationships by supporting the church to live out integral mission. One of several tools that Tearfund uses to help the church do this is CCMP. The process acts as a catalyst for self-discovery by using participatory Bible studies and activities to awaken church leaders and their congregations to the biblical mandate for integral mission. CCMP then facilitates the church to work alongside the community to identify and address the community's needs using their own local resources.

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

Tearfund has collected a large amount of anecdotal evidence of the success of CCMP, which suggests that the local church can have a central role in establishing flourishing communities. To provide more robust evidence of the contribution of the local church to holistic change, Tearfund has commissioned research studies to build a better understanding of how CCMP helps to bring about positive change.⁷ To add to this body of evidence, Tearfund commissioned Qualitative Impact Assessment Protocol (QulP) studies in Uganda in 2016, and Sierra Leone and Bolivia in 2018.

⁶ Tearfund, *Understanding Poverty*, available at <https://www.tearfund.org/-/media/learn/resources/tools-and-guides/2019-tearfund-understanding-poverty-en.pdf>

⁷ Other CCT impact reports are available at <https://learn.tearfund.org/en/how-we-work/what-we-do/church-and-community>

Diagram 1 The five stages of CCMP

'I feel I can contribute to the well-being of the community in the future because I love development and want to see my community develop and grow.'

Female, 42, Kebbie Town



Source: Tearfund (2017), *Church and community mobilisation in Africa*, 'The five stages: church and community mobilisation step by step'. Illustration: vadimmmus/Adobestock & Vecteezy.com



📷 A view over Freetown, Sierra Leone. Photo: Layton Thompson/Tearfund

'People do not want to depend on other people, but they do not know how to go about it. Once people are able to grasp the benefits of this thing, trust me, they will grab on to it!'

CCMP facilitator, unblindfolding workshop, Kebbie Town

Sierra Leone context

Since the civil war in Sierra Leone ended in 2002, the country has remained largely peaceful and is slowly rebuilding itself. However, it remained the ninth-poorest country in the world in 2019, according to the UN.⁸ During the three-year period covered by the QulP study, Sierra Leone was recovering from the aftermath of an Ebola outbreak, which impacted the country between 2014 and 2015 and contributed to a 21.5 percent drop in GDP in 2015.⁹ In 2017 the Western Urban Area (Freetown) was also struck by a major flood and mudslide disaster, which left 1,141 people dead or missing and affected 6,000 individuals, destroying homes and possessions.¹⁰ In addition, high inflation and unemployment rates continue to have a significant impact on the well-being of the population, threatening long-term stability.

⁸ United Nations Development Programme (2019).

⁹ World Bank Group (2016).

¹⁰ World Bank Group (2017).

METHODOLOGY

The robust qualitative QuIP methodology puts people's voices first and mitigates against pro-project bias by conducting 'blindfolded' research – the local interviewers are given no knowledge of the NGO or the programme, and the participants do not know who commissioned the study. Semi-structured household interviews and focus group discussions ask respondents about the broad changes in their lives over the last three years rather than about the project specifically. These broad areas are based on Tearfund's Light Wheel framework (see below).¹¹

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

Diagram 2 The Light Wheel



11 For more information, see Tearfund (2016) *The LIGHT Wheel toolkit: a tool for measuring holistic change*, available at <http://tearfund.org/lightwheel>

Therefore, the approach relies on self-reported attribution to generate evidence of change and its causes, rather than statistical inference. Analysis of the data was carried out by an independent researcher who coded the data against agreed criteria.

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

'Unblindfolding' workshop

Once the findings were released, an 'unblindfolding' workshop was organised in Sierra Leone. This workshop brought together the lead researcher, Sierra Leone's team of CCMP trainers and some CCMP facilitators (including those whose communities had featured in the QuIP study) to discuss the findings and consider recommendations for CCMP facilitation and implementation. The workshop attendees also visited field sites to thank the participants, verify findings and give and receive feedback from the communities involved in the study.

The format of the workshop was as follows:

Day one:

- The facilitators from the communities featured in the QuIP study shared their experiences of CCMP, including the timeline of the process, the activities they had carried out, any activities that had been missed or changed, the engagement of the church and community in the process, and what outcomes they had experienced. This gave a clear context to the communities and an insight into the facilitation quality.
- The methodology of QuIP was shared, along with the reasons why it was 'blindfolded'. The QuIP findings for the communities were shared and the facilitators discussed why they believed these findings were the case. This helped identify whether the negative drivers of change could have been avoided had the quality of the CCMP facilitation been higher, or whether other external factors were at play.

Day two:

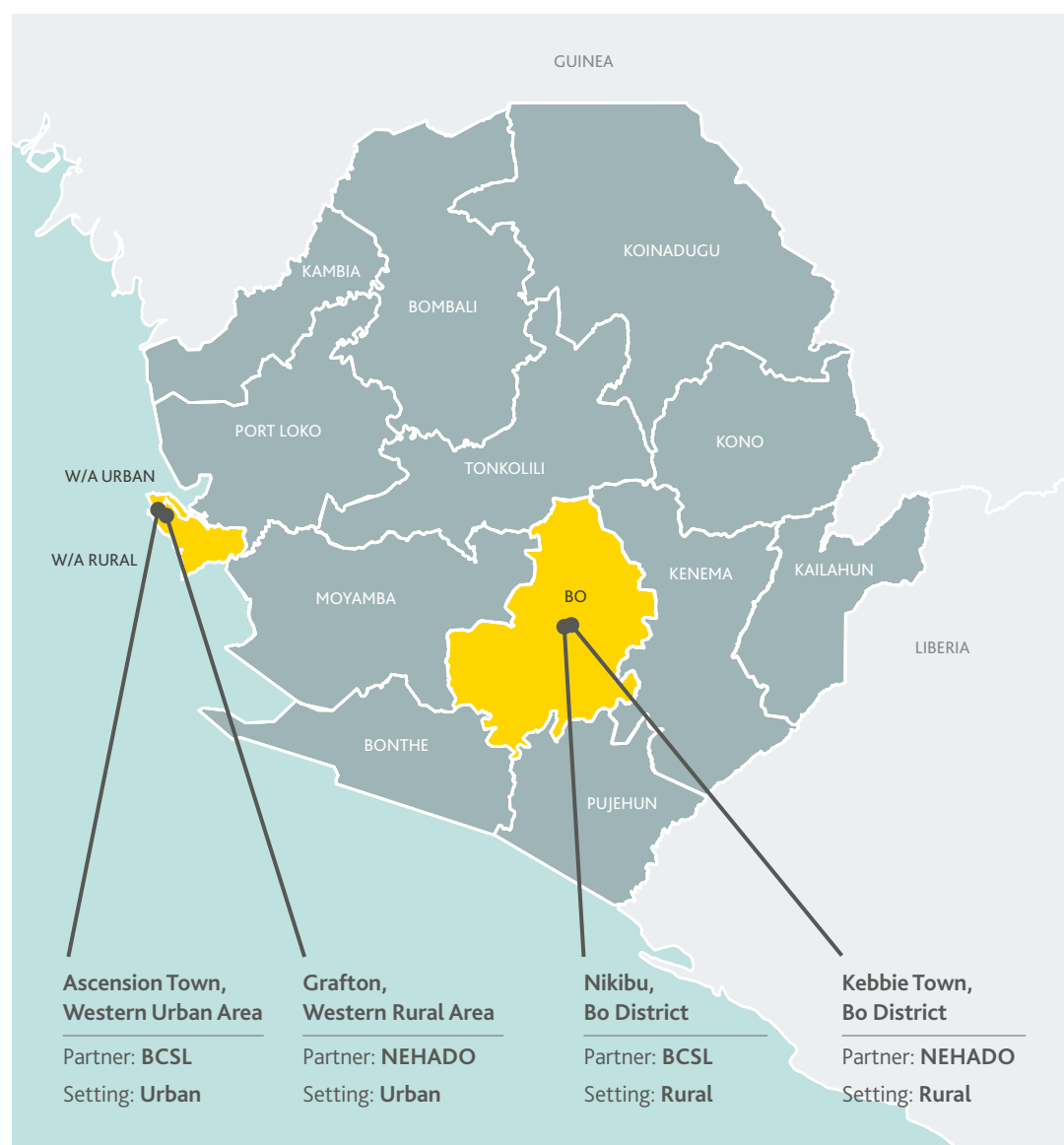
- The attendees from day one visited the communities that had participated in the QuIP review. Each community gathered a group of those who had been interviewed during the QuIP and other CCMP participants. Church and community members were then given space to share their experiences of CCMP and the impact it had in their lives.

This learning report is produced from the QuIP initial analysis and the observations and evaluation by the CCMP trainers and facilitators in Sierra Leone. The aim is to give a snapshot of CCMP in Sierra Leone and provide clear recommendations for improvements to CCMP implementation across the region.

THE FOUR SAMPLED COMMUNITIES

The research was carried out in four communities in Sierra Leone: Ascension Town (Western Urban Area District), Grafton (Western Rural Area District), and Kebbie Town and Nikibu (Bo District).

Diagram 3 Map of Sierra Leone with Western Urban area district and Bo district highlighted in yellow



Twelve in-depth, semi-structured interviews and two focus groups were conducted in each community. These included participants of different genders, ages and wealth rankings.¹²

¹² To read the breakdown of interviews, see the full report at <http://tearfund.org/quip>

The unblindfolding workshop identified the following points regarding the participating communities:

Nikibu, Bo District Partner: **BCSL** Setting: **Rural**¹³

- CCMP began in 2015 and by November 2018 had reached Stage 3 (but with the church members only).
- Some key activities were missed out, eg there was no vision statement.
- The church did not follow the recommended 'community entry' activities, which invite the wider community to be involved and participate in the process. Instead, church members had tried informally to rebuild fractured relationships gradually with the community. The process had stalled because the Information Gathering Team (IGT) went to university.

Kebbie Town, Bo District Partner: **NEHADO** Setting: **Rural**

- CCMP started in 2014. The process had stalled since the Stage 1 Bible studies were completed.
- The pastor (facilitator) is the deputy of the denomination and travels regularly.
- There was no formal community entry facilitated; however, there were existing good relationships with the community.

Ascension Town, Western Urban Area Partner: **BCSL** Setting: **Urban**

- CCMP started in 2015, and by November 2018 had reached Stage 3.
- Community entry and Stage 2 activities were facilitated with the church and community. However, the church congregation alone comprised 300 people, so it was difficult to include everyone.
- The pastor (also the facilitator) applied principles learnt in the relationship-building activities to bring two neighbouring communities together who had had long-standing disputes.
- There were long pauses in the process activities due to the elections and the rainy season.

Grafton, Western Rural Area Partner: **NEHADO** Setting: **Urban**¹⁴

- The pastor (facilitator), who was trained in CCMP, was transferred to Grafton from January to September 2016. At that point there was no formal church congregation.
- The pastor discussed CCMP (particularly resource mobilisation) with two church members, but did not facilitate any specific activities.
- The pastor used CCMP principles to mobilise a football team and work with the school.
- The new pastor, who was transferred into the church from September 2016, has not been trained in CCMP, and no CCMP had taken place since his arrival.

¹³ Although Kebbie Town and Nikibu are characterised as rural here, they are not remote and are closely connected to Bo main town.

¹⁴ Although Grafton is in the Western Rural Area District, it is treated here as an urban setting. It is situated on the outskirts of Freetown, along a new road that links Freetown to the provinces, and therefore has grown and urbanised over recent years.

RESEARCH LIMITATIONS



📷 Women at New Harvest Ministries International Church, Bo. Photo: Layton Thompson/Tearfund

There were three major criteria that the sampling strategy attempted to fulfil:

- Choose communities where CCMP was happening
- Interview households that had had some involvement in the process
- Interview households with both high and low wealth rankings.

Given the lack of local information provided prior to sampling and the blindfolded nature of the data collection, this proved problematic.

Sampling

The data received by Tearfund's country office in Sierra Leone suggested that each church had recently moved into Stage 2. The unblindfolding workshop revealed that this was not the case.

At the time, no Tearfund staff member in Sierra Leone was trained in CCMP. Therefore, there was no scrutiny given to the data provided for the sampling.

Blindfolding

Because no formal community entry had been carried out in three of the four communities, most community members were not aware of CCMP. In addition, a small number of non-Christians were interviewed in three of the four communities, which led to interviewees with no knowledge of CCMP being questioned.

To maximise the chances of interviewing households exposed to CCMP without revealing the nature of the study, the local church leader was asked to generate a list of potential interviewees. However, the interviewees visited were non-churchgoers who had little or no knowledge of CCMP. As such, it was deemed necessary to partially unblindfold the lead field researcher, who was then told that the beneficiaries should be members of the Christian faith. He was not told why, to ensure the focus on CCMP was not revealed.

Wealth ranking

Those tasked with identifying the richer and poorer zones of the community mainly used lifestyle and material possessions, such as cars, clothing and home ownership, to make their judgement. However, the field team reported that some of the 'wealthy' respondents identified did not consider themselves wealthy.

There was not a clear difference between high and low wealth ranks.

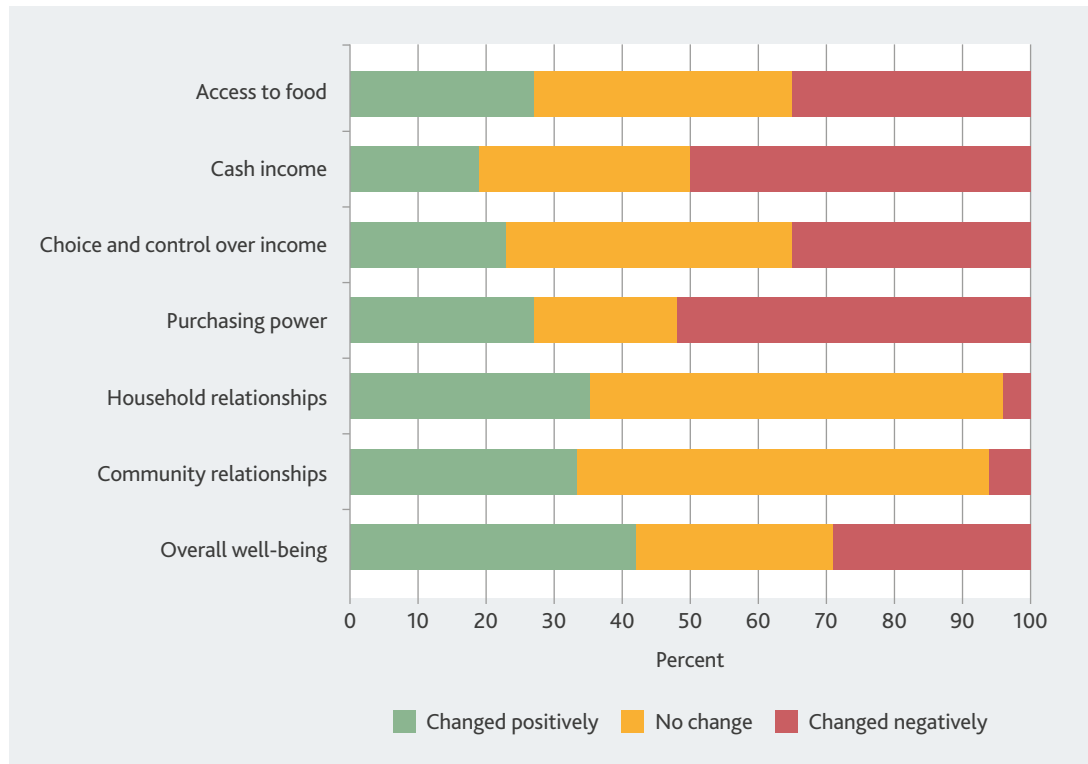
Limited explicit attribution to CCMP

Those involved with the process often do not know it as CCMP. Instead, they might refer to holistic ministry, integral mission, Bible studies in the church, a specific activity or just the respective church.

This impacted the analyst's ability to link outcomes explicitly with CCMP. Many of the implicit associations were likely due to CCMP but could not always be verified.

OVERALL CHANGE

Figure 1 Percentage of participant responses indicating whether change had taken place across a range of areas over three years



'Because of CCMP, people's eyes are now open. Before, we thought that we cannot do things, but now we believe that we can. We can now develop our own community. Let's not wait for the government or for people coming from abroad; let's do it ourselves.'

Aiah Mac Momoh, interviewed for Tearfund's West Africa CCT film in 2019

Photo: Joshua Eaves

Participants interviewed were asked about seven areas: access to food; cash income; choice and control over income; purchasing power; household relationships; community relationships and overall well-being. The graph above highlights that the majority of people have experienced a negative change in assets over the last three years; however, the majority also reported that their overall well-being had improved in the last three years.



'I have become involved in a very big agricultural project this year because of CCMP that means I will not have to beg again. I am so happy to do this.'

Osman Kalokoh, interviewed for Tearfund's West Africa CCT film in 2019

Photo: Joshua Eaves

OVERALL FINDINGS

Positive change

- Some 96 per cent of interviewees said their hope for the future had improved.
- Over 40 per cent of households reported that their wellbeing had improved.
- Some 86 per cent linked the Christian faith to positive change, including hope in the future, increased self-worth and improved community relationships.
- Tearfund partners were mentioned as key agents of change more than any other actor.

Negative change

- Some 79 per cent said that the amount and quality of their material assets or resources had reduced over the last three years.
- Some 71 per cent cited the worsening national economic situation, unemployment, high inflation and increased food and commodity prices as a driver for this.
- Some 68 per cent expressed a sense of 'stuckness' and disempowerment.

'Ninety-six per cent of interviewees said their hope for the future has improved over the last three years.'

POSITIVE DRIVERS OF CHANGE

The study found the most frequently cited positive drivers of change could be grouped into four main categories: faith, capabilities, relationships and assets/resources.

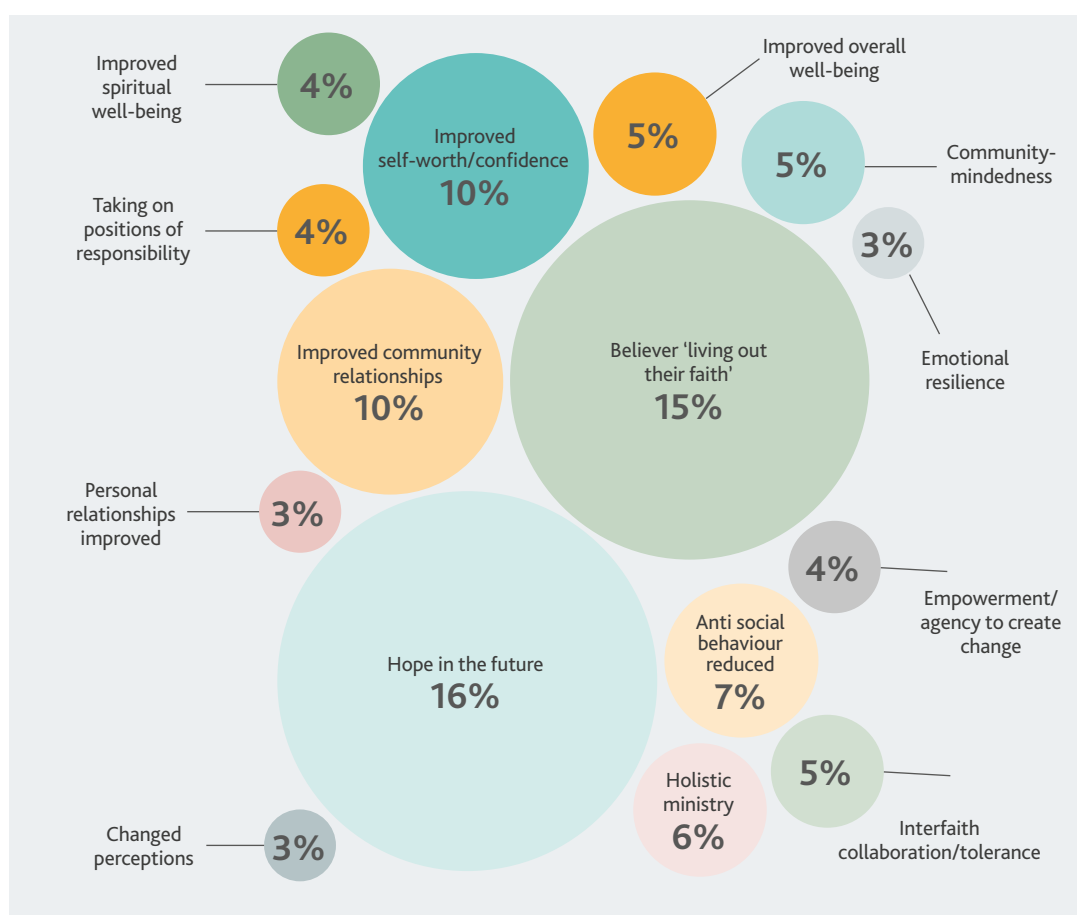
Faith

In nearly all cases, personal religious faith was cited as an important driver of positive change. This mainly referred to actively pursuing the Christian faith, but also to the Muslim faith for a small number of respondents. Alongside this personal faith, CCMP and holistic ministry were also regularly linked to a host of positive outcomes. Interviewees discussed how Bible studies had inspired them to adopt a lifestyle centred on love and forgiveness. This had often led to improved relationships at home and with neighbours, and the cessation of antisocial behaviour. Respondents also reported an improvement in their self-esteem, confidence and belief that they could initiate change, which in turn increased their overall well-being and hope in the future. These are all themes that are explicitly discussed in CCMP.

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

Male, 32, Kebbie Town

Figure 2 Outcomes of having a Christian faith – respondent count



Capabilities

Half of those interviewed deemed improving household capabilities through education and training a significant positive driver of change, especially childhood education and practical adult training. Many respondents said CCMP or their Christian faith had encouraged them to access education, gain skills or trial new income-generating activities. These activities were often linked to outcomes such as improved self-esteem, raised confidence, increased material assets and food consumption, livelihood resilience, a sense of empowerment and hope for the future.

'I can say our ability to earn cash as a household has changed in the last three years. Before, I only depended on my husband, but now I also contribute through the proceeds from my business.'

Female, 32, Ascension Town

'My wife is engaged in the vocational institute to learn to tailor, and I am also at the school of theology. When we come out of the learning institutes, things will be different.'

Male, 32, Kebbie Town



'The Bible studies taught me to share and do good to my neighbours. I learnt that it is necessary to be together as one family – how to behave towards one another, not just with church members, but for the church and community to mingle together. This enables us to do greater things in the community.'

Fatmata A. Kamara, interviewed for Tearfund's West Africa CCT film in 2019

Photo: Joshua Eaves

Relationships

Improving community relationships led to a sense of empowerment, a willingness to work across social boundaries and, in a small number of cases, the ability to express opinions more confidently. It was also linked to improving personal relationships, increased access to communal assets/resources, and hope in the future.

'There is an improvement in community relationships. People used to disagree a lot on so many things, but now they communicate.'

Female, 48, Nikibu

'In the future, CCMP will really help people to live as one. If there is a problem for one, it is a problem for everyone, if there is joy for one, there is joy for everyone. In the past, people would just isolate themselves, now people have concern for one another.'

Mrs Memuna Koroma, interviewed for Tearfund's West Africa CCT film in 2019

External investment and development initiatives

An increase in financial resources was a positive driver of change for many households, with over 60 per cent reporting the benefits of external investment in the community. Some 37 external organisations were named, including NGOs, the government and private businesses. These had delivered a variety of community improvements, such as building water tanks and toilets, donating tools and seeds, offering vocational training and building a health centre.

The study found that CCMP enabled resource mobilisation and community ownership. In the unblindfolding workshops, one CCMP facilitator suggested that CCMP could encourage self-reflection and mobilisation, which could improve the outcomes of external investment by NGOs.

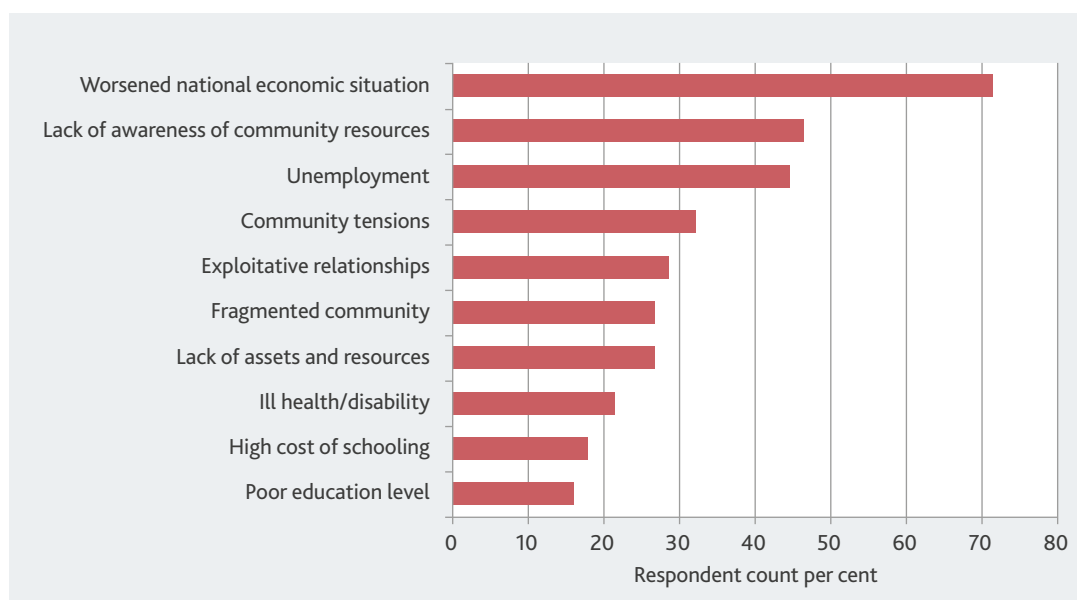
'CCMP will help communities to initiate and own the projects. They will then recognise issues, prioritise, mobilise resources and fix what needs to be fixed. So when an NGO goes to the community, the community is ready with their list of what they need and are empowered to make the NGO fit with their plans.'

Pastor Francis Jabba, CCMP facilitator in Kebbie Town, interviewed during the QulP unblindfolding workshop

NEGATIVE DRIVERS OF CHANGE

The study identified a range of negative drivers of change that were affecting households in the four sampled communities.

Figure 3 Most frequently cited negative drivers of change



Lack of assets/resources

The most frequently cited negative driver of change was a lack of assets and resources. The worsening national economic situation was discussed by over 70 per cent of households, affecting respondents in all communities and those with both high and low wealth rankings. High rates of inflation were cited as having a significant effect on the cost of food and commodities. This was most notably felt in urban areas, where most interviewees had no access to agricultural land and relied on the market for food. Given the importance placed on childhood education by many households, the high cost of schooling was also of concern, alongside a general lack of access to assets and resources deemed necessary for development.

In nearly half of all households, particularly those in Ascension Town, men and respondents with a high wealth ranking recognised that a lack of employment, income or financial resources had reduced their capacity to provide for their family's needs or to complete development plans over the last three years. Unemployment, sporadic work and low salaries were experienced widely across the sample communities, and in a small number of cases the loss of income had caused family breakdown.

Many respondents engaged in petty trading as a way to survive, but this was generally out of desperation and only produced low levels of income. The Ebola outbreak had impacted a small number of families through job losses or the death of family members. A lack of land to engage in agriculture, either due to urban living or because land had been taken back by landlords to sell as building plots, reduced households' ability to provide for themselves.

'We only earn money from petty trading, although we receive very little from trading because the number of petty traders has increased... My husband used to do carpentry but he stopped because there are no buyers for the furniture.'

Female focus group member, Ascension Town

Relationship breakdown

Despite many respondents citing improved community relationships, there were also references to relationship breakdown – in particular, a growing individualism, a sense of exploitation and the fragmentation of communities. Grafton (where CCMP was not implemented) had the most references to negative relationships and fragmented communities. Exploitative relationships were most often cited by women, those in an urban context and individuals with a low wealth ranking, with Grafton having the highest number of responses.

'There have been some changes, but people only care about their own affairs because lack of trust still exists.'

Male, 57, Grafton

Lack of capabilities, participation and influence

CCMP helps individuals and communities understand their God-given value and skills, empowering them to advocate for and create change. Though there was evidence to suggest that CCMP had inspired the desired changes in some interviewees' levels of self-belief, participation and influence, nearly half of the households sampled mentioned a lack of community resources, power or agency. A considerable number of households reported feeling inspired to develop their communities but also felt they lacked the necessary financial resources or technical knowledge to do so. However, many felt that they were not listened to and had no influence over community decisions. Lack of access to education, training and resources meant that many did not feel able to influence change in their community. Illiteracy and poor education were also mentioned as an obstacle to gaining employment and improving their community.

'Most people, including myself, always feel left out and marginalised when issues are raised in the community. Our voices are not heard! "Poor man nor get voice" [Meaning: A poor man has no say].'

Female, 47, Ascension Town

'I have not been able to improve myself; I could not go back to school or acquire new knowledge or even skills training.'

Male, age unknown, Ascension Town

Ill health

Poor health or the disability of a family member had had a negative impact on nearly a quarter of interviewees over the last three years, reducing their ability to provide financially for the household. The majority of responses were from rural communities and covered a wide variety of issues, such as blindness, accidents, caring for relatives in hospital or the death of the family breadwinner.

'My wife has been sick since last year. Because of that I am psychologically traumatised. She was also involved in an accident that hospitalised her for three months before this current illness. One of my children should have entered college, but that didn't happen because I couldn't afford to pay.'

Male, 58, Nikibu



📷 Freetown, Sierra Leone. Photo: Michael Duff/Tearfund

COMMUNITY-SPECIFIC FINDINGS

BO DISTRICT **Kebbie Town**

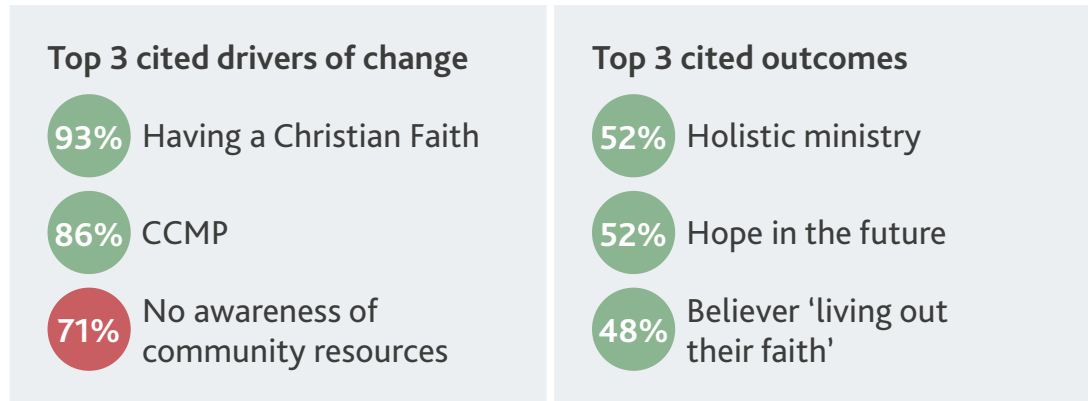
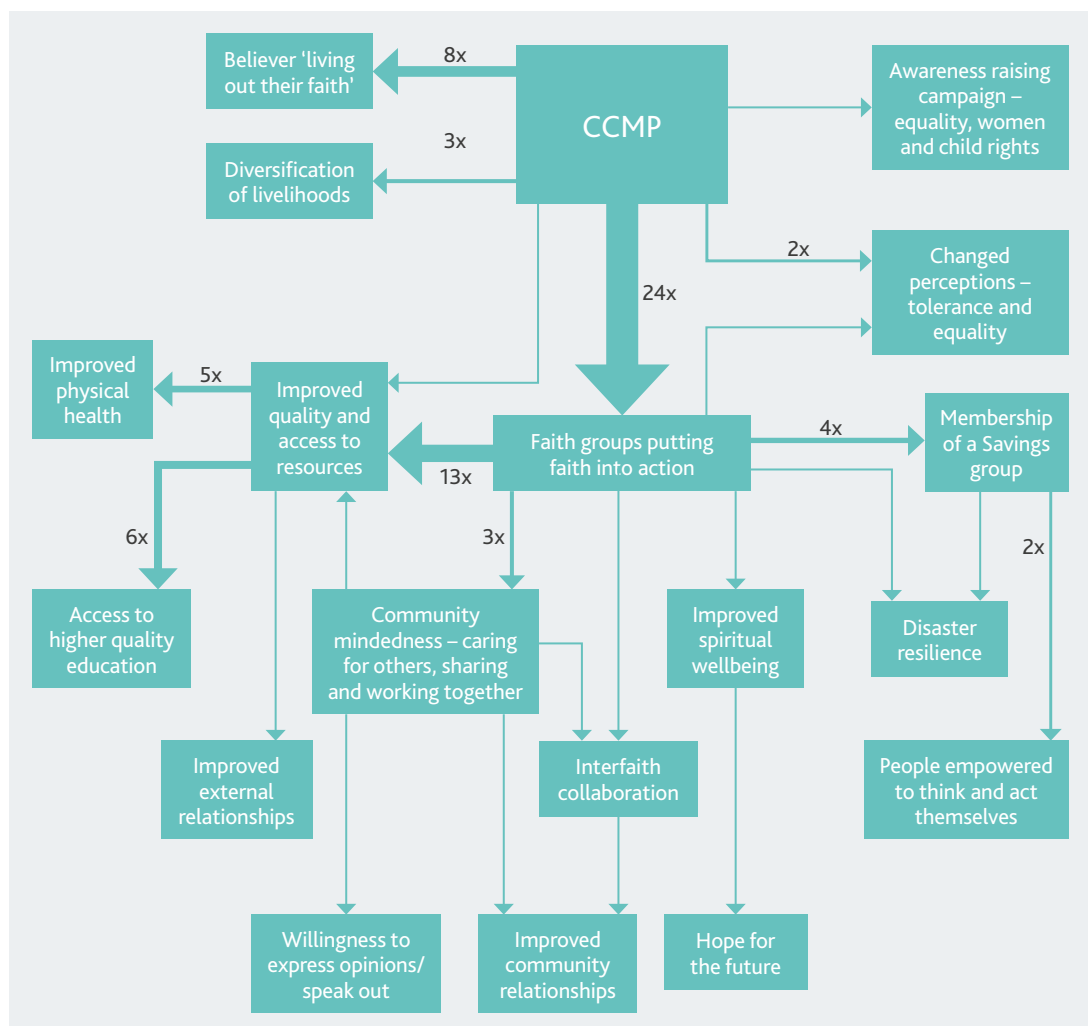


Figure 4 Kebbie Town pathway of change from cited driver – 'CCMP'



KEY FINDINGS – KEBBIE TOWN

- Kebbie Town had the highest number of positive responses overall.
- CCMP was linked to a new appreciation of how local resources can be utilised by the community, leading to the construction of a well, church, school, vocational institute and road, and the provision of loans for food to people living in poverty. This was then linked to increased employment, improved confidence, reduced antisocial behaviour and improved community relationships.
- The main external inputs were provided by Women of Grace Foundation (delivering women's vocational training); Unicef (constructing a well); SALWACO (a government water project); and government support for Farmers Base Organisations (FBOs).
- The most common negative outcomes reported were a sense of 'stuckness'/disempowerment, worsening overall well-being and an increase in the cost of living/percentage of income spent on food.
- Some 71 per cent cited a lack of awareness of community resources/power/agency as a negative driver of change. Ill health, lack of employment and the worsening national economic situation were also significant in respondents' lives.

'It has helped us a lot, especially to take ownership. It broke the dependency.'

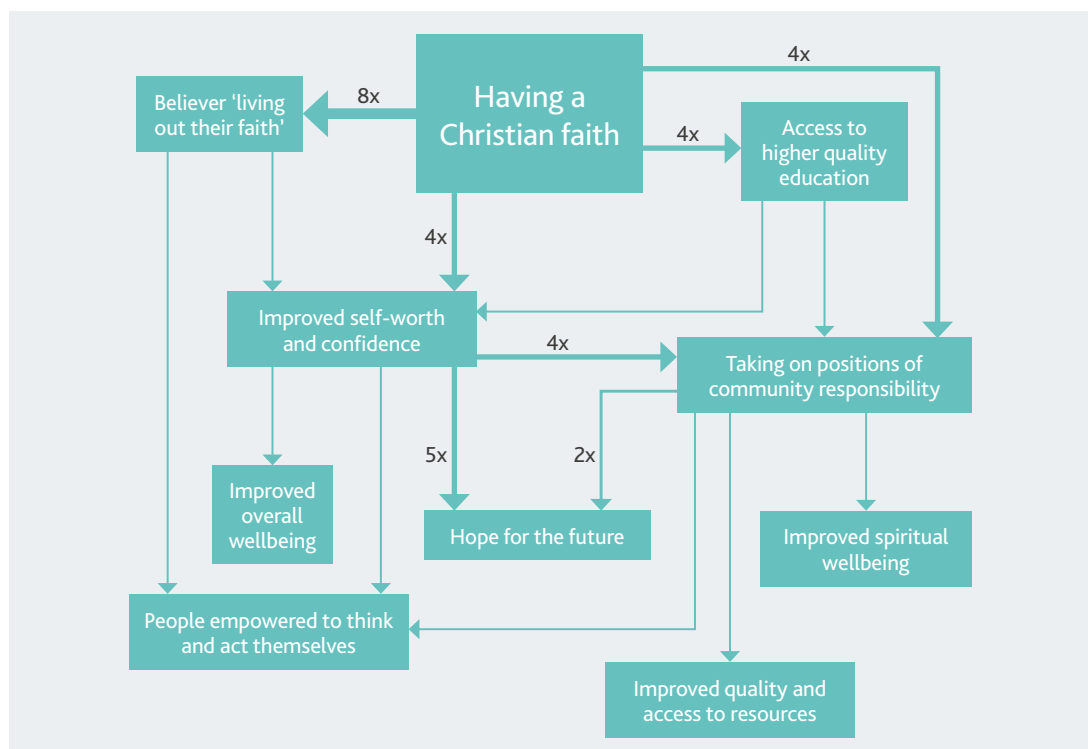
Pastor Francis Jabba, Kebbie Town



'The church had teachers, nurses, carpenters... We had human resources that we had never realised before. We put our talents together and we achieved a lot.'

Nikibu church member, participant in an unblindfolding workshop

Figure 5 Nikibu pathway of change from most cited driver – 'Having a Christian faith'



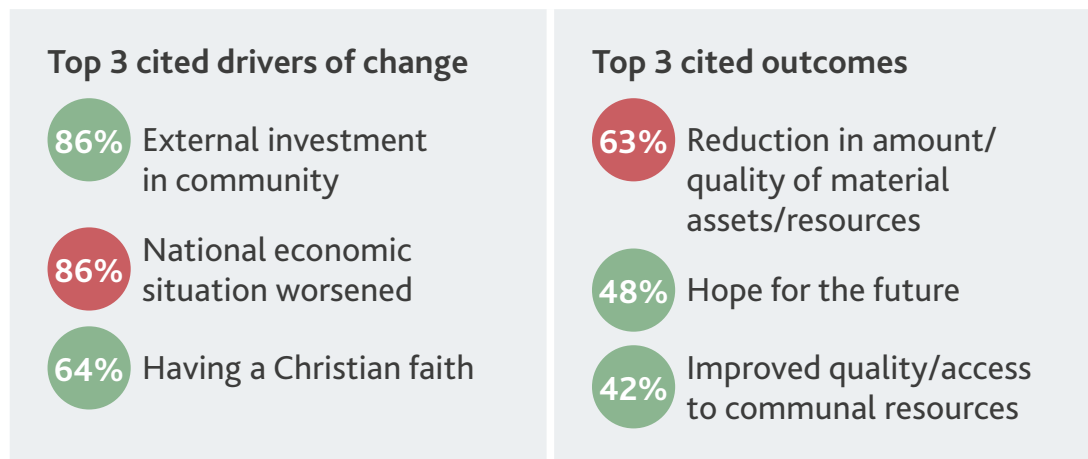
KEY FINDINGS – NIKIBU

- 43 per cent saw CCMP and/or the partner church as a positive driver of change.
- The main outcomes linked to CCMP were the construction of a church and a school, and the provision of education scholarships for less privileged children in the community.
- The main external inputs were provided by the Latter-day Saints (installing water hand pumps and toilets and giving gifts to children); BRAC (an agricultural programme providing tools and seeds); Welthungerhilfe (delivering women's vocational training); Jonathan Childcare Centre (running an orphanage); World Vision (setting up savings groups); and the Sierra Leone government (subsidising schooling and constructing water tanks).
- Respondents also reported that awareness-raising concerning self-development had taken place, village savings groups (called *osusu*) had been formed and community relationships had improved, with people feeling empowered to express their opinions.
- Half of the respondents cited individualism as a significant negative driver of change.
- Other negative outcomes reported were a reduction in the amount/quality of material assets/resources, a sense of 'stuckness'/disempowerment and the rising cost of living/percentage of income spent on food.

'We have NGOs and other external actors, but it can make us feel more dependent, not independent. We desire to be transformed, not to just sit and wait.'

Nikibu church member, participant in an unblindfolding workshop

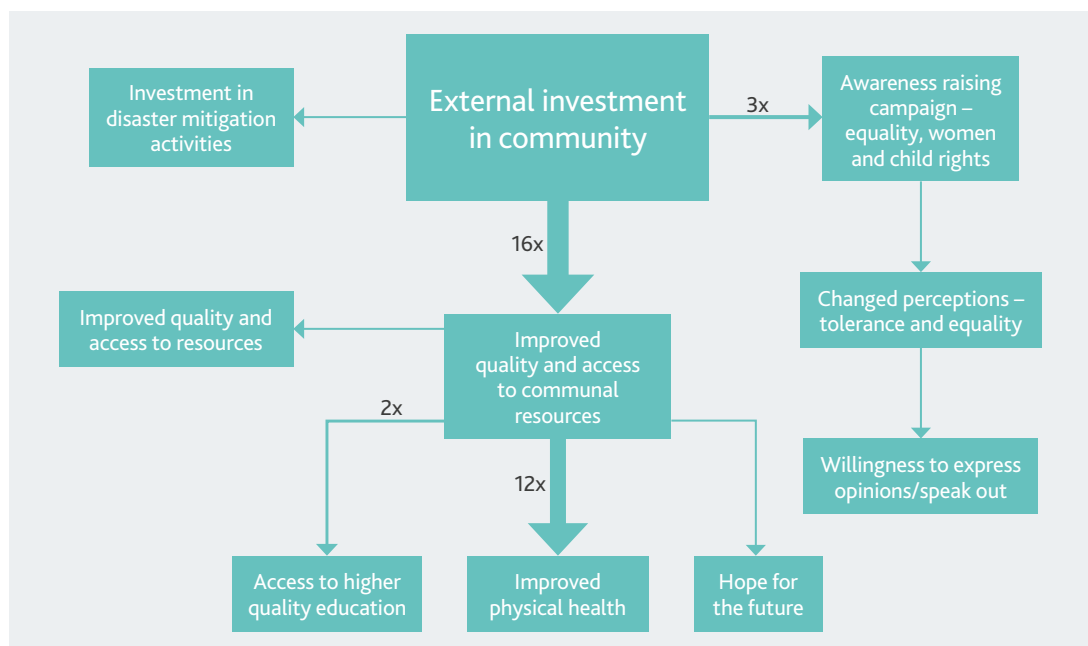
WESTERN URBAN AREA **Ascension Town**



'Previously the two communities had a bad relationship, but the CCMP mapping helped us realise why this was, and it brought people together. It brought peace.'

Male, Ascension Town

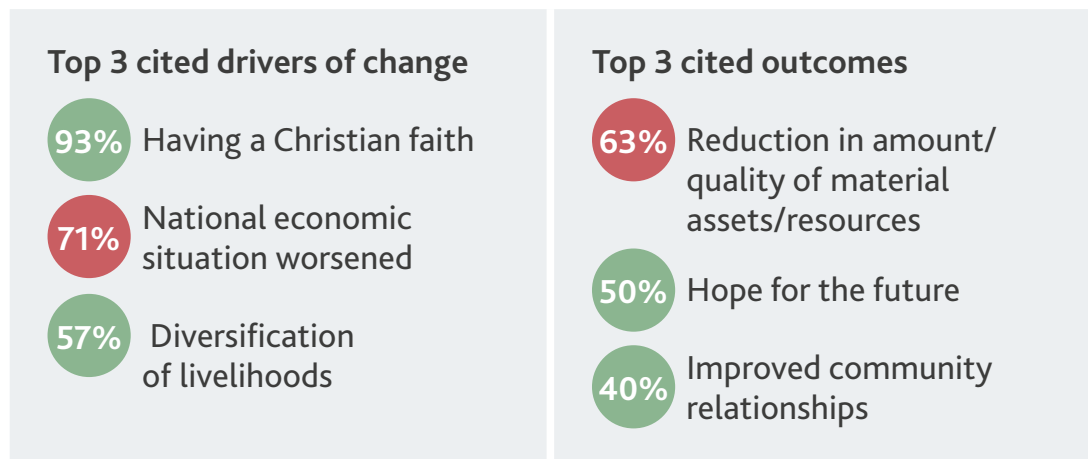
Figure 6 Ascension Town pathway of change from most cited driver – 'External investment in community'



KEY FINDINGS – ASCENSION TOWN

- Some 36 per cent considered CCMP a positive driver of change.
- The most frequently mentioned positive outcomes in Ascension Town were hope in the future, improved quality of/access to communal assets/resources, and improved physical health.
- The main outcomes linked to CCMP were improved community relationships, better working across social boundaries, reduced antisocial behaviour, and increased interfaith tolerance and understanding. BCSL was also specifically named as having cared for flood victims, providing food, clothing, school materials and scholarships, and offering counselling to those affected.
- A considerable amount of external investment was mentioned in Ascension Town. The main external inputs were provided by Concern Worldwide (building a health centre, toilets and water tanks); GOAL Sierra Leone (providing information to the community on teenage pregnancy and children's rights); the Sierra Leone government (supplying water tanks); Save the Children (building a library); Plan International (constructing drainage); and a local Christian group (building water hand pumps).
- Some 64 per cent mentioned a lack of employment, income or financial resources as a negative driver of change.
- The most frequently mentioned negative outcomes were a reduction in the amount/quality of material assets/resources, the rising cost of living/percentage of income spent on food, and a sense of 'stuckness'/disempowerment.

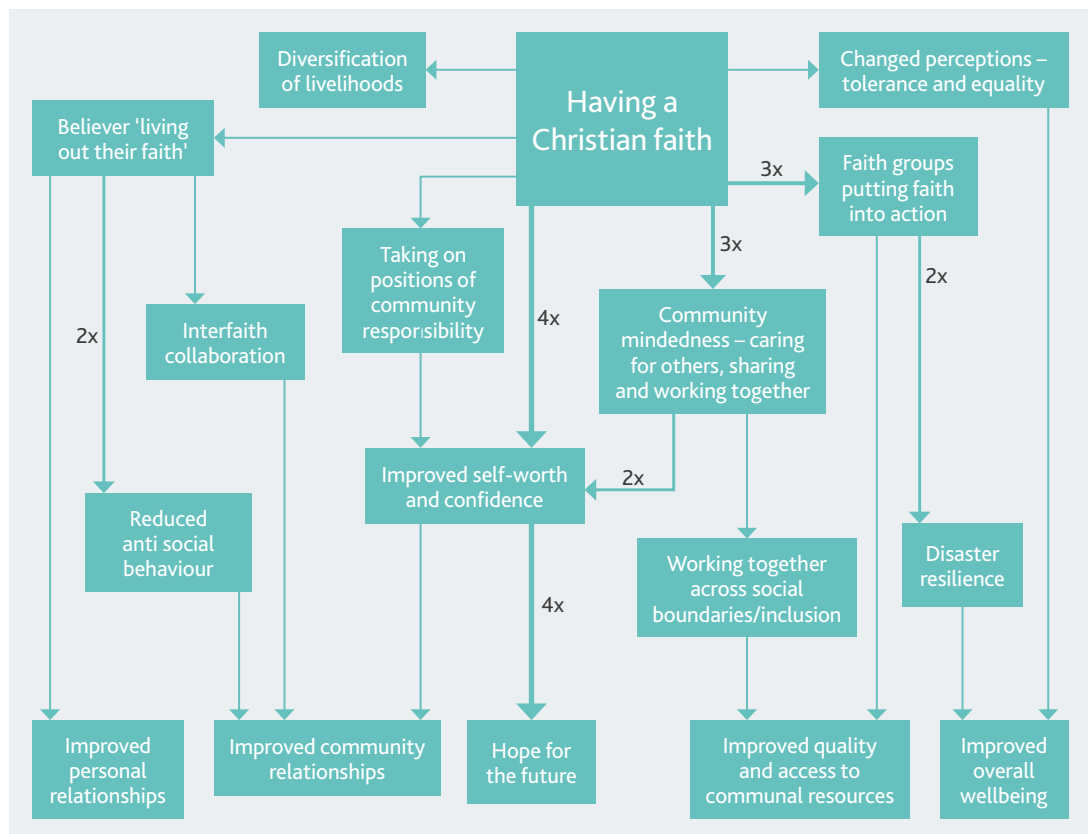
WESTERN URBAN AREA **Grafton**



'Being a Christian helps to guide me and [helps me] relate peacefully with people – loving and forgiving more, relating well with people in my household and community. There has been a change in the different faith groups spiritually; they work together, especially when it comes to development issues in the community.'

Male, 55, Grafton

Figure 7 Grafton pathway of change from most cited driver – 'Having a Christian faith'



KEY FINDINGS – GRAFTON

- The most frequently mentioned positive outcomes in Grafton were hope in the future, improved community relationships and increased self-worth and confidence.
- Other key positive drivers of change were a diversification of livelihood activities and the acquisition of education or training.
- There were no explicit mentions of CCMP or the Tearfund partner church. This is unsurprising, given that we now know CCMP was not implemented in the church or community. Despite this, a commitment to the Christian faith was linked to a range of positive outcomes, including reduced antisocial behaviour and exploitative relationships; changed perceptions; tolerance and love for others in the community; interfaith collaboration; and community awareness-raising for peace.
- Some 43 per cent cited external investment in the community as a positive driver of change.
- A host of actors provided external inputs, including the World Food Programme (supplying food and commodities to people living in poverty); Jesus is Lord Ministries (supporting widows with food); the Cotton Tree Foundation (supplying school materials and education scholarships); the Red Cross (providing humanitarian aid during the Ebola crisis); FORUT (providing vocational training); Handicap International (training young people in metalwork); and the Tamaraneh Agricultural Organisation (engaging young people in vegetable farming).
- Over 50 per cent cited exploitative relationships and/or a fragmented community as a negative driver of change.
- The most common negative outcomes reported were a reduction in the amount/quality of material assets/resources, worsening overall well-being, a sense of 'stuckness'/disempowerment, and reliance on others for change.

CONCLUSION AND RECOMMENDATIONS

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

REFLECTION 1 – HOW WE UNDERSTAND POVERTY

Tearfund understands poverty theologically as 'broken relationships with God, damaged understanding of self, unjust relationships between people and exploitative relationships with the environment'. As such, poverty is not simply an economic issue; it also impacts the emotional and spiritual aspects of people's lives. There is clear evidence that CCMP is positively impacting broken relationships and tackling the social, spiritual and emotional aspects of poverty. Most respondents reported that their Christian faith was the foundation on which positive changes had occurred. There were improvements in personal and community relationships and a reduction in antisocial behaviour. Many also felt that their self-worth, confidence and feelings of empowerment had grown.

In some communities, there was evidence that improved relationships with God, self and others had been the catalyst for people to realise, and prioritise the improvement of, their personal assets, resources and capabilities. This in turn led to new opportunities to build resilience, often through livelihood diversification. Improved relationships and capabilities had also contributed to increasing levels of community-led development in some cases.

The study suggested, however, that a lack of financial resources had limited the extent to which individuals and communities could successfully implement CCMP and achieve positive personal and community well-being. The financial and practical input of external actors was the second most important driver of positive change discussed. Many households reported being motivated to carry out development activities in their communities but felt they lacked the necessary financial resources. The aforementioned positive impact on people's relationships with themselves, God and others was therefore undermined because the lack of resources limited their opportunities to move forward.

REFLECTION 2 – TEARFUND'S ROLE IN SUPPORTING CCMP

CCMP is designed to be community owned and resourced, discouraging a sense of dependency on external inputs and promoting local ownership. This allows communities to develop in the ways they deem most important, leading to sustainable, long-term change.

CCMP rests on the assumption that everyone has personal capacity, agency and resources to contribute to change. The study provided some positive reports of individuals and community groups taking ownership of specific development initiatives in their communities. However, there were also a considerable number of households who, despite reporting that they felt inspired to develop themselves or their community, felt disempowered because they lacked the financial resources or technical knowledge to do so. Therefore, this study suggests that outside input is also important.

Growing awareness of agency and feelings of confidence are not always actualised if structural issues, such as the economic, political or security context, are not also addressed in some way. It is important, therefore, that Tearfund and its partners reflect on how they can best assist facilitators to influence the wider structural drivers of poverty. This could include training in local participation and advocacy, facilitation of cooperatives, education in financial literacy, or guidance on understanding market trends and value chains. This type of assistance could help to maximise CCMP impact while continuing to allow the process to be organic, self-led and non-dependency-forming.

REFLECTION 3 – CCMP MONITORING AND EVALUATION TECHNIQUES

The QuIP study and subsequent unblindfolding workshops revealed that there was a discrepancy between the information held by Tearfund concerning the breadth and depth of CCMP coverage in Sierra Leone and the reality on the ground. For example, two of the sample communities were not as far along in CCMP as recorded, and one was not actively involved at all. Though the sampling issues had a negative impact on the quality of the data collected, they did reveal an interesting correlation between the standard of facilitation, how far the church had progressed through CCMP and the number of positive outcomes attributed by the community to the process.

Given that CCMP is a community-led, organic process with little intervention by Tearfund, it is challenging to monitor the initiative effectively. As such, it will be beneficial to reflect on the most efficient and effective way to collect regular, accurate data about the stage CCMP communities have reached and whether they have initiated any specific development activities as a result of the process. It is also vital to consider how best to train and support facilitators on an ongoing basis to ensure the quality of their work is maintained.

Practical insights to improve the implementation of CCMP

The following insights were drawn from the facilitator discussion during the unblindfolding workshop in Sierra Leone. Some are specific to the West Africa CCMP approach, but it is hoped they will also be useful for both Tearfund and its partners in other regions. Since the research, the CCT teams across West Africa have implemented many of these recommendations.

General recommendations:

- Facilitators should work together to share learning around challenges and good practice. It is important to encourage each other and to seek support when needed.
- Trainers should walk with their facilitators in a mentorship-style role, recognising that CCMP implementation is dynamic, and support should not be limited to the training workshops.
- Tearfund should connect and coordinate learning across the different countries and regions, sharing resources and learning and providing additional technical training where required.

INSIGHT The importance of reflection

Recommendation:

Trainers should encourage a culture of reflection during the training, using the Light Wheel (which looks at nine aspects of well-being – see page 8), not for project monitoring but as a dynamic iterative learning cycle. Facilitators and the church and community members should reflect on their progress, recognising what they have achieved and where they can improve.

INSIGHT CCMP as a process, not a project

Recommendation:

CCMP must be understood as a process, not a one-off event or an NGO development project. It is about changed mindsets. Therefore, it is vital to ensure the envisioning activities are facilitated with quality, communicating clearly that CCMP is a tool for outworking integral mission.

INSIGHT The importance of quality, not speed

Recommendation:

Every stage in CCMP has an expected outcome. Facilitators should not move to the next stage until they have seen the key outcomes needed. Trainers should support facilitators to reflect on and assess their progress and decide when it is appropriate to move to the next stage. Trainers and facilitators should not scale up to envisioning more churches until the quality of the current implementation is acceptable.

INSIGHT Intentionally seek holistic outcomes

Recommendation:

It is important to understand well-being as holistic. Focusing on either 'physical' or 'spiritual' change alone limits the vision that the church and community seek. Facilitators should use the Light Wheel to assess their situations holistically and when reflecting on progress.

INSIGHT Mobilising local resources

CCMP relies on individuals and communities utilising their own resources. However, the most marginalised individuals and communities can become disempowered if they struggle to access services and resources. Often this is because of wider contextual issues, rather than just a sense of dependence on outsiders or lack of

knowledge of resources. It is therefore important that a balance is found between signposting some to wider services and opportunities, and encouraging the community to lead the process.

Recommendations:

- The wider country-level factors, such as economic downturns and environmental crises, should be mapped on an ongoing basis to identify wider support needs.
- Communities should use the Light Wheel reflection tools to identify the areas of need beyond their control and capability. Then they should be empowered to take support requests to the relevant stakeholders (government, civil society etc).
- Training could include:
 - risk reduction and building community resilience
 - the integration of savings groups
 - local-level advocacy to utilise citizen rights as a resource
 - livelihoods support (eg setting up cooperatives, education in financial literacy, introducing small seed funding or offering guidance on market trends and value chains).

INSIGHT

Church and community mapping

Recommendation:

Setting out the history and current condition of the community is important to help people dream about how they want their community to improve. This will inspire people to take action. Trainers should ensure facilitators fully grasp the practical skills needed to facilitate this mapping process with the church and community.

INSIGHT

Community entry

The four communities in the QulP review had not facilitated the formal community entry activities. Although a number of facilitators had carried out some informal and successful relationship building between the church and community, the absence of the formal entry into the community was identified by the facilitators as the predominant reason why the progress of CCMP had stalled.

Recommendations:

- Facilitators should persevere with the formal community entry activities and seek support from CCMP trainers if there are challenges.
- Insert additional relationship-building Bible studies and activities if required.
- Facilitators should demonstrate to the leaders and wider community what can be achieved.
- The first community entry meeting with the community leaders should act as an envisioning activity. Facilitators should explain what they have learnt on their journey so far:
 - There is power in a transformational story
 - Adapt community entry activities to better suit the context, eg urban settings
 - Involve other churches and work as a team

INSIGHT

Sustainability

The process can be interrupted or stalled when pastors/facilitators have wider commitments that mean they travel often or move on. In some denominations (including New Harvest), pastors are transferred every few years, which also impacts the completion of the process. It is important that the local church congregation supports and commits to the implementation of the process, so that it will continue even if facilitators or church leaders move on.

Recommendations:

- Train more than one facilitator per church to mitigate the likelihood of the church being left with no facilitator if a pastor or facilitator is transferred.
- Summarise CCMP Bible studies and principles in the main church service so that the whole congregation hears the message.
- Ensure the higher-level diocese or regional church leadership are also on board and have a plan in place in case a facilitator moves on.



📷 View of Makeni, Sierra Leone. Photo: Joshua Eaves

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'When it is initiated
by the community, it
becomes owned by the
community and the
people will protect it.'

PARTICIPANT IN AN
UNBLINDFOLDING WORKSHOP



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