

Quip report on Tearfund's church and community transformation in Dhading, Kailali, Kavreplanchowk, Makwanpur; Nepal

Charlotte Flowers
February 2022

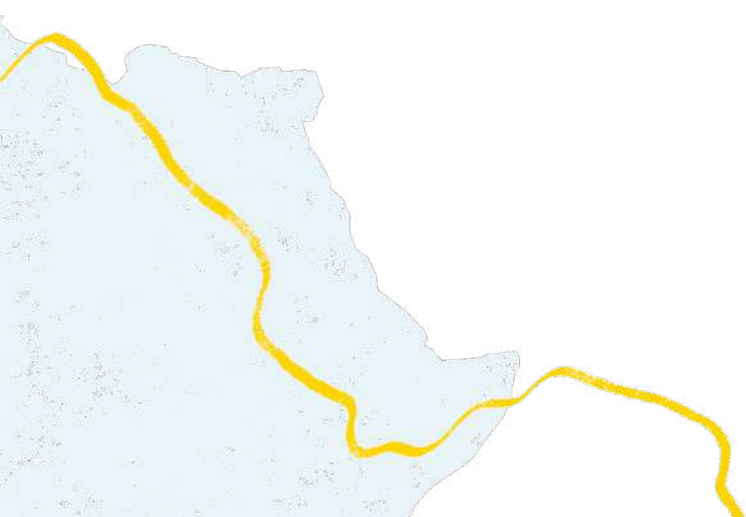


Table of contents

Table of contents	1
Abbreviations	4
Acknowledgements	5
Executive summary	6
Figure 1: Most significant changes by respondent and citation	8
Figure 2: Positive drivers of change in Nepal	9
Figure 3: Positive outcomes – relative contribution of drivers’ clusters	10
Figure 4: Negative drivers of change in Nepal	11
Figure 5: Negative outcomes – relative contribution of drivers-of-change clusters	12
Figure 6: Most commonly cited drivers of change in each location – respondent count	13
Figure 7: Most commonly cited outcomes of CCT (top 20 links)	17
1. Background	19
Figure 8: Map of Nepal districts	19
Context	19
Church and community transformation	21
Figure 9: Nepal’s Sangasangai Theory of Change	23
Figure 10: The Light Wheel holistic wellbeing evaluation tool	24
2. Methodology	25
Table 2.1: Household sampling breakdown	26
Table 2.2: Sampling breakdown by demographics	27
Sampling and fieldwork feedback	27
Table 2.3: Risks and mitigations (field researchers)	28
3. Responses to closed questions	30
Table 3.1: Closed questions	30
Figure 11: Responses to closed questions	31
Table 3.2: Summary of household responses to closed questions	32
Table 3.3: Summary of household responses to closed questions (percentage of total responses in the given group)	33
Figure 12: Summary of household responses to closed questions by faith	33
Table 3.4: Summary of household responses to closed questions	34
Access to food, income and purchasing power domains	34
Personal and community relations, decision-making and wellbeing domains	35
Location, gender and faith analysis of closed question responses	36
4. Attributed impact	37
Table 4.1: Coding of impacts	37

Table 4.2: Positive changes reported by households and focus groups	38
Attributed positive change	40
Explicitly attributed to Sangasangai and Tearfund’s partners – positive outcomes	40
Dhading	40
Kailali	42
Kavre	43
Makwanpur	44
Implicitly attributed to CCT and the Tearfund church partners – positive outcomes	45
Attributed negative change	47
Table 4.3: Negative changes reported by households and focus groups	47
Explicitly attributed to CCT or Tearfund church partners – negative change	48
Implicitly attributed to CCT or Tearfund church partners – negative change	49
Economics	49
Household relationships	50
Community relationships	50
5. Outcomes and drivers of change	52
Figure 13 – Most commonly cited change links	52
Table 5.1: Most commonly cited positive changes and associated drivers of change	53
Table 5.2: Most commonly cited negative changes and associated drivers of change	55
Economic context: access to food, cash income and expenditure	57
Figure 14: Outcomes attributed to Covid-19 – causal chain	60
Figure 15: Drivers of change leading to increased livelihood resilience or material assets/resources	61
Community and family relationships and decision-making	61
Figure 16: Drivers of change leading to improved personal relationships – causal chain	62
Figure 17: Drivers of change leading to improved social connections	63
Figure 18: Drivers of change leading to improved interfaith harmony – causal chain	65
Overall wellbeing	65
Living faith	66
Figure 19: Drivers of improved living faith	68
Figure 20: Outcomes of having a Christian faith	69
Case studies	70
1. Case study of positive change	70
2. Case study of positive change	75
3. Case study of positive change	79
1. Case study of negative change	82
2. Case study of negative change	84
6. External organisations	86
Table 6.1: Ranking of external organisations	86
7. Conclusion	89

Key findings	89
CCT as a driver of positive change	89
Figure 21: Main outcomes of the church and community transformation process	91
Figure 22: Outcomes attributed to CCT – causal chain	92
Appendix 1 – Details of interviews and focus group discussions	93
Table A1: Individual household interviews	93
Table A2: Focus group interviews	94
A3: Qualitative impact protocol (QuIP) questionnaire	95
PART B: Participant consent form	96
Questionnaire	96
Appendix 2 – All reported drivers of change	100
Table 2A.1: Drivers of positive change	100
Table 2A.2: Drivers of negative change	111
Appendix 3 – The Light Wheel: an introduction	116
Figure 23: The Light Wheel	116
ANNEX A: What is covered within each spoke?	117
Appendix 4 – Sample selection for QuIP studies	120
Appendix 5 – Church and community transformation case studies	122
Figure 24: Process diagram of the Sangasangai approach to CCT	124

📷 Front cover photo: A thriving church community in Nepal that took part in the CCT process with a local Tearfund partner. Photo: Tom Price/Tearfund

Glossary of Nepali terms

<i>adhiya</i>	lease of land
<i>Brahman caste</i>	traditionally the highest-level caste group in Nepal
<i>Chhetri caste</i>	Chhetri is one of the higher-level castes in Nepali Hindu tradition, traditionally associated with administrators and governors
<i>Dalit caste</i>	Dalit is a name for people belonging to the lowest-stratum castes in Nepal, previously characterised as ‘untouchable’; Nepal passed a law against caste-based discrimination and untouchability in 2011, yet Dalits reportedly still face routine segregation and abuse
<i>Dhading Isaai Samaaj</i>	Dhading Christian Society (NGO)
<i>Dhur</i>	Nepal customary unit of measurement
<i>jhakri</i>	traditional faith healer
<i>Kumal caste</i>	Kumal is a caste that speaks Tharu and is associated with making clay pots
<i>Maoist movement</i>	communist political group that was involved in civil war in 1990s; also campaigned to promote equality between castes, particularly empowering Dalit community
<i>parma</i>	tradition where community members take turns to help each other with agricultural jobs
<i>religious Guthi</i>	the Guthi system is a trust, whereby land is donated to this trust; this land is then tilled by members of the local community and the revenue generated is not only a source of economy for the community, but is also utilised to undertake various works within the community such as restoration of temples
<i>Sacchai Kendra</i>	‘Truth centre’ – a Hindu sect that believes in Jesus and reads some of the Bible but also continues Hindu traditions and has differing theology to mainstream Christianity
<i>Sangasangai</i>	translates as united/together, this is the Nepali name given to the adapted ‘Umoja’ manual used in Nepal (Umoja means ‘togetherness’ in Swahili and was created as a manual for the church and community mobilisation process (CCMP) in East Africa)
<i>Tharu</i>	the Tharu people are an ethnic group indigenous to the Terai in southern Nepal and northern India; they are not part of Hindu culture and are animist in religion
<i>Tole development committee</i>	equivalent of village development committee; lower-level local government, below the ward office
<i>tunnel farming</i>	agricultural practice of covering crops with plastic to create greenhouse effect
<i>Valmansa</i>	local community leader in Tharu culture, which translates as ‘good man’

Abbreviations

BSDR	Bath Social & Development Research Ltd	NGO	non-governmental organisation
CCMP	church and community mobilisation process	QuIP	Qualitative Impact Protocol
CCT	church and community transformation	SGBV	sexual and gender-based violence
DCS	Dhading Christian Society	ToC	Theory of Change
ETSC	Education training service for community, Nepal	UMN	United Mission to Nepal
FGD	focus group discussion	VSLA	Village Savings and Loan association
IM	integral mission		

Note: Tearfund has worked with Bath Social & Development Research Ltd (BSDR) since 2016. BSDR support organisations to assess, learn from and demonstrate the social impact of their work. 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 BSDR – a non-profit research organisation founded by a small team of CDS researchers. BSDR coordinated the recruitment and implementation of the field research in Uganda, Sierra Leone and Bolivia. Tearfund then commissioned an independent consultant, Michelle James, who worked with BSDR and Tearfund to analyse the findings and prepare the reports for these three studies. This fourth study was the first in which Tearfund led and coordinated a QuIP study in-house, with support and advice from BSDR. This project was managed by Charlotte Flowers. Dr Dhruba Raj Ghimire and Nirmala Sunuwar were recruited to conduct all the field research as independent consultants. The data was then analysed by Charlotte Flowers using Causal Map with support from the Nepal team, concluding with the writing of this report. Causal Map is a new online research tool, which enables analysts to code, analyse and visualise fragments of information about what causes what. It can be used to visualise stakeholders’ experiences of how a programme or intervention is working and create collective empirical ‘theories of change’.

tearfund.org/quip

bathcdr.org/about-the-quip

<https://causalmap.app/>

Acknowledgements

We would like to extend huge thanks to all those at Tearfund who have contributed to this report. Special thanks go to Rebekah Avard, Hannah Mishan and the whole team at BSDR; as well as Steve Powell at Causal Map Ltd for his expertise and guidance. Additionally, we appreciate the efforts of Dr. Dhruba Raj Ghimire and Nirmala Sunuwar, who conducted the interviews and focus groups across Nepal. The research was only possible due to the willing participation of DCS, ETSC, Micah Nepal and Sagoal and their partner churches in allowing Tearfund to visit, and hold discussions and interviews. 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.



Executive summary

Tearfund's church and community transformation (CCT) 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 wellbeing'.¹

CCT is not a project with clearly defined development objectives and measurable outcomes. Rather, it is a process through which, by utilising Bible studies, discussion tools and activities, Tearfund partners awaken local church leaders, and subsequently church members and wider community members, to their God-given mandate for integral mission. 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 wellbeing of the community.

The community-owned nature of CCT, the complex environments within which the process occurs and the purposive disempowerment of Tearfund and its partners in the developmental process, means that there is not a set project log frame. This means that it is challenging to measure the attribution and contribution of CCT processes to change reported in target communities in traditional ways whereby you test predefined objectives against achieved outcomes. Instead, most of the evaluations testing the impact of CCT were qualitative and not necessarily providing robust evidence of contribution. It was in the context of this challenge that Tearfund commissioned its four Qualitative Impact Protocol (QuIP) studies. This study took place in Nepal from December 2021 to January 2022; it is the fourth in a series aiming to look at CCT across Tearfund's regions of work. The first three studies took place in Uganda in 2016, Sierra Leone in 2018 and Bolivia in 2019. The study sought to provide independent evidence of how CCT is impacting the livelihoods, relationships, spiritual life and wellbeing of intended beneficiaries at the household level in Nepal, and to explore the contribution of the 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 CCT, to enable communities and partners to leverage more impact, and improve practice where gaps have been identified.

One of the main approaches to CCT has been the church and community mobilisation process (CCMP), using the Umoja manual.² In Nepal this was contextualised and adapted into the 'Sangasangai' process, which translates as 'united' or 'together'. This report summarises the findings from the QuIP research, which was carried out on households in Kavreplanchowk (Kavre), Kailali, Dhading and Makwanpur, Nepal, in December 2021. Each of these communities is within the target areas for Sangasangai – which is implemented by Tearfund partners Micah Network, Sagoal, Dhading Christian Society (DCS) and Education training service for community, Nepal (ETSC) – through a network of local churches in each community. In this report, CCT and Sangasangai are used interchangeably.

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 a CCT process implemented by Tearfund partners. In this study, full blindfolding was not possible; however, the participants as far as possible were not aware of the initiative being studied. All interviews were focused on asking respondents about changes in their lives over the past five years or three years with respect to

¹ Appendix 3 articulates Tearfund's definition of holistic wellbeing. The 'Background' section details Tearfund's CCM Theory of Change.

² Umoja means 'togetherness' in Swahili and was created as a manual for CCTP in East Africa.

<https://learn.tearfund.org/en/resources/tools-and-guides/umoja>

various areas, including their access to food and food consumption, income and expenditure, personal relationships and social connections, faith group involvement and overall wellbeing. Forty-eight households (twelve in each location) were interviewed, and eight focus groups (two in each location) were conducted, consisting of Christian groups and non-Christian groups with a mixture of ages and genders.

The QuIP study found a variety of positive and negative changes in the lives of respondents over the five-year period in the four 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. Increased food consumption was the outcome cited by the highest number of respondents (92 per cent), while increased material assets was cited most frequently across all domains (245 times). This was linked largely to the ability to save and access loans. Relationship improvements were deemed significant by 75 per cent of households, particularly in terms of working collectively towards communal assets. Alongside this was a belief that interfaith toleration had improved in the community (73 per cent), particularly in the changes in perception of the Hindu majority towards Christians. Households also reported support for the most vulnerable (73 per cent) (mainly because of Covid-19), as well as improved family relations (71 per cent) as important changes over the period. Some also said that their hope for the future had increased (69 per cent). Overall, during the interview, two-thirds of participants cited their overall wellbeing as improving and in the separate closed question, 83 per cent said that their overall wellbeing had improved.

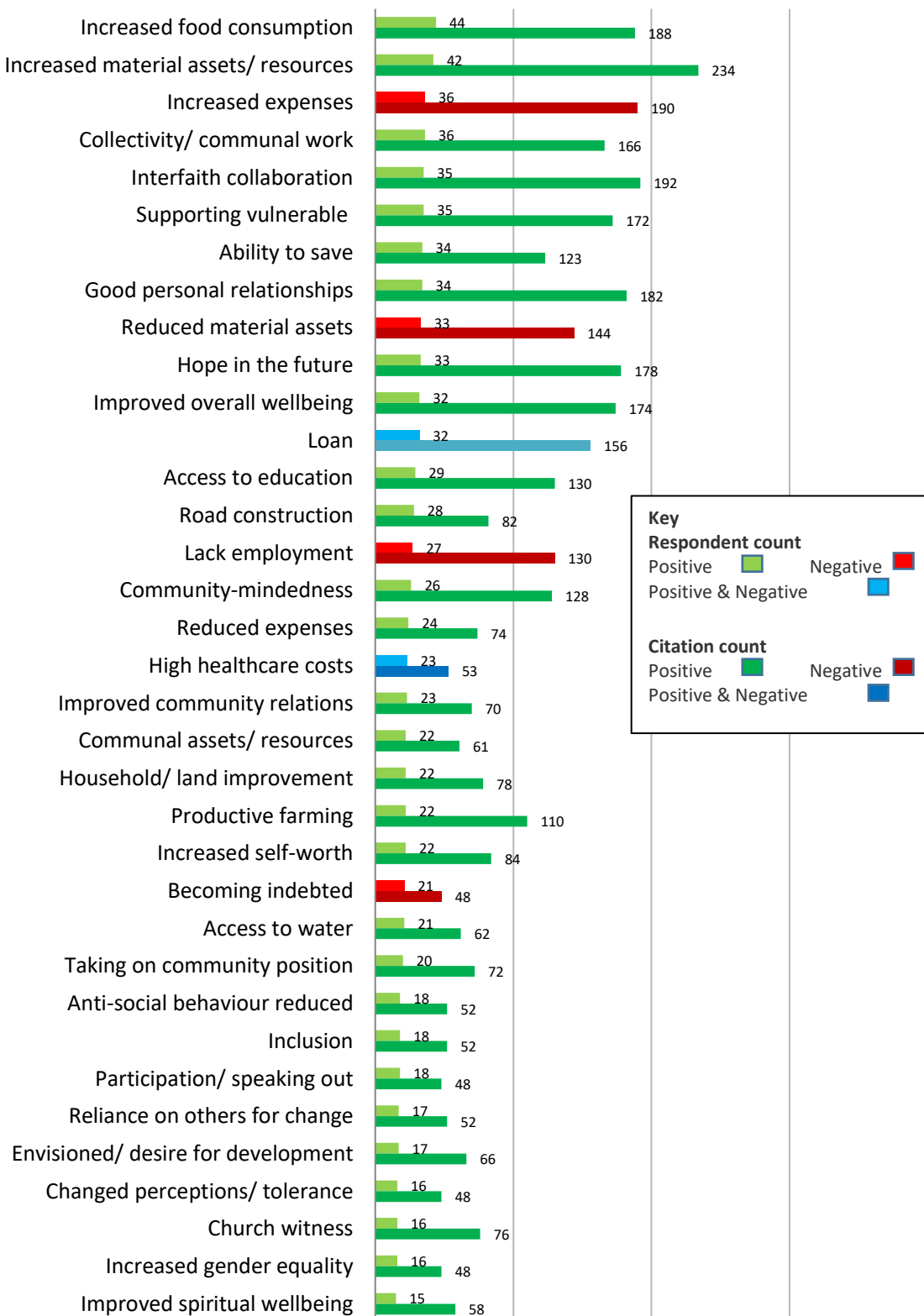
Access to education/training was an important outcome for over 60 per cent of households, particularly prioritising of children's schooling and the acquisition of new skills to improve or diversify livelihoods. Alongside support from family members who had migrated to work, these skills were increasing 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 (64 per cent), in some cases leading to an improved general sense of overall wellbeing and peace of mind. Finally, the majority of households said that the quality of and access to communal resources, particularly water and roads, had increased during the period (58 per cent). This was alongside just under half also citing improvements to their households.

The negative outcomes cited by participants were focused around economic changes. Some 69 per cent of households reported that their assets/resources and food consumption had decreased at different times during the three or five years and that expenses had increased over the period (75 per cent). Although access to loans was a benefit for some to diversify livelihoods and improve household assets, for others it caused indebtedness (44 per cent) and increased expenses. Healthcare costs was another negative change that caused increased expenses. Finally, many cited a lack of employment opportunities due to the Covid-19 lockdowns, not being able to travel abroad to work and also to the closing of some industries. Some respondents also felt a sense of disempowerment regarding their ability to improve their situation, relying on others for change. All the aforementioned negative changes were causing a general overall sense of worsening wellbeing 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 material assets were negatively affected due to Covid-19, but that the overall outcome was positive as a result of livelihood diversification. Where there are potentially contradictory messages, this demonstrates the complexity of how different drivers work together in mitigating outcomes. For example, a strengthened Christian faith or involvement with CCT cannot entirely remove the negative impacts of Covid-19 or national inflation, 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 who cite the selected change at least once, out of a potential total of 48 households. 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 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 wellbeing evaluation tool (see Figure 10). Figures 3 and 5 show the relative contribution of the thematic clusters to the outcomes cited by the QuIP households.

Figure 2: Positive drivers of change in Nepal

(Note: the size of the boxes represents the number of respondents who cite the selected driver of change at least once – table shows drivers where respondent count ≥ 18)



The study found the most frequently cited positive driver of change was the church. Next was the local government office, then Village Savings and Loan Associations (VSLAs) providing ability to save and access loans, and fourthly, working together as a community (collectivity/communal work).

Overall, 92 per cent cited the church as a key positive driver of change, including 78 per cent non-Christians. This was most often linked to communal work, bringing people together for clearing roads, providing new water sources, and hygiene and sanitation. It was also the most linked to supporting the most vulnerable, particularly in the context of Covid-19. It was also cited as providing access to education, particularly around livelihoods and also in teaching around family relationships, which led to increased working together and increased female participation in household decisions.

The local government ward office was most often cited as providing support to the vulnerable (such as earthquake victims), food during Covid-19 lockdowns and promoting working together for communal assets. Seventy-three per cent of interviewees cited collective work, as well as 45 per cent citing community-mindedness and 43 per cent citing improved community relations as one of the most important drivers of change in their lives. This led to communal work that had been undertaken, such as constructing

roads. An important factor behind this was changed perceptions and increased tolerance, particularly interfaith working between Christians and Hindus and also towards lower castes. This change in perceptions was also linked to the church and Christian faith, as Christians were more open to work with and serve non-Christian neighbours. They were also sometimes linked with promoting inclusion of the lowest castes. Church witness was cited by 32 per cent of people as a positive driver of change.

Seventy-seven per cent sampled explicitly cited CCT, Tearfund partners or the local church, including 39 per cent discussing the CCT process as a positive driver by name. This was across the whole sample but the most citations were notably in Dhading. Others did not mention CCT specifically, but talked about church activities, which imply involvement with CCT.

Overall, the majority of positive outcomes were in the material assets domain; followed by capabilities, social connections and living faith domains.

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

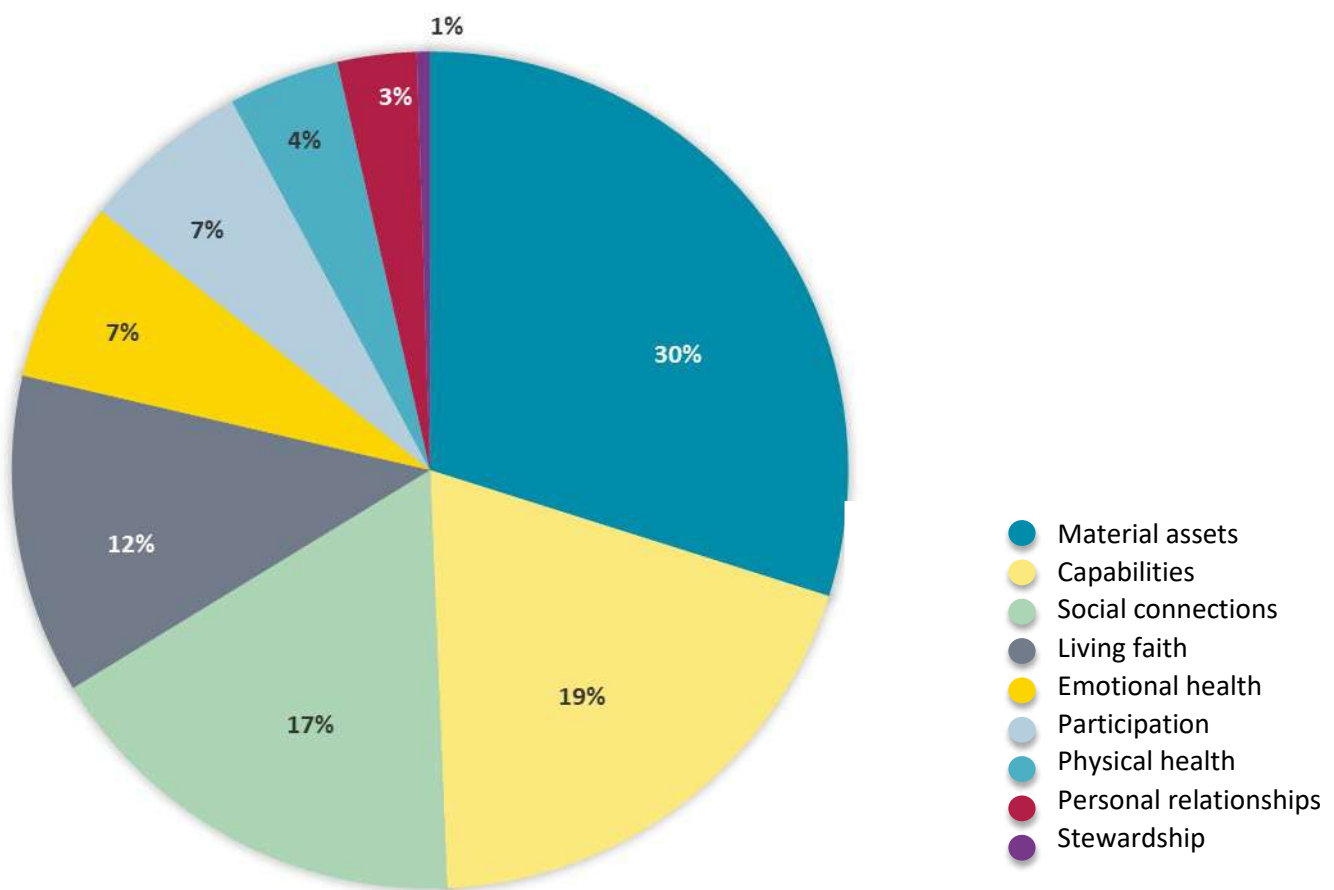


Figure 4: Negative drivers of change in Nepal

(Note: the size of the squares represents the number of respondents who cite the selected driver of change at least once – table shows drivers where respondent count ≥ 10)



Almost two-thirds of households mentioned Covid-19 as having had a negative impact on their lives in some way. This was often linked to causing a lack of employment opportunities or reduction in income as lockdown prevented some from working, particularly those who worked abroad. Although Covid-19 was not linked by any participants to ill health, there were many mentions of ill health, accidents, old age or disabilities causing problems with livelihoods. This was also often linked to increased expenses on healthcare. Often this was because of diabetes, which participants linked to lifestyle changes and eating more fast food and processed snacks.

Increased expenses were cited by over a third of participants. This included education costs, with some sending children to private schools because of a commitment to good-quality education, but this was increasing expenses. Food was also cited as having increased in cost, and when some could not get enough produce from their farms they cited their dependence on the market for food and the increased cost as a negative driver of change. The resulting reduction in material assets led some to take loans leading to indebtedness, and others to sell assets such as land.

Lack of land was a negative driver of change for 30 per cent of participants, as many relied on some sort of agriculture, and those without land relied on others to allow them to use their land (where they had to give part of the produce in payment) or they depended on the market for food, which led to high costs.

Others mentioned that lack of skills, such as illiteracy or no knowledge to diversify their livelihoods, led them to feel stuck. Indeed, in Dhading, some had been trained in construction but this was driven by a response from the government to the earthquake. Now that many of the construction projects have been completed, there are less jobs in construction and therefore those trained are left with skills in construction alone but no jobs to utilise them.

Finally, just under a quarter of respondents felt that anti-social behaviour such as drinking was a negative driver of change. This was linked to family breakdown, increased expenses and material assets reducing.

The most commonly cited drivers of negative change in the past five years was primarily in the material assets domain at 54 per cent. Next was capabilities at 20 per cent and social connections at nine per cent.

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

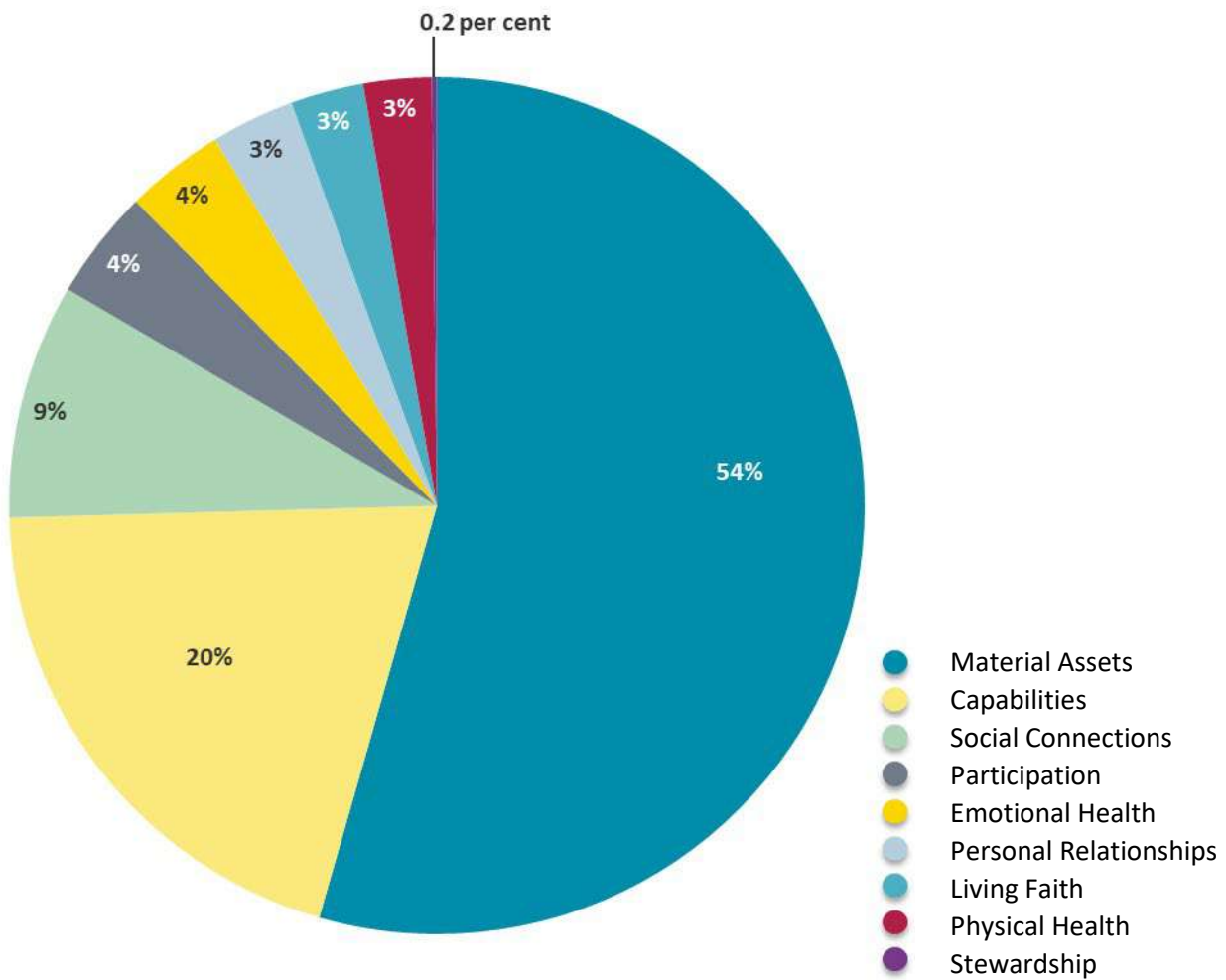
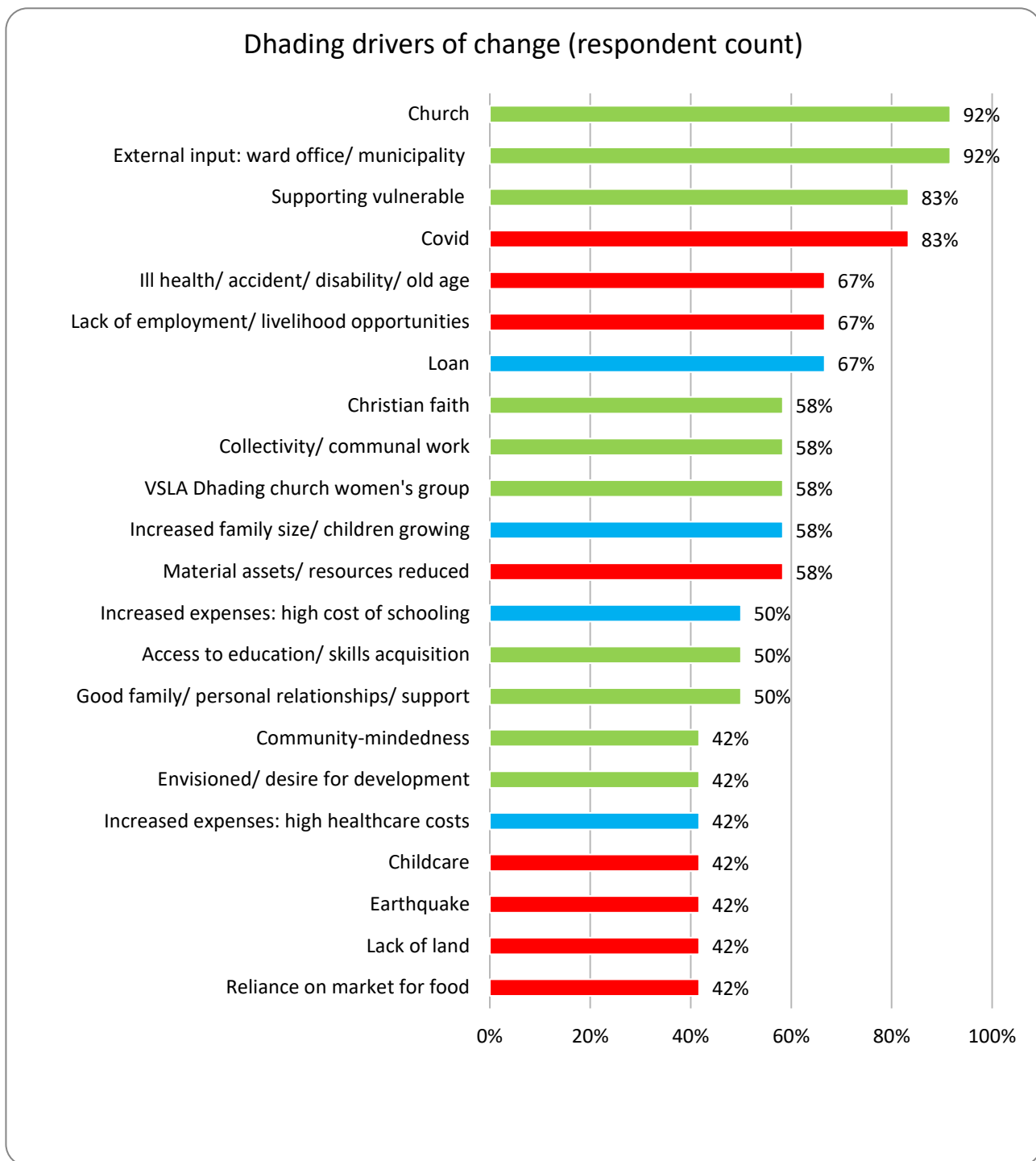


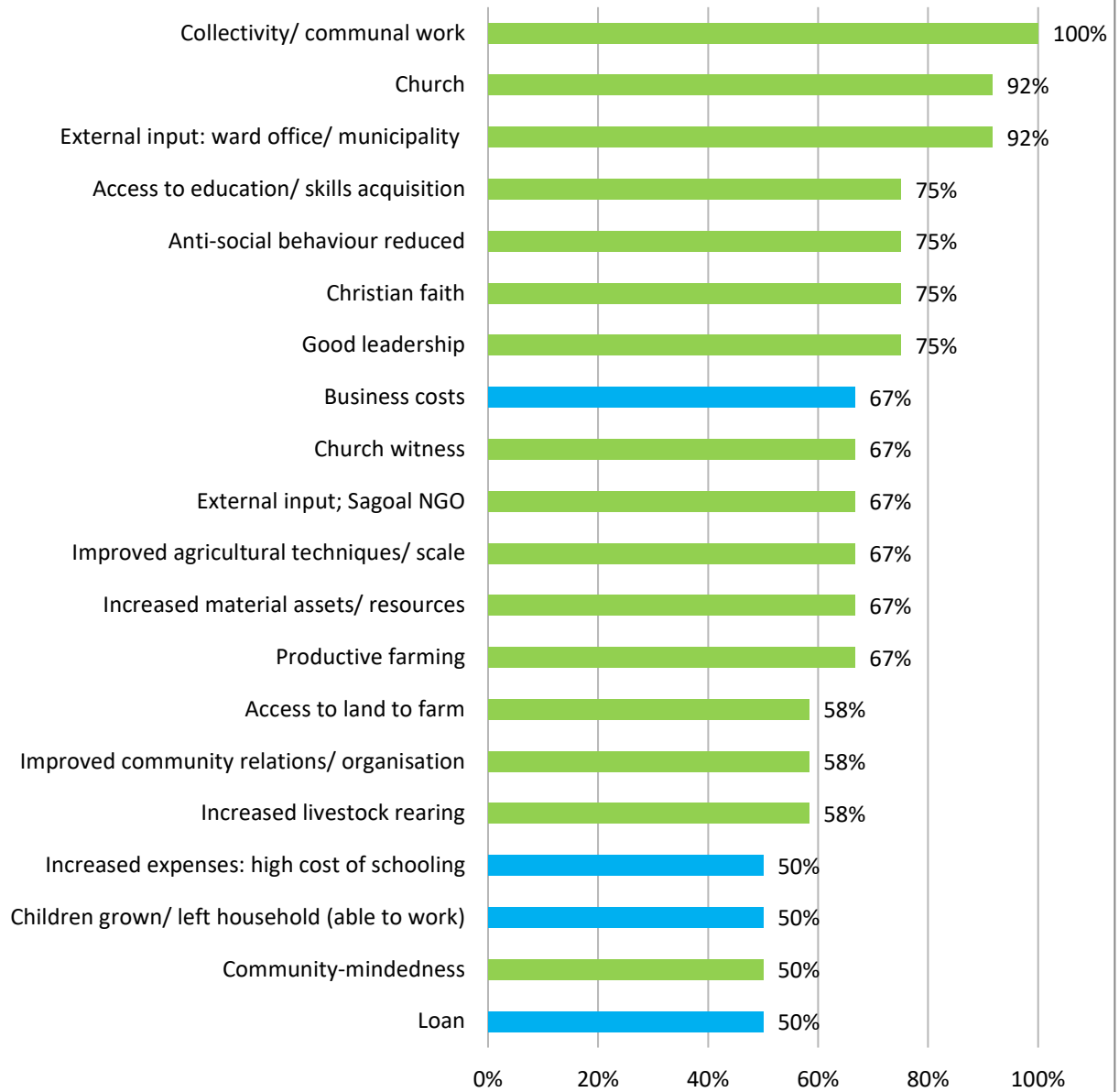
Figure 6 shows the most commonly cited drivers of change separated by location, allowing the reader to see how the drivers of change compare with one another.

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

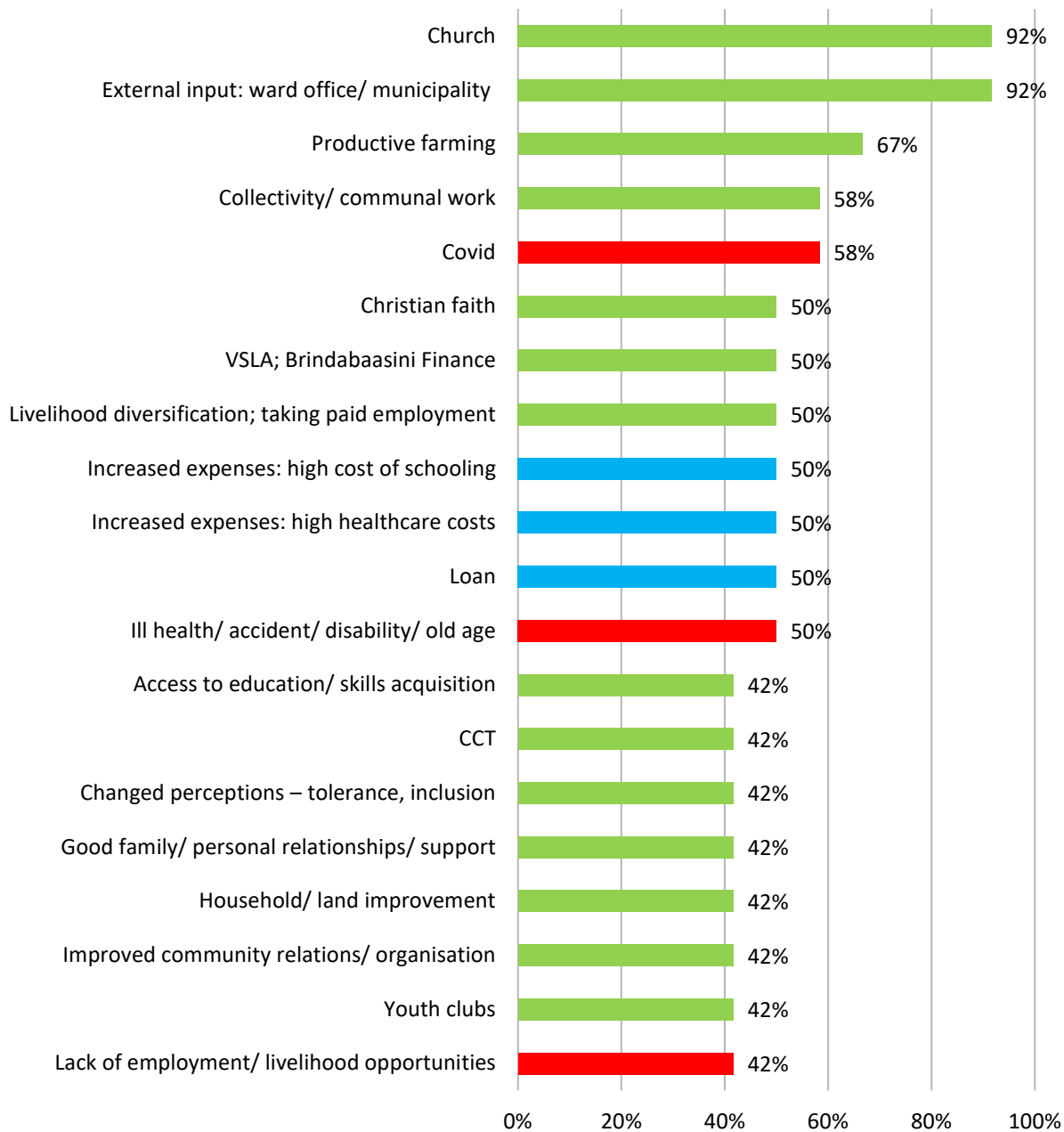
(Respondent count refers to the unique number of respondents and focus groups who cite the selected change at least once, out of a potential total of 57 (49 households and eight focus groups – focus groups counted as **one unit** for the purposes of analysis. Green = positive, red = negative, blue =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



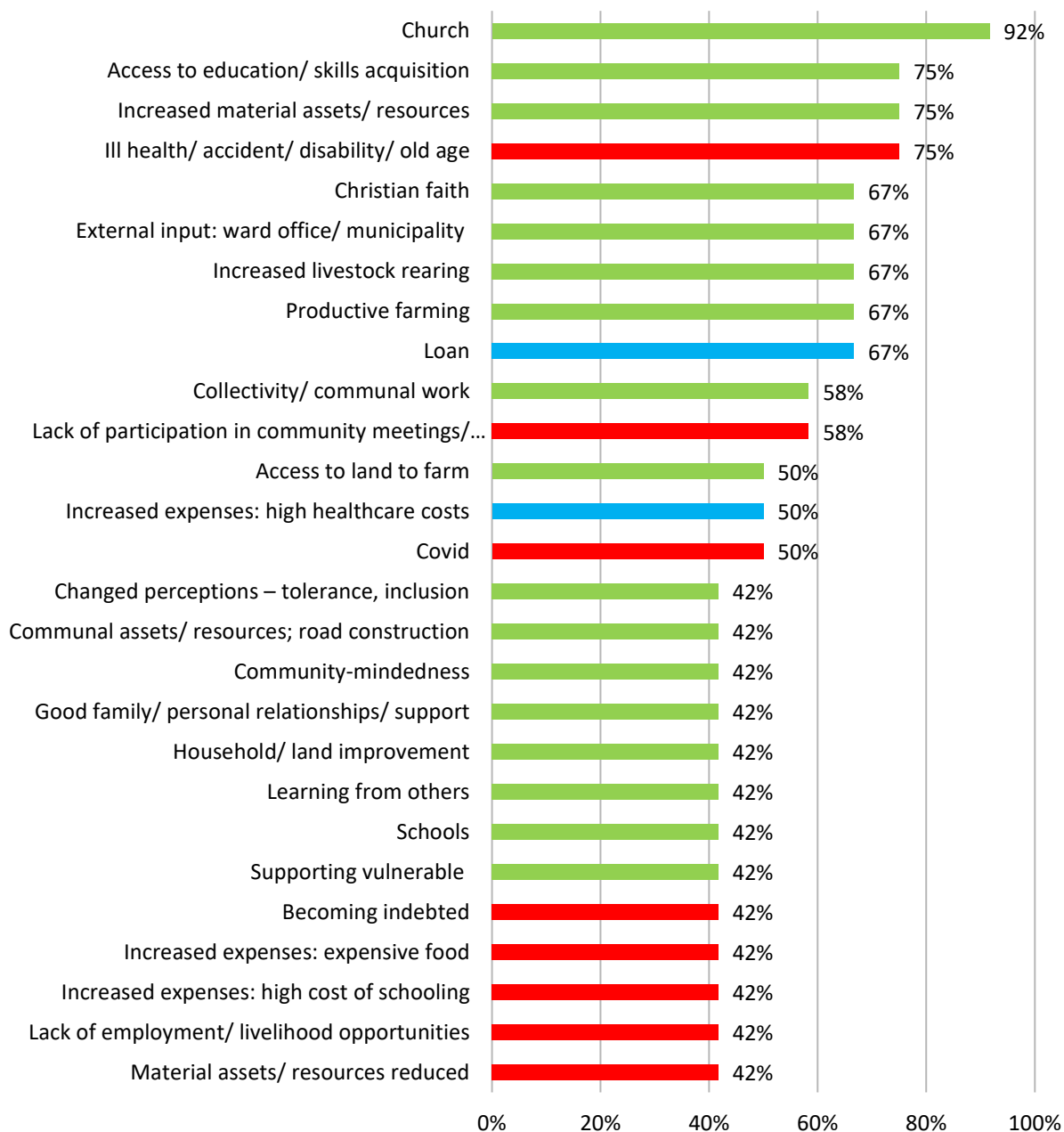
Kailali drivers of change (respondent count)



Kavre Drivers of change (respondent count)

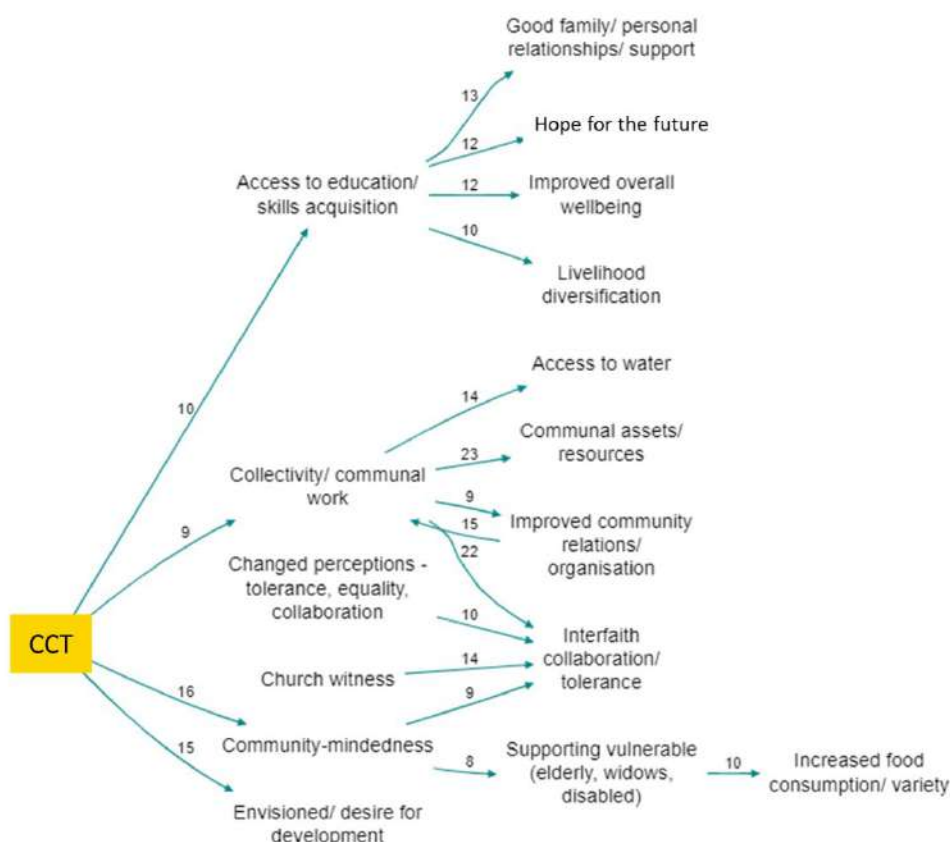


Makwanpur drivers of change (respondent count)



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.³ The research from this QuIP demonstrates that there is clear evidence that the CCT’s Theory of Change is having a positive impact within the sample communities. Eighty-three per cent of participants and seven out of eight of the FGDs explicitly mentioned CCT. This included teaching on community-mindedness, training in new livelihood skills and teaching on good family relationships. Figure 7 demonstrates the most common outcomes attributed to CCT.

Figure 7: Most commonly cited outcomes of CCT (top 20 links)



This was seen most in Dhading, where 83 per cent of participants cited CCT explicitly and both FGDs explicitly cited CCT (however, both FGDs were Christian whereas in other sites one of the FGDs was non-Christian). Overall, Dhading had 187 explicit citations to CCT – more than double the other sites. However, the overall outcomes were not the most positive. Both Kailali and Kavre had 75 per cent of participants citing CCT explicitly, with both of Kailali’s FGDs also explicitly citing CCT and one of Kavre’s. Makwanpur had the least mentions, with just 58 per cent of participants citing CCT and both FGDs, with 50 citations overall.

CCT has been effective in encouraging holistic ministry, particularly in encouraging churches and individuals to be more open in engaging with the community and community issues. This has led to greater church witness and interfaith tolerance increasing, as well as community projects to improve roads, water sources and also sanitation in the community. It has also led to more churches providing support for the most vulnerable, which has led to greater appreciation by non-Christian community members. Furthermore, CCT, particularly with input with the partner organisations, has led to people gaining skills and being encouraged to diversify their livelihoods, which has increased material assets.

³ For more detail on the sampling methodology, see Appendix 4.

'From Sangasangai we also learnt that there may be family disputes but we have to learn and practise to have good relationships... We learnt that we have to be united and together as community members. We have also started to be engaged in community development works such as building roads, cleaning public taps.' (KAV-FGD-MFCN01)

'In the same locality, the drainage was blocked due to gravel collected by rain. It was difficult for women only to clean that. So, I consulted youth of my church. They all came and cleaned that drainage. Neighbours were curious and I explained that church youth wanted to help the community. The photos of that event are placed in ward office. This gave good example in the community towards church and also improved the sanitation status of our locality... This all happened because DCS has taught us during Sangasangai that we must not be confined in the church but walk alongside community.' (DHA-FGD-FCN01)

'In three years, the relationship among Christian and other faith has improved. Before, we used to have teaching like we should not be engaged in them. But in later years, we were taught that we need to be with them and we can be witness through our good relationships. Before, we were not invited in regular agricultural works (helping each other) but now we are invited and we work together.' (KAV-FGD-MFCN01)

In addition to references to CCT, many cited the church generally with greater prayer, Bible study and also healing, and this was driving greater spiritual wellbeing and hope for the future. Individuals' involvement with a church or actively pursuing a Christian faith led to reduced anti-social behaviour; improved community relationships; leading believers to 'live out their faith' through community-mindedness; changed perceptions concerning inclusion; working across social and faith boundaries; and improved feelings of self-worth and confidence.

'The church enables families to grow spiritually through fellowship, preaching and prayers. Has caused change in people's lifestyle, speech and faith particularly in terms of family relationships, alcoholism and respecting others.' (KAI-FGD-XCN01)

While CCT has clearly been a positive driver of change for some households, a significant number of respondents remain concerned about livelihoods and economic negative drivers of change. Given the community-led approach to CCT, it is perhaps no surprise that the four different communities sampled for this study all demonstrate varying outcomes in different domains. Following the feedback sessions organised by Tearfund in the sample communities, it will be worth consolidating this feedback with the QuIP findings to ascertain how the facilitators led the church and community through the CCT 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 that 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 four fieldwork sites: Dhading, Kailali, Kavre and Makwanpur, in Nepal. Each of these communities is a target area for church and community transformation (CCT) implemented by Tearfund partners DCS, Sagoal, Micah Network and ETSC respectively. Although the report refers to CCT, the term that Tearfund uses to categorise mobilising the church and community, in Nepal it is known as *Sangasangai*.

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

Figure 8: Map of Nepal districts⁴



Context

Nepal is a mountainous land-locked country in the Himalayas in Asia, bordered to the north by China and surrounded by India in the west, south and east.

A decade-long civil war, which ended in 2006, pushed the nation even further back into poverty. Since then, Nepal has gone through lengthy and complex transitions towards a new constitution in 2015, and a new government was elected in 2018, creating newfound optimism for greater political stability, inclusion, good governance and sustainable growth. Despite this, Nepal is one of the poorest countries in Asia; 142nd in the Human Development Index (HDI). While there has been marked reduction in poverty, nearly 5 million people are multi-dimensionally poor, which is 17.4 per cent of Nepal's population.⁵ Before the Covid-19 pandemic, roughly a third of the population was living close to the poverty line (between 1.90 USD and 3.20

⁴ Map adapted from <https://www.raonline.ch/pages/np/npmmaps01.htm> accessed 2nd July 2022

⁵ UNICEF (2021) *Nepal Multidimensional Poverty Index* www.unicef.org/nepal/reports/nepal-multidimensional-poverty-index-2021-report accessed 21 February 2022.

USD a day).⁶ Nepal is particularly vulnerable to climate change and disasters such as earthquakes, floods and landslides.

In 2015, two massive earthquakes struck the country, killing nearly 8,000 people and making Nepal even more vulnerable to future disasters. Furthermore, in the same year there was an economic blockade by India. Then in the past two years, the global Covid-19 pandemic has hit the country. While Nepal has achieved respectable growth in the past, averaging 4.9 per cent between 2009 and 2019, the country faces significant vulnerabilities to achieve inclusive and sustainable growth going forward.⁷

According to the World Bank, Nepal's GDP contracted by 2.1 per cent in FY20 (Fiscal Year 2020) due to the Covid-19 pandemic. Six months previously this was projected to grow as much as 6.3 per cent. The economy is estimated to have grown by 1.8 per cent in 2021 despite new rises in Covid-19 cases. This included a 2.7 per cent growth in agriculture on the back of favourable summer monsoons. However, industry and the services sectors were severely impacted by Covid-19 lockdowns; after contracting during 2020, the industry and service sectors are estimated to have grown by only 0.9 and 1.6 per cent in FY21, respectively. The Covid-19 pandemic also led to 6.1 per cent inflation; however, this reduced to 3.6 per cent in 2021. Nevertheless, food prices grew in particular, with five per cent inflation compared to non-food items (2.5 per cent). Furthermore, the pandemic has recently triggered a surge in debt levels,⁸ forcing 1.5 million previous migrant workers to return home – causing drops in income and remittances and an increase in unemployment, with 2 million jobs lost.⁹

Nepal's Multidimensional Poverty Index (MPI) assessment found that 17.4 per cent of people were in multidimensional poverty in 2019 (compared with 30.1 per cent in 2014). Although this has improved, an assessment has not been made in the light of Covid-19. The highest number of people are deprived in housing materials, clean cooking fuel, years of schooling, assets and nutrition. Of the four areas included in this study, Dhading, Kavrepalanchowk and Makwanpur are part of Bagmati province and Kailali is part of the Sudurpashchim province. In Nepal's review of the MPI, Sudurpashchim was the third poorest of the provinces and Bagmati was the least poor. Sudurpashchim has 631,000 poor people reporting as multidimensionally poor, compared to just 470,000 in Bagmati where the population is four times as high.

Twenty-eight per cent of rural dwellers in Nepal are MPI poor, compared with 12.3 per cent in urban areas, and over half of Nepal's poor population live in rural areas.

Covid-19 hit after this MPI assessment, and has further exacerbated problems. Of Nepal's poor, 63.5 per cent experience at least one of the Covid-19 related deprivations (nutrition, water, cooking fuel). Furthermore, MPI poor people are more affected by additional Covid-19 related deprivations (overcrowding, internet access, handwashing facilities). Thus, the poorest are more likely to be affected by the Covid-19 pandemic.¹⁰

According to the International Labour Organisation, agriculture provides livelihoods for 68 per cent of Nepal's population, accounting for 34 per cent of the GDP. Nevertheless, Nepal struggles to produce an adequate supply of food for its citizens. Farmers have limited access to improved seeds, new technologies, and market opportunities. Declining agricultural production has depressed rural economies and increased widespread hunger and urban migration. Thirty-six per cent of Nepali children under the age of five years suffer from chronic malnutrition, or stunting.¹¹

Nepal is ranked 87th happiest country in the world and uses the Happiness Index instead of GDP.¹² This was the highest for the South-East Asia region. According to the findings, factors most conducive to sustaining

⁶ World Bank (2021) *Nepal Development Update* <https://documents1.worldbank.org/curated/en/332751617996242148/pdf/Nepal-Development-Update-Harnessing-Export-Potential-for-a-Green-Inclusive-and-Resilient-Recovery.pdf> accessed 23 March 2022.

⁷ UNDP 'Nepal country profile' <https://data.un.org/en/iso/np.html> accessed 22 March 2022.

⁸ World Bank 'Nepal Overview' www.worldbank.org/en/country/nepal/overview#1 accessed 20 March 2022.

⁹ UNDP (2020) *Nepal Annual Report 2020* www.np.undp.org/content/nepal/en/home/library/annual_report/undp-nepal-annual-report-2020.html accessed 22 March 2022.

¹⁰ Government of Nepal National Planning Commission (2021) *Nepal Multidimensional Poverty Index – Analysis towards action 2021* https://npc.gov.np/images/category/MPI_Report_2021_for_web.pdf accessed 22 March 2022.

¹¹ USAID (2021) 'Agriculture and food security' www.usaid.gov/nepal/agriculture-and-food-security accessed 22 March 2022.

¹² 'World Happiness Index' <https://countryeconomy.com/demography/world-happiness-index/nepal> accessed 14 March 2022.

high levels of happiness in the face of the pandemic were mutual trust in each other and confidence in the government.¹³

Nepal historically, like other South Asian countries, maintained a caste system which justified the subjugation of lower castes, allowing upper-caste Nepalis to use their status to gain security and power. Roughly 260 million people in South Asia are ‘Dalits’, or members of lower castes, or ‘untouchables’. Although Nepal passed a law against caste-based discrimination and untouchability in 2011, Dalits face routine segregation and abuse, and ancient biases against lower-caste groups make it harder for them to access education, jobs and homes. They are frequently barred from public places, including temples and water wells used by higher-caste Hindus, and restricted to doing work that is considered dirty or dangerous.¹⁴

According to the 2011 census, 81 per cent of people in Nepal are Hindu, ten per cent are Buddhist, five per cent are Muslim and 1.4 per cent are Christian. Nepal’s Constitution of 2007 described Nepal as a ‘secular state’ and guaranteed religious freedom. However, the Constitution promulgated in 2015 has again banned religious conversion. The Social Hostilities Index rates Nepal as high hostility to religion and high government restriction in 2016.¹⁵ In the midst of all the restrictions, growth of churches vastly increased and today it is estimated that there are over 6,000 congregations across all 77 districts of Nepal.¹⁶

Church and community transformation

Through CCT, 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 CCT 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.

In Nepal, the process used is called Sangasangai; an adapted version of the Umoja manual. The process aims to address some of the unique challenges in Nepal, including a minority Christian and young population, a lack of denomination infrastructure, weak theological education, limited access to natural resources and a lack of ‘rights culture’. This led to designing Sangasangai to encourage a young and growing church to engage with the wider community and challenge the culture of being ‘outsiders’. The process is intentionally designed to be lighter and shorter and to be a process that can be integrated into church life and not be reliant on external resourcing and funding. The key stages are:

- IM Envisioning – God’s plan
- Self & family – Healthy Family
- Church – Healthy Church
- Church project in the community – Healthy Community I
- Project together with community – Healthy Community II

Sangasangai is promoted by Micah Nepal (NGO); UMN (INGO); DCS (church-based NGO); Sagoal (NGO); ETSC (church-based NGO); and theological institutions, denominations and Christian societies. The process is similar to other CCT processes in that the Bible studies 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

¹³ *World Happiness Report 2021* <https://worldhappiness.report/ed/2021/> accessed 14 March 2022.

¹⁴ Reuters (2020) ‘Dalit killings in Nepal spark outrage over caste discrimination’ www.reuters.com/article/us-nepal-rights-discrimination-trfn-idUSKBN23O23F accessed 23 March 2022.

¹⁵ Global restriction on religion studies – Pew www.globalreligiousfutures.org/countries/nepal/religious_restrictions#/?region_name=All_per_cent20Countries&restrictions_year=2016 accessed 23 March 2022.

¹⁶ Religious demographics for Nepal – Pew’s forum data on Nepal www.globalreligiousfutures.org/countries/nepal/religious_demography#/?affiliations_religion_id=0&affiliations_year=2010 accessed 23 March 2022.

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, their neighbours. Likewise, it focuses on the local church and includes central features such as Bible studies, prayers of intercession and blessing, and facilitated discussions engaging everyone. The aim is not for outsiders to identify and control what community issue to focus on, instead the community, led by the mobilisation of the church, does this themselves. They identify the issue they would like to work on and then identify and use local resources. The aim is to reach beyond the church into the wider community and bring people together around common initiatives. 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.¹⁷

However, Sangasangai differs to Umoja in that it first establishes a national-level support group, which elects a revolving chairperson so that the process is not the property of any one organisation and has ongoing support. It also provides an integral mission theological manual and guide to encourage theological learning. Additionally, workbooks are provided for the facilitator and church members to encourage reflection and learning together, celebration and accountability. Sangasangai is promoted as a 'Bible study & Action course' without a Tearfund logo, to ensure that the process is embedded in the church life. The process runs for just 18 months and does not include a comprehensive self-assessment process as in Umoja. Finally, the Sangasangai process also begins with a different stage to Umoja in that the focus is first on the individual, progressing to the family, before moving on to the church and then the community.

Workbook content:

1. Start change with self and family (four months)
2. Resulting in a stronger church (three months)
3. Credibility in the community seeking change (three months)
4. Projects in community (overall 18–24 months)

The QuIP was commissioned to inform and test Tearfund's Sangasangai 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 wellbeing'.¹⁸ Figure 9 shows the Sangasangai Theory of Change used to test the assumptions of the process in this study.

Holistic wellbeing is defined through alignment with the Light Wheel, an evaluation framework created by Tearfund which assesses nine wellbeing domains, as shown in Figure 10.¹⁹

¹⁷ For more information, see Appendix 5 or go to <https://learn.tearfund.org>

¹⁸ Tearfund CCT Theory of Change, 2016.

¹⁹ See Appendix 5 for more information on CCT.

Figure 9: Nepal's Sangasangai Theory of Change

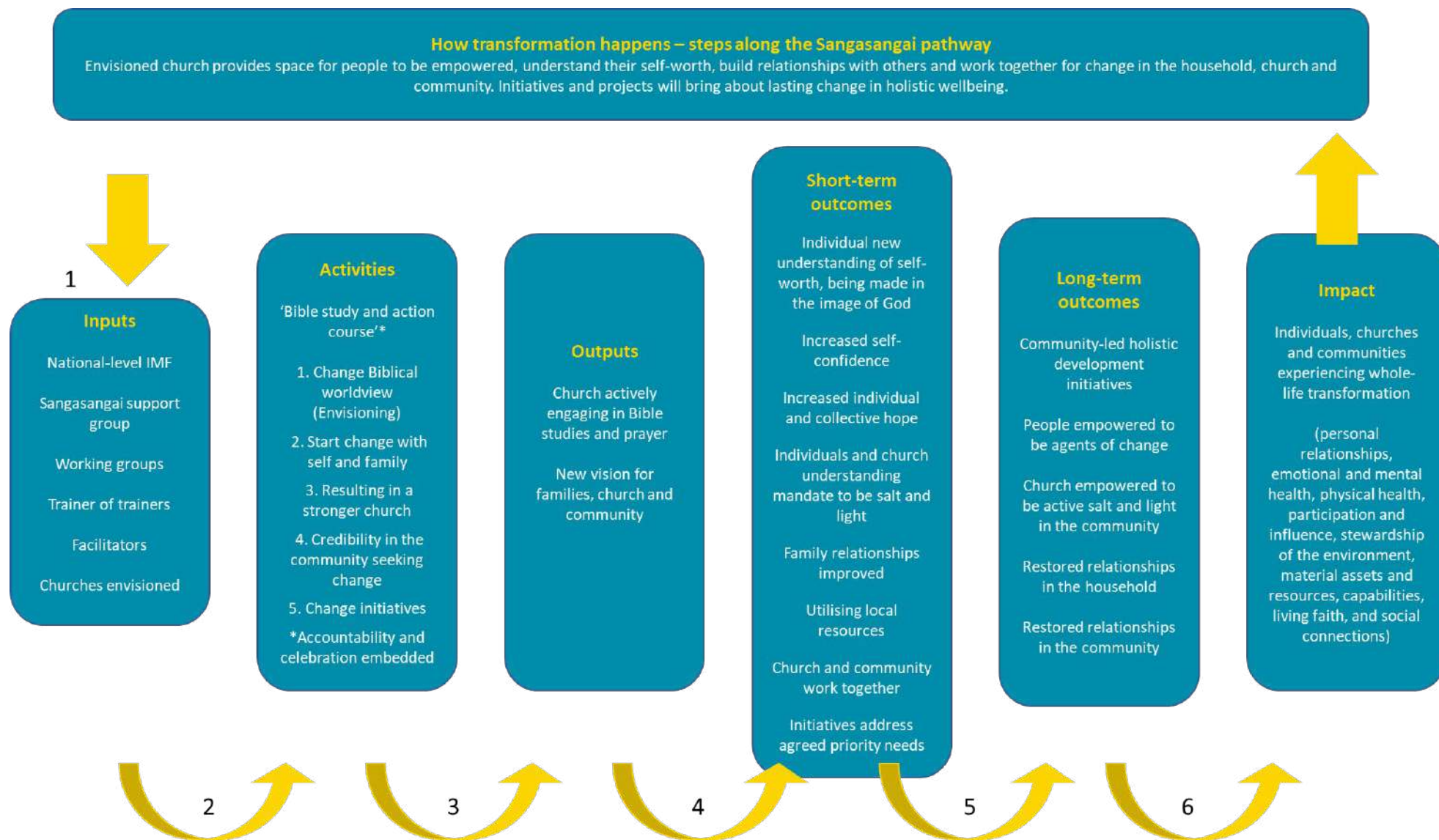


Figure 10: The Light Wheel holistic wellbeing evaluation tool

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.



To test the CCT 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 CCT process or with the local church, CCT 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 family relationships;
- an understanding of the importance of community unity and action concerning this;
- a collective vision as a community;
- an engagement in initiatives that have developed the community in particular domains they deem as priorities;
- an experience of changes in wellbeing 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 3 for more information).

2. Methodology

This research was carried out using the Qualitative Impact Protocol (QuIP) evaluation methodology. To ensure that the study was academically rigorous and externally objective, Tearfund commissioned external researchers to carry out the fieldwork. Tearfund was supported by Bath Social and Development Research Ltd (BSDR) to train the external researchers, manage the project and provide support with the technical analysis of the data. The data was collected by a Nepali research team in Nepali, who then translated it into English. A Tearfund staff member, trained in the QuIP methodology and causal map software, conducted the analysis and writing of this report, with support from colleagues and BSDR.

The aim of this report is to explore the contribution that CCT is having on the livelihoods and wellbeing of households in the districts of Dhading, Kailali, Kavre and Makwanpur in Nepal, and to provide useful information that can be used to improve project strategies or approaches. This report details findings from research carried out between November 2021 and January 2022 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, 'blindfolded', reducing the risk of 'pro-project' or 'confirmation' bias. In this case, full blindfolding was not achievable because of the cultural climate and risks. Therefore, the researchers knew that the commissioning organisation was Tearfund and that the research included analysis of the role of the church. However, they were not briefed on the CCT approach. Furthermore, they were trained to conduct the interviews to collect information on broad changes in the lives and livelihoods of respondents, to ensure the questions were open ended, about all aspects of wellbeing, and that any driver of change should be recorded. In order to mitigate risks because of religious persecution, the researchers recruited were Christian and the respondents were introduced to the researchers by the partner organisations. However, they were not made aware of who the commissioning organisations were. A full questionnaire schedule is available in Appendix 1: A3.

The sampling strategy for the QuIP was both purposive and randomised.²⁰ The decision was taken to sample 12 households in each of the four locations. In each site, the researchers began with facilitating a FGD within the church, and then used a snowballing sampling process to identify other Christians and non-Christians to interview. With the help of gatekeepers, they then organised FGDs with non-Christians (except in Dhading where this was not possible). The researchers endeavoured to ensure that respondents were selected to ensure that an equal number of men and women were questioned in each community, and the researchers attempted to question both young and old.

In addition to individual interviews, eight focus groups were conducted: two in each site. The focus groups were organised according to gender, age and faith 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 five and ten people each.

The statistics presented in this report are a percentage of interviewee responses and do not include focus-group responses, which were used to validate findings. The transcripts from interviews were coded using a form of qualitative data analysis which links reported drivers and outcomes together with two factor labels. The statistics were calculated by counting the number of interviewees who referenced any of these relevant factors. The qualitative data gives a story of change where CCT may lead to one factor which in turn leads to other outcomes. By zooming into the most frequent connections interviewees drew between CCT and specific positive outcomes, maps of the stories of change experienced by interviewees were created. In each map, the most common routes are presented. It is important to note that these maps are illustrative of how people *perceive* that change happens and that there are many routes to positive change that are not included. Interviewees were also asked a small number of closed questions, and this quantitative data is presented in section 3.

²⁰ For more on QuIP sampling, see Appendix 4.

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 (eg access to food, cash income) and attribution code.²¹ The QuIP sample is not statistically representative of the wider population.²² 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, which were then translated by the QuIP researcher into English. Where a Nepali word is deemed important or has no easy translation, it has been left untranslated. A glossary of abbreviations and Nepali words and phrases is found at the beginning of the report.

Table 2.1: Household sampling breakdown

District	Partner	Rural/urban	Code	Interviews	Interviewees’ age and sex	Focus group discussions conducted
Kavre	Micah Network	Rural	KAV	12	<ul style="list-style-type: none"> 7 women and 5 men Ages 22–60, average age 39 1 person disabled 6 Hindu and 6 Christian 	Christian, mixed age and mixed sex <ul style="list-style-type: none"> 4 men and 3 women Ages 35–51, average age 43
						Non-Christian, older women <ul style="list-style-type: none"> 6 women Ages 39–60, average age 53
Kailali	Sagoal	Rural	KAI	12	<ul style="list-style-type: none"> 4 women and 8 men Ages 20–52, average age 38 1 person disabled 4 Hindu and 8 Christian 	Christian, mixed age and mixed sex <ul style="list-style-type: none"> 5 men and 2 women Ages 22–63, average age 43
						Non-Christian, older women <ul style="list-style-type: none"> 5 women Ages 35–56, average age 46
Dhading	DCS	Rural	DHA	12	<ul style="list-style-type: none"> 8 women and 4 men Ages 24–65, average age 44 2 people disabled and 1 child disabled 4 Hindu, 1 Buddhist and 7 Christian 	Christian women, mixed age <ul style="list-style-type: none"> 10 women Ages 26–53, average age 38
						Christian (different church), younger women <ul style="list-style-type: none"> 5 women plus male facilitator Ages 33–45, average age 37
Makwanpur	ETSC	Rural	MAK	12	<ul style="list-style-type: none"> 10 women and 2 men Ages 20–51, average age 33 1 person with disabled child 4 Hindus, 1 Buddhist and 7 Christians 	Christian mixed sex, older group <ul style="list-style-type: none"> 3 men and 3 women Ages 30–60, average age 51
						Non-Christian, mixed age and sex <ul style="list-style-type: none"> 3 male and 2 females Ages 25–60, average age 48.

²¹ For more information on the QuIP methodology, see Bath Social and Development Research Ltd, available at www.bathhdr.org

²² 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 4.

Table 2.2: Sampling breakdown by demographics

Respondent	FGDs (8 interactions) Non-Christian: 3* Christian: 5	Interviews (48 interactions)
Men	16	20
Women	35** (69 per cent)	28** (58 per cent)
Total	51	48
People with Disability	0	9*** (19 per cent HH, 6 per cent Individuals)
Christian	35 (69 per cent)	28 (56 per cent)

* Second FGD was planned for non-C or mixed in Dhading. But it ended up as Christian FGD, as the church (EBC) could not arrange/give names of participants.

** More female participants are normal in Nepal due to out-migration of males

***3 (Self) and 6 (Family members)

Sampling and fieldwork feedback

Fieldwork was coordinated by Dr. Dhruva Ghimire and conducted by a seasoned researcher, Nirmala Sunuwar. A fieldwork report was received following completion of the data gathering. The following information is taken from the report.

Fieldwork in Nepal was conducted between mid-November 2021 and mid-January 2022. An initial pilot was done in Kathmandu to test the questionnaire and approach. Unfortunately, one team member was taken ill and therefore the fieldwork took longer with a smaller team. All locations were selected at random from a prepared list of churches that the partner organisation had worked with. A gatekeeper from the partner organisation was identified and put in touch with the researchers in order to organise the focus groups. Initial focus groups were held in the local church, before other individuals and wider community members were identified through snowball sampling. Then interviews were held and a focus group with non-Christian members. All interviews were held in Nepali, except for in Kailali where some spoke Tharu but the researcher was helped by a translator. In general, the questions were relevant and comprehensive and applicable for each type of respondents. There is no evidence to suggest that the translation introduced any bias or distortion in the content of the interviews.

Generally, communities were open to interviews, although there was some religious sensitivity, particularly in Kavre. Furthermore, in Dhading, the church was unable to support the gathering of a non-Christian FGD and so a focus group was held in another church nearby. There were also challenges of the capacity of facilitators to help in bringing people together for the FGD. The 'blindfolding' was sometimes difficult to maintain as some people guessed the religious affiliation of the researchers or directly questioned it. However, at no point did respondents know that the research was about CCT in particular. In some cases, the respondents did not mention the support they have received (from the church or other external actors), perhaps because of expectations they had about receiving future support.

Table 2.3: Risks and mitigations (field researchers)

Identified risks	Strategy adopted to mitigate risks
Respondents from churches may not trust the researchers and may hesitate to provide realistic information	<ul style="list-style-type: none"> • Partners informed the gatekeepers (mostly facilitators) in advance that researchers will contact you • Researchers communicated with the gatekeepers • Christian identity of researcher was shared while interacting with Christian groups
Desirability bias may occur among the church members	<ul style="list-style-type: none"> • Clarified that the objective was to <i>focus on changes in wellbeing due to various factors</i> • Researcher’s neutrality (as being deployed by University of Bath) • All questions open and not leading • No direct questions about Sangasangai
Respondents from other faiths may be dubious about the research, and may not share realistic views/experiences	<ul style="list-style-type: none"> • Clarifying the objective (‘the result of the research will be helpful for the stakeholders’), and ethics • Faith of researcher was not disclosed among the respondents from other faiths • Choosing places of interaction where the respondents feel comfortable and that raise less concerns
Misconception about the research leading to reputational issues of church/ partners	<ul style="list-style-type: none"> • Clarifying the objective (‘the result of the research will be helpful for the stakeholders’), and ethics • Maintained less visibility/ low profile of the researchers • Worked in criteria for selecting the respondents from other faiths

Key learnings on the approach

- Working through facilitators was helpful: in arranging meetings with the church, and working with other gatekeepers.
- Disclosing the faith of the researchers was helpful (greetings with ‘jay messiah’): in obtaining trust from church participants.
- Not revealing the faith of researchers among respondents of other faiths was helpful: in minimising the bias and reducing the risks.
- During the interaction, sometimes, it was required to probe on the types of activities (what) and the organisation (who) to figure out if there was any connection with the Sangasangai, given the questions are broad and comprehensive.
- Many of the activities expressed to have been conducted by the church did not come up during interactions with respondents of other faiths. This may have been because of perception gaps, recall gaps, or potential bias.
- Local language is an important factor to consider. Language was not a barrier in general. However, in Kailali, a few women participants spoke in Tharu language (a different dialect but having the same root of Sanskrit like Nepali). One of the researchers understood well, and the other researcher was helped by the local translator when needed.

- Possible risks were mitigated by snowballing and checking the list with the facilitator/gate-keepers, at the same time.
- Hierarchy on the reasons for changes were limited to 1–3 levels due to time constraints and neutrality (given the number of questions and efforts in avoiding ‘leading questions’). In the case of multiple factors, techniques such as the problem tree would have been helpful.
- Timeframe (3–5 years provided a benchmark for comparison). Since Covid-19 emerged two years ago, the effect of Covid-19 falls within this period. The impact of Covid-19 should be considered, as it has contributed negatively, and in some cases, it has created opportunities to work for each other.

The researchers noted their general impressions from the research. In particular, they noted the prevalence of responses on the effectiveness of ‘Healthy Family’, to a slightly lesser extent, ‘Healthy Church’ and to a moderate extent ‘Healthy Community’. They noted that the responses in Dhading seemed to show the best response followed by Makwanpur, Kavre and Kailali. However, a positive attitude of the believers to the community, due to Sangasangai, was evident across all the sites. It was evident that Covid-19 had triggered churches to work for communities, and as a result, the relationships had improved. Some of the respondents expressed that, following support from the church, they had become Christians. Finally, the researchers noted that whereas Christians often noted hope for the future despite their situation, non-Christians in contrast were often more pessimistic or fatalistic. Furthermore, there was little engagement with religion from non-Christians, seeing it as a way to preserve the cultural tradition rather than an active faith.

3. Responses to closed questions

Each interview was comprised of several sections, which corresponded to the different spokes of the Light Wheel (see Appendix 3). At the end of each of these sections, respondents were asked closed questions intended to summarise the changes they had experienced over the previous three to 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 (worse, the same, better), 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.

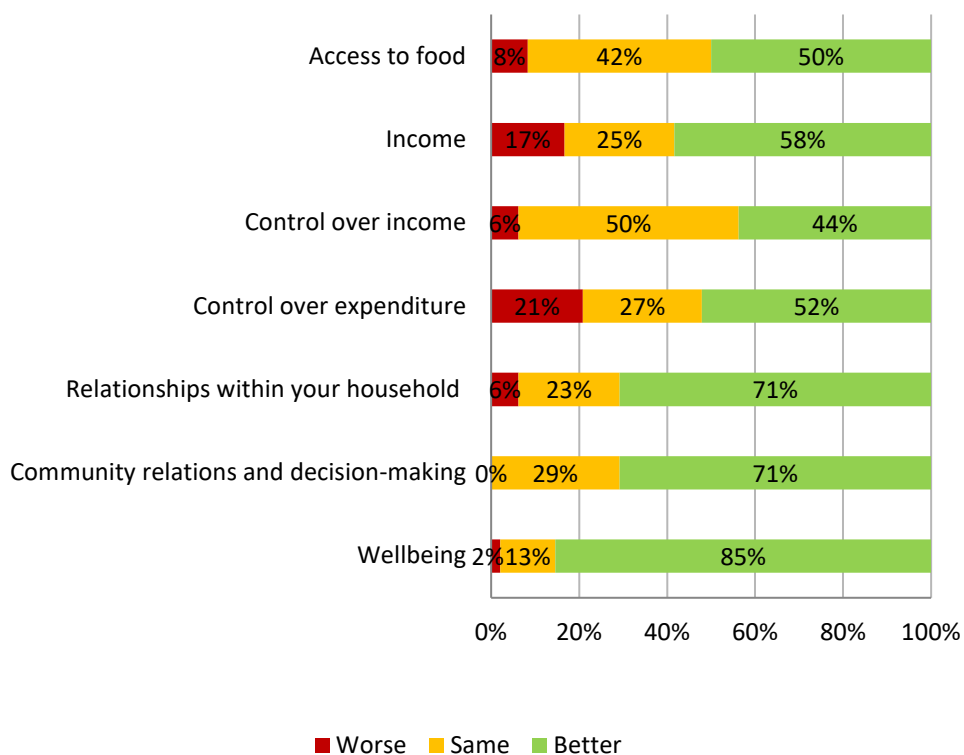
Table 3.1: Closed questions

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, do you think that what you as a household can purchase with the money you earn has 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
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?	Household wellbeing

Figure 11 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 wellbeing. Tables 3.3 and 3.4 demonstrate the same responses in more detail broken down by site, gender, age and faith. Figure 12 shows a comparison between the Christian and non-Christian respondents.

Figure 11: Responses to closed questions

Shows the responses in more detail by each site and demographic.



Key to Table 3.2		Location	Religion	Sex	Age
Positive change	p	DHA – Dhading KAI – Kailali KAV – Kavre MAK – Makwanpur	C – church member NC – non-Christian	F/M – female/male	Y/O – younger/older
Negative change	n				
No change/same	s				
The household codes refer to individual respondents in each sample community.					

Table 3.2: Summary of household responses to closed questions

Source ID	Age	Sex	Religion	Access to food	Cash income	Choice & control over income	Purchasing power	Personal relationships	Community relationships	Wellbeing
DHAFN01	35	Female	Christian	s	n	n	n	p	s	p
DHAFN02	30	Female	Christian	p	p	p	p	p	p	p
DHAFN03	30	Female	Christian	p	p	p	p	p	p	p
DHAFN05	42	Female	Christian	s	n	s	n	p	s	p
DHAFN06	24	Female	Christian	p	p	p	p	p	p	p
DHAFN08	35	Female	Hindu	n	n	n	n	s	s	s
DHAFN10	40	Female	Christian	s	n	s	n	s	s	s
DHAFN11	40	Female	Christian	p	p	p	p	p	p	p
DHAMN04	62	Male	Buddhist	s	s	s	s	s	p	p
DHAMN07	53	Male	Hindu	s	s	s	s	s	s	p
DHAMN09	60	Male	Hindu	s	n	s	n	p	s	p
DHAMN12	60	Male	Hindu	s	s	s	p	p	p	p
KAIFN02	36	Female	Christian	s	s	s	s	n	p	p
KAIFN03	n/a	Female	Christian	p	p	p	s	p	p	p
KAIFN11	41	Female	Christian	p	p	p	p	p	p	p
KAIFN12	n/a	Female	Christian	p	p	p	p	s	s	p
KAIMN01	30	Male	Christian	p	p	s	s	p	p	p
KAIMN04	41	Male	Hindu	s	p	s	s	p	p	p
KAIMN05	21	Male	Christian	p	p	p	p	p	p	p
KAIMN06	50	Male	Hindu	p	p	s	p	s	s	p
KAIMN07	42	Male	Hindu	p	p	s	s	p	p	p
KAIMN08	52	Male	Hindu	s	s	s	n	s	s	p
KAIMN09	26	Male	Christian	p	p	p	p	p	p	p
KAIMN10	20	Male	Christian	p	p	p	p	p	p	p
KAVFN01	24	Female	Christian	s	p	s	s	p	s	p
KAVFN02	22	Female	Christian	s	n	s	n	p	p	p
KAVFN03	35	Female	Hindu	n	p	s	p	p	p	p
KAVFN04	43	Female	Christian	n	s	s	s	p	p	p
KAVFN07	36	Female	Hindu	p	s	s	p	p	p	p
KAVFN08	46	Female	Hindu	p	p	s	s	s	p	p
KAVFN11	32	Female	Hindu	s	p	p	n	p	p	p
KAVMN05	59	Male	Hindu	p	s	s	p	s	p	p
KAVMN06	60	Male	Hindu	s	s	p	p	p	s	p
KAVMN09	38	Male	Christian	s	n	s	s	p	p	p
KAVMN10	42	Male	Christian	s	s	s	s	p	p	p
KAVMN12	26	Male	Christian	s	s	p	p	p	p	p
MAKFN01	31	Female	Christian	p	p	p	p	p	p	p
MAKFN02	30	Female	Hindu	p	p	p	p	s	p	p
MAKFN03	37	Female	Hindu	s	p	p	n	n	p	s
MAKFN05	29	Female	Christian	s	p	p	p	s	p	p
MAKFN06	20	Female	Christian	p	p	p	s	p	p	p
MAKFN07	37	Female	Christian	p	p	p	p	p	p	p
MAKFN08	29	Female	Christian	p	p	s	p	p	p	s
MAKFN09	38	Female	Hindu	p	p	p	p	p	s	s
MAKFN10	30	Female	Buddhist	p	s	s	p	p	p	s
MAKFN12	40	Female	Christian	s	p	p	p	p	s	p
MAKMN04	51	Male	Hindu	n	n	n	n	n	s	n
MAKMN11	25	Male	Christian	p	p	s	p	p	p	p
All	-			8%	17%	6%	21%	6%	0%	2%
	s			42%	25%	50%	27%	23%	29%	13%
	+			50%	58%	44%	52%	71%	71%	85%

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

Location	Response	Access to food	Cash income	Choice & control over income	Purchasing power	Personal relationships	Community relationships	Wellbeing
Dhading	Worse	8 %	42 %	17 %	42 %	0 %	0 %	0 %
	Same	59 %	25 %	50 %	16 %	33 %	50 %	17 %
	Better	33 %	33 %	33 %	42 %	67 %	50 %	83 %
Kailali	Worse	0 %	0 %	0 %	8 %	8 %	0 %	0 %
	Same	25 %	17 %	50 %	42 %	25 %	25 %	0 %
	Better	75 %	83 %	50 %	50 %	67 %	75 %	100 %
Kavre	Worse	17 %	17 %	0 %	17 %	0 %	0 %	0 %
	Same	58 %	50 %	75 %	41 %	17 %	17 %	0 %
	Better	25 %	33 %	25 %	42 %	83 %	83 %	100 %
Makwanpur	Worse	8 %	8 %	8 %	17 %	17 %	0 %	8 %
	Same	25 %	9 %	25 %	8 %	16 %	25 %	34 %
	Better	67 %	83 %	67 %	75 %	67 %	75 %	58 %

Figure 12: Summary of household responses to closed questions by faith

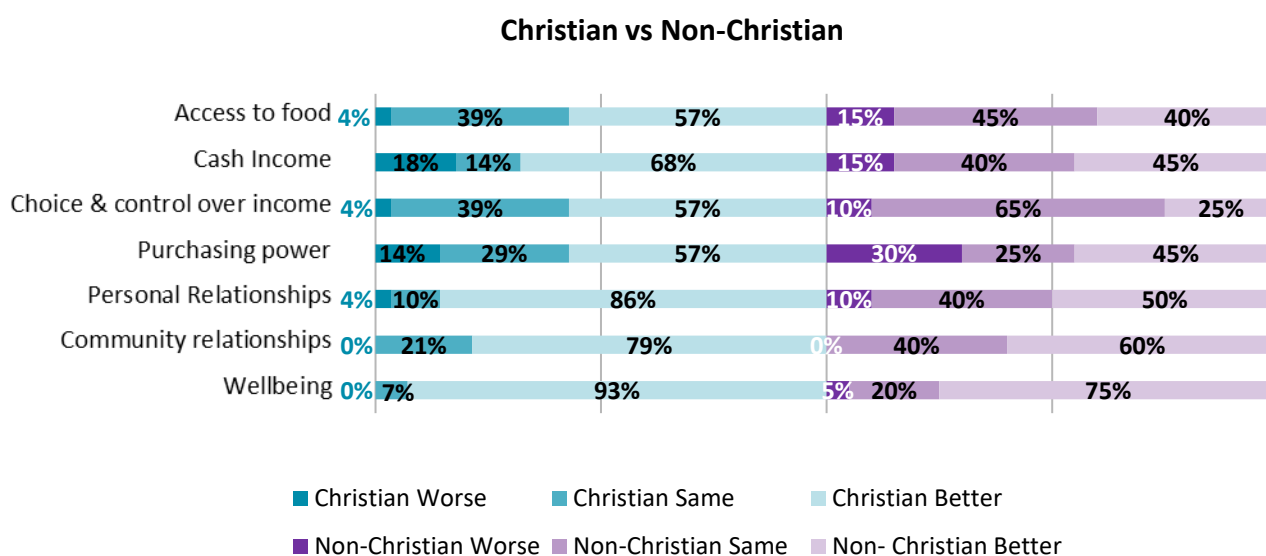


Table 3.4: Summary of household responses to closed questions

(percentage of total responses in the given group)

Community	+	-	s	Gender	+	-	s
Kavre	56 %	37 %	7 %	Female	25 %	9 %	66 %
Kailali	71 %	3 %	26 %	Male	56 %	7 %	37 %
Dhading	49 %	15 %	36 %	Faith	+	-	s
Makwanpur	70 %	10 %	20 %	Christian	71 %	6 %	23 %
				Non-Christian	49 %	12 %	39 %

Access to food, income and purchasing power domains

Figure 11 and Table 3.2 shows that access to food was said to have improved by 50 per cent of respondents, and 42 per cent of respondents said this had stayed the same. Just eight per cent said that it had worsened during the time period. Increased access to food was also the most cited positive outcome of change, with 92 per cent of respondents citing it as a positive change. Kailali had the most increased access to food, whereas Kavre had the most who said that food access had worsened, and only three people said it had improved. People in Dhading were most likely to say that their access to food had remained the same. This is still significant in light of the contextual difficulties during the period including the Covid-19 pandemic. Increases in food access were especially true where people had access to land and increased income, as well as diversifying to other cash crops or using more modern agricultural techniques. A few people also mentioned the church as providing increased access to food, particularly during the Covid-19 lockdown. This was mentioned most in Dhading, where almost 60 per cent of respondents mentioned the role of the church.

A similar picture was seen when participants were asked about cash income, where 58 per cent said it had increased, 25 per cent said it stayed the same and 17 per cent said it had decreased. However, this was the second highest mentioned positive outcome of change, with 88 per cent of respondents citing it. Makwanpur had the most respondents in the closed questions who said economic aspects had improved, closely followed by Kailali. Dhading had the worst for this, with 42 per cent stating their income had decreased. However, during the interviews two-thirds mentioned income increasing in some way. Income was most associated with livelihood diversification (73 per cent), including taking on livestock (35 per cent), new employment (35 per cent) or new businesses (ten per cent). It was also caused by improved farming production (19 per cent). Improved farming production was in turn improved by access to land (33 per cent); improved agricultural techniques (21 per cent) such as using tractors, tunnel farming, fertilisers and different seeds; and community support or *parma* (eight per cent), where farmers supported each other with sowing and harvesting. Income also increased productive farming, as individuals were able to modernise agricultural methods, buy new land and hire labourers.

Some respondents mentioned income decreasing because of the Covid-19 lockdown, including returning from jobs abroad and being unable to work. In Dhading, lack of employment was particularly mentioned as many had taken on jobs in construction after the earthquake led to an increase in jobs in the sector, but now rebuilding is completed there is a lack of jobs. Single women/mothers in particular struggled with little education or other skills to support new livelihoods. However, in Dhading the local Sangasangai women's group was supporting women with training in tailoring and financial management and providing loans, which was helping people to attain new livelihoods.

Finally, participants were asked about choice and control over income and purchasing power. These were the least positive of the closed-question outcomes, with 21 per cent saying that their purchasing power had worsened and only 44 per cent reporting that their choice over income had increased. Makwanpur was again strongest in this category. However, Kailali was also strong in choice over income, where nobody said

it had worsened although half said it had remained the same. Dhading was again weakest in this area. Inflation was evident with three-quarters of individuals mentioning general cost of living increases, particularly increased food prices (mentioned by 31 per cent of respondents) and increased health expenses (mentioned by almost half of all respondents), and almost 60 per cent referencing high costs of schooling.

Sixty-one per cent of participants spoke of using local loan providers and cooperatives to save and access loans. These were particularly used for doing household improvement (11 per cent), to diversify livelihoods (seven per cent) or to improve agriculture techniques. However, some were forced to use loans to also supplement food, particularly because of Covid-19. Although taking loans seemed to be leading to more choice over income and ability to purchase assets, it also was leading many to be indebted, with 32 per cent specifically mentioning that paying back loans was difficult.

Non-Christian respondents reported slightly more negatively in the food and economic closed questions (see Figure 12), although this is not representative of the wider population. Some of the non-Christian respondents were beneficiaries of church outreach during Covid-19, particularly in Dhading, and therefore were potentially from poorer backgrounds as they had been chosen as the most vulnerable.

Personal and community relations, decision-making and wellbeing domains

Responses in the household relationship domain were largely positive, with over two-thirds of respondents reporting that family relationships had improved and only six per cent stating that they had worsened. This rose to 86 per cent of Christians reporting that their personal relationships had improved compared to 50 per cent of non-Christians. Fourteen per cent mentioned getting training on family relations at their local church, which was part of Sangasangai. Kavre had the most reported improvement in family relationships with 83 per cent; the other three locations each had 67 per cent of respondents saying that it had improved. Another 13 per cent also mentioned that becoming a Christian led them to change their ways to be more inclusive of family members in decision-making. Fourteen per cent also mentioned that refraining from drinking alcohol was a positive factor which reduced conflicts in the household. This was often also due to Christian faith or church teaching and was particularly cited in Kailali. Finally, seven per cent mentioned that greater gender equality led to more cordial family relationships. Cultural changes in mindset around gender norms was cited as due to church teaching but also general education and government campaigns. The most common outcome of improved personal relationships was working together collectively, particularly in livelihood initiatives like agriculture, and also this leading to increased material assets.

Community relationships and decision-making had the most positive response in the closed questions, with 71 per cent reporting that it had improved and no one reporting it had worsened. Again, this was more positive in the Christian responses, with 79 per cent reporting improvement compared to 60 per cent with non-Christians. Additionally, Kavre had the most positive response, with 83 per cent stating that it had improved. In Makwanpur and Kailali this was 75 per cent and in Dhading this was 50 per cent.

The improvement in community relations was cited as because of collectively working together on initiatives or communal works (22 per cent), Sangasangai (ten per cent), the local church, Christian witness and reduction in anti-social behaviour. Three-quarters of participants mentioned improvements in working together for community outcomes. Of those, 75 per cent cited the church's involvement or Sangasangai.

The improvement in community relations was also said to have led to improved interfaith relationships. Thirty-nine per cent said that collective works had led to interfaith harmony (and 16 per cent said that interfaith harmony had led to collective works). Twenty-five per cent said church witness had led to interfaith harmony, in particular the church being more outward looking, living out their faith, displaying good lifestyles and supporting the most vulnerable. These changes were most often cited as because of community-mindedness, or teaching from Sangasangai or the church on integral mission or being 'salt and

light'. Another 13 per cent also mentioned the importance of better education and modernising society, where caste discrimination had reduced and faiths were happier to work together.

Over 85 per cent said their overall wellbeing had improved over the time period and 13 per cent said that it had stayed the same. In Kailali and Kavre 100 per cent of participants said their overall wellbeing had improved; in Dhading this was 83 per cent but in Makwanpur this was only 58 per cent despite relatively better responses in economic outcomes. Ninety-three per cent of Christian respondents mentioned that their wellbeing had improved.

Positive drivers of this change in wellbeing were predominantly related to access to education and skills (21 per cent), spiritual wellbeing (19 per cent) and Christian faith (ten per cent), good family relationships (15 per cent), improved income and material assets (15 per cent) (ten per cent also mentioned household improvement), and improved physical health (13 per cent). This demonstrates the multi-dimensional aspects of wellbeing, reflected in Tearfund's understanding of holistic wellbeing.

Of the few who felt their wellbeing had deteriorated, the most commonly cited reason was ill health or old age as the main negative driver. Others mentioned other individual factors such as becoming indebted, family breakdown/tension or becoming a single mother, lack of employment or livelihood opportunities, lack of skills/training and also a lack of peace of mind.

Location, gender and faith analysis of closed question responses

Table 3.4 demonstrates that, overall, those living in Kailali reported more positive changes across all the domains, with 71 per cent overall reporting that things had improved. Makwanpur also had 70 per cent of respondents reporting improvement and Kavre 56 per cent. Overall, Dhading had the lowest number of positive changes at 49 per cent and the highest number of negative changes reported. Interestingly, this was not reflected in coding of the interviews, where Dhading had a lot more positive outcomes reported.

Female respondents were most likely to say that things had stayed the same (66 per cent), with male respondents reporting more positive changes across the domains (56 per cent) compared to 25 per cent of females.

Seventy-one per cent of Christians overall reported positive changes across the domains compared to 49 per cent of non-Christians. As noted above, this may be explained as the non-Christians interviewed were often those who had benefited from church outreach and chosen because of their vulnerability.

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 CCT. ²³
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: ie cannot readily be coded positive or negative.

²³CCT is designed to catalyse self-designed and resourced community development activities. As such, it is difficult to directly attribute activities to CCT. Local Tearfund partners provided a list of community activities known to have been started through the CCT process. However, unless these were explicitly linked to CCT or the partner they were classed as implicit, as they could also have been as a result of other NGO involvement or none.

Household relationships	21	DHAFN01 DHAFN02 DHAFN10 DHAFN11 KAIFN11 KAIMN01 KAIMN05 KAIMN07 KAVFN01 KAVFN02 KAVFN03 KAVFN04 KAVFN07 KAVFN11 KAVMN06 KAVMN10 KAVMN12 MAKFN01 MAKFN05 MAKFN06 MAKMN11	15	DHAFN02 DHAFN05 DHAFN10 DHAFN11 KAIFN11 KAIMN07	KAVFN01 KAVFN03 KAVFN04 KAVFN07 KAVFN11 KAVMN06 KAVMN12 MAKFN05 MAKFN06	12	DHAFN03 DHAMN12 KAIMN06 KAIMN07 KAVFN03 KAVFN07 KAVMN05 KAVMN06 MAKFN09 MAKFN10 MAKFN12
Household wellbeing	14	DHAFN02 DHAFN03 DHAFN05 DHAFN06 KAIFN02 KAIFN03 KAIMN01 KAIMN10 KAVMN10 KAVMN12 MAKFN05 MAKFN08 MAKFN09 MAKMN11	26	DHAFN03 DHAFN05 DHAFN11 DHAFN01 DHAMN04 DHAMN09 DHAMN12 KAIFN03 KAIFN12 KAIMN01 KAIMN05 KAIMN06 KAIMN07	KAIMN09 KAIMN10 KAVFN03 KAVFN04 KAVFN08 KAVMN05 KAVMN09 KAVMN12 MAKFN01 MAKFN03 MAKFN05 MAKFN07 MAKFN08	21	DHAFN05 DHAFN08 DHAFN10 DHAFN11 DHAMN07 KAIFN11 KAIMN01 KAIMN04 KAIMN08 KAIMN09 KAVFN01 KAVFN02 KAVFN03 KAVFN07 KAVFN11 KAVMN05 KAVMN10 KAVMN12 MAKFN02 MAKFN06 MAKFN10 MAKFN12
Faith	29	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN02 DHAFN03 DHAFN06 DHAFN11 DHAMN12 KAI-FGD-XCN01 KAIFN02 KAIFN03 KAIMN01 KAIMN05 KAIMN07 KAIMN09 KAIMN10 KAV-FGD-MFCN01 KAVFN02 KAVFN03 KAVFN07 KAVMN05 KAVMN09 KAVMN10 KAVMN12 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN01 MAKFN06 MAKFN08 MAKMN11	36	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN01 DHAFN05 DHAFN06 DHAFN08 DHAFN10 DHAFN11 DHAMN12 DHAMN04 DHAMN07 KAIFN11 KAIFN12 KAIMN01 KAIMN04 KAIMN06 KAIMN08 KAIMN09 KAIMN10 KAV-FGD-FNCN02 KAVFN01 KAVFN02 KAVFN03 KAVFN04 KAVFN08 KAVFN11 KAVMN05 KAVMN09 KAVMN12 MAKFN02 MAKFN03 MAKFN05 MAKFN06 MAKFN07 MAKFN10 MAKFN12	8	DHAMN09 DHAMN12 KAVFN03 KAVMN06 MAKFN02 MAKFN05 MAKFN09 MAKFN10	
Links to organisations and institutions	37	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN01 DHAFN02 DHAFN03 DHAFN05 DHAFN10 DHAMN07 DHAMN09 DHAMN12 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN03 KAIFN11 KAIMN01 KAIMN04 KAIMN05 KAIMN06 KAIMN07 KAIMN09 KAIMN10 KAV-FGD-MFCN01 KAVFN01 KAVFN02 KAVFN04 KAVFN11 KAVMN09 KAVMN10 KAVMN12 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN01 MAKFN07 MAKFN08 MAKFN12 MAKMN11	22	DHAFN01 DHAFN03 DHAMN07 DHAMN09 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN03 KAIFN11 KAIMN01 KAIMN04 KAIMN06 KAIMN07 KAV-FGD-MFCN01 KAVFN04 KAVMN09 KAVMN10 MAKFN01 MAKFN07 MAKFN08 MAKFN12 MAKMN11	55	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN01 DHAFN02 DHAFN03 DHAFN05 DHAFN06 DHAFN08 DHAFN10 DHAFN11 DHAMN04 DHAMN07 DHAMN09 DHAMN12 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN02 KAIFN03 KAIFN11 KAIFN12 KAIMN01 KAIMN04 KAIMN05 KAIMN06 KAIMN07 KAIMN08 KAIMN09 KAIMN10 KAV-FGD-MFCN01 KAVFN01 KAVFN02 KAVFN03 KAVFN04 KAVFN08 KAVFN11 KAVMN05 KAVMN06 KAVMN09 KAVMN10 KAVMN12 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN01 MAKFN02 MAKFN03 MAKFN05 MAKFN06 MAKFN07 MAKFN08 MAKFN09 MAKFN10 MAKFN12 MAKMN04 MAKMN11	
Total respondent and FGD count	48	Dhading – 13 Kailali – 12 Kavre – 12 Makwanpur – 11	56	Dhading – 14 Kailali – 14 Kavre – 14 Makwanpur – 14	56	Dhading – 14 Kailali – 14 Kavre – 14 Makwanpur – 14	

Explicit positive citations by location:

Dhading – 187

Kailali – 74

Kavre – 68

Makwanpur – 50

Attributed positive change

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

Table 4.2 shows the positive changes reported by households and focus groups, and whether the changes are attributed to Sangasangai or a Tearfund partner church. A significant number of households (85 per cent) linked Sangasangai explicitly – referring to the process, Tearfund partners or activities known to have originated in the Sangasangai process – with positive changes in their lives over the time period. Dhading had the most explicit references, with 93 per cent of respondents linking a positive outcome in their lives to Sangasangai, Dhading Sangasangai women's group, the church or DCS. Citations are the overall number of times a factor is referenced, and is counted multiple times for one respondent. Overall, there were 187 references across respondents and focus groups in Dhading, more than double the other locations. Kailali and Kavre had 85 per cent of respondents explicitly citing their partner church or Sangasangai activity, and Makwanpur had 79 per cent. Overall, each location had 74, 64 and 50 explicit citations, compared with Dhading's 187.

The most common references were in relation to the 'softer' domains of household relationships, community relationships, faith and wellbeing. Only three respondents explicitly linked positive changes in access to food to CCT and only nine linked CCT to positive changes in cash income.

When assessing these explicit figures, it is important to note that the community sample was random and this meant that in each location there were slightly differing numbers of Christians and non-Christians. Although it is hoped that CCT will impact all parts of the community, it is possible that church members may be more aware of the direct link between activities and the church. In Kailali, only four out of the 12 individual respondents were non-Christian, and in Dhading it was not possible to hold a non-Christian FGD and so a FGD was done with another church. This could, therefore, have resulted in a higher number of explicit references in Kailali or Dhading. There was also a mixture of social and economic backgrounds affecting people's responses. However, it does give a good indication of the impact that CCT is having in these locations.

Dhading

Eleven out of the 12 households in Dhading attributed a host of positive outcomes to Sangasangai and the church. Positive responses came from both Christians and the community sample of non-Christians, providing evidence of the impact of CCT in the wider community.

Nearly all respondents talked positively about supporting the most vulnerable, which included providing food for those struggling during the Covid-19 pandemic, but also supporting single mothers with livelihood training, and advocating for their rights. There was also significant discussion about collective communal work including clearing the road, as well as cleaning and sanitation campaigns. Many described the new teaching of community-mindedness, which led to improved community relationships and working with community leaders. Seven mentioned livelihood diversifications, particularly livestock rearing and training in new skills leading to new opportunities for income generation. The non-Christian respondents mentioned that the church had provided support of food during Covid-19, school equipment, and had become involved in working together with the community to reconstruct the road and the public water source. Christians were also described by non-Christians as 'clean-living' and generally were described as having a good reputation in the community.

'Sangasangai was started five years ago jointly in partnership with UMN and Dhading Isaai Samaaj [Dhading Christian Society]. The church selected and sent facilitators for the training. Believers Church sent three trainers. After the training, the facilitators engaged with the women of church at first through Bible study. The facilitators and UMN jointly conducted sessions for the church members. Then gradually we moved towards community. [We] utilise the barren land and make financial progress instead of sitting idle. It taught us to work alongside the sisters of our community...'

'We started saving and credit activities among 46 women within the church. We learnt that if we need to help someone, we can help together so that one person can be supported by group of people and it will not put financial constraint on one person... We started fund collection in church because it was difficult for women to be trusted by cooperatives in the market... So, we decided as women to mobilise own fund within our church's women with transparent manner. Ten years ago, we had that plan and had started saving... 'After five years when Isaai Samaaj showed us way, we started putting our plan into practice in more progressive way... The women saving group have been able to support 5,000 to church each year, [and] 70,000 to medical emergencies. We have kept 100,000 rupees as emergency fund... if women can't pay back loan because we don't believe in nagging women who can't pay back...'

'Now church supports poor and needy in various ways... We received blessings from those poor women saying, "You have wiped our tears and may your eyes be never filled with tears"...

'We supported in Dhading Hospital... children in deaf association... stationary and school dresses to 26 Dalit students... [And] ration to people from church and outside the church during difficult [times]. We do not provide support in big events but rather secretly...

'We were women who would be afraid of talking to people. Women who were busy in kitchen chores and washing husband's clothes. Now we women are so empowered after all these experiences that we have been able to speak to people, work in unison and help the needy with every possible way. We can speak on behalf of voiceless, support others financially...

'The church members (women) have been able to do this because of the God's wisdom and knowledge. This was enabled by Believers Church Diocese [diocese] that guides the church in its social responsibility. We also got guidance from Dhading Isaai Samaaj to work in the community through Sangasangai programme. Due to this support, the women in the community who have received the support from the church have acknowledged the church as place where needy, helpless people can get support. The sick people, poor people can get financial and physical support. The church members have been recognised for their good speech...

'This all happened because DCS has taught us during Sangasangai that we must not be confined in the church but walk alongside community...

'Another member mentioned that people recommend neighbours to go to church or contact church Father [Believers Church use the term 'Father' for pastor] when they are sick and needy. It is because they have witnessed the works of the church/Christians and have good relationship. For people in need, it is place of hope. The engagement of church with the community was initiated but had got leveraged more after Sangasangai was introduced. The church pastor is considered approachable and helpful in the locality and also ask for help.' (DHA-FGD-FCN01) See page 70-74 for full story.

'In church, Sangasangai programme was launched, it taught the women of community to share the learning among each other. The women are led by church's Father's wife. In the past five years, the feeling of working together, helping the needy, supporting the poor have been increased after the Sangasangai was implemented.' (DHAFN02)

'Out of many other initiatives taken by church after Sangasangai was implemented, some important ones were supporting a poor woman whose husband had left her. She had a house built with support of community; church supported with zinc sheet to complete the house. Same way, another woman whose husband had abandoned her along with her two sons were provided support by the church for financial support and linked her with local NGO for support to the children. Some of the women were also provided goats to have income. She grows some green spinach in other's field, church buys her vegetables to enable her to earn some income from that.' (DHAFN03)

'My mother also had participated in sharing classes of Sangasangai at church. After she learnt from Sangasangai training, she shared in our family about how can family move together which caused the improvement in relationship. She also taught me that we have to share each other's concern in family and in evening family fellowship we share our feelings.' (DHAMN05)

'Before, we used to have feeling/environment that we must be different than rest of non-Christian community during festivals. This has led to distance in our relationships. From Sangasangai, we learnt that we can move together with community, how can we have cordial relationships. Now we understood that we walk hands on hands and show God's love to our neighbours.' (DHAFN06)

Kailali

In Kailali, ten of the 12 respondents explicitly linked Sangasangai, Sagoal or their local church to improvements in their lives. Both FGDs also linked these to positive changes, including the non-Christian FGD. The biggest outcome cited was mindset change towards 'community-mindedness' or reaching and connecting with the community as neighbours rather than remaining inward-looking on the church. This led to interfaith collaboration increasing and collective communal work. There were also mentions of supporting the most vulnerable, particularly with Sagoal supporting victims of the earthquake with rebuilding their houses. Finally, training from Sagoal on business and livelihood skills led to some being able to diversify their livelihoods. The non-Christian respondents explicitly linked Sangasangai to a reduction in drinking alcohol and therefore more harmonious relations in the family. Some also positively mentioned the church providing healing and prayer.

'The respondents reported that there has been change in the way Christians are perceived by the Hindus in past five years... The reason Hindus have been more tolerant is because the community people usually make joint decisions and put everything in discussion through community meetings headed by the community leader ["Valmansa"]... Since church member also started building good relationship with other leaders including Valmansa, now the traditional leader also shares with people about unity and working together. The church community is also now aware in terms of positive relationship and unity with the community in contrary to old teachings where Christians were not allowed to mingle with non-Christians, quoting "Do not be conformed to the world's ways." These traditional teachings made Christians isolate themselves after conversion. But in past five years, the Christians learnt about unity both in the church and the outside community from the Bible lessons that was taught by an NGO named "Sagoal". They had learning sessions from a book which taught about topics such as "me and my family", "me and my church", "me and my community". As a practical part of these lessons, church has responded to the people in need in the community so that church was practising about building a healthy community.' (KAI-FGD-XCN01)

'There is sharing among family after reading about discipleships and family relationships on raising children, how to live with harmony with family and neighbours and about working together with community. The Christians also have shown love and concern to their neighbours. The book about Sangasangai that I read also had impact on the way Christian families behaved with Hindu families now, which is very different than the past.' (KAIFN03)

'The church teaches congregation and leaders about family and community about the role of guardian through course called Sangasangai by Sagoal. It taught about church's role in the community to work alongside. It was six-months course that helped me to understand that church can work together with community as social being. The church has supported orphaned children and widowed woman by providing financial assistance for children's study. My family of church provide pocket money to those children who were working as labourers to be enrolled in the school. To engage the youth, church supports to organise football games where church participates with community youth.' (KAIMN01)

'I feel hopeful towards future of youth, I work with my counselling team to help youth in planning their future. We organise tuition classes by youth volunteers during winter vacation. We have done this for the last two years in this village. We found that they feel weak in studies on math and English subjects. For which we gave them tuition classes to around 15–20 children. We did this because we had learnt about this practice in village where I lived before and Sangasangai has encouraged to apply this idea again in this village.' (KAIMN01)

'This kind of good change has happened because of what I learnt from the church about Christian life and I feel responsible about my witness. I share from the Bible and also from a process called Sangasangai which I

learnt from Sagoal. I have learnt about family and community responsibilities from the book I learnt during the process of Sangasangai.’ (KAIMN05)

Kavre

In Kavre, 11 out of 12 respondents and the Christian focus group explicitly linked Sangasangai or Micah Network to positive outcomes. The most common outcomes cited were training in livelihood skills, collective communal work and supporting the vulnerable, and training/Bible study on family relations. Supporting the vulnerable included handouts of food during the Covid-19 lockdown. The teaching on family relations led to more participatory decision-making with husbands, wives and children. There was also mention of reviewing finances and planning for the future. Finally, the collective work was described as leading to a new road, water access and health facilities in the community. All six non-Christian respondents also linked Sangasangai to positive outcomes. There was, however, no mention of Sangasangai or the church when asked about food or income and only one respondent and one FGD linked expenditure and assets to Sangasangai explicitly.

‘Micah Network is an organisation that helped for training leaders. It used a manual to train leaders on Sangasangai. After Sangasangai was taught in our church, we were taught that we have to change our perspective towards community. This has been applied in community and all faith people have been helping each other. This is happening from before but Sangasangai helped us to change our perspective.’ (KAVFN01)

‘P-5: From Sangasangai we learnt how we can make family strong in terms of income and expenses and relationships. These teachings were shared once in month or two before first lockdown. But due to lockdown, it has stopped... In three years, the relationship among Christian and other faith has improved. Before, we used to have teaching like we should not be engaged in them. But in later years, we were taught that we need to be with them and we can be witness through our good relationships. Before, we were not invited in regular agricultural works (helping each other) but now we are invited and we work together.

‘P-1: I learnt from Sangasangai that once we start work, we will find the helping hands. We developed public speaking, working together in community. We have been planning to dig a well, conduct health camps and coordinate with ward office for development of our community. It has been stuck due to lockdown.

‘P-6: We all work together towards development works such as road construction. We do not have religious disputes now, people ask us to pray for them even though they do not go to church. We go to help people when people are sick.

‘P-7: From Sangasangai also we learnt that there may be family disputes but we have to learn and practise to have good relationships. We learnt that we have to be united and together as community members. We have also started to be engaged in community development works such as building roads, cleaning public taps. We even worked together in developing roads, put dustbin in public tap for hygiene, events to recognise elderly people, which were all due to our learnings from Sangasangai.’ (KAV-FGD-MFCN01)

‘My mother also had participated in sharing classes of Sangasangai at church. After she learnt from Sangasangai training, she shared in our family about how can family move together which caused the improvement in relationship. She also taught me that we have to share each other’s concern in family and in evening family fellowship we share our feelings.’ (KAVFN02)

‘We have topics such as “community relationship”, “environment” etc from book named Sangasangai that our pastor is teaching us in our leader’s Bible study. These teachings from Bible study has helped us and impacted the family relationships. My children feel free to talk about her concerns with me, I feel happy that my children feel easy to talk to us. If I don’t make environment for her to share that it would be difficult...

‘Now we all are happy. We have now good relationships and even are open towards financial transactions. This would not happen before if we were still divided and distant. Sangasangai has been helpful for me to understand the family relationship and even reflect as individual... Before, we used to have feeling that we must be different than rest of non-Christian community during festivals. This has led to distance in our relationships. From Sangasangai, we learnt that we can move together with community, how can we have cordial relationships. Now we understood that we walk hands on hands and show God’s love to our

neighbours... During the time of need, community work together like the construction of road, public water source areas were some examples of where families worked jointly. We invited doctors and had health check-ups before the lockdown in 2019 in church premises. We learnt from Sangasangai and installed trash bin in the public water area. The bin is still there but not managed properly right now. The trash is overflowing right now because people use it but nobody has cleaned it.' (KAVMN09)

'We had education on "family" and "community relationship" named Sangasangai in the church. I learnt about need to take family, church and community together through group lessons at church. This has helped me a lot to improve my family to support each other within the family members. I used to think that I earn money and hand over to wife. But now from Sangasangai I tend to maintain account for expenses since it will tell us on how wisely we have been using money... We did not have family sharing before, after I learnt from Sangasangai, I used to ask my children about the concern every night during one-hour family sharing time. There are changes due to different views. In past three years, we have seen that people do not want to contribute money for the community development. Now due to Sangasangai we are more united in working together for cleanliness, development works. We have been focusing on budget allocation for the community and planning to ask for this from the ward but Covid-19 has affected our plans.' (KAVMN10)

Makwanpur

In Makwanpur, there were eight respondents out of 12 who explicitly linked Sangasangai, the church or ETSC to positive changes. Both FGDs also linked positive outcomes explicitly. The most common outcome mentioned explicitly linked to Sangasangai was supporting the most vulnerable; this included relief during the Covid-19 lockdown, as well as supporting orphans, providing chickens to help vulnerable families' livelihoods and organising a blood donation programme. There was also mention of community-mindedness or change in attitude to the wider community. Respondents also mentioned training on family relations, and general access to education including training in entrepreneurship and financial management leading to improved livelihoods. The different initiatives of the church were described as leading to better relations in the community between non-Christians and Christians. Five non-Christians linked Sangasangai with positive outcomes.

'During these four years, a training named Sangasangai was implemented in the church. This training taught about how to have healthy family, healthy church and healthy community. After this training, the families started to learn at family level and pray among family members. After this first step, there was change in spiritual health of the family. This was then taught in church too in small groups. The church later learnt about giving, entrepreneurship and also to work hard for given opportunities. The church's income started to increase from tithes as believers started to give more. The church then took steps to go beyond church building and conduct activities like organising blood donation programme, support clothes to orphan children and provided relief food item during Covid-19 lockdown. In addition, church also provided chickens to other family members to enable them to be financially capable. Now the community's families are slowly becoming positive towards the church. People have invested in the business and farming in the past three years because of realisation on managing unnecessary expenses by Sangasangai and training provided from trainers from Dhulikhel on farming...

'The church and people of other faith work together in social and community's issues like helping each other in development works like road construction... The church has conducted cleaning campaigns in the community, medical camps alongside Christmas carol, and homeopathic dental camps. The church distributed relief food items to 150 families. These kinds of events were conducted to include both Christian and non-Christian families. Before, because of Christian faith, families were discriminated by villagers. But nowadays people have more acceptance towards church because of how church is working for the community's poor families and supporting other people...

'There was no peace in the family and neighbourhood, during this period there has been peace and reconciliation in the family. The respondent mentioned that he had alcoholism problem, then he had stopped during this period and has helped to maintain peace in the family. We learnt from the training Sangasangai that we must live in peace with people around us.' (MAK-FGD-FCN01)

'We (father, mother and me) are also involved in helping others. We need to set example in the community. I learned the good culture from the Bible. Sangasangai was one of the impressive courses held in the church. My mother was regular participant of that, and I also participated the fellowship. Sangasangai also strengthened our gharelu sangati [weekly fellowship of church member households in different toles].' (MAKMN11)

'Churches support the people in the community because of their conviction from biblical teachings to help the poor and love the neighbours. During the lockdown, the church had distributed ration to Christian and non-Christian people during the lockdown. Church had conducted free check-up services in the community in remote places. These kinds of teachings were provided to us by church leaders for which I had received Sangasangai training in the market area by Pastor Suresh Rai. Where I had learnt about family and community.' (MAKFN01)

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

A number of positive changes were also implicitly linked to Sangasangai or Tearfund partner churches in each community, some of which are known to have been catalysed by the CCT process despite not always being linked to it clearly by interviewees. Some initiatives were also linked to specific mechanisms or pathways of change which the Theory of Change outlines, or ways in which Sangasangai aims to achieve impact. This included mentions of working together as a community leading to new roads, water sources or cleaning campaigns; being empowered to utilise existing local resources and diversifying livelihoods; and using modern farming techniques, financial management and saving. Other responses included interfaith collaboration and tolerance, community-mindedness, improved gender equality and reduced anti-social behaviour, particularly alcoholism. Others also mentioned spiritual outcomes such as prayer, healing and Bible study, as well as increased involvement in church as positive drivers of change.

'I don't know if other faith groups have helped each other but I have received help from the church. I don't know why church supported me, maybe because I am very needy and poor but I don't know if church helps others beside me.' (DHAFN08)

'I think that church supports the people in need. Even the outside people have perception that the church Father helps the poor people in the community. The church has supported Horlicks, blankets in the hospital too. Church supports others a lot when there is need.' (DHAFN01)

'We have increased income in the past five years. The sources of income include: income from my husband as labourer, income from me as birth attendant, income from livestock-keeping (pig, goat). After we received Christ, gradually our family is more focused on saving and business. Previously, my husband used to waste money on drinking alcohol. We also stopped produce wine at home. We used to produce wine for selling purpose but part of it was also consumed at home. My husband is wise now. He is careful and aware about need for earning and saving. This is because he believed in Lord.' (KAIFN11)

'The reason for our household's increase in capacity to purchase is due to our family becoming aware about management of earning and assets. This awareness has increased our purchasing capacity a little more because we investing in goat raising and learning skills.' (KAIMN10)

'The relationships have improved because we have realised the need for family to be understanding. Before, the brothers and in-laws have fight within families but now my family members have more understanding now... I learnt that we need to have good family relationship because it was same in my maternal home too. We see that kind of good relationship in families in the neighbourhood too. One of the examples is of 'Kumar brother' (a guy) who goes to church. The families who go to church do not have family feud and have good examples in front of other community...

'There is no problem in Hindu and Christians existing in community together. We have no hatred among each other. We have jointly worked in road construction, work in agriculture fields, help each other in family occasions. We also go to help during Christmas.' (KAVFN11)

'I feel that church supports other people in the community even if they are not Christian. I had received ration support during the lockdown and felt good to receive help. I think that church might have received enough support that's why church is supporting other families...

'I has been encouraged to raise pig one year ago because I saw other people in neighbourhood raising pigs. At first, I only tried my hands-on raising pigs and chicken. After seeing that it makes good income, I started raising second lot. My ability to control/choose the household income has increased because I has been able to explore different ways for income like working in field, raising cattle because I am home-maker and can give time for earning from home.' (MAKFN03)

Attributed negative change

Table 4.3: Negative changes reported by households and focus groups

	1 Negative explicit		3 Negative implicit		5 Negative other	
	Respondent count	Unique respondent	Respondent count	Unique respondent	Respondent count	Unique respondent
Access to food	0		22	KAV-FGD-FNCN02 DHA-FGD-FCN01 KAVFN01 DHAFN02 KAVFN04 DHAFN08 KAVFN08 DHAFN10 MAK-FGD-FCN01 DHAMN07 MAK-FGD-XNCN02 KAIFN02 KAIMN04 KAIFN06 KAIFN07 KAIFN10 KAIFN12 MAKMN04	38	DHA-FGD-FCN01 KAV-FGD-FNCN02 DHA-FGD-FCN02 KAV-FGD-MFCN01 DHAFN01 KAVFN03 DHAFN02 KAVFN04 DHAFN03 KAVFN07 DHAFN05 KAVFN08 DHAFN06 KAVFN11 DHAFN08 KAVMN10 DHAFN10 KAVMN12 DHAFN11 MAK-FGD-FCN01 DHAMN04 MAK-FGD-XNCN02 DHAMN07 DHAMN09 DHAMN12 KAI-FGD-FNCN02 KAIFN02 KAIFN11 KAIFN10 KAIFN06 KAIFN08 KAIFN12 KAIFN04 KAIFN06
Cash income	0		20	DHA-FGD-FCN01 KAV-FGD-FNCN02 DHAFN05 KAV-FGD-MFCN01 DHAFN06 KAVFN03 DHAFN08 KAVFN04 DHAFN11 KAVFN07 DHAMN07 KAVFN11 DHAMN09 KAIFN04 KAIFN06 KAIFN07 KAIFN12	38	DHA-FGD-FCN01 KAV-FGD-FNCN02 DHA-FGD-FCN02 KAV-FGD-MFCN01 DHAFN01 KAVFN01 DHAFN02 KAVFN02 DHAFN05 KAVFN04 DHAFN06 KAVFN11 DHAFN08 KAVMN05 DHAFN10 KAVMN09 DHAFN11 MAK-FGD-FCN01 DHAMN04 MAK-FGD-XNCN02 DHAMN07 DHAMN09 KAIFN02 KAIFN03 KAIFN01 KAIFN04 KAIFN06 KAIFN12 KAIFN08
Expenditure and assets	0		29	DHA-FGD-FCN01 KAV-FGD-FNCN02 DHA-FGD-FCN02 KAV-FGD-MFCN01 DHAFN05 KAVFN01 DHAFN06 KAVFN02 DHAMN07 KAVFN07 DHAMN09 KAVFN11 KAI-FGD-FNCN02 KAVMN05 KAI-FGD-XCN01 KAVMN09 KAIFN02 KAIFN03 KAIFN11 KAIFN12 KAIFN04 KAIFN06 KAIFN07 KAIFN10	54	DHA-FGD-FCN01 KAV-FGD-FNCN02 DHA-FGD-FCN02 KAV-FGD-MFCN01 DHAFN01 KAVFN01 DHAFN02 KAVFN02 DHAFN03 KAVFN03 DHAFN05 KAVFN04 DHAFN06 KAVFN07 DHAFN08 KAVFN08 DHAFN10 KAVFN11 DHAFN11 KAVFN11 DHAMN04 KAVMN06 DHAMN07 KAVMN09 DHAMN09 KAVMN10 DHAMN12 KAVMN12 KAI-FGD-FNCN02 MAK-FGD-FCN01 KAI-FGD-XCN01 MAK-FGD-XNCN02 KAIFN02 KAIFN03 KAIFN11 KAIFN12 KAIFN04 KAIFN06 KAIFN07 KAIFN09 KAIFN10 KAIFN12 KAIFN08 KAIFN09 KAIFN10
Community relationships	4	DHA-FGD-FCN01 DHAFN03 DHAMN04 KAVFN01	35	DHA-FGD-FCN01 KAVFN01 DHA-FGD-FCN02 KAVFN02 DHAFN03 KAVFN03 DHAFN05 KAVFN07 DHAFN06 KAVFN11 DHAFN11 KAVMN09 DHAMN07 MAK-FGD-FCN01 DHAMN09 MAK-FGD-XNCN02 KAI-FGD-FNCN02 KAIFN03 KAIFN11 KAIFN12 KAIFN01 KAIFN02 KAIFN03 KAIFN05 KAIFN06 KAIFN08	22	DHA-FGD-FCN01 KAV-FGD-FNCN02 DHAFN06 KAVFN03 DHAFN10 KAVFN08 DHAMN04 KAVFN11 DHAMN07 KAVMN09 DHAMN09 KAVMN10 DHAMN12 MAK-FGD-XNCN02 KAI-FGD-FNCN02 KAIFN06 KAIFN07 KAIFN05 KAIFN06 KAIFN04 KAIFN11

				KAIMN07 KAIMN08 KAV-FGD-FNCN02 KAV-FGD-MFCN01	MAKFN10 MAKMN04 MAKMN11		
Household relationships	0		17	DHAFN01 DHAFN05 DHAFN08 DHAFN11 DHAMN07 DHAMN09 DHAMN12 KAIFN02 KAIFN03	KAIMN04 KAIMN06 KAIMN08 KAIMN10 KAVFN01 KAVFN08 MAKFN01 MAKFN03	15	DHAFN01 DHAFN05 DHAFN08 DHAFN11 DHAMN07 DHAMN09 DHAMN12 KAIMN04 KAVFN01 KAVFN08 MAKFN01 MAKMN04
Household wellbeing	0		8	KAIFN02 KAIMN08 KAVFN08 KAVMN10	MAKFN03 MAKFN05 MAKFN06 MAKMN04	11	DHAFN01 DHAFN02 DHAFN05 DHAFN08 DHAFN10 KAIMN08 KAVFN07 MAKFN03 MAKFN06 MAKFN09 MAKMN04
Faith	4	MAKFN01 MAKFN03 MAKFN05 MAKFN08	10	DHA-FGD-FCN01 DHAFN03 DHAFN05 DHAFN06 DHAFN08	KAVMN09 MAK-FGD-XNCN02 MAKFN03 MAKFN06 MAKMN04	5	DHA-FGD-FCN01 DHAMN07 DHAFN08 DHAFN10 KAV-FGD-FNCN02
Links to organisations and institutions	1	KAI-FGD-FNCN02	2	MAKFN01 MAKFN09			KAVFN01 KAVFN04 KAVMN09 MAK-FGD-FCN01 MAKMN04
Total respondent and FGD count	9	Dhading – 3 Kailali – 1 Kavre – 1 Makwanpur – 4	51	Dhading – 13 Kailali – 12 Kavre – 12 Makwanpur – 14		56	Dhading – 14 Kailali – 14 Kavre – 14 Makwanpur – 14

Explicitly attributed to CCT or Tearfund church partners – negative change

Table 4.3 shows the negative changes reported by households and focus groups in the past three to five years, and the extent to which these changes are related to CCT. A total of seven respondents and two focus groups linked negative changes explicitly to CCT, the partner church or partner itself (Dhading 17 per cent of household respondents, Kavre eight per cent and Makwanpur 33 per cent).

The explicit negative drivers of change mentioned were regarding community and interfaith relationships. There were a small number of respondents who cited interfaith tensions or lack of collaboration between Christians and non-Christians. One explicit mention was that the church did not involve the community in the planning of building a wall for the church, which had led to some tensions. Similarly, in Makwanpur some mentioned tensions over available space for a Christian burial ground. Connected to these tensions was a number of individuals reporting that they perceived the church has having outside funding but that they were not using it effectively for the community, which was worsening community relations. The perception of the church and resulting worsened relationships was coded as explicitly negative as it was opposed to the CCT Theory of Change, but it is important to note that many times elsewhere there were reports of the church's actions leading to improved relationships, which have been coded explicitly positive. Some individuals in the focus group in Kailali also complained that Sagoal had not helped them with repairing their houses after the earthquake despite supporting others, and they felt discriminated against.

'Some of the hindrances in the community are people's concept towards church, thinking church has lots of outside financial support. Also, one case of family dispute from the community was shared where families are splitting because of extra-marital relationships. The Sangasangai project had given theoretical knowledge about working together but in addition there is no funding for the start-up. People expect church to contribute and donate in the beginning for which small churches may not have budget for big-scale programme. The concept of people who still see church as threat still think church as outside fund and continue to demand the construction or big-scale works only.' (DHA-FGD-FCN02)

'The church recently received support from state ministry office to complete the wall construction around the church area. Before, the people from surrounding disliked the church. They used to come and break the window glass, flower pots of the church. People used to break in the church and stole guitar, musical

gadgets. They used to dislike church before because they did not like other religion entering into their community... In 2018, the church was targeted by haters during road construction too, the community pressurised builders to break the walls of the church forcefully, though church had requested to wait until rainy season was over. This kind of negativity prevailed because people have prejudice towards the Christians that church receives dollar from foreign countries for the conversion.’ (DHAFN03)

‘The organisation [Sagoal] supported money for house construction but only to few families. In the FGD out of five, only two families received the support. The people who did not receive the support are not happy with Sagoal.’ (KAI-FGD-FNCN02)

‘I think that the faith group doesn’t work together. The church and other faith groups have not supported the community because I have not seen it and I can’t say about what I have not seen. I have not received any support from the church or any groups.’ (MAKMNO4)

‘I still feel people have not changed their perspective towards Christians after the support during the lockdown.’ (MAKFN01)

Implicitly attributed to CCT or Tearfund church partners – negative change

When including implicit references, 11 respondents and two focus groups in Dhading linked negative changes to CCT, the partner church, or partner itself; ten respondents and both focus groups in both Kailali and Kavre linked negative changes, and all 12 respondents and both focus groups in Makwanpur linked negative changes to CCT or partners.

It is important to note that the attributions do not refer to the CCT 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 CCT 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.

There were many implicit negative changes associated with the CCT 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.

Economics

In relation to food, income and expenditure, most of the negative changes implicitly cited by households to the CCT process or partners were linked to lack of employment opportunities. Whereas CCT aims to support individuals to assess their resources, and diversify and improve livelihoods, individuals were often struggling to do this. Where partners had provided skills training, this had been mitigated to some extent. However, in the light of Covid-19 and closing construction market in Dhading, this was not always able to be overcome. However, churches were inspired through CCT to provide food and other items to the most vulnerable in light of the Covid-19 pandemic.

Another implicit area of negative change was that where some individuals had diversified or started new livelihoods, this was incurring more business costs and causing some to have more issues. Similarly, many had started to improve their houses but with the effect of becoming indebted. CCT aims to encourage good financial management, saving and planning and so it is implied that this was not always happening for some individuals.

‘Our expenditure has increased in the areas of agricultural inputs for production, investments (keeping four male buffalos for the business purpose). We also spend some money in feasts but we don’t take liquor [wine] as we are Christians. With increased income, we have increased spending compared to past five years.’ (KAIFN12)

‘The expenses have increased in feeding cow and goats. It is long time till we yield return right now we are just investing.’ (KAVFN11)

'The food access has been negatively affected because during the lockdown the business stopped, the income was stopped and directly affected the food access. Since families had to take loans to pay for business (pay rent for shops) and even to eat food.' (DHA-FGD-FCN01)

'My daughter used to work in medical but lost her job. I am engaged in household chores. My husband and I have started to work in manufacturing leather shoes parts. But we could not make income as expected because we do not receive orders and we had to stop this work.' (KAV-FGD-MFCN01)

'We faced difficult situation for food access during this four years' time. Since our main sources of income was husband's salary while he was cook in small hotel in Birgunj and I used to earn some as agriculture labourer. My husband lost his job and I could not work because I got pregnant and my son was young for these four years. These were most difficult time for managing food.' (MAKFN10)

Household relationships

The Sangasangai process aims to encourage improved family relationships where spouses and children plan together for changes in their household. However, some individuals cited family breakdown and tensions leading to negative outcomes such as lack of hope for the future and material assets reducing. There were also many mentions of gender inequality in the household, with women not participating in decision-making and relying on husbands for decisions, particularly on finance. However, it is worth noting that half of the negative responses in this area came from non-Christians who will not have been part of family relationships Bible studies held in the church.

'In his house the expenses have increased in unproductive sectors like alcohol, weed consumed by his son, wife and daughter-in-law. One of the key reasons for his family's low-income status is because of lack of family support among members.' (MAK-FGD-XNCN02)

'There has been no improvement in my family's wellbeing because of bad relationship in the family has caused the economic strain, affected the mental wellbeing of my family. The extra marital relationship of my husband has ruined my family life.' (MAKFN03)

'Before, husband used to give me money for the household expenses, now he himself takes care of all. He doesn't share his plans with me at all. Before, he used to say when he was drunk but nowadays he doesn't tell me anything.' (KAVFN07)

Community relationships

Similarly, Sangasangai aims to encourage better community relations, to promote individuals working together for communally agreed outcomes. However, there were some reports of exclusion and discrimination generally in the community and lack of working together on community issues. It is important to note this was only from a few individuals, and many others reported positive changes in relationships.

CCT aims to encourage individuals to take on issues in their community together using their own resources. However, some individuals intimated that they needed to rely on others for change, leading to lack of participation and a sense of disempowerment. Similarly, some said that they did not participate because of a lack of training or ability, particularly among female respondents. This led to a feeling of a more fragmented community, as individuals were not involved in community-level decisions and didn't know of plans or progress being made. This seems to have been particularly the case with the most vulnerable, those who were the least educated and female-headed households.

Finally, some mentioned worsening interfaith relationships, particularly where it was felt that communities were not working together or they were not aware of projects where different groups had collaborated. Again, this seems to have been particularly those who have not participated in community meetings.

'The negative changes include few incidents of caste-based discrimination where people of Dalit caste are asked to sit separately while eating. I feel this kind of caste discrimination are still seen in the community regardless of people's awareness.' (MAKFN02)

'The relationship between different communities have changed than before as people do not care about each other much like before.' (KAVFN03)

'Though people have been more educated than before there have been changes in social behaviours. In comparison to past 17/18 years ago when people used to share food with each other, work jointly, now people are more self-centred and money-centred. Now people are isolated from each other and sometimes we don't know about wedding or occasions happening next door because people do not inform each other because people are very busy.' (KAVMN09)

'There was dispute regarding place for burial of Christian member's body. The community did not allow Christians to bury in area allocated and it caused discord among people for almost 17 to 18 days where people tried to unearth the body. The police administration had provided protection to Christians at that time and later in consultation with community a new burial space was allocated, the issue is not yet resolved because in all the places, people do not let Christians to bury the body because of fear of dead.' (MAK-FGD-FCN01)

'I have never been invited in any of the meetings because I am an outsider and I don't feel comfortable to express in the village meetings. I am cautious that people might not like to hear my thoughts.' (MAKMN04)

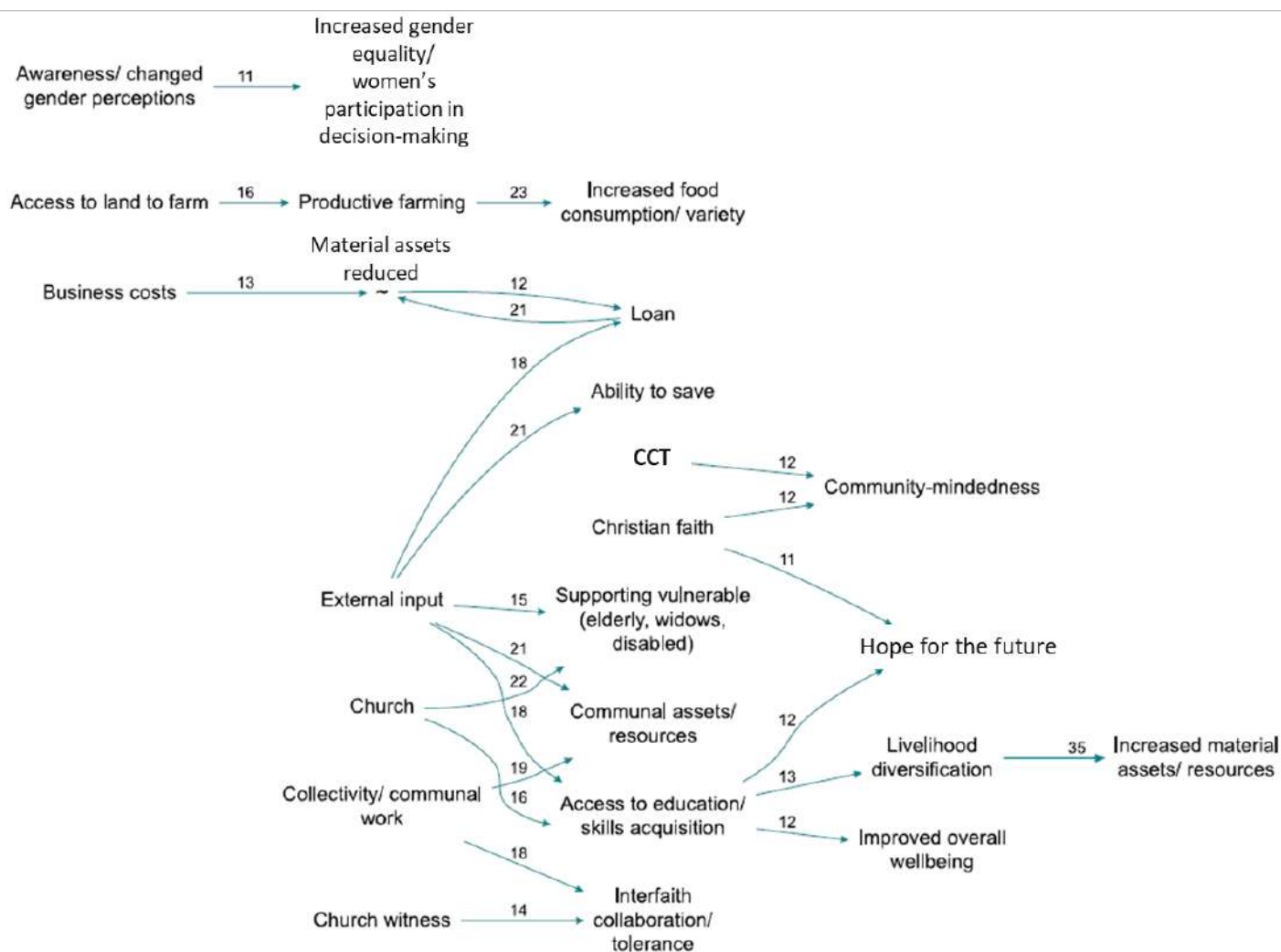
'I have no role in community because I am very indulged in household works only. I need to give more time for work because I don't have support from husband and my children are still young.' (MAKFN03)

'Don't have much knowledge about community because I am not educated. Also, I have been sick for long time and was bedridden so I could not go out and have exposure with the community.' (DHAMN09)

5. Outcomes and drivers of change

Tables 2A.1 and 2A.2 in Appendix 2 report all the drivers of change by impact domain. The drivers are listed on the left, with the domains across the top. They 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. This has been collated into the tables and also produced causal map diagrams. A driver or outcome was only selected if two or more households or focus groups had referred to it, thereby eliminating one-off statements. Figure 13 depicts the most common changes described by participants.

Figure 13 – Most commonly cited change links



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

Table 5.1: 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)

Drivers	Outcomes																														TOTAL						
	Ability to save	Access to education/ skills	Access to healthcare	Anti-social behaviour reduced	Changed perceptions – tolerance	Church witness	Collectivity/ communal work	Communal assets	Community-mindedness	Desire for development	Good personal relationships	Hope for the future	Household/ land improvement	Improved agricultural techniques/ scale	Improved community relations	Improved health/ sanitation	Improved overall wellbeing	Improved spiritual wellbeing	Inclusion	Increased access to water	Increased food	Increased livestock rearing	Increased material assets	Interfaith collaboration	Livelihood diversification	Loan	Participating in community/ speaking out	Productive farming	Reduced expenses	Road construction		Self-worth/ confidence/ agency	Sense of peace of mind	Supporting vulnerable	Taking on community position	Training in livelihood skills	
Church		10	4	9	1	3	11	5	12	2	7	3	8		5	4		9	7	2	3	4		3	4					2	2		25	8	7	245	
CCT	2	2	2	3	1	1	9	1	16	16	7	1	2		4	2	1	2	1	1	1	4		3	4				1	4		5	3	4	142		
Christian faith	1	2		14	1	1			13	3	7	11					5	3	1				1				1		2		2	7	3	4	1	136	
Collectivity/ communal work	1	4	1		3	2		7	1		4				9	4	2	1	1	13			2	22				9		20		1	1			121	
Ward office (government)		5	2				3	13		1			5	1	2	1				7			1	3			3	1		15			12		5	89	
Access to education/ skills					7	1	2	1	1	2	3	11					10		1				1	1	5		3				5	1		5		73	
Increased material assets/ resources	6	6									1	7	5	1			7					13	1								3	1	1			67	
Productive farming		1										1					1					29		12	1					3	1	1				52	
Community-mindedness					2	4	5	1			1				1			1						9			1		1			8	2			46	
VSLA membership	11						3	1					1	1	1							1	3	1	4	6				1	1	2	1		41		
Improved community relations			1		2		15	1									2								2		2	1		2						38	
Desire for development							5		1			4	1	2	2		2						1		2	1	2			1		3	4			37	
Increased livestock rearing			1			1								1							7		22					1			1					37	
Training in business/ livelihood skills	2						3				1	1			1		2					2	2		7	1			1		1					36	
Improved agricultural techniques/ scale												2					1				1		6					13								34	
Anti-social behaviour reduced	1				1	5					8				2		2				1		3	1			1	4								33	
Loan	1	1					1						6	3							3	3	1		4				1		1					31	
Access to land to farm																					5		3					19									30
Good personal relationships		1	1			1	3					2	2				7					4	1	2			1		2							30	
Supporting vulnerable		1			3	2						1	1				3	1	1		10		1	6													30
Changed perceptions – tolerance						1					3					3			8					10				1									28
Sagoal NGO		1					1		4				4		1																	4		3			28
Taking paid employment												2	1								4		20									1					28
Bible study		2					1		3	1	2	2						5												1	2						26
Good leadership						3	3								2			1							2			11									25
Dhading church CCT women's group	4						2	1							1	1										4				1		5			1		25
Church witness					5										2									14										1			23

Driver	Outcomes																												TOTAL												
	Ability to save	Access to education/ skills	Access to healthcare	Anti-social behaviour reduced	Changed perceptions – tolerance	Church witness	Collectivity/ communal work	Communal assets	Community-mindedness	Desire for development	Good personal relationships	Hope for the future	Household/ land improvement	Improved agricultural techniques/ scale	Improved community relations	Improved health/ sanitation	Improved overall wellbeing	Improved spiritual wellbeing	Inclusion	Increased access to water	Increased food	Increased livestock rearing	Increased material assets	Interfaith collaboration	Livelihood diversification	Loan	Participating in community/ speaking out	Productive farming		Reduced expenses	Road construction	Self-worth/ confidence/ agency	Sense of peace of mind	Supporting vulnerable	Taking on community position	Training in livelihood skills					
Healing					1						3					1	3					1	3						2								23				
Awareness/ changed gender perceptions		1								4	1					1														1								21			
Children grown (able to work)										2											1		8					1	7									21			
Ability to save					1	1			1			2	1									1	3		1	1								1				20			
Household/ land improvement						1					2					5							1			10								1				20			
Schools		16			1						1													1														20			
Increased commitment to education		9									5															2	1									1			19		
Out-migration												1	1								1		10															19			
Livelihood diversification											1		1																						2				18		
Taking on community position		2						1	1								1												2						7	2			18		
Self-worth/ confidence								1	1		6						3						1		1	1	1									2			17		
VSLA	7					1																				6										1			16		
Improved spiritual wellbeing										1	2						9																		1	1			16		
Interfaith collaboration						9				3					3																							1		16	
Holistic ministry			1		3	1										1	1	1						1	2												1			15	
Training on family relations						1				8																														15	
Communal assets/ resources		2				1					2				1	1	1				1																1			15	
Pension income (army)	1																				5		7			1													15		
Prayer					1	1					1	1					1	3							1												2			15	
DCS NGO		2				1			1		1				1																					1			1	14	
Tole office (government)				1		5	1								4	1					1																		14		
ETSC NGO		2						1			1							1					1														2			13	
Improved physical health											1						6						1	1					1	1					1				13		
Local group						3		1	2						1				1						2												1			13	
Health conscious				4		2															2																		3		12
Local forest group					1	3																	1		1															12	
Youth clubs	2	1					1									1			1					2		1										1		1		12	
	67	79	23	42	34	39	98	42	61	33	66	80	57	24	52	32	78	36	32	27	96	25	132	118	58	42	30	80	25	51	51	32	82	36	26						

Table 5.2: 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)

Drivers	Outcomes																												TOTAL				
	Becoming indebted	Decreased food	Education reduced/ stopped	Exclusion	Ill health/ disability/ old age	Increased expenses	Lack of access to travel	Lack of employment/ livelihood opportunities	Lack of hope for the future	Lack of participation in community meetings	Lack of peace	Lack of savings	Material assets reduced	Profit margin on business reduced	Reduced productive farming	Reliance on market for food	Worsening overall wellbeing	Lack of women's participation	Reduced communal assets/ resources	Family breakdown/ tension	Expensive food	Gender inequality	High cost of schooling	High healthcare costs	Household/ land deterioration	Interfaith tension	Lack of access to healthcare	Lack of access to resources/skills to improve livelihood		Reliance on others for change	Selling personal assets	Worsened community relationships	
Covid-19	3	1	2		1		6	24				2	5	3	1					1					1				1	1			56
Ill health/ disability/ old age			2				1	8	3	2	1		1		1		2							28				1	2			55	
Material assets reduced	2	5	4	1				1	1	1	1	3						1		2	1	1			1		3	2				37	
High cost of schooling		1				18							8																	1		28	
High healthcare costs	1		1			7						1	15														1		1			28	
Lack of employment/ livelihood opportunities	2	6										1	13				1				1											25	
Increased anti-social behaviour			1		1	7		1					5							6						1				1		24	
Lack of land		2						2				1	1		3	11																22	
Gender inequality								1	1		1		1					2		5									2			21	
Expensive food		4				6							10																			20	
Becoming indebted		2				4					1		4				1												2			16	
Increased family size/ children growing		3				7							1			1					2		2									16	
Lack of skills/ training								5	1	2				1			1			1									3			16	
Family breakdown/ tension						1			2		3		6				1															15	
Increased expenses	1												13																			14	
Reduced productive farming		2											1	2		4					4											13	
Reliance on market for food						1							2								10											13	
Lack of participation in community meetings									1									1				1							9			12	

Outcomes

Drivers	Becoming indebted	Decreased food	Education reduced/ stopped	Exclusion	Ill health/ accident/ disability/ old age	Increased expenses	Lack of access to travel	Lack of employment/ livelihood opportunities	Lack of hope for the future	Lack of participation in community meetings	Lack of peace	Lack of savings	Material assets reduced	Profit margin on business reduced	Reduced productive farming	Reliance on market for food	Worsening overall wellbeing	Lack of women's participation	Reduced communal assets/ resources	Family breakdown/ tension	Expensive food	Gender inequality	High cost of schooling	High healthcare costs	Household/ land deterioration	Interfaith tension	Lack of access to healthcare	Lack of access to resources/skills to improve livelihood	Reliance on others for change	Selling personal assets	Worsened community relationships	TOTAL
Earthquake					2								1												5							11
Poor quality public education (sending children to private schools)																						8										10
Interfaith tension/ conflict				4																1										1	9	
Land disputes																				2						2				4	8	
Illiteracy/ poor education								1		3								1											1		7	
Perception of church as having outsider funding																									5			1		1	7	
Death of family member								1			2		2		1																6	
Caste discrimination				1							1																			2	6	
Lack of awareness of gender equality																		1				5									6	
Lack of resources for projects												1							1										4		6	
National economic situation worsened						4								1							1										6	
Flooding/ poor drainage															3																5	
Lack of access to travel								5																							5	
Lack of access to agriculture scale/ techniques													1		4																5	
	10	28	12	7	7	56	7	51	15	11	11	10	102	9	19	16	8	7	5	19	20	7	10	29	12	13	4	4	24	5	14	614

Economic context: access to food, cash income and expenditure

Half of all respondents reported that their overall ability to access food had changed positively over the last five years and only eight per cent of respondents said that it had worsened. Furthermore, 92 per cent of respondents mentioned that their food consumption had improved at points during the last five years. In Kailali, Kavre and Makwanpur the increased access to food was driven by agriculture, with access to land and subsequent productive farming being a key factor. However, in Dhading, only two out of 12 respondents said that productive farming was a factor, and instead the majority said their food had increased because of support from the church. This could have been because in Dhading, the non-Christian respondents chosen were specifically those who had received support from the church. Overall, the majority told a similar story of productive farming primarily due to access to land and to using new agricultural methods. Some also cited diversifying to rear livestock as important in improving food, and others cited moving to grow vegetables. Others relied more on buying food from the market, so income from paid jobs or pensions were important factors. Finally, many cited receiving supports of food from church, the government or other NGOs largely because of the Covid-19 pandemic.

'The families did not have cattle like cow, goat, pigs, now family raises them. The agriculture has increased because people started to work harder, the families learnt to grow three crops (rice, maize and mustard) in a year instead of rice crop... Some of the reasons for the increase in produce are because the family started using combined fertilisers like organic and chemical fertiliser, use of hybrid rice seeds. There was training on agriculture given by some trainers from Dhulikhel, Kavre. The group is not sure which organisation they were from.' (MAK-FGD-FCN01)

'I have started raising cow so that I can manage food from selling milk, starting growing food in other's field to grow maize and some vegetables.' (KAVFN11)

However, some did also reference negative problems. The reasons given were because of unemployment or lack of employment opportunities, due to food prices increasing or because of indebtedness and increased expenditure to pay back loans.

'I did not face issue in food access before, but during the lockdown, my family faced difficult times as the shop was closed and income had stopped. The savings were being used up and at that time the local church had provided us support by providing ration (rice, oil, lentils).' (DHAFN08)

'The ability to access food has decreased because we have loan. If we do not pay back interest, the cooperative humiliates us. We have to allocate money every month and manage the food in limited income. No one in our family have salaried job and we can eat when we have and may not eat when food is not available.' (KAVFN04)

'There has been negative change in ability of food access of my family because though there has not been any change in way I get food, the capacity to access food has decreased. Four years ago, I lived in Kathmandu but had good income and I could afford to buy food. Though here I still buy food, I have not been able to afford easily especially the times when I don't have good income. I has not been able to grow food like other household in village because I don't have land except small plot where I have built home. I have moved in the area for past two years and has not explored working in other's field.' (MAKMN04)

Respondents told a similar story about income, with 58 per cent of respondents stating that their income had improved and 88 per cent mentioning that their material assets had increased during the period. This is remarkable after having to face the after-effects of the earthquake in 2015 and the lockdowns caused by the Covid-19 pandemic. As many of the respondents were predominantly reliant on agricultural livelihoods, it is no surprise that productive farming was a key factor again in successfully increasing their material assets. Similarly, diversification was cited by 94 per cent as a key to positive change. This included taking on rearing livestock, taking on new employment and also starting a new trade such as carpentry. The reason for diversifying was not always explained but some 27 per cent did attribute this to new training, and 13 per cent to CCT or partners. Another factor mentioned by many was travelling abroad or in some cases to the

city to work. Migration abroad was cited as a key driver of income increasing by 11 per cent. However, many had to return from working abroad during the Covid-19 pandemic.

CCT was not explicitly cited by many in increasing income, but many referred to financial management after training at church and also principles similar to CCT such as utilising existing skills or resources such as land. Finally, another key factor for people perceiving that their material assets had improved was the availability of savings groups and access to loans. Seventy-three per cent of participants mentioned using a loan facility, and this allowed them to do household improvement, diversify livelihoods, and improve agriculture techniques. However, some resorted to taking loans for more negative choices such as struggling to afford food or school fees.

'During these three years I tried to put my skills to generate income, I manufactured candles, selling milk and learnt to be economically stable. I do not ask husband for money when I have to go to visit relatives. I have learnt about small-scale business class (three-days training) from discipleship and also got loan from local-level finance institution. I applied the learning to start poultry farm. This investment both helped me to make income and also consume eggs. In past three years due to lack of market, I have stopped producing candles.' (KAV-FGD-MFCN01)

'During the lockdown, the women of the church worked together in the barren land of the church area. The potatoes grew well this year. The grown vegetables are not usually sold but shared among women who worked on the field so that women do not have to spend money of vegetables of the market. Previous year, women collected fund worth 1800 rupees recently that has been added in the church fund. The women also weave socks and sell them. The diocese community of Believers Church leaders provide us trainings [later named as Sangasangai] and teachings from Kathmandu to utilise the barren land and make financial progress instead of sitting idle.' (DHA-FGD-FCN01)

'Church provides ration, goats/chickens for income, warm clothes for single women. Church provides chicken, goats to families to raise. The church has fund of women's group which they collect from their own savings. I was not sure before how the funds were received and thought maybe church gets foreign fund. Later I found that it was from the mud-pot [khutruke] saving fund.' (DHAFN05)

'The elder of my church advised me to start a business. I also thought that shop is also a form of ministry service. Business was possible for me because I had some money and obtained small amount of loan too, then I was able to invest for the business. On top, two/three years ago, Sagoal NGO provided a three- days training to church on financial management; and there I was a participant too. During that time, I was motivated on account keeping and to start business as well.' (KAIMN09)

Despite the many positives in income, 17 per cent of respondents also said that overall their income had decreased over the period and 21 per cent said that their control over expenditure had worsened. Furthermore, 75 per cent said that expenses had increased and 69 per cent said that their material assets had reduced. This was primarily due to the problem of lack of employment opportunities (56 per cent). Of the people who mentioned lack of employment issues as a problem, 63 per cent said that this was due to the Covid-19 pandemic as businesses and markets closed, and some people had to return from jobs overseas due to the lockdowns. This was in line with World Bank data, which showed that many had returned from overseas jobs and unemployment had significantly increased during 2020 and 2021. Figure 14 demonstrates the main negative outcomes that were caused by the pandemic.

'Before four years, my family did not have salaried income for both my husband and me so it was not that good. Now we don't have much problem for getting food. During the lockdown, we stopped getting work in agriculture labour, none of my family had stable income. So, there were times we had survived on one meal per day or just drinking tea when first lockdown happened all of sudden and was prolonged for so long time. We had such difficult times because we were not prepared for emergency situations.' (KAVFN08)

Overall, 15 per cent of all respondents said that ill health had caused a lack of employment and 15 per cent also mentioned lack of training or skills. Finally, eight per cent mentioned childcare as an issue for lack of employment. Lack of employment opportunities was particularly prevalent in Dhading. This was because after the earthquake many were able to be trained in construction work by the government and many jobs were available to repair buildings affected by the earthquake. However, in the past couple of years, these

repair jobs have been completed so there is less work. Those who mentioned this problem seemed to be particularly vulnerable because they did not have training in any other skills and therefore were struggling to find ways of providing for their families. The church, DCS and UMN were cited as providing training in tailoring; however, no other NGOs or other actors were cited as providing training in livelihood skills. The church and some NGOs were, however, cited as supporting with school fees and food. This differs to the other communities, because in Kavre, Makwanpur and Kailali the local government and CTEVT (Council for Technical Education and Vocational Training) were mentioned as providing trainings, as well as other NGOs.

'Post-earthquake, there were regular works as people were constructing house and labourers were in demand. However, since two years there has not been much work available for construction-related works because most of the construction works in Dhading is completed.' (DHAFN10)

As already mentioned, 71 per cent of respondents said that they had taken out a loan. In some cases, this was a positive change, as it led to the ability to improve household assets and diversify livelihoods. However, a third of all respondents said that taking a loan had led to increased expenses and difficulties paying it back, leading to indebtedness.

Over three-quarters of respondents mentioned a general sense of rising prices and increased expenses, and overall this was cited 180 times across all the interviews. These increased expenses were primarily for schooling, with almost 50 per cent of respondents mentioning an increase in education expenses. This was sometimes simply as children grew older and attended secondary schools, which cost more. However, it was also because people did not think that the public schools were good quality and therefore spent more on sending their children to private schools (13 per cent of respondents and four FGDs). Some ten per cent of respondents were even selling assets or taking loans to be able to do this.

'The family have to pay good sum of money because we all have admitted our children in the private schools that costs 1700 rupees for admission, 650 for monthly fees (for nursery class) and monthly 900 (for class 3). With these figures, the amount required for education of four children is around 3000 a month. My family enrolled all children in the private boarding school despite the fact that government school is less expensive. The reason for this is my family does not have confidence on the quality of education of government school. Many families in the village send children to private school in pursuit of better education.' (KAIFN02)

Other increased expenses included spending on business or livelihoods, loan repayments and health costs. Some families found that as their family grew in size their expenses had inevitably increased, but generally it seemed that inflation was affecting households as costs for food and health particularly had gone up. This is in line with secondary data which found that inflation had increased by 6.1 per cent during 2021 because of the Covid-19 pandemic.

'As children are growing, the food, education cost has also increased. People spend on junk food for children as well. The cost of education is also increasing as children are sent out of Dhading or enrolled in boarding school and fees increase with each academic year. Recently, I had opened the stationary shop with various services near the ward office. We could open the shop by taking 300,000 rupees loan from the co-operatives. It was difficult to manage food due to high expenses occurring. We can manage staple food (rice) for four months from the food we grow in field. We have been able to manage food somehow. In recent months after lockdown, it is slowly being easy to manage food.' (MAKFN05)

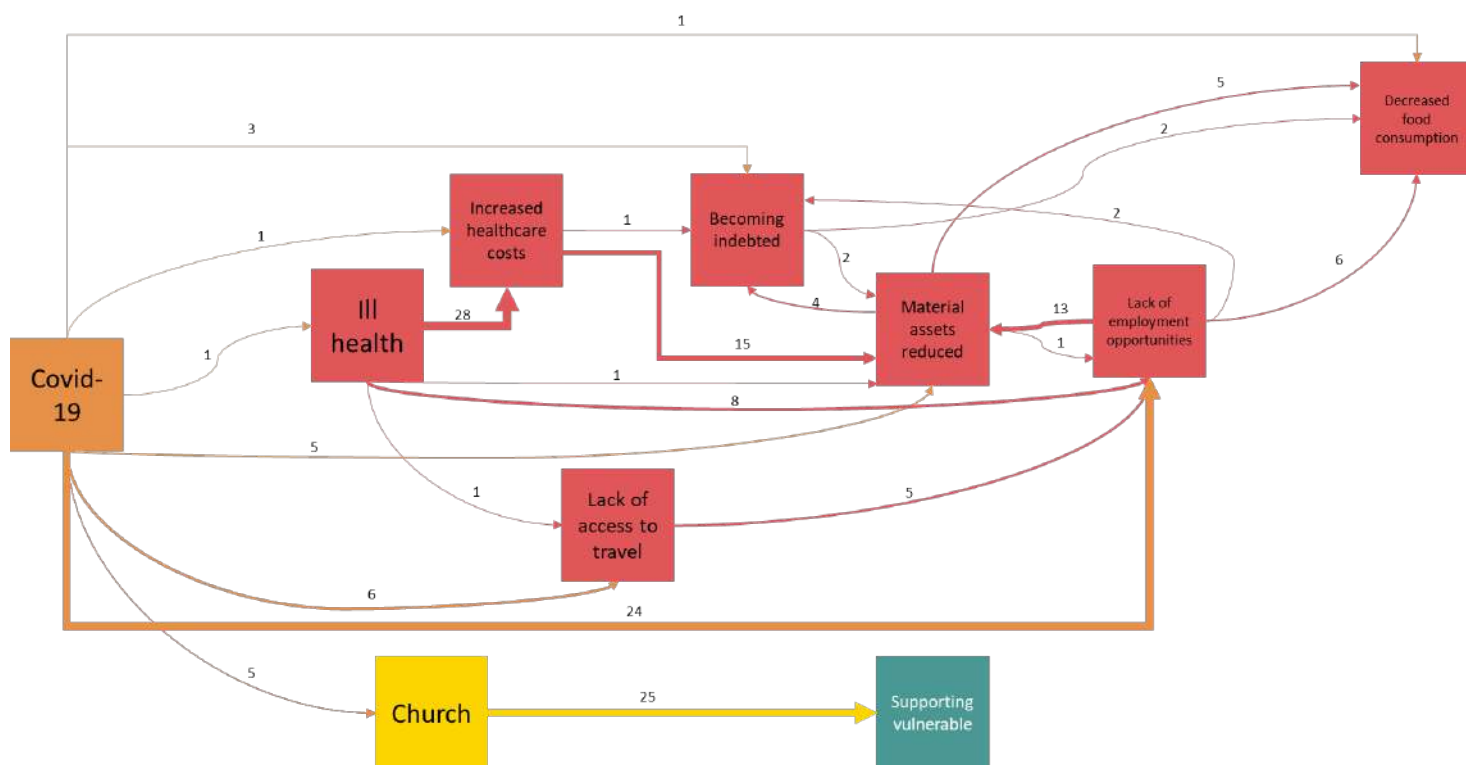
'The expenses that have increased over the period is ration because of increase in price of the market.' (DHAMN04)

Nineteen per cent of respondents mentioned that their businesses' profit had reduced during the period. This was mainly due to the effects of the Covid-19 pandemic, but also to market competition; reduced productive farming because of lack of land or lack of water; increased expenses and income from sale of products due to fluctuating markets; and lack of resources to scale up or improve livelihoods.

Generally, the top negative outcomes were almost all regarding economic issues. Other reasons for difficulties for respondents were the continuing after-effects of the earthquake. Also, in Kailali some mentioned that storms had caused flooding and particularly affected crops; however, there had been support from the government and NGOs, including Sagoal, in supporting victims of this.

'Another negative event was, three years ago, storm blew off the roof of the house. Last year, hailstorm spoiled mustard farming.' (KAIFN11)

Figure 14: Outcomes attributed to Covid-19 – causal chain²⁴



In spite of the difficulties faced by respondents, most households showed resilience and ingenuity in supporting themselves financially. Fifty-three per cent stated that their total income had risen during the period and 25 per cent of respondents said it had remained the same despite these setbacks. Figure 15 below demonstrates the key drivers that led to an increase in livelihood resilience and reduced material assets. Five respondents also acknowledged how it caused the church to respond in supporting the vulnerable.

²⁴ The causal chain diagram was created using Causal Map software that allowed a picture to be produced of the links between drivers of change and subsequent outcomes. The thickness of the arrows demonstrates the number of respondents that linked the given driver and outcome together. To see more about the causal map software, go to <https://causalmap.app/>

Figure 15: Drivers of change leading to increased livelihood resilience or material assets/resources

(Note: the size of the circles represents the number of respondents who cite the selected driver of change at least once)



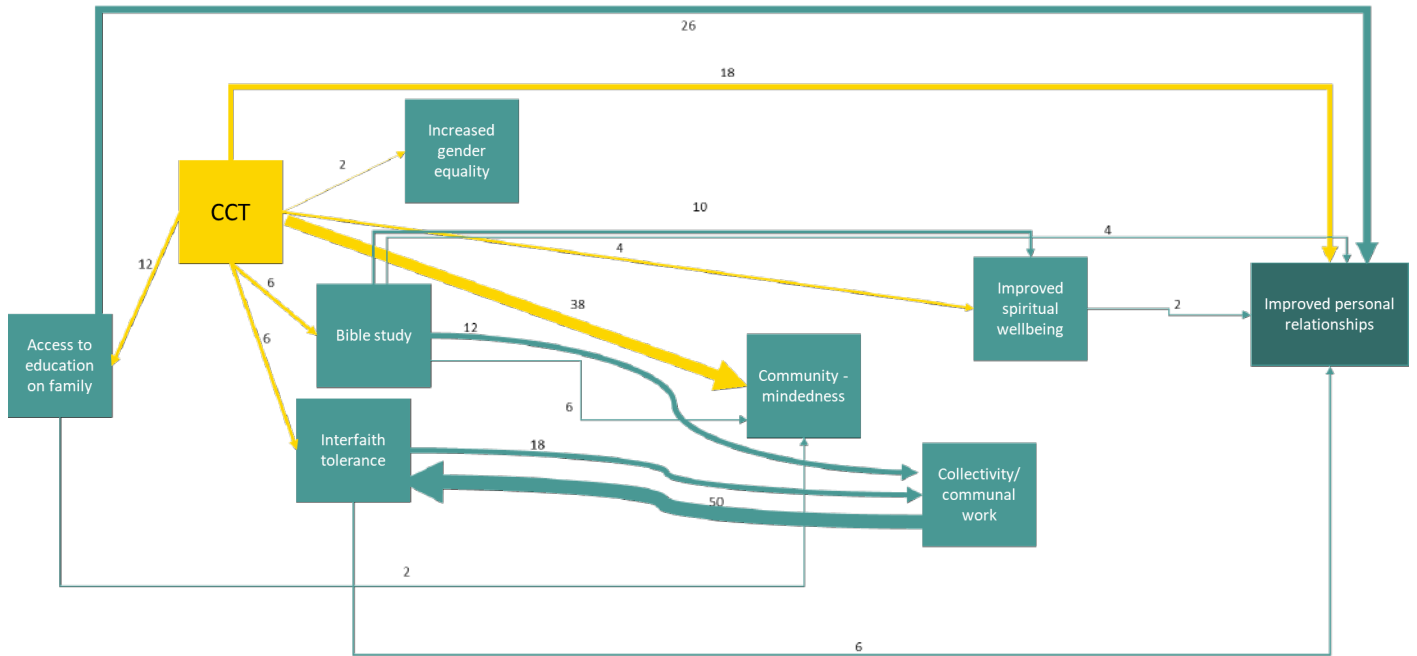
Community and family relationships and decision-making

The majority of respondents reported that their personal relationships and social connections had improved (71 per cent of households). Only three households reported a negative change in personal relationships and no one reported community relations to have worsened.

Personal relationships were reported as having improved by 71 per cent of respondents, and 23 per cent said that they had stayed the same during the period. Interestingly, this rose to 86 per cent of Christian respondents reporting improvements compared to just 50 per cent of non-Christian responses.

Relationships in the household were cited as having improved for a multitude of reasons, but particularly through church teaching and specific training on family relations. This was explicitly mentioned as Sangasangai by 13 per cent, but others seemed to be referring to the process without naming it. Seventeen per cent of people mentioned the church or training as leading to changes. Another major reason was reduction of drinking and this was particularly attributed to Christian teaching. This was most commonly cited in Kailali. The teaching from the church encouraged greater participation in decision-making particularly for women and children, leading to changes in cultural norms such as men taking on household chores and consulting their families on financial issues. This was reflected across the whole sample, but with Kavre respondents citing improved relationships the most (83 per cent). These improvements in turn were cited as leading to an increase in collectively working together, particularly in agriculture, and a corresponding increase in material assets. Twenty-two per cent of those who described their overall wellbeing as improving linked this to good family relationships. Figure 16 illustrates the story of change that the majority of respondents described, with CCT and the church providing new education leading to improved personal relationships.

Figure 16: Drivers of change leading to improved personal relationships – causal chain



‘The family relationship has changed after my sister and I converted to Christ. We all family members make joint decisions; we family meet every night to discuss or decide on family issues. My parents discuss the concerns with children. The family’s responsibilities are shared by parents and children. I as a male also do chores.’ (KAIMN05)

‘I still remember when I was a child, both my grandfather and father were alcoholic. After conversion to Christianity, these stopped and the fights and problems also stopped. I had seen these changes while I was growing up and now I feel very glad that our family is good example which has been witness to other families in the community.’ (KAIMN01)

‘She learnt from Sangasangai training, she shared in our family about how can family move together which caused the improvement in relationship. She also taught me that we have to share each other’s concern in family and in evening family fellowship we share our feelings.’ (KAVFN02)

Community relationships were also cited by the vast majority as improving, with 71 per cent stating that they had improved, and 79 per cent of Christian respondents citing improvements. The main reasons for these improvements are depicted in Figure 17. In particular, collectivity or communal work was overwhelmingly the main driver described as contributing to changes in social connections in the community. This in turn was said to have been caused by improved community relations. It seemed that as people worked together the relationships improved and this led to more working together in the future. This change was attributed to the church and CCT. Both were said to have encouraged teaching on community-mindedness or seeing others as made in the image of God, and the church and Christian's role to reach out to be salt and light to the wider community. This led to a greater increase in communal work, as Christian attitudes changed from separating themselves from 'the world' and instead integrating more with their community. The local ward office was also mentioned by a few as encouraging communities to work together, such as bringing people together to work on clearing roads.

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.

Overall, men and women were equally likely to have cited improved personal relationships, but men cited more positive changes to social connections or community relations than women.

‘The communities do not have negative actions or behaviour against church. I think, the changed behaviour of Christian people is the main cause for this. I gave example of changed life. Furthermore, works of church

to the people in need has also made this change. The teachings and role models in the church has inspired church-goers to lead to good life.’ (MAKFN08)

‘From Sangasangai we also learnt that there may be family disputes but we have to learn and practise to have good relationships... We learnt that we have to be united and together as community members. We have also started to be engaged in community development works such as building roads, cleaning public taps.’ (KAV-FGD-MFCN01)

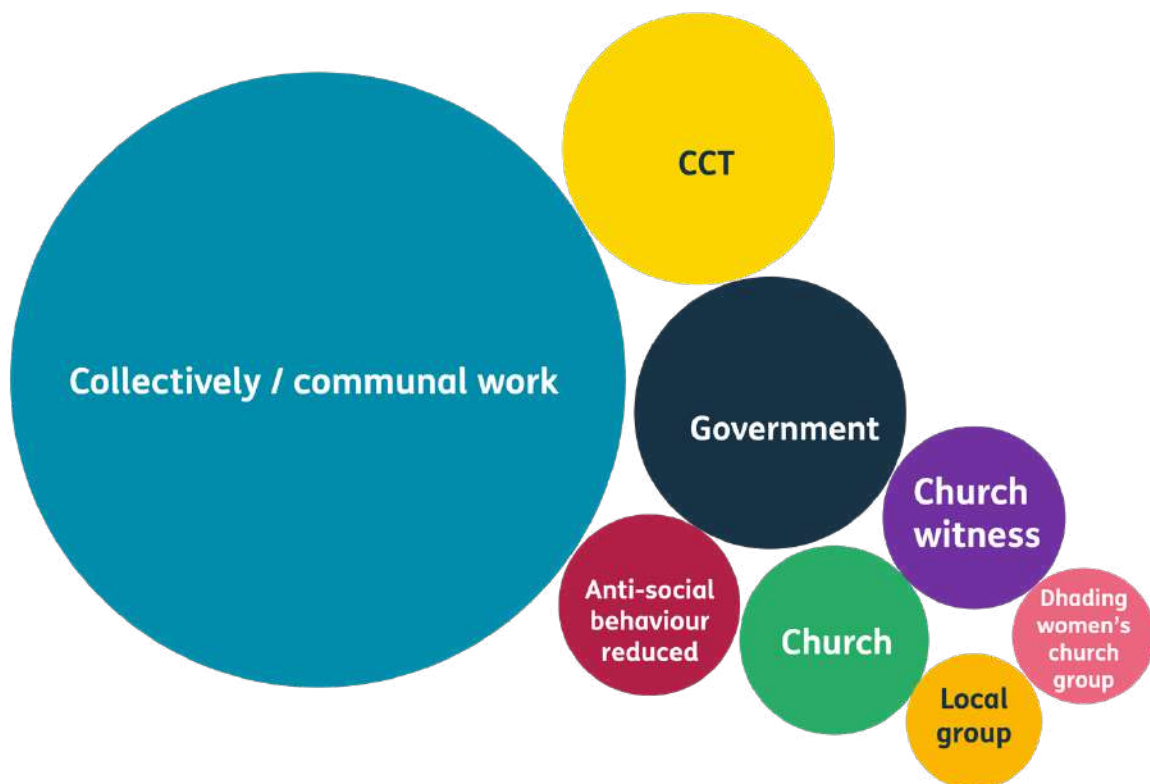
‘In the same locality, the drainage was blocked due to gravel collected by rain. It was difficult for women only to clean that. So, I consulted youth of my church. They all came and cleaned that drainage. Neighbours were curious and I explained that church youth wanted to help the community. The photos of that event are placed in ward office. This gave good example in the community towards church and also improved the sanitation status of our locality. This all happened because DCS has taught us during Sangasangai that we must not be confined in the church but walk alongside community.’ (DHA-FGD-FCN01)

‘In the past four years, my relationships with others have changed because we don’t judge others but give advice and counselling on need. We have been taught in the church to be the light and salt among the people; and we try to practise accordingly.’ (MAKFN07)

‘There is change in ways the church and Christian families help community and families... through course called Sangasangai by Sagoal it taught about church’s role in the community to work alongside. The church has supported orphaned children and widowed woman by providing financial assistance for children’s study. My family of church provide pocket money to those children who were working as labourers to be enrolled in the school.’ (KAIMN01)

Figure 17: 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)



Interfaith tolerance was a key improvement cited by all locations when describing community relations. Figure 18 demonstrates the pathway of change described by the majority of respondents. It shows that as different faith groups worked together, people were becoming more understanding of each other. In turn, as interfaith harmony improved, this was causing an increase in communal work. A key driver was the church, Christian faith generally and CCT encouraging Christian believers in 'community-mindedness' or to reach out to their neighbours. This was leading to some describing how they were aiming to be a witness or 'light' in their community, which was leading to communal works. Seventy-five per cent of the non-Christians interviewed noticed this as they described Christians as being 'clean-living', abstaining from drink, having less family arguments and serving their neighbours. This was all leading to changed perceptions on both sides. Some 13 per cent also mentioned better education generally, or a modernised attitude leading to more tolerance. Forty-eight per cent of non-Christians said interfaith harmony had improved. In Kailali in particular, some non-Christians mentioned the church healing people, and they sometimes sought out prayer. It is worth noting, however, that in Kailali many are from the Tharu ethnic group and so are known to be generally more tolerant of Christians than some other Hindu groups. Furthermore, it was a small sample of non-Christians and as the researchers relied on the church to put them in touch with those in the community, many were individuals with some connection with the church and therefore potentially some sympathy.

'In three years, the relationship among Christian and other faith has improved. Before, we used to have teaching like we should not be engaged in them. But in later years, we were taught that we need to be with them and we can be witness through our good relationships. Before, we were not invited in regular agricultural works (helping each other) but now we are invited and we work together.' (KAV-FGD-MFCN01)

'Due to this support, the women in the community who have received the support from the church have acknowledged the church as place where needy, helpless people can get support. The sick people, poor people can get financial and physical support. The church members have been recognised for their good speech.' (DHA-FGD-FCN01)

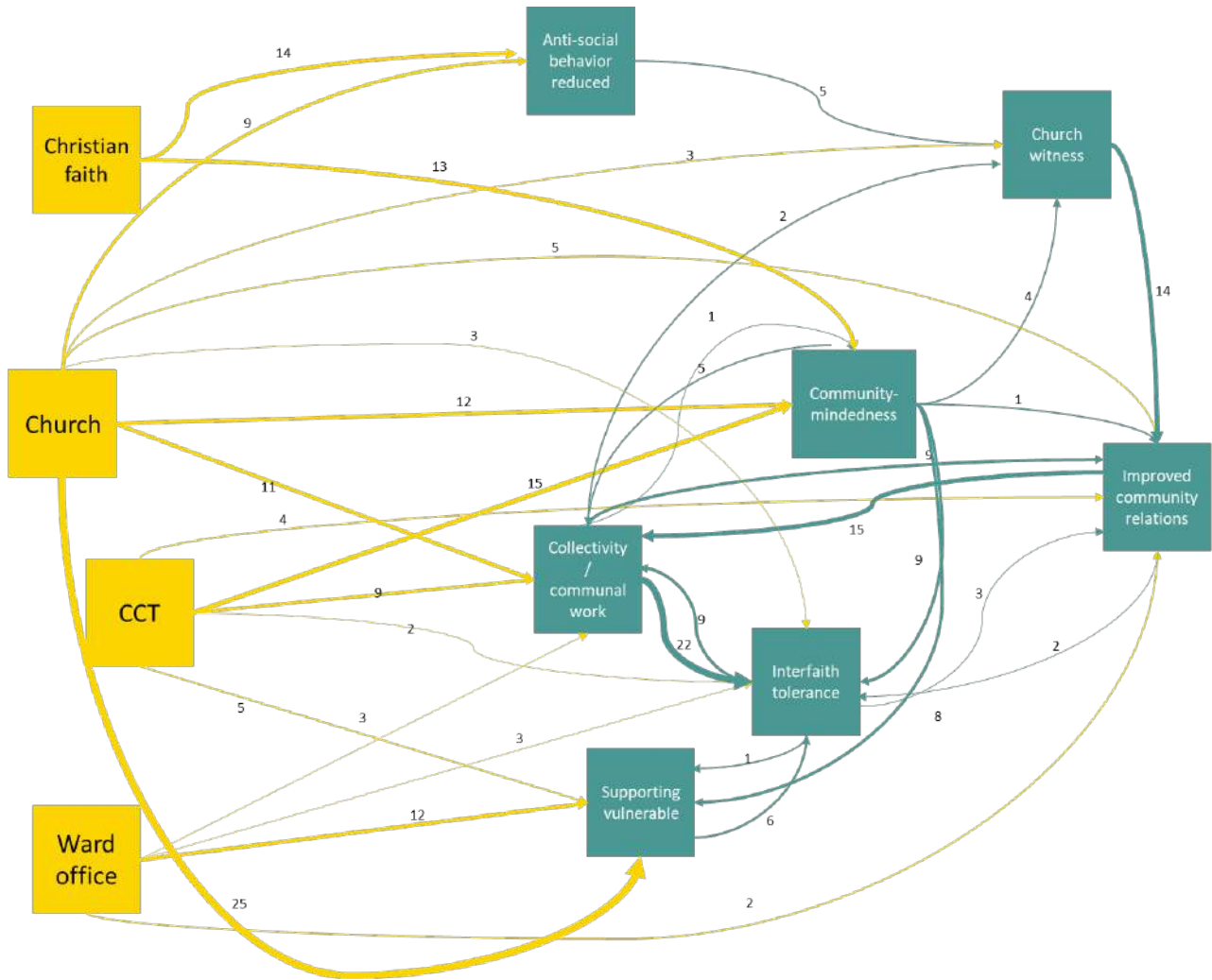
'The church enables families to grow spiritually through fellowship, preaching and prayers. Has caused change in people's lifestyle, speech and faith particularly in terms of family relationships, alcoholism and respecting others.' (KAI-FGD-XCN01)

'Five years ago, there was more disputes in the households and in community but these kinds of disputes have decreased now. This is because Christians do not take liquor and they also take care of neighbour.' (KAIFN12)

Positive changes in the relationship domains were reported most often in Kavre with 83 per cent; Dhading had the fewest cited improvements with just 50 per cent. In Dhading, some cited problems between Christians and non-Christians. In one case a church wall was demolished, and one respondent believed this was because the church leadership did not involve the wider community in the decision to build it. The ward office supported the church but this had caused some tensions within the community.

In Makwanpur, some also mentioned problems because of tensions over land burial. The Christians didn't have anywhere to bury their loved ones, and an area was given by the local government but others in the community disagreed with the decision as it was near to their grazing areas and they were superstitious of having the dead buried nearby. Another reason for some unrest between groups in the community was because the church was perceived to be funded by Western groups and therefore some were resentful towards the church or expected the church to provide more for the community. It is worth noting, however, that no one in Dhading or Makwanpur said that their wider community relations had worsened overall during the period in the closed questions. Those who did mention problems talked of caste discrimination, interfaith tensions and individualism.

Figure 18: Drivers of change leading to improved interfaith harmony – causal chain



Overall wellbeing

Eighty-five per cent of the whole sample reported that their overall wellbeing had improved and 93 per cent of the Christian respondents reported that their overall wellbeing had improved. The positive drivers of change were diverse, demonstrating the holistic nature of people’s perception of wellbeing. They predominantly related to gaining new skills, training and prioritising children’s education (79 per cent of respondents). This was cited as leading to livelihood resilience and increased self-worth and confidence. Some 56 per cent also related their wellbeing to spiritual wellbeing and particularly the Christian faith, both of which were linked to hope for the future. CCT was mentioned in relation to overall wellbeing by 29 per cent across the interviews. Improved household relationships were also cited by 19 per cent and community relationships improving by 29 per cent. Physical health was mentioned by 35 per cent, particularly people mentioning medical treatment and also healing spiritually as leading to wellbeing improving. Finally, some 35 per cent mentioned material assets increasing and ten per cent mentioned household or land improvements.

‘I have been able to gain confidence about my wellbeing because I am healthy and I am also learning new skill on tailoring that I have been practising for income too. I could not complete my study before but I have been able to learn skill, educate my children and I really feel good about my life.’ (DHAFN02)

‘Physically my family is doing well. The spiritual health is good too because in my family we have family prayers and Bible study.’ (KAVFN02)

'I am planning to do my own business after my training is complete. I am generally hopeful for future for any unanticipated adversaries such as disasters. The hope has increased in the past five years. The reason for increase in hope is through my experience in life and being educated from the church.' (KAIMN10)

'The spiritual health has improved among my family. The physical health of my daughter also improved with the medicine. After opening shop, my entrepreneurship skills have improved to some extent. The improvement in my life has been because of faith in God.' (MAKFN01)

Despite the increase in overall wellbeing felt by most households, one respondent felt that their wellbeing had decreased over the period and 13 per cent felt that there had been no change. The main reasons cited for a reduced feeling of overall wellbeing were ill health or old age, becoming indebted, lack of skills/training, lack of employment/livelihood opportunities, family breakdown/tension and becoming a single mother.

Living faith

Although living faith did not have any closed questions, the data showed that spiritual wellbeing – perceived as hope for the future or a sense of peace of mind, believers living out their faith, becoming an evangelical Christian, spending time in prayer or Bible study, and mention of healing – appear to have improved with 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. Only three respondents mentioned positive outcomes in their spiritual wellbeing because of the Hindu faith and one of these was due to the Hindu 'Sacchai Kendra' group, who also read the Christian Bible. Figure 19 depicts the main drivers that respondents perceived to be leading to improved spiritual wellbeing.

Sixty-three per cent of respondents linked the Christian faith to a wide range of positive outcomes including believers living out their faith through increased community-mindedness (25 per cent), and desire to be a witness (17 per cent) and subsequently doing more activities to reach out to the community; improved family relationships (15 per cent), and reduced anti-social behaviour (19 per cent). It was also increasing Bible study, prayer and reports of healing. Finally, it is reported to have led to wider change such as hope for the future (23 per cent), sense of peace of mind (15 per cent) and improved overall wellbeing (ten per cent). Figure 20 provides an overview of the main outcomes of the Christian faith cited by all households.

'I believe in Jesus Christ. I came to Christ through miraculous healing of my throat illness. My mother also had got deliverance from the illness... Faith is important for me. I also have changed my spiritual life in the past five years. Due to my faith, I have changed my attitude and behaviour towards people. Previously, I used to speak "bad words" to my friends but I am helpful and respectful to them.' (KAIMN10)

'People do not fight like before particularly those who have converted to Christian faith. Later Christians learnt not to hate other faith, unlike a few years back. The presence of church has enabled towards positive change in the community.' (DHA F N06)

'I was an aggressive girl... I would carry a stick and quarrel if I was offended by someone. I accepted Christ four years ago after incident of healing of my mother and my sisters deciding to follow Jesus. After becoming Christian, gradually, I found my life changed. I forgive and love people. One of the reasons for changed relationship is my contemplation of word of God. Besides, our church encourages us to love neighbours.' (MAKFN08)

As already mentioned in the community relations section above, many cited growing interfaith tolerance and collaboration. Thirty-eight respondents (79 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. The main religions in the sample communities were Christian and Hindu (of those interviewed, 58 per cent were Christian, 38 per cent were Hindu and four per cent were Buddhist). Examples of positive interfaith collaboration included being respectful of different cultural practices such as Hindu festivals, and working with one another on development projects, such as clearing roads.

'The Hindus do not discriminate or look down upon Christians because of Christian's behaviours these days. I usually tell others about how to raise children, how to have good relationship in the families, taking care of women's body during the family visits... The Christians and Hindus has worked together in building school walls in government school, road construction because there is no discrimination in among families. The Christians also have shown love and concern to their neighbours. The book about Sangasangai that I read also had impact on the way Christian families behaved with Hindu families now. Which is very different than the past.' (KAIFN03)

'We all work together towards development works such as road construction. We do not have religious disputes now, people ask us to pray for them even though they do not go to church. We go to help people when people are sick.' (KAV-FGD-MFCN01)

'I have seen that Christians are very helpful and cooperative towards each other and tolerant (it is my personal view).' (KAVFN03 – Hindu respondent)

'The faith groups work together in the agricultural activities, traditional cultural events. When Christians call for Christmas celebrations, people go and eat together. The church's members are good because in church there is no alcoholism and must be clean. Church has provided 14,000 rupees to build houses (to replace roof) as a relief, after strong wind blew the roofs and destroyed house. Often time, local church discusses with the community and works for betterment of the community. I think church wants to make community live in harmony because everyone must live together.' (KAIMN07 – Hindu respondent)

Figure 19: Drivers of improved living faith

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

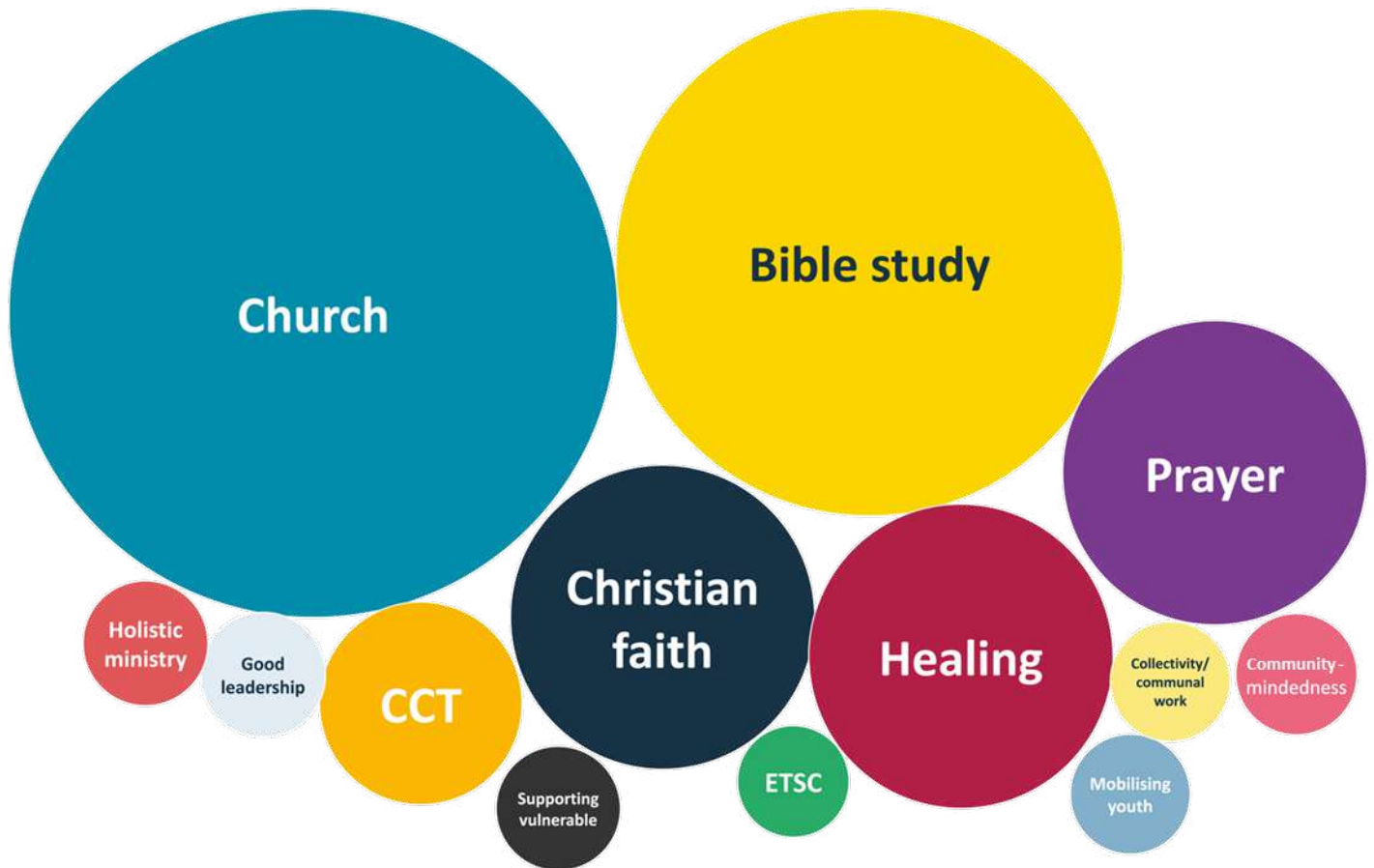


Figure 20: Outcomes of having a Christian faith

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



Case studies

In order to more fully explore the interlinked relationship between domains and the effect that CCT has had on the livelihoods and wellbeing 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.

1. Case study of positive change

DHA-FGD-FCN01: Focus group of Christian women, ages 26–53 who are part of the focus church Dhading Believers Eastern Church.

This case study shows the impact that Sangasangai has had in the church and the wider community. In this church, Sangasangai helped to encourage a group of women to form a savings and loans group. The group farms land together, and also does various other income-generating activities, from which they share the profits with the church. This has meant that the church can support vulnerable households with food, livestock to start new livelihoods, and other initiatives. The result of these initiatives is that the wider community are appreciative of the church's efforts and see Christians as good people and the church as a positive actor in the community. Despite this, the group did also report some issues with tensions in the community.

C1: It is difficult to manage food easily for the ministry family because the market price is very high and has been increasing every year.

One respondent said: 'If I had been staying in the village, it would have been easy to access food from agriculture. But since my family migrated to urban area, we don't have big space and in limited area we can't grow much food. We have to buy food from the shop and price is also high. So, the food access situation has actually become difficult than before.'

The food access has been negatively affected because during the lockdown the business stopped, the income was stopped and directly affected the food access. Since families had to take loans to pay for business (pay rent for shops) and even to eat food.

Started growing food in the field because of lockdown the ration was expensive. In 2020, had 8.5 muri rice and this year only 5 muri rice which is enough for four months to eat. Has big family so the rice won't sustain for long time. Her husband died last year so this year she had to work alone.

Some eating habits have been different in past three years after lockdown, the children are more inclined to junk food. In some cases, children who were addicted to junk food have stopped eating packed foods because shops were closed and they started eating food of the house too.

D1: Out of nine women present, the lockdown affected income of all nine women and now two have been recovering after lockdown was lifted.

One respondent has two tailor shop where she pays 120,000 per month for rent only. During the lockdown, since the shop was closed for long time she had to take loan to pay the rent. Since the lockdown lifted, she made income and now she has paid off the loan.

She has invested in the excavator.

Provided money by the father-in-law to build house and took some loan to construct house.

One respondent has gold shop and there is slow-down in sale because of low economic activity of people. One respondent has grocery shop which do not give huge profit but helps to manage the ration for house.

One respondent's income fluctuated because her husband had bus which could not operate during lockdown. Recently, they repaired the bus and started travel business again.

One respondent's husband used to be carpenter but died last year. She has to depend on her son's income from foreign employment.

One respondent had to sell the grocery shop and start agriculture work. Husbands have to leave job and go to Gulf country.

Fifty per cent women's husband is in Gulf country. In past few years, all the construction-related works in urban areas of Dhading has been completed so construction workers are jobless and have more problem in food access. The construction workers have left the country for this reason.

I had shop where I used to sell clocks, slippers, radio, lights in the village. I also used to raise chickens in big scale alongside the business. But due to earthquake, my house was devastated so we had to migrate from the village to Dhading for children's study.

During the lockdown, the women of the church worked together in the barren land of the church area. The potatoes grew well this year. The grown vegetables are not usually sold but shared among women who worked on the field so that women do not have to spend money on vegetables of the market. Previous year, women collected fund worth 1800 rupees, recently that has been added in the church fund.

The women also weave socks and sell them. Other income sources that women saving group has started was purchasing bags from wholesale shop and selling to women. The fund is collected in the church fund. We support the people who have economic problem and are in pain from this church fund. This church fund is inspired from various sources like teachings of Believers Eastern Church community and trainings by Dhading Isaai Samaaj [Dhading Christian Society].

The Diocese community of Believers Church leaders provide us trainings and teachings from Kathmandu to utilise the barren land and make financial progress instead of sitting idle. We have received training from Dhading Isaai Samaaj and UMN. They trained our church members to be facilitators. It taught us to work alongside the sisters of our community (the concept of being together Sangasangai started from within church women).

E1: The medical expenses have increased because I had two sick people in the house (husband and brother). I had to visit four hospitals in Kathmandu and spend lots of money. The respondents mentioned that expenditure for medicine and treatment is also increasing like migraine, thyroid, blood pressure and sugar. Out of nine, only one woman mentioned that she doesn't eat medicine at all.

The cost of education is also increasing as children are sent out of Dhading or enrolled in boarding school and fees increase with each academic year. Parents have invested huge sum of money for children's education for girls who are studying civil engineering or medical field. One respondent mentioned her family have been taking care of additional family member.

Other areas where expenses have increased is rent of home and shop. The family size also matters because in huge family the food expenses is obviously increased.

For some families, after becoming Christian, the cost of religious rituals and traditional faith healer (jhakri) which costs 2,500–5,000 rupees has drastically decreased. The jhakri doesn't only take money but has to be offered with one carton of beer. So having treatment from traditional healer is very expensive for poor family.

One respondent mentioned that her husband has got new life after conversion as his all money was finished for treatment (1,200,000 rupees). All the income was spent on the treatment but after conversion to Christ, her husband was healed and now went to work abroad. Her son who was drug addict before also changed and now is a church leader.

E2: One family has invested in land and went abroad to pay the loan, still has not got job. Others invested in two excavators, two buses for the business. Some have invested in land and house construction for which had to take loan.

We came with 1,500 rupees in Dhading and now have asset worth 800,000

The families have been able to improve properties because of regular income that made feel the capacitated to pay for loan and need as well.

G2: Due to technology, the people's relationship has changed adversely. Now when people come to visit house, they don't ask about wellbeing but ask for Wi-Fi password.

There is no relationship among the neighbours too because people are busy in works. Also, the house owner scrutinises behaviours of the tenants. The caste discrimination is decreasing but one respondent mentioned that her family has been boycotted even treated like untouchables because of family's conversion to Christianity. Other respondent mentioned, though her husband is not Christian but her family do not restrict her from going to church. She mentioned that her siblings are in Australia. Her brother also has become liberal Christian while her sister still goes to church.

In the church, we go and pray for families and encourage people and support through financial support or prayer. We even support the people who can't speak for themselves. One family was bothered by neighbours asking for compensation when starting house construction saying that new construction affected his house. We talked with church leader and talked to municipality office. The inspection was done and he did not have to pay compensation to that neighbour because municipality official diagnosed that the problem was not due to new house construction but rather effect of earthquake.

In my community, I consulted with the community women to collect all the kitchen waste and excess food. We placed bins with church logo to collect the kitchen waste so that church can have visibility. We contacted pig farmers to collect that from collection points. Now each woman in our area have separate bucket for kitchen waste collection.

In the same locality, the drainage was blocked due to gravel collected by rain. It was difficult for women only to clean that. So, I consulted youth of my church. They all came and cleaned that drainage. Neighbours were curious and I explained that church youth wanted to help the community. The photos of that event are placed in ward office. This gave good example in the community towards church and also improved the sanitation status of our locality.

This all happened because Dhading Isaii Samaaj has taught us during Sangasangai that we must not be confined in the church but walk alongside community.

This is good impact in our community but right here where our church is located, there are religious priests who do not like the existence of the church. They do not accept the church and Christians easily. Last year, the community forcefully demolished the church walls to extend the road even when we requested to allow us sometime until the end of rainy season. We somehow managed fund from believers around the world to rebuild the demolished wall. We invited Mayor during church's 25th anniversary but he did not speak on behalf of church.

Before, the church had no walls and people around came and broke the flower pots and church windows. And all of sudden, the state government provided us 10 lakhs rupees to build the wall around the church area nine months ago. Initially we had collected fund for the wall but every time we had to spend it to support some poor people and our bags were emptied every time we tried to raise fund for the wall. Later God filled our empty bags so much that this was beyond our expectation. In this very place we cried but God lifted us up in front of people who bullied us. God provided us people to tackle every need like one believer helped build trust that protected church walls from leakage. The neighbours were talking behind the back when the wall was constructed because they wondered why church received support instead of roads. The respondent mentioned, people around church are jealous when church wall was built with government's support.

The leaders in community has selected Pastor as representative of community even without voting process and forcefully asked him to be political leader of our community.

H2: We started saving and credit activities among 46 women within the church.

We learnt that if we need to help someone, we can help together so that one person can be supported by group of people and it will not put financial constraint on one person if lots of people support together.

We started fund collection in church because it was difficult for women to be trusted by cooperatives in the market. For women, it is difficult to get loan. When we go to save money, they do not ask us any question.

But if we have to apply for loan, we get requested to give them detail of father-in-law and husband's work. We also are asked to bring peoples as witness because these financial institutions do not trust women.

So, we decided as women to mobilise own fund within our church's women with transparent manner. Ten years ago, we had that plan and had started saving. After five years when Isaai Samaaj showed us way, we started putting our plan into practice in more progressive way and encouraged each other.

We started saving 200 per month per family. We made financial regulations like eight per cent interest rate for saving and 15 per cent interest rate for loan which is 25 per cent if we get loan from outside. We also provided different options for type of saving with different interest rates for women who want to extract money whenever they want. Women had collected fund up to 35 lakhs. In past few years, after some women had to extract their saving, right now this group has 2,800,000.

There is 400,000 income annually from the interests. The profit is calculated and shared among shareholders of the income. The women saving group have been able to support 5,000 to church each year, we also supported 50,000 to our leader's wife in Kathmandu and 15,000 to local church leader's wife for treatment of blood cancer. We bought mud piggy bank from women's fellowship offering collection. This piggy bank was given to church members to those who were interested. This piggy bank was collected annually from the families in the church. The collection of piggy bank was celebrated as annual event. The collected money was around 83,000 in two years from this fund we have already supported 70,000 to medical emergencies. We have kept 100,000 rupees as emergency fund or risk mitigation fund for managing if women can't pay back loan because we don't believe in nagging women who can't pay back for various reason.

We have been encouraged to engage in this financial activity by Isaai Samaaj. This fund is not put in the bank but is rather revolved around the women. It is because it is hassle-free and tax-free approach to revolve the saving among the women. There are 46 women who participate in this saving activity. I am member of women saving in my locality too under same schemes where I am appointed as president.

In Kaaphalpaani, we provided Horlicks and warm clothes (pachhyura) to 32 single women. We received blessings from those poor women saying, 'You have wiped our tears and may your eyes be never filled with tears.' They said our clothes was almost torn and now your support will sustain us till we die.

We supported in Dhading Hospital with warm blanket. We provided woollen cap, socks to children in deaf association and provided ration (rice, daal, oil, salt).

We have supported stationary to 26 Dalit students with stationary in Khalte. One of church member provided 26 set of school dress from the family side. So, we collected the support in joint effort. So, our support has also encouraged the church members.

We also supported ration to people from church and outside the church during difficult church. We do not provide support in big events but rather secretly.

In the community, who is from Pipaltaar, her husband died in the hospital. Her husband was dead and she could not live in the rented house in Dhading any more as he was only breadwinner. The community people had built the house walls but she still did not have enough money for roof. Church provided support worth 12,000 to provide the roof for which one family contributed in transportation cost personally.

Another community member, they were labourers and both husband and wife were drunkard. The husband used to disappear for five to six months in a year. She had worked as labourer and people had helped her to build house. The church helped her to plaster house by providing cement and plaster. She later started coming to church but has not been baptised yet.

In a place Nagarpalika (22 km away from market area) there was family who had daughter with disability. She had big family with five daughters and one son. Her husband has recently been disappeared. There has not been trace of him for past few months and people have made different speculations about his disappearance. That women had suffered a lot due to lack of electricity. She had to depend on oil lamp. She had to go to other's house to charge her mobile phone. Her daughter would defecate inside the house and she could not clean the house properly due to lack of light. She would use mobile light to cook, clean at night still house would be often dirty when the child peed or defecated unexpectedly. She was so poor that she could not afford to pay for installation of electricity. Church decided to provide her wire and meter box.

The electricity office asked for 10,000 deposit to install electricity. The church followed up time and again and advocated about her financial situation despite of officials there getting angry with church people. Finally, she got the electricity registration process passed without deposit. The church also supported for installation charge and now she has light in the house.

There was one more case where a girl from Hetauda married in Dhading district was abandoned by her husband in the government hospital during the delivery of her child. Her husband was Christian and had got her converted to Christianity but for unknown reason he left her after first son was born. After getting united and bearing second son, he again left her. She gave birth to son but her husband did not come for her. We talked about this situation with our church leaders (Father and his wife). We contacted several leaders both in village and possible places. We finally got hold of him and got the vital registration documents of the children and girl. She finally had marriage certificate and birth certificate of both sons. For this church spend 12,000 rupees when leaders have to support her for the process. Later, since her income was so low, we supported her with goat kid from our church's fund (khutruke – saving-pot programme) worth 3,000 rupees. Her son was sick so we gave 1,000 for treatment and 2,000 for goat. Out of that support, she has given tithe to church 10,000 rupees in past 1.5 year. She has been blessed as the goat always gives birth to twin goat kids (male and female or two male goat kids) every time it gives birth.

We were women who would be afraid of talking to people. Women who were busy in kitchen chores and washing husband's clothes. Now we women are so empowered after all these experiences that we have been able to speak to people, work in unison and help the needy with every possible way. We can speak on behalf of voiceless, support others financially.

The church members (women) have been able to do this because of the God's wisdom and knowledge. This was enabled by Believers Church Diocese that guides the church is its social responsibility. We also got guidance from Dhading Isai Samaaj to work in the community through Sangasangai programme.

Due to this support, the women in the community who have received the support from the church have acknowledged the church as place where needy, helpless people can get support. The sick people, poor people can get financial and physical support. The church members have been recognised for their good speech. Even the relative who used to call names because of conversion to Christianity now.

One respondent mentioned she doesn't go to visit relatives during rituals because of different faith and busy life. While another member mentioned that people recommend neighbours to go to church or contact church Father when they are sick and needy. It is because they have witnessed the works of the church/Christians and have good relationship. For people in need, it is place of hope. The engagement of church with the community was initiated but had got leveraged more after Sangasangai was introduced. The church pastor is considered approachable and helpful in the locality and also ask for help.

The church member is selected as mother's group leader in locality as well because of trust of community.

2. Case study of positive change

KAIMN01: Male respondent, aged 30, married, degree educated, one child currently in the household, living in Kailali.

This case study depicts the experience of a young family who are doing well financially. The respondent now rents land out to people and has started new businesses. He is a youth pastor and describes how the church has encouraged better relations with the wider community, including improving relationships in the home and community through Sangasangai teachings, and actively working together on projects such as water. He describes the importance of the church building relationships with the local leadership in this. He also describes his plans, inspired through Sangasangai, to provide extra tuition in maths and English for young people.

B1: During the period of five years, my family size increased as we had our first baby. One of the key changes I have seen in my family is how the women in our family have started working outside the household. Before, the women in the community did not go outside to work but now women are also starting to work in the communities. Except for some conservative families, most of my family now have working women as well. My wife works as tailor and my two sisters-in-law also work outside the house, one in own pathology lab and another as teacher. The trend had started in the last six to seven years gradually as the women are also studying in higher education level.

C1: My family's main source of food is grains that is grown in own field where my family grow grains and vegetables. In the past my family used to work in field themselves but now my family have given their field to others for agriculture (for share-cropping). My family receives grain (half of the harvest) from the farmers in exchange of allowing the land for agriculture. We have stopped working in field because all my family members are engaged in business. My other family members (brothers and sisters-in-law) have started living outside the village for works and children's education. Due to family size, now my family can't work in the field, we don't have enough manpower. Also, the agriculture works requires lots of investment for ploughing, fertilisers and seed. So due to these two reasons we as a family decided to switch to business. Overall, from the income, we have increased ability to acquire food for the family in the past five years.

C3: My family gets enough grain from the field and also had additional income from the business. Most of my family members particularly my brothers and sisters-in-law are in salaried work or business. All my family members are engaged in making income so the food access is not problem for the family.

D1: From this year, my family has stopped doing agriculture works because the investment is high, the fertilisers is also expensive which also don't arrive in village on right time. Now, we have provided our field for lease (adhiya) to other farmers from where my family receives grains as payment-in-kind. During the lockdown, my family's income had decreased and my family had to manage from their available savings in local cooperatives that was done before that period. I have recently opened electronics shop eight to nine months ago, I had to switch to another income medium because the income from agriculture is not enough for all the expenses of the family. I felt that there is more scope in electronics shop for making income. My other family member's income is from business (private school of elder brother in the last eight years, concrete block factory of second brother in the last 2.5 years, both my sisters-in-law are earning too as one of them is running pathology lab in the last five years and another has teaching job).

D4: My household income has increased because of family's increased option for earning income both from farming and business. In terms of ability to control/choose ways my family make income, it has not changed much because seven years ago, I had tried poultry and fishery but I had to drop it due to low income from the sale. The reason for this is people don't buy the local products because it expensive so the local produce has high competition with the Indian fishery market. I felt that I had no control on agro-based income because of seasonal flooding that affected the rice field. My family could make income from sale of grains in past years, but this year, there was loss in the farming due to floodwater entering the fields when the rice was ready to be harvested. The river had flooded into the village because of geographical situation, the village is in low land and there is no proper dam to prevent river from entering the village.

E1: There has been increase in cost associated with newborn child such as food, clothing and health check-ups. This has been increased expenditure than the past when my wife and I did not have child. My father also requires 2500 per month for medicine of sugar and blood pressure. Some of the areas where there has

been decrease in expenditure are amount spent on farming from this year. The cost spent on diesel (farming tractor), fertilisers, seeds have been reduced as our family stopped farming themselves. Also, there has been decrease in amount spent on the studies as most of my family members have now completed studies. During this period, I and my brothers had studied in the Bangalore, India.

E2: My family has invested around 600,000 rupees in the business and opened the electric appliance shop. We as a family had plans to register and expand the business two years ago, due to Covid-19 the plan was delayed.

E4: The business investment plan of my family was delayed due to Covid-19 lockdown. After the lockdown, family has not been able to think about new initiatives because of lack of plan and environment for business.

The capacity to purchase has not been changed because my family has not faced difficulty before and is still in same situation. Our mode of income has changed from agriculture to business and we are still earning enough for family to make necessary expenses. Regarding other families in the community, the community's men go to work in city area of Dhangadhi to work in skilled work areas such as electrical wiring, house painting, construction works. These workers still face income problem because they are not getting payment on time by contractor. I think that every five out of ten families in my community go to work in Gulf countries like Malaysia, Qatar. Due to Covid-19, people who had foreign employment before have been unemployed because the people who had come for holidays from abroad are also not able to go back and new visas have not been easy due to effect of pandemic. In communities, there are families who have weak economic situation because families do not have enough land for agriculture. Those families work other people's field to grow food and make earning.

F1: My family has grown into separate families after the marriage of all the brothers. The responsibility as head of house has been shifted from father to brothers. I used to depend on father for making key decisions of the house before but now I discuss all the issues like business, sale of assets, in joint consultation with wife and mother. Before the marriage, we sons consulted more with father and mother. After getting married, parents have allowed sons to make own decisions. My father encourages all the sons to make own decisions and make important steps of life by learning on our own. I feel that before I did not use to worry much on financial matters, after the marriage and having child, I have felt more responsible both financially and relationship-wise. The reason why I could make this change was my father's support to allow us all (sons and daughters-in-law) to have independent decision-making. There has been some change in the roles inside the house because even though the house chores are done by women, nowadays men also share the responsibilities like caring for child, and women go out to support for business and financial matters. The teachings of Sangasangai programme conducted by church on 'me and my family' have also contributed towards this change in addition to my father's wise decisions.

F3: My family relationship has improved as there is more financial support provided by son and daughters-in-law to parents in recent years. My father has encouraged and helped both my sisters-in-law to study after the wedding. This is unusual in our community because even daughters do not get access to education like sons. In such context his father had allowed the daughter-in-law to enrol in higher education after the marriage. This change has happened as a result of knowledge gained on family care through theology study in Naagpur when we were doing Bible college course. My father is also a pastor and encouraged us to pursue study in theology and daughters-in-law in their interest field. In local church, there are father and mother's separate fellowship, this teaches on topics such as 'Marriage and divorce' about family care, child care and handling problems in families.

G1: I am Youth Pastor and think I am given the role because of the caring attitude towards youth. The youth are provided guidance on family relationship, discipline, life goals and having right kind of friend circle. I was also a student of Bible college, I had studied in India, Bangalore so I have biblical knowledge that enables me to be Youth Pastor. Church has youth's club but right now it needs to be renewed because it has been inactive for long time due to lack of strong leadership. I am planning to activate the group in future.

G2: The different groups in community mainly are Rana and Chaudhary (they both are Tharu caste but have different culture and language) and Kumal (Dalit) have more cooperation. Though there are some discriminations among old-age people, now there is more acceptance as people accept inter-caste marriage nowadays because the discrimination has decreased. The inter-caste marriages are happening in both

church and community. The reason for this kind of change is because of the awareness about caste-based discrimination. This has helped in the community to discourage the trend of discrimination. Whereas, this kind of tolerance and change has happened in the church because of church's increasing role in sharing about how God has created human beings as equals. The development works such as school construction, road construction is done in community with joint labour works of all people. Community people have plans and jointly discuss with the 'Valmansa' who is the traditional leader selected by community for joint discussion and decisions. Community has water resources like big ponds which are provided for lease for fishing. The income from lease of these ponds are utilised to construct schools. In community, people particularly women who are victims of domestic violence by alcoholic husbands do not speak about their issues. I think the women do not report about the violence though there are places to report because the violence by husbands are taken as part of culture. The alcoholism and wife-beating situation is considered as normal in families. Church also has resources from where children of poor families are provided financial support to pay school tuition fees, computer class fees, school dress and even pocket money. Church families provides money and rice to single women (widowed).

G4: There is change in ways the church and Christian families help community and families because of media awareness and also education from the Bible. The church teaches congregation and leaders about family and community about the role of guardian through course called Sangasangai by Sagoal. It taught about church's role in the community to work alongside. It was six-months course that helped me to understand that church can work together with community as social being. The church has supported orphaned children and widowed woman by providing financial assistance for children's study. My family of church provide pocket money to those children who were working as labourers to be enrolled in the school. To engage the youth, church supports to organise football games where church participates with community youth. These changes have happened because of church leader's increased understanding about church working alongside the community and responding to church needs.

H1: My faith is Christian. For me the faith is very important as it brings the difference in my daily life in terms of speech by not speaking obsolete words. I also must show love and respect to others. I still remember when I was a child, both my grandfather and father were alcoholic. After conversion to Christianity, these stopped and the fights and problems also stopped. I had seen these changes while I was growing up and now I feel very glad that our family is good example which has been witness to other families in the community.

H2: The different faith groups do not have dispute over issues of faith. Some examples of working together are community members helping each other during weddings and other events where the relatives help each other despite the different religious views. There is care and respect among the people and no discrimination are done on the basis of religion. I feel that there is no problem because of my faith/religion because most of my family who are not Christian also now understand Christian religion. The reason behind this is because of growing number of Christians in the village who are vocal about their faith and continue to show good family, individual relationships in past five years. Also, the church has maintained good relationship with all members of community. The political leaders, 'Valmansa' [democratically selected community chief according to Tharu tradition] also have good relationship with church. Church have opened its building for community to have community meetings. Church has provided support to install water pump by community leaders. The impact of church in community is mainly on reducing alcoholism as youth and men are encouraged to treat the body as temple of God. This kind of teaching helps families to abandon drinking habits. The church had struggled to build the image in the beginning because five years ago, one of the Christian men who was also a Sangasangai facilitator had eloped with another person's wife. Because of that bad witness people did not like Christians because of bad example set by him. But the situation has changed a lot over the period of time because of present pastor and his family.

I1: My overall wellbeing is better.

I2: The wellbeing of my family has improved because of help and care among family members for each other. Family members treat each other with respect. The physical health of my family is also good as all my family members are fit. Except for my father's sugar problem which I think is because of old age, everyone is healthy. After the birth of my son recently, my family members are very happy due to arrival of the baby. During this year I went to study theology and also gained license of car driving. During this period, I learnt

skills of computer operating and I feel glad that I am now computer literate. I have been able to teach computer to other students and youth in the community too.

I3: I feel hopeful towards future of youth, I work with my counselling team to help youth in planning their future. We organise tuition classes by youth volunteers during winter vacation. We have done this for the last two years in this village. We found that they feel weak in studies on math and English subjects. For which we gave them tuition classes to around 15 to 20 children. We did this because we had learnt about this practice in village where I lived before and Sangasangai has encouraged to apply this idea again in this village. I feel that the current challenges in the community and for youth is internet misuse and addiction in online games like 'Free Fire' and 'PUBG' which has caused problems in student's performance at school. A student who had above 3 GPA score has now less than 2.5. This problem is getting bigger in the community.

3. Case study of positive change

DHAFN01: Female respondent, Christian, single mother, uneducated, two children currently in the household, aged 35, living in Dhading.

This case study describes the situation of a vulnerable single mother in Dhading who has received different support from the church. The church supported her to connect with a local NGO who provide food, school fees and other items. They also supported her to start to rear goats and gave her land to grow vegetables. They also advocated to get birth certificates for her sons from her husband who had left her. She was previously trained in construction labour but has struggled to find work with less opportunities in construction in the last few years; she also struggles with juggling the childcare of small children.

B1: My family has gone through very difficult time in past five years, after I gave birth to my younger son and my husband left me and both sons while I was in the hospital. The hospital asked me to have operation because I was weak due to lack of nutrition. I gathered strength and felt God is with me. I managed to give birth but there was no person to take care of me while I was in hospital because at that time, my mother was searching my husband in the market area. My husband has left me and I have been raising my children as single parent since then.

C1: I had hard time to even feed my young children because I was new mother with no source of income. The church supported me to link with NGO named 'Namaste Kids' which have been supporting by providing ration for the family. I started raising goats that was supported by the church that was source of income for food. I am also raising chicken for income. I grow vegetables (spinach, chilly) but my sons do not eat green vegetables so I distribute or sells some vegetables at church during programmes. The sisters of church give me vegetables when they grow, as well.

C3: The church members have talked to the organisation Namaste Kids who have been supporting with food ration, clothes and paying rent. So there has been easy access to food now otherwise, before the children were both small and had so difficult time even to feed the children. I manage food by feeding with whatever income I have and taking loan from friends.

D1: I have been working as construction labourer for past one year that pays me 700 per day. Before that, I worked in the hotel that paid me 4,000 rupees per month. I had to leave that job because my younger son would not allow me to work as he was small, cried a lot and could not get enough care. I did not have any external support which made me difficult to pay rent and children's expenses. I got training on earthquake-resistant construction for 49 days. During the training, I received 300 rupees allowance per day and 15,000 each month as payment during the training period. I worked as labourer after that until now. For past four months, it has been hard for me to get job because there is shortage of construction-related work in the Dhading area. Right now, I am also raising goats, chickens and sell some vegetables that I have grown in other's kitchen garden.

D3: The payment from the daily wages as construction labour work is my main source of income. It pays me 700 rupees per day but I can't get job on regular basis due to lack of construction-related work in the Dhading area. The ability to earn income has decreased because I can't leave my sons and go to work outside the district with other men labourers. The reason is because of me being woman and since I don't have any other person to care of my sons when I go outside. I could afford my household expenses if I had regular work.

E1: My sons are growing up and expenses is increasing with their growth. I took loan from my friends and neighbours to support my mother's treatment for cervical problem and to buy warm clothes for my child. I have been receiving support from the organisation named 'Namaste Kids' that supports by paying the family's rent, children's school fees and provides us ration, warm clothes for sons during winter season. I received the support because of church member's support to link. I have felt that there is decrease in the amount spent in junk food and packed food. It has changed because school do not allow junk food in the school and encourage parents to send home-cooked meal. Other expenses that have increased is the loan I have of around 6,000 rupees to pay this month. I started chicken farming by taking 8,000 rupees loan from 'Ramkot Finance and Saving Institution'. I have just started saving five months ago.

E3: I have not been able to make any significant purchase.

E4: My purchase capacity has decreased because of increasing ratio of market price for the ration. Our current monthly expenses are about 10,000 rupees while our income is less than that and the income is irregular. I have to manage by borrowing from friends and neighbours. For now, I been receiving support from Namaste Kids to pay for room rent, school fees. But since the NGO is also saying that they will not be supporting the children if their education performance doesn't increase. I am less hopeful with regards to future expenses.

F1: In past few years, my sons have grown up but both are still too young. My both sons do not listen to me and do not obey me. I ask them to read Bible for me and pray for me but they don't listen to me. I am very worried for their future that if they will not understand the pain I had gone through to raise them, all my efforts will be wasted. I have good relationship with my mother but my father does not treat me well. I think he does this because I am poor. In 2016, even though I was in post-natal period, I had to work like normal woman in the field, nobody asked me or let me rest. My father would tell me earn for myself and my children if I had to live in maternal house. I think everyone looks down on the poor. My husband has abandoned me five years ago and since then I am solely responsible for all the works inside house and also to earn income for the family.

F3: Before, I used to feel scared thinking how will I raise two sons on my own. Now I feel more empowered because of my experiences and what I had gone through. I feel confident, because I have good counselling support and emotional support from sisters of church. I feel strong because I have God. I have learnt a lot about how to be good parent, how to lead children in godly life from sermons shared in the church.

G1: Now I feel there is lots of change in my life because of my faith. I have been receiving support from church. The church has group of women who contribute funds to the joint fund and revolve the fund among women. From that fund, church had provided needy women/families like me with the alternatives for income and also support for immediate needs. Church's mothers group gave me one goat. I have been raising them in my maternal home. My mother cares for the goat for me and I help her for medical treatment and other needs in return. It has been giving birth to goat kids every year. The church helps us and give us bag, shoes, school dress for my sons.

G2: People generally do not talk bad in the face. Since, I am single mother, when I talk to people or ask help from other men, maybe they say bad things about me in the back. When I was going through problem, church provided me support. The church leaders and community's political leaders had worked together to provide me and my son vital registration documents (marriage certificate and birth certificate). Church leader had coordinated with leader in village and after lots of communication, my husband was found and we got certificates. The church had spent transportation and all other costs during the process.

G4: I don't know why there has not been any change. Maybe because there is no change in the country. The relationship among community is good. I being a Christian, do not talk badly with the people even when they say anything bad to me.

H1: I am Christian. My life has been very different because of my faith. I used to faint a lot because I have been affected by evil spirit a lot before I was Christian. My husband had led me to Christ, taught me to read the Bible but he left me. I was told by the church Father that God will protect me and my son. When Father prayed for me, I threw away 12 Buti [amulets] that had been given to me by Shaman. I was healed after that and now I am well. Other people and church Father had thought I will abandon Christ like my husband, but I could not leave God even after all the difficult circumstances. Even now I don't live in pressure though I have problems. I have peace in my life and people think I don't have any tension in my life.

H2: I think that church supports the people in need. Even the outside people have perception that the church Father helps the poor people in the community. The church has supported Horlicks, blankets in the hospital too. Church supports others a lot when there is need.

I1: My overall wellbeing is better.

I2: I got sick when I was working in lodge four years ago. I had to clean the lodge, wash clothes. The smoke of the closed hotel rooms caused me respiratory problems. Since I had to use cold water for long time to wash and learn while I was still in maternal phase, it caused my hands and feet to swell a lot. Because of

that health problem, I left that work and got trained in earthquake-resistant construction works. I have worked in that sector and still am working. After prayers and conversion to Christ, my health is improving. I wish I can have better health so that I could take good care of my sons.

I3: I give tithe regularly to church despite my financial situation. I feel joyfully to give to God. I give tithe because I feel God is my provider and I should give my first share of income to God. Despite my faith and hopefulness, I am still struggling with parenting because I am a single mother. My sons do not study well, if I had good English I could help my sons in homework. If my sons do not study well, the supporting NGO will not continue the support. Church also helps me and guides me. I follow and listen to their guidance to raise my kids. The NGO Namaste Kids had doubted on me before they started to support me. They thought I will abandon my kids, but I didn't.

1. Case study of negative change

MAKFN10: Female respondent, married, illiterate, three children currently in the household, aged 30, living in Makwanpur.

This case study offers an example of a young family who struggled with lack of income after the Covid-19 lockdown caused the husband to lose work. They are dependent on employment for income and food as they do not have any land themselves to farm. She also had a young child and so couldn't work herself. However, they did receive some food relief and she also mentioned attempts to diversify through starting to raise pigs, which has provided some income.

B1: I have migrated to this village from another village four years ago. We built this house [temporary type of house with CGI sheet wall and roof] four year ago. We had our son during this four-year period. My husband came home from his work at Birgunj due to lockdown. We had stayed during that month and had very difficult time due to lockdown. We received food relief for one time during first wave, when my baby was born.

C1: We faced difficult situation for food access during this four years' time. Since our main sources of income was husband's salary while he was cook in small hotel in Birgunj and I used to earn some as agriculture labourer. My husband lost his job and I could not work because I got pregnant and my son was young for these four years. These were most difficult time for managing food.

C3: Right now, it has been improved in comparison to two to three years ago when we struggled even to manage food and had to take relief support for ration. Back then the situation was difficult because we don't have land for farming and we did not have many options or skills to seek other income. The reason it has slowly improved now is because I have been raising pigs to sell. We tried our hand on raising chicken but right now we only have one cock.

D1: He was working in Saudi Arabia before three years. Now my husband earns income from his employment as a cook in a small hotel in Birgunj. I also used to earn 500 rupees per day from daily wage agricultural work. But when I had child around lockdown period, I could not find work and my youngest was just 1.5 year while others were still students, we had difficulty due to lack of earning. In addition, for livelihood, I have also kept a pig for the purpose of sale. We don't have land to produce rice. We did not try many different things. But only one thing that we tried new thing was keeping a pig. Previously, we also kept some chickens but we have not done that now. Overall cash income situation has not improved in the past five years. This is because my husband has not got a better job in Nepal.

D4: There has not been any improvement because my husband has not got good paying job yet. We have limited income but that is enough to feed children. We are managing from our resources but still there has been no chance to improve our income because of lack of skills.

E1: Majority of the expenses are on buying food, treatment of our youngest child and educating children. We also spend money in mobile phone. The baby often gets sick with the recurring problem of cough and vomit. When Health Post medicine does not work, I take him to jhakri [traditional faith healer].

E2: Purchase of 13 Dhur [0.02 hectares] of land for house was the major purchase. It was possible because of loan and we are still paying the debt.

E4: The reason the purchase capacity has increased is because of my husband's work. In comparison to the situation when we had to depend on supported ration, right now we have been somehow capable to purchase the basic needs of our family.

F1: Since my husband is out of house, I manage the household expenses and all other managements. My husband sends me money. Sometimes he drinks alcohol but I don't oppose, in order to prevent quarrel and also because he is not regularly drinking like an alcoholic but just occasional drinker during the festivals.

F3: Apart from that we don't have any misunderstanding. He sends money to me for household expenditure and I manage it. We have good understanding of our clear roles in the household.

G1: I have not spoken anything about the welfare of people so far. I am not in any position in the groups so far except that I am member of some saving groups.

G2: ETSC provided kind relief of some chicks (for poultry farming) to the families affected by Covid-19. I think, they came through church. I am one of the recipients of such relief. Besides, because of Covid-19, many people helped each other. The relationship in the community is not bad. The neighbouring people know me and I know them. There is no discrimination on the basis of caste, unlike past years. The Dalit caste people can enter my house and I can enter their house. There are some people who drink alcohol and play cards. But the disputes are less than previous years.

G4: The relationship among the community have improved because people have helped each other during the pandemic Covid-19. People generally do not discriminate each other on the basis of caste or religion. Even though people drink alcohol and play cards, there has been less incidents of disputes in our neighbourhood.

H1: I am Buddhist by religion. But I don't know much about religion.

H2: I don't think there has been much change in how different faith groups engage with each other. As I see it, it is generally same as before. Regarding the works of religious groups, Hindus build temples and Buddhist do their rituals. There are also a few Christians. They are doing good for their communities. Churches are also doing good, in my view, but I don't know any specific work as an example.

I1: My overall wellbeing has stayed the same.

I2: Nothing specific. We have the same lifestyle as before. Although there is income, our living standard is the same because we have to nourish children and educate them and we have not been able to make much changes in income or expenses. I have learned a bit on how to nurture infant that I learned from Health Post. I am happy about this new knowledge about child caring.

I3: I do not see any sad picture of my future. My children are being educated. I have hope in them. Whatever problems we face in future, we have no ways to escape. Ke garnu? [What else could I do?]

2. Case study of negative change

DHAFN08: Female respondent, single mother, Hindu, uneducated, one son with disability currently in the household, aged 35, living in Dhading

This case study describes the experience of a woman in Dhading who runs a sweet shop with her husband and brother-in-law. Due to her husband's drinking problem, family tensions and also the Covid-19-lockdown the shop has not provided the income they need. Her husband does not always support her. She also has a son with cerebral palsy and health problems herself which she struggles to afford medication for and also often has to leave him at home alone to go out to work. The church supported her with food during lockdown and the local government provides support because of her son's disability. She also relies on her wider family to help. She is not involved in wider community initiatives as she is focused on her family and being a single mother.

B1: My husband is a severe alcoholic and currently working in Bhaktapur in a sweet shop. He visits Dhading every two to three months but I feel rather happy without him because he drinks a lot when he is in Dhading with family. When I was seven months pregnant, I fainted while I was asleep. The people took me to hospital in Kathmandu and on the way, in attempt to save mother's life, paramedics had used medicine. I gave birth to child via surgery, but I was in vegetative state for one month. During that time, the nerves in my head was damaged and now I suffer from neuro problem for which I couldn't afford operation and is taking homeopathic medicine. My son due to use of medicine was born with cerebral palsy and right now he is 16 years of age but is bedridden.

C1: I did not face issue in food access before, but during the lockdown, my family faced difficult times as the shop was closed and income had stopped. The savings were being used up and at that time the local church had provided us support by providing ration (rice, oil, lentils). I have no idea how church identified me as needy family but I was happy that I had received support in the time of need. The municipality office also provided us support for food because of my son's disability.

C3: During the Covid-19 lockdown, I had received small-scale support from different entities, which made it easy to access food. Those agencies were municipality office and church as far as I remember. But, now I feel it is going to be more difficult to balance all the needs along with the food because of increasing price of medicine.

D1: I and my husband had opened a shop from 2015 till 2018 in joint investment of my husband and brother-in-law. We had to close the shop during lockdown due to family dispute after the shop started making good profit. Later, I had opened shop on our own for one year in 2019 but closed in 2020 because I could not handle the shop alone. My husband would not support me and always drink alcohol. Right now, I started working in other's shop for salary of 8,000 rupees per month for the last one month. My maternal family helps me financially to buy medicines and other needs. I had taken this work in the shop because I could work as per my schedule while I could both work and care for my child.

D4: The income has decreased because I had to close down my shop two times within this last five years. The reason I had to shut down the business was because of family dispute and my husband's alcoholism that caused more strain on me. We had to close the sweet shop due to family dispute with our brother-in-law also our business partner. Due to my husband's drinking habit I had to close down the second shop we had opened. Right now, my husband is working in Kathmandu but he doesn't send money regularly to me. I am taking care of my family with my limited income. I had to again start working because my husband doesn't provide money regularly. I took this job also because I felt the need to work to protect my sanity and also to put my skills to work. If I stay home all day, I feel hurtful and my mind strays in negative thoughts. I think it is better escape from staying idle.

E1: Since now I am going to work, I leave my son on diaper for whole day. His needs for food, medicine and diaper is increasing day-by-day. The doctor had asked me to have operation for my neuro problems but I don't feel safe to have such major operation. So, I have been taking medicine and need CT scan every now and then which is expensive. I also need to increase the medicine dose which is expensive. Recently, when I asked my husband about medicine, he told me to stop medicine because now our son's medicine is also going to increase dose (that means it will be more expensive). Right now, my medicine costs around 15,000

per month while my income is 8,000 per month. Unless I had received support from my maternal family, it would have been so difficult for me to survive.

E2: I had opened shop two times in 2016 and 2019 which I had to close down due to family disputes over the profit and my husband's alcohol drinking habit. I did not feel the need to invest in adding property because as of now my income is not even enough for buying medicines. I don't think I need home, I have only one son who is also disabled and I don't feel that I need to earn for anyone.

E4: The cost of medicine is increasing for both me and son because of increasing dose. I need to visit Kathmandu for check-up at homeopathic care centre. Other families in my surrounding have source of income like food shop, gold shops etc. Other people have regular source of income and it feels as if I am the only person with so much of problems.

F1: In 2018, when we had opened a shop jointly with my brother-in-law, we found that only I and my husband had to work but my brother-in-law had done financial misappropriation so we closed down the shop. Later, I also tried opening shop with my husband but he would drink alcohol and not help me at all. It was difficult for me to manage shop and care for my son. So, I have closed down the shop again. My husband doesn't support financially, particularly when he is drinking. I came to know that my husband has been alcoholic even before the marriage which I didn't know before but I feel that he had increased alcohol consumption after my son was born. At times I feel so alone and helpless. Yesterday I cried for half an hour without knowing why I felt so hurt. I had suffered as child as well because my mother had died when I was little. Seeing my trouble, I feel so sad because my son seems lifeless and even my husband doesn't support at all. My husband's family (brothers and his families) have good financial condition but do not help us at all.

F3: I think that my husband might have increased alcohol drinking because of the problems of family and he finds escape when he drinks. My father and grandfather support me financially. Even when I share my problems about medicines with my husband, rather than supporting he asked me to stop my medicine without which I can't live. So, I am left alone to make all the decisions for myself. I feel that my husband would drink less if he doesn't see me or the son. When he visits Dhading, he quarrels and all my neighbours show me sympathy and ask me to not cry.

G1: My neighbours pity me because of my problems though they can't support financially.

G2: I think that people from church help the families like me. I had received support from disability organisation during the lockdown and one-time ration support from the local church.

G4: I don't quite know about the community relations as I am concerned about my own tensions.

H1: I am Hindu. I think all my problems are because of my fate. I have to live through this because it is decided for me to live this problematic life.

H2: I don't know if other faith groups have helped each other but I have received help from the church. I don't know why church supported me, maybe because I am very needy and poor but I don't know if church helps others beside me.

I1: My overall wellbeing is the same.

I2: When I had opened sweet shop along with my husband, during that time I had learnt skills to make sweet items. I am now working in shop because I feel I should put use to my skills rather than sitting idle.

I3: Regarding investment in property, my husband is not supportive and my son is also disabled. So, I don't feel the need to make any progress and rather sustain life. I hope that my husband would quit alcohol and I could work together with my husband in sweet shop. I actually feel defeated by situation but still I have hope that my situations might become better. I had taken my son to school for disabled children but because of his condition, school would not admit him. The organisation in Bhaktapur supported for physical exercise for disabled children. I also got training to provide physical training for my disabled child, which I had practised at home and got perfect. I had got first prize of 10,000 rupees for conducting good physical exercise and care to my disabled child.

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 wellbeing, 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	Total
Church	26	8	4	0	2	40
Ward office (government)	9	9	11	7	3	39
Other NGOs (combined)	5	12	4	7	8	36
Cooperatives (combined)	3	5	7	3	3	21
VSLAs (combined)	4	6	3	2	3	18
Schools	3	1	4	7	2	17
Local group (combined)	1	5	5	2	0	13
NGO – Sagoal	1	2	1	2	3	9
VSLA – Chhimeki	0	3	4	1	0	8
Youth clubs	0	3	2	2	1	8
Local group – Sangasangai women's group	1	2	2	0	1	6
Health Post	1	0	3	1	1	6
Local group – forest group	0	2	4	0	0	6
Municipality	0	3	1	0	2	6
Tole development committee	1	1	0	3	1	6
NGO – Nawajwan	2	1	0	0	1	4
VSLA – Brindabaasini	2	0	2	0	0	4
NGO – ETSC	1	0	1	1	0	3
NGO – Red Cross society	0	1	0	1	1	3
VSLA – Laxmi	1	2	0	0	0	3
Cooperative – Parishram Krishi Sanstha	0	0	0	2	0	2
Ex-army group	1	0	1	0	0	2
Local group – disability organisation	1	0	1	0	0	2
Local group – mother's group	0	1	0	1	0	2
NGO – Dalit Federation	0	1	0	0	1	2
NGO – DCS	1	0	1	0	0	2
NGO – Micah Network	0	1	0	1	0	2
NGO – Nari Sachetana Kendra	0	0	0	2	0	2
NGO – Sahayog ra Sarokar (Help and Care) Organisation	0	2	0	0	0	2

Religious Guthi	1	1	0	0	0	2
VSLA – Budol	0	1	1	0	0	2
VSLA – Gramin	1	1	0	0	0	2
VSLA – Sana Kisan	0	1	1	0	0	2
Cooperative – ‘Swabhalambi’	0	0	1	0	0	1
Cooperative – Chandeshwori	1	0	0	0	0	1
Cooperative – Farmer’s group ‘Juneli’	0	0	0	0	1	1
Cooperative – ‘Gorkha Finance Saving’	0	0	1	0	0	1
Cooperative – Krishi Sahakaari	0	0	0	0	1	1
CTEVT (Council for Technical Education and Vocational Training)	0	0	1	0	0	1
Disaster reduction committee	0	0	0	1	0	1
Family	1	0	0	0	0	1
Government project 'Poverty Alleviation Fund'	0	1	0	0	0	1
Hospital	0	0	1	0	0	1
Local group – Juneli poverty alleviation group	0	1	0	0	0	1
Local group – Sana Kisaan (small farmer group)	0	0	0	1	0	1
Local group – Tamsaling	0	1	0	0	0	1
NGO – FINNIDA	0	1	0	0	0	1
NGO – Harvest Leadership	0	0	1	0	0	1
NGO – Micro Credit	0	1	0	0	0	1
NGO – Namaste Kids	0	1	0	0	0	1
NGO – Pidit Mukti Samaj	0	0	0	0	1	1
NGO – Shanti Nepal	0	0	0	0	1	1
NGO – UNICEF	0	1	0	0	0	1
Political party ‘Nepali Congress Party’	0	0	1	0	0	1
Religious group 'Sacchai Kendra' (Truth centre)	1	0	0	0	0	1
Road Division (government)	0	0	1	0	0	1
Temple committee	0	0	0	1	0	1
VSLA – Women's saving group Gulaab	0	1	0	0	0	1
VSLA – Aqua, Shramshil	0	0	0	0	1	1
VSLA – Bidhyut Sahakaari	0	1	0	0	0	1
VSLA – Dibyataara	0	0	0	0	1	1
VSLA – Laghubitta kisan bahu-uhdyesya	0	0	0	1	0	1
VSLA – Omi	0	1	0	0	0	1
VSLA – Ramkot Finance and Saving Institution	0	0	1	0	0	1
VSLA – Shrijanshil	0	1	0	0	0	1

In total, 61 organisations or institutions were named in the interviews and focus groups. Of these, 25 were external actors, showing the significant external presence in the communities questioned. Respondents also named a lot of local groups, cooperatives and VSLAs. It was unclear whether these named cooperatives functioned in the same way as VSLAs, and how many of these were profit-seeking banks and how many

were more local initiatives. Many organisations or initiatives were only named once, particularly a host of different local VSLAs and also external NGOs. The VSLAs, cooperatives, local groups and non-CCT NGOs have been grouped together in the table. When grouped together, the savings and loans groups were mentioned 39 times but only ranked once seven times. The church was named 40 times, and was ranked first the most times out of any organisation (26 times). Interestingly, the church was also the mostly commonly cited driver of change for non-Christians. Tearfund partners were also ranked highly. Sagoal was named the most times out of any NGO (nine respondents), DCS was named twice and the women's group set up as part of Sangasangai was named six times. ETSC was named three times and Micah was named twice. Of those who mentioned the church, 66 per cent explicitly mentioned Sangasangai or an activity associated with Sangasangai as part of the reason for ranking them. The ward office was also mentioned 39 times by participants, particularly for bringing community together to work on initiatives, providing support for earthquake victims and supporting new communal infrastructure. However, it was only ranked first by nine participants, compared to 26 for the church.

7. Conclusion

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

- What impact has CCT had on households' livelihoods and holistic wellbeing?
- What drivers of change explain changes in these at the household level?

Key findings

The overall changes in the past three to five years reported in this research were positive. In the food, income and purchasing domain, over 50 per cent said during the interviews that their access to food had increased while 92 per cent spoke of improving food access. Similarly, income was said to have increased by 58 per cent. The major reasons for this were diversification of livelihoods to start rearing animals or take on employment. The ability to diversify in such a way was predominantly made possible through access to education and also finance in some cases, as well as outside organisations.

Participants spoke of many external shocks affecting their economic wellbeing, specifically Covid-19 lockdowns and the subsequent rising prices. Despite this, many had adapted and demonstrated their resilience. However, some struggled because of their lack of access to land and also access to skills or education to access other livelihoods.

Overall, personal and community relationships had overwhelmingly improved, with no respondent reporting that they had worsened during the period and only six per cent stating that personal relationships had worsened. The church as well as other NGOs and the government were mentioned as key contributors to this. In general, most people felt that interfaith relations and general tolerance to different groups had improved because of heightened education and also because of the churches' proactive work in, and with, the community.

Finally, overall wellbeing was said to have improved for 85 per cent of respondents. The reasons given were multidimensional, with many mentioning education, the Christian faith, physical health, income and livelihoods, and also relationships in the family and wider. Those who felt their wellbeing hadn't improved cited ill health, old age or indebtedness.

CCT as a driver of positive change

Overall, the research from this QuIP provides clear evidence that the CCT's Theory of Change is yielding positive results within the sample. Particularly, in Dhading there were many examples of how the church members were reaching out to the wider community using their own resources. Eighty-five per cent linked Sangasangai explicitly – or Tearfund partners or activities known to have originated in Sangasangai – with positive changes in their lives over the time period. Dhading had the most explicit references with 93 per cent of respondents linking a positive outcome in their lives to Sangasangai, Dhading Sangasangai women's group, the church or DCS. Overall, there were 187 citations in Dhading, more than double the other locations. Kailali and Kavre had 85 per cent of respondents explicitly citing their partner church or Sangasangai activity, and Makwanpur had 79 per cent, with overall 74, 64 or 50 references in each, compared to Dhading's 187.

Considering all the data referring to CCT, it is possible to illustrate the main outcomes attributed to the process. The first stage of the Sangasangai process is 'me and my family', which aims to promote individuals and families to assess their relationships in order to increase trust; sharing in decision-making; and unity within the family. Twenty-seven per cent of respondents made explicit reference to this training (with 38 per cent of these from Kavre) and many described their relationships having improved because of it, including greater participation of women in decision-making and changed perceptions around gender norms. There were also references to the church and Christian faith more generally encouraging Christians

to stop drinking which was leading to better relationships in the family. This was also cited as influencing non-Christians to see the church as a positive actor in the community, citing Christians as clean-living and promoting good relationships.

The second stage of the Sangasangai process is to encourage the church members to rethink about the mission of the church and then to consider what a healthy community would look like. Again, there was evidence of this training successfully encouraging new mindsets to recognise the wider community and non-Christian groups as neighbours. Many described how they previously separated themselves from others but CCT had encouraged them to go beyond the 'church walls'. In promoting holistic ministry, the church was increasingly getting involved in practical ways to work with and for the community, particularly providing support to the most vulnerable but also bringing the community together to collectively undertake development projects. The most often cited development initiatives concerned clearing roads, providing access to water and supporting the most vulnerable with livelihood support, housing or food. Joining in collective work encouraged collaboration across social boundaries and between faith groups and also raised levels of wellbeing in some.

What this data appears to show is that both communities have been positively impacted by the local church, with the church's influence deemed beneficial by 92 per cent of households. The church was by far the most cited actor contributing to positive change, and was referenced by Christians and non-Christians alike. CCT and the practical outworking of the process are much more apparent in Dhading, with the most citations and references to changes influenced by the church; altogether there were 33 outcomes referenced as coming from CCT – the main references were to supporting the vulnerable (elderly, widows, disabled) 71 per cent, communal work 57 per cent, household/ land improvement and ability to save 36 per cent, and access to education 29 per cent. This is largely due to the women's group formed as part of Sangasangai. In Kailali the main outcomes were changed attitudes to community-mindedness, which 100 per cent of respondents linked to CCT. Other outcomes included access to education particularly through Sagoal (57 per cent) and supporting the vulnerable (43 per cent). The church was also referenced as teaching members Christian values such as abstaining from excessive alcohol consumption. Partner churches in Kavre similarly referenced community-mindedness (50 per cent), access to education, supporting the vulnerable (43 per cent) and also made the most references to improved family relationships (43 per cent). Finally, in Makwanpur they appear to provide holistic ministry in the form of practical support for the vulnerable (50 per cent), community-mindedness (43 per cent) and access to education (29 per cent).

The communal projects such as clearing new roads and providing water sources seemed to be instigated by the local government rather than the church, although the church was getting involved and supporting initiatives alongside their neighbours. Most references were that 'all the community' regardless of faith would get involved in such initiatives. However, it was unclear if this was the usual expectation or how far Christians were part of development initiatives and decision-making. That said, there were lots of positive responses about the way the churches and Christians acted in their communities and this seemed to be a good foundation for future work.

There were, however, some negative examples of persecution towards Christians. Nationally, Christians have experienced persecution and although the respondents spoken to gave a generally positive picture, it was clear there were still some underlying tensions. It is also important to note that this study does not provide a statistical representative picture and therefore the responses may be due to the sample of respondents connected in some way to the church or partners.

Despite the positive outcomes of CCT discussed above, there were fewer references to how the process had improved economic outcomes. As already mentioned, many respondents cited learning new skills as leading to increased livelihood resilience, particularly through livelihood diversification such as rearing livestock and starting new businesses. CCT and the church were cited as causing such diversification by 19 per cent (two thirds of these references were from Dhading) in contributing to this. In some cases, individuals referenced Tearfund's partners providing livelihood skills training but this wasn't referenced in relation to CCT as often. It is clear that the Covid-19 lockdowns and subsequent inflation have severely impacted many. This was

most clearly the case in Dhading, where 67 per cent also mentioned lack of work opportunities because of the decreasing construction market and a lack of skills. Overall, it seems that CCT and the church have provided good support for the most vulnerable, providing food and essential items and in some cases providing livestock to start new businesses, and also financial training. In Dhading, the savings group set up by the women’s group was particularly helpful as it was cited as providing loans to the most vulnerable women who would often not have access to other financial institutions without the backing of a male relative. However, there were not as many references to longer-term livelihood resilience changes, such as supporting individuals to use their own resources; cooperatives; or new training.

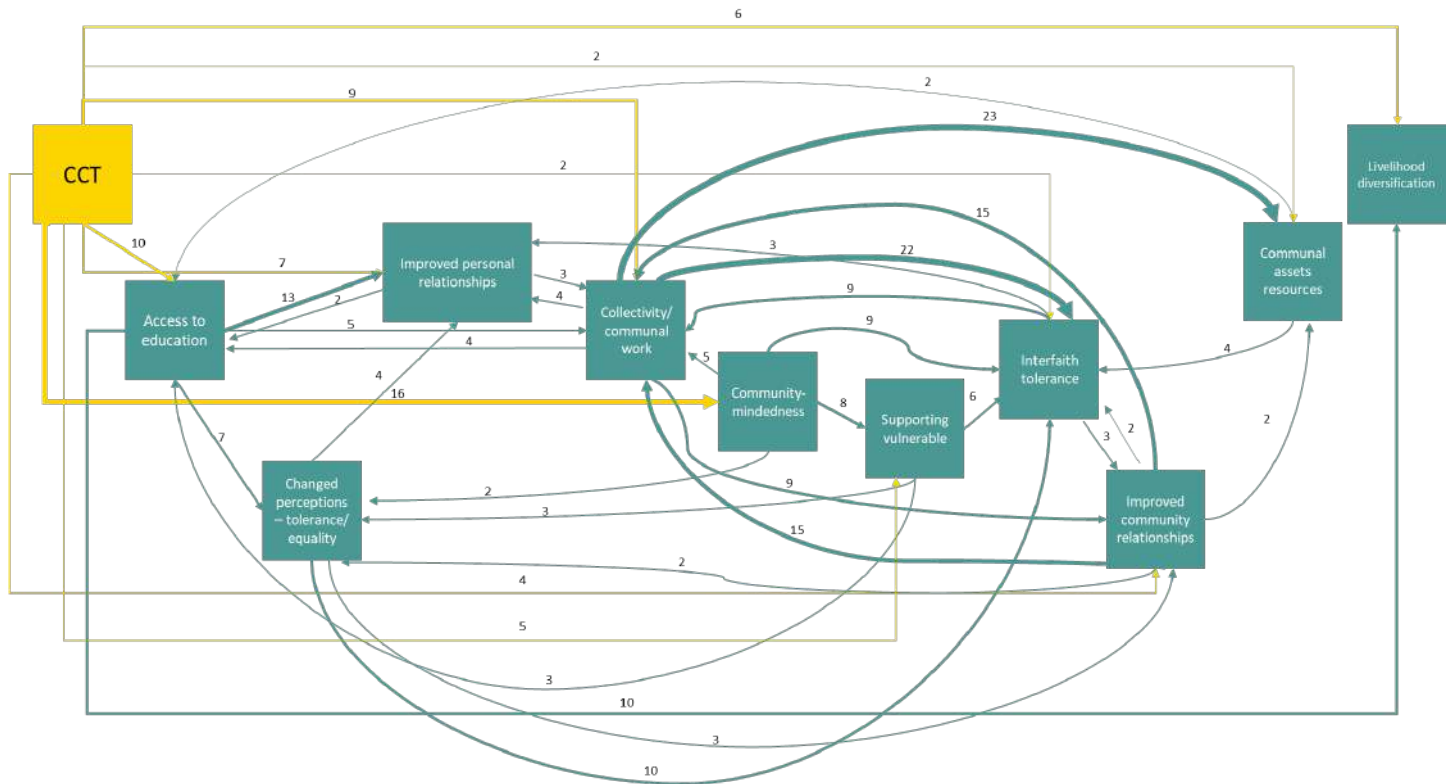
Figure 21 illustrates the main outcomes attributed to CCT in the full sample and Figure 22 depicts the most cited story of change that respondents attributed to Sangasangai.

Figure 21: Main outcomes of the church and community transformation process

(Note: the size of the circles represents the number of respondents who cite the selected driver of change at least once)



Figure 22: Outcomes attributed to CCT – causal chain



In conclusion, the outcomes explicitly and implicitly linked to the CCT process are encouraging and were reported by a promising number of households. In some cases, respondents did not specifically name CCT in their interviews, but they did reference the church and also partners. The many references appear to show that CCT is well embedded in the life of the local churches, which is one of the aims of Sangasangai. However, it was not always clear which outcomes were a result of church initiatives that were existing or would have happened anyway and what was a result of CCT. This demonstrates the complex interconnectedness of multidimensional change at household and community levels, where CCT is one of several actors. Nevertheless, this study demonstrates the great role the church is having in local communities across different domains. As the church engages in integral mission in its different forms (CCT, awareness-raising, projects and teaching), it is acting as a significant driver of positive change in the sample, and leading to holistic impact.

Appendix 1 – Details of interviews and focus group discussions

Table A1: Individual household interviews

Respondent ID	Gender	Education level	Age	Religion
DHAFN01	Female	None	35	Christian
DHAFN02	Female	10th grade	30	Christian
DHAFN03	Female	Master's Degree in English	30	Christian
DHAFN05	Female	None	42	Christian
DHAFN06	Female	10th grade	24	Christian
DHAFN08	Female	None	35	Hindu
DHAFN10	Female	None	40	Christian
DHAFN11	Female	5th grade	40	Christian
DHAMN04	Male	Illiterate	62	Buddhist
DHAMN07	Male	2nd grade	53	Hindu
DHAMN09	Male	None	60	Hindu
DHAMN12	Male	Bachelor's Degree in Commerce	60	Hindu
KAIFN02	Female	Literate	36	Christian
KAIFN03	Female	None	0	Christian
KAIFN11	Female	Literate	41	Christian
KAIFN12	Female	None	0	Christian
KAIMN01	Male	High school	30	Christian
KAIMN04	Male	High school degree	41	Hindu
KAIMN05	Male	Bachelor's degree (ongoing)	21	Christian
KAIMN06	Male	None	50	Hindu
KAIMN07	Male	10th grade	42	Hindu
KAIMN08	Male	2nd grade	52	Hindu
KAIMN09	Male	High school degree	26	Christian
KAIMN10	Male	High school	20	Christian
KAVFN01	Female	High School	24	Christian
KAVFN02	Female	High school degree	22	Christian
KAVFN03	Female	3rd grade	35	Hindu
KAVFN04	Female	No education	43	Christian
KAVFN07	Female	9th grade	36	Hindu
KAVFN08	Female	Literate	46	Hindu
KAVFN11	Female	4th grade	32	Hindu
KAVMN05	Male	8th grade	59	Hindu
KAVMN06	Male	Literate	60	Hindu
KAVMN09	Male	Literate	38	Christian
KAVMN10	Male	8th grade	42	Christian
KAVMN12	Male	Bachelors in Arts	26	Christian
MAKFN01	Female	7th grade	31	Christian
MAKFN02	Female	5th grade	30	Hindu 'Sacchai Kendra'
MAKFN03	Female	None	37	Hindu

MAKFN05	Female	11th grade	29	Christian
MAKFN06	Female	4th grade	20	Christian
MAKFN07	Female	None	37	Christian
MAKFN08	Female	12th grade	29	Christian
MAKFN09	Female	10th grade	38	Hindu
MAKFN10	Female	None	30	Buddhist
MAKFN12	Female	3rd grade	40	Christian
MAKMN04	Male	None	51	Hindu
MAKMN11	Male	12th grade	25	Christian

Table A2: Focus group interviews

Focus groups	No. of participants	Type of group			Duration (mins)
		Sex	Age	Faith	
DHA F XC N01	10	Women	Mixed Ages 26–53, average age 38	Christian	138
DHA F XC N02	5	Women	Younger Ages 33–45, Average age 37	Christian (other church)	74
KAI X C N01	7 (5 men and 2 women)	Mixed	Mixed Ages 22–63, Average age 43	Christian	75
KAI F NC N02	5	Women	Older Ages 35–56, Average age 46	Non-Christian	92
KAV MF O-N01	7 (4 men and 3 women)	Mixed	Mixed Ages 35–51, Average age 43	Christian	120
KAV F C-N02	6	Women	Older Ages 39–60, Average age 53	Non-Christian	161
MAK F C N01	6 (3 men and 3 women)	Mixed	Mixed Ages 30–60, Average age 51	Christian	130
MAK X NC N02	5 (3 men and 2 women)	Mixed	Mixed Ages 25–60, Average age 48	Non-Christian	82

No participants included in the FGDs were from households already interviewed.

A3: Qualitative impact protocol (QuIP) questionnaire

Introduction

My name is [...] and I am a researcher working in partnership with the University of Bath in the UK. We are conducting a study about any recent changes inside and outside of your community and how these may have impacted on your wellbeing and the wellbeing of people like you. To assess this, we would like to ask you about the different ways in which you think your wellbeing has changed over the last five years [dependent on community, how long the project has been going for] and what you think the most important reasons for these changes are. We are doing this research with the approval of the [local authorities]. We have chosen four communities to visit and including [community]. We plan to hold a focus group discussion with [group] and one-hour long interviews with individuals like yourself.

The information we collect will be put together in a report which will be shared with one or more organisations working in this area to help them improve our work, but all information will be totally anonymous and will never refer to you or to your household by name. The organisation will share any reports created with you after the research study is completed. Quotes from the research may be used in other reports for learning but will always be anonymised. All the information that you share will be kept safe and secure.

During this interview we would like to record the conversation so that we can listen to it again afterwards, and write this up accurately, but the recording will be kept private. However, if you prefer I can just take written notes. 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. You have a right to request your interview transcript. To do so please contact: Dhruva R Ghimire.

You do not have to take part in this study. You can decide if you would like to take part or not. We will not inform anyone else about your decision. If you do decide to take part you can also change your mind and end this interview at any time. And if you do agree to take part, but there are some questions you do not wish to answer, this is also fine. You can refuse to answer as many questions as you want. You also can ask any questions about the study at any time during the interview.

We understand that you might change your mind in the future. You can contact us at any time if you want to withdraw from the project, if there is any information you do not want us to use, or have any questions or complaints about your participation in the project.

Please get in touch with: Dhruva R Ghimire.

PART B: Participant consent form

Consent questions:		
Do you confirm that you have been given and have understood the information provided for the above study, and have asked and received answers to any questions you may have?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Do you understand that your participation is voluntary and that you are free to withdraw at any time without giving a reason and without your rights being affected in any way?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Do you understand that the NGO will hold all information and data collected securely and in confidence, and that all efforts will be made to ensure that you cannot be identified as a participant in the study (except as might be required by law) and do you give permission for the researchers to hold relevant personal data?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Do you agree to take part in the above study?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Do you agree to the interview being digitally voice-recorded?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Do you agree to the use of your words in publications without mention of your name?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Do you agree that your information used in the study may be stored (without your name(s)) electronically, until the programme has been completed and the information is no longer required?	<input type="checkbox"/> YES	<input type="checkbox"/> NO
Name of participant:	Location of interview:	Date of the interview:
Researcher / evaluator declaration: I, <i>(name of field researcher/evaluator)</i>, declare that I have accurately represented and recorded the consent of the participant.		

Questionnaire

Section A: Introduction questions

- A1. Household code (please use the coding system agreed or provided by the Lead Researcher)
- A2. Name of village/community
- A3. Name of the interviewer
- A4. Date of interview
- A5. Length of interview
- A6. 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?
- A7. Please can you tell me who currently belongs to your household?

Household members / relationship with respondent	Sex	Age	Highest school grade completed	If under 18, in full-time education? (Y/N)	Notes

A8. Please note down the sex of the head of the household: MALE/FEMALE

A9. Does anyone in the household have a chronic illness or disability? Yes/No

Most of our questions refer to what has happened in the last five years. Can you think of an event that took place about three/five years ago [dependent on community, how long the project has been going for] that you can use to remember this time period?

I would now like to ask you some general questions about changes over the last three/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.

Thank you.

Section B: Household context

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

- *How has the composition of the household changed (births, deaths, marriages etc)? [NB for researchers – this can help to anchor the recall period, but you don't need to probe for too much detail if it's personal.]*
- *Are there any changes in overall health within the household?*
- *How about any changes in children's involvement in education?*
- *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 three/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 three/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 three/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 last three/five years.

E3. Overall, do you think that what you as a household can purchase with the money you earn has...
Improved, No change, Got worse, Not sure

E4. What is the main reason for these changes?

Section F: Relationships – household

F1. Please tell me how relationships and shared decision-making within your household have changed in the last three/five years, if at all.

- *Is there any change in roles within the house, for example over who does childcare or food preparation?*
- *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 in the last three/five years, if at all? *Improved, No change, Got worse, Not sure*

F3. What is the main reason for any changes?

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 any groups or have a role in the community? If you have a role, is this new? [This can be an informal role, not necessarily official.] Do you speak up or have influence over decisions?*
- *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 last three/five years? *Better, Same, Worse, Not sure*

G4. What is the main reason for any changes?

Section H: Spirituality

We want to understand all aspects of life including spirituality. In this section we will discuss spirituality and how this does or doesn't influence your sense of wellbeing. We are interested in any form of spirituality from any different faith. If you do not feel comfortable answering this question we can skip this section.

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

- *How important is spirituality as part of your daily life?*
- *Which faith group are you part of?*
- *Has your involvement or the activities you do with that faith group, or part of that spirituality, changed in the past five years?*
- *Has your involvement with your faith group changed your beliefs, or how you act in your life? And in your community? In what way?*

H2. Has there been any change in the way different faith 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 has been done?*

Section I: Overall wellbeing

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 last three/five years?

I2. Please explain your answer by specifying the one or two things that you believe have been most important in influencing your sense of wellbeing during this period.

- *Is there anything that you want to add here that you haven't already mentioned in the interview?*
- *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 three/five 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?*

Section J: Links to organisations and local institutions

J1. Please list the most important links you have with up to five organisations inside or outside of your village. For example: community interest groups, charities, religious groups or government representatives.

- *How have you been involved with these groups, organisations or other actors in the community, and what difference has this made to you?*
- *How have your links changed in the period and why?*
- *Please list and rank the organisations 1–5 starting with the one you value most.*

Section K: End of interview

K1. Don't forget to thank the participants, and invite them to ask you any questions they have. Note down what these are, and if they prompt issues relevant to the research that you would like to share.

K2. Note down any of your own observations that you think are relevant.

Appendix 2 – All reported drivers of change

Table 2A.1 and Table 2A.2 report the drivers of change by impact domain. The drivers are listed on the left, with the domains across the top. They drill deeper into factors behind observed changes by listing the main cause-and-effect statements reported from open-ended discussions. A driver or outcome was only selected if two or more households or focus groups had referred to it, thereby eliminating one-off statements.

Table 2A.1: Drivers of positive change

Drivers of Change	Domains									Citations	Split		
	Household composition and health	Access to food	Cash income	Expenditure and assets	Personal relationships	Community relationships	Faith	Overall wellbeing	Links to organisations and institutions		Total citations	Site total	Gender split
Ability to buy land			DHAFN11 MAKFN07	DHAFN11 MAKFN03 MAKFN10		MAKFN02				14	Dha=1 Mak=4	F=5	C=2 NC=3
Ability to save		KAV-FGD-FNCN02 MAKFN02	MAK-FGD-FCN01	DHAFN02 DHAFN03 DHAFN05 KAJFN12 KAIMN10 KAVMN12 MAKFN03 MAKFN09 MAKFN12		DHAFN03	DHA-FGD-FCN01		DHAFN03 DHAFN05 KAVFN03 MAKFN05	47	Dha=5 Kai=10 Kav=3 Mak=6	F=10 M=3 Mix=2	C=11 NC=4
Ability to work/access to work		DHAFN03 KAVMN12	DHAFN03 KAVMN12	KAVMN12	KAVFN04					12	Dha=1 Kav=2	F=2 M=1	C=3
Access to education/skills	KAIMN01	KAI-FGD-XCN01 KAIMN09 KAVMN05 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN08 MAKMN11	DHA-FGD-FCN01 DHAFN01 DHAFN02 DHAFN03 KAI-FGD-XCN01 KAJFN11 KAIMN01 KAIMN05 KAIMN09 KAIMN10 KAV-FGD-MFCN01 KAVMN12 MAK-FGD-FCN01 MAKFN01 MAKFN05 MAKFN08 MAKFN09 MAKMN11	DHAFN02 KAJFN02 KAJFN11 KAIMN07 KAIMN09 KAIMN10 KAV-FGD-MFCN01 KAVMN05 MAK-FGD-FCN01 MAKFN05 MAKFN07 MAKFN08	DHAFN11 KAJFN03 KAJFN11 KAIMN01 KAIMN06 KAIMN09 KAVFN03 KAVFN04 KAVMN05 MAKFN01	DHAFN06 DHAMN12 KAJFN11 KAIMN01 KAIMN05 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN03 KAVFN08 KAVFN11 KAVMN12 MAK-FGD-FCN01 MAKFN01 MAKFN03 MAKFN05 MAKMN04 MAKMN11	DHA-FGD-FCN01 KAI-FGD-XCN01 MAKFN01	DHAFN02 DHAFN08 DHAMN07 KAJFN11 KAIMN01 KAIMN05 KAIMN04 KAIMN05 KAIMN10 KAVFN11 KAVMN10 KAVMN12 MAKFN02 MAKFN05 MAKFN08 MAKFN09 MAKFN10 MAKFN12 MAKMN11	176	Dha=9 Kai=11 Kav=10 Mak=12	F=23 M=15 Mix=5	C=26 NC=17	
Access to land to farm		DHA-FGD-FCN02 DHAFN05 DHAFN06 DHAFN11 KAJFN11 KAJFN12 KAIMN01 KAIMN07 KAIMN08 KAIMN09 KAIMN10 KAVFN08 KAVFN11 KAVMN05 MAK-FGD-FCN01 MAK-FGD-XNCN02	DHAFN01 KAV-FGD-FNCN02 KAVFN07 MAKFN03 MAKFN12							61	Dha=5 Kai=7 Kav=5 Mak=8	F=16 M=7 Mix=2	C=14 NC=11

		MAKFN01 MAKFN02 MAKFN06 MAKFN09												
Access to local markets			MAK-FGD-FCN01 MAKMN11							5	Mak=2	M=1 Mix=1	C=2	
Access to water		KAI-FGD-FNCN02 KAIFN12 KAIMN10 MAKFN01	KAIMN10			MAKFN01 MAKFN05	DHAMN12	MAKFN01		25	Dha=1 Kai=3 Mak=2	F=4 M=2	C=4 NC=2	
Anti-social behaviour reduced		KAI-FGD-XCN01 KAIFN11 KAIFN12 KAV-FGD-MFCN01 MAKFN07	KAIFN11 KAIFN12	KAI-FGD-XCN01 KAIFN11 KAV-FGD-FNCN02 KAV-FGD-MFCN01 MAK-FGD-FCN01 MAKFN09	DHAFN10 DHAMN07 KAIMN09 KAVFN04 KAVFN07 MAKFN06	KAIFN12 KAIMN06 KAIMN07 KAIMN09 KAIMN10	DHAMN12 KAI-FGD-XCN01 KAIMN01 KAIMN04	KAIFN02 KAVFN07		76	Dha=3 Kai=10 Kav=4 Mak=4	F=9 M=9 Mix=3	C=13 NC=8	
Awareness/ changed gender perceptions	KAIMN01		KAIFN12	DHA-FGD-FCN02 KAVFN01	DHAFN02 DHAFN10 DHAMN04 KAIFN11 KAIFN12 KAIMN01 KAIMN04 KAIMN09 KAVFN01 KAVFN03 KAVMN05 MAKFN09 MAKMN11	KAIFN11 KAV-FGD-FNCN02		KAIFN11 KAVMN10 MAKFN05		56	Dha=4 Kai=5 Kav=5 Mak=3	F=9 M=8	C=11 NC=6	
Becoming a Christian			MAKFN08					DHAFN06		4	Dha=1 Mak=1	F=2	C=2	
Believer 'living out their faith'						KAIMN09 KAIMN10 MAKFN08 MAKFN12 MAKMN11	DHA-FGD-FCN01			21	Dha=1 Kai=2 Mak=3	F=2 M=3 Mix=1	C=6	
Bible study					KAVFN01 KAVMN09 MAKFN05 MAKFN08 MAKMN11	DHA-FGD-FCN02 KAVFN01 MAKMN11	DHAFN06 MAKFN01 MAKFN05 MAKFN08	KAIFN03 KAIMN09 KAIMN10 KAVFN02 KAVMN12	DHAMN09	59	Dha=3 Kai=3 Kav=4 Mak=4	F=8 M=6	C=13 NC=1	
CCT			DHA-FGD-FCN01 DHA-FGD-FCN02 KAI-FGD-XCN01 KAV-FGD-MFCN01 KAVMN12	DHAFN02 DHAFN06 KAI-FGD-XCN01 KAIMN09 KAV-FGD-MFCN01 KAVMN10 MAK-FGD-FCN01 MAKFN07	KAIFN03 KAIMN01 KAIMN05 KAVFN02 KAVMN09 KAVMN10 KAVMN12 MAKMN11	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN02 DHAFN03 DHAFN05 KAI-FGD-XCN01 KAIFN03 KAIMN01 KAV-FGD-MFCN01 KAVFN01 KAVFN04 KAVMN09 KAVMN10 KAVMN12 KAVFN07 MAKMN11	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN02 DHAFN03 KAIFN03 KAIMN10 KAV-FGD-MFCN01 KAVMN09 KAVMN10 MAK-FGD-FCN01 MAKFN01	DHAFN02 KAIMN01 KAIMN10	DHA-FGD-FCN01 DHAFN02 KAV-FGD-MFCN01 KAVFN01	390	Dha=6 Kai=7 Kav=6 Mak=4	F=11 M=8 Mix=4	C=23	
Changed perceptions – tolerance			KAI-FGD-XCN01			KAVFN03 KAVMN05		DHAFN05 KAI-FGD-XCN01 KAVFN08 KAVMN12 MAK-FGD-FCN01 MAKFN01		63	Dha=5 Kai=3 Kav=6 Mak=7	F=9 M=8 Mix=4	C=11 NC=10	
Children grown (able to work)		KAI-FGD-FNCN02 KAIMN05 KAIMN07	KAIFN12 KAIMN07 KAV-FGD-MFCN01 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN12	DHAFN11 DHAMN12 KAIMN08 KAI-FGD-FNCN02 KAIFN03 KAIMN01 KAIMN05 KAV-FGD-MFCN01		KAIMN07				57	Dha=2 Kai=7 Kav=3 Mak=4	F=7 M=6 Mix=3	C=9 NC=7	

				KAVFN04 KAVFN08 MAKMN04										
Christian faith		KAI-FGD-XCN01 KAI-FN11 KAV-FGD-FNCN02 KAV-FGD-MFCN01 MAKFN07 MAKFN08	KAI-FN11 KAI-FN12 MAK-FGD-FCN01 MAKFN07	DHA-FGD-FCN01 DHA-FGD-FCN02 KAI-FGD-XCN01 KAI-FN11 KAI-FN12 KAIMN09 KAIMN10 KAVMN09 MAKFN05 KAV-FGD-FNCN02 MAK-FGD-FCN01 MAKFN08	KAI-FN11 KAIMN01 KAIMN05 KAIMN10 KAVMN09 MAKFN05 MAKFN07 MAKFN08 MAKMN11	DHA-FGD-FCN01 DHA-FGD-FCN02 KAI-FGD-XCN01 KAI-FN12 KAIMN09 KAVFN01 KAVFN07 KAVMN09 MAKFN08	DHA-FN01 DHA-FN02 DHA-FN03 DHA-FN05 DHA-FN06 DHA-FN09 KAI-FGD-XCN01 KAI-FN02 KAI-FN03 KAI-FN11 KAIMN01 KAIMN04 KAIMN05 KAIMN09 KAVFN01 KAVFN04 KAVMN09 KAVMN10 KAVMN12 MAKFN02 MAKFN05 MAKFN06 MAKFN12 MAKMN11			318	Dha=10 Kai=9 Kav=8 Mak=9	F=21 M=11 Mix=4	C=31 NC=5	
Christians respecting rituals						KAIMN10 KAVMN09 MAKMN11				10	Kai=1 Kav=1 Mak=1	M=3	NC=1 C=2	
Church		DHAFN01 DHAFN05 DHAFN08 DHAFN10 DHAFN11 DHAMN09 KAI-FGD-XCN01 KAIMN09 KAV-FGD-MFCN01 MAKFN07	DHA-FGD-FCN01 DHAFN01 DHAFN02 DHAFN05 DHAMN07 KAIMN09 KAIMN10 KAV-FGD-MFCN01 KAVMN12 MAKFN01 MAKFN08	DHAFN02 DHAFN05 DHAMN07 KAIMN01 KAIMN05 KAIMN09 KAV-FGD-MFCN01 KAVMN12 MAKFN01 MAKFN08	DHAFN01 DHAFN05 DHAFN11 KAI-FN11 KAIMN01 KAIMN05 KAIMN09 KAV-FGD-FNCN02 KAVMN12 KAVFN01 KAVFN02 KAVFN04 KAVFN07 KAVFN11 MAKFN01 MAKFN03 MAKFN05 MAKFN07 MAKFN08 MAKFN12 MAKMN11	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN01 DHAFN02 DHAFN03 DHAFN06 DHAMN09 DHAMN12 DHAFN10 DHAFN11 DHAMN12 KAI-FN02 KAIMN05 KAIMN07 KAIMN09 KAIMN10 KAIMN12 KAV-FGD-FNCN02 KAVFN02 KAVFN03 KAVFN07 KAVFN08 KAVMN05 KAVMN12 MAK-FGD-FCN01 MAK-FGD-XCN02 MAKFN01 MAKFN02 MAKFN03 MAKFN05 MAKFN07 MAKFN08 MAKFN12 MAKMN11	DHAFN03 DHAFN05 DHAFN11 KAI-FN02 KAIMN10 KAVMN12 MAKFN08	DHA-FGD-FCN01 DHAFN01 DHAFN03 DHAFN06 DHAFN10 DHAMN07 DHAMN09 DHAMN12 KAI-FGD-XCN01 KAI-FN02 KAIMN01 KAIMN05 KAIMN09 KAIMN10 KAIMN12 KAV-FGD-MFCN01 KAVFN02 KAVFN04 KAVFN11 KAVMN09 KAVMN10 MAK-FGD-XCN02 MAKFN01 MAKFN05 MAKFN07 MAKFN08 MAKFN12 MAKMN04	625	Dha=13 Kai=11 Kav=13 Mak=12	F=29 M=17 Mix=5	C=33 NC=18		
Church witness					KAVFN11	DHAFN06 KAI-FN02 KAI-FN03 KAIMN09 KAIMN10 MAKFN01 MAKFN08 MAKMN11	DHAFN06 DHAMN12 KAI-FN11 KAIMN01 KAIMN04 KAIMN07 KAIMN09 KAVFN03 KAVFN08 KAVMN05 MAKFN01			54	Dha=3 Kai=8 Kav=4 Mak=3	F=10 M=8	C=11 NC=7	
Church; Sacchai Kendra (Truth centre)							MAKFN02	MAKFN02	DHAMN09 MAKFN02	16	Dha=1 Mak=1	M=1 F=1	NC=2	
Collectivity/communal work		MAK-FGD-FCN01 MAKFN06	DHA-FGD-FCN01 KAV-FGD-FNCN02 MAKFN12	MAK-FGD-XCN02	DHAMN09 MAKFN05 MAKFN08	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN02 DHAFN03 DHAFN11 DHAMN04 DHAMN12 KAI-FGD-FNCN02	DHAMN04 DHAMN12 KAI-FGD-XCN01 KAI-FN03 KAI-FN11 KAI-FN12 KAIMN01 KAIMN04 KAIMN05	DHAMN12 KAV-FGD-MFCN01	317	Dha=9 Kai=14 Kav=9 Mak=9	F=21 M=15 Mix=5	C=26 NC=15		

						KAI-FGD-XCN01 KAI-FN02 KAI-FN03 KAIMN01 KAIMN04 KAIMN05 KAIMN08 KAIMN09 KAIMN10 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN01 KAVFN02 KAVFN03 KAVFN11 KAVMN05 KAVMN09 KAVMN12 MAK-FGD-XNCN02 MAKFN02 MAKFN03 MAKFN05 MAKFN06 MAKFN07 MAKFN12	KAIMN06 KAIMN07 KAIMN09 KAIMN10 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN01 KAVFN02 KAVFN11 KAVMN05 KAVMN12 MAKFN06 MAKFN07							
Communal assets/ resources			MAKMN11	MAKFN01		KAI-FGD-FNCN02 KAI-FN11 KAV-FGD-MFCN01 KAVMN05 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN02 MAKFN05 MAKFN06 MAKFN07	DHA-FGD-FCN01 DHAMN12 KAIMN07 KAVFN11	DHAMN12 KAVMN10	DHAMN12	56	Dha=2 Kai=3 Kav=4 Mak=7	F=7 M=5 Mix=4	C=10 NC=6	
Community engagement in advocacy						DHAFN02 KAVMN05 KAVMN10 MAKFN02	DHA-FGD-FCN01	DHAMN04	DHAFN10	19	Dha=4 Kav=2 Mak=1	F=3 M=3 Mix=1	C=4 NC=3	
Community-mindedness				DHAFN02 MAK-FGD-FCN01	MAKMN11	DHA-FGD-FCN01 DHAFN02 DHAFN06 DHAFN10 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAI-FN03 KAI-FN12 KAIMN05 KAIMN09 KAIMN10 KAV-FGD-MFCN01 KAVFN03 KAVMN09 KAVMN12 MAKFN07 MAKFN08 MAKFN12 MAKMN11	DHA-FGD-FCN01 DHAFN02 DHAFN05 DHAFN10 KAI-FGD-XCN01 KAIMN07 KAIMN10 KAVFN03	MAKFN05	DHAMN09 KAV-FGD-MFCN01 KAVFN01	110	Dha=6 Kai=8 Kav=5 Mak=6	F=13 M=8 Mix=4	C=21 NC=4	
DCS NGO			DHA-FGD-FCN01 KAI-FGD-XCN01				DHA-FGD-FCN01		DHA-FGD-FCN02	51	Dha=2 Kai=1	F=1 Mix=2	C=3	
Desire to be witness		KAIMN09		KAIMN09	KAVFN01	DHAFN11	DHAFN03			10	Dha=2 Kai=1 Kav=1	F=3 M=1	C=4	
Desire for development			KAI-FGD-XCN01 MAKFN07	DHAFN02 DHAMN07 KAI-FGD-XCN01 KAIMN01 MAK-FGD-FCN01 MAKFN07		DHAFN03 DHAFN06 DHAMN04 KAI-FGD-XCN01 KAIMN07 KAVFN03 KAVMN09	KAIMN10	DHAFN06 KAIMN01 KAIMN05 KAVFN08 KAVMN09 KAVMN10 MAKFN05		79	Dha=5 Kai=5 Kav=4 Mak=3	F=7 M=9 Mix=2	C=13 NC=5	
Dhading church CCT women's group				DHAFN02 DHAFN10		DHAFN01 DHAFN02 DHAFN03 DHAFN05 DHAFN06 DHAFN11	DHAFN11		DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN02 DHAFN03 DHAFN05	52	Dha=9	F=8 Mix=1	C=9	
Emotional resilience					DHAFN01 DHAMN09 KAIMN06 MAKFN05					18	Dha=2 Kai=1 Mak=1	F=9 M=5	C=6 NC=8	
ETSC NGO						MAK-FGD-FCN01 MAKFN10 MAKMN11		MAKFN07	MAK-FGD-FCN01 MAKFN07 MAKMN11	31	Mak=4	F=2 M=1 Mix=1	C=3 NC=1	

Good financial management		MAKFN07	KAIFN11	KAIMN09 KAIMN10 KAVFN03 KAVFN08 KAVMN12 MAKFN08 MAKFN12	DHAFN11				22	Dha=1 Kai=3 Kav=3 Mak=3	F=7 M=3	C=8 NC=2	
Good leadership						DHA-FGD-FCN01 DHAMN04 KAI-FGD-FNCN02 KAIFN02 KAIFN03 KAIMN01 KAIMN04 KAIMN07 KAIMN08 KAIMN10 MAKFN08	DHAFN02 KAIMN01 KAIMN07 KAIMN08 KAIMN09	DHAFN06 KAIMN06	54	Dha=4 Kai=10 Mak=1	F=6 M=8 Mix=1	C=9 NC=6	
Good personal relationships	MAKMN11	DHA-FGD-FCN02 DHAFN05 DHAFN06 DHAFN11 KAVFN02 MAK-FGD-FCN01 MAKFN06 MAKFN08	DHAFN08 MAKMN11	DHAFN05 DHAFN06 MAKFN07 MAKMN11	DHAFN03 DHAMN12 KAVFN08 KAVFN11 KAVMN05 MAKFN12	DHAFN06	KAIMN01	DHAMN12 KAIMN01 KAIMN05 KAVFN03 KAVMN05 MAKFN08	78	Dha=7 Kai=2 Kav=5 Mak=6	F=14 M=5 Mix=1	C=14 NC=6	
Government policies						KAIFN02 MAKFN03			8	Kai=1 Mak=1	F=2	C=1 NC=1	
Healing		MAKFN08	MAKFN08	DHA-FGD-FCN01		MAKFN08	KAI-FGD-XCN01 KAIFN11 KAIMN10 KAVMN05 MAKFN01 MAKFN02 MAKFN06 MAKFN08	DHAFN10 DHAFN11	DHAFN06 DHAMN09	52	Dha=5 Kai=3 Kav=1 Mak=4	F=8 M=3 Mix=2	C=10 NC=3
Health-conscious		DHAFN02 KAV-FGD-MFCN01 KAVFN01	KAVMN05	DHAFN01 DHAMN07 MAK-FGD-XNCN02 MAKFN03		KAIMN07	KAIMN04	KAIMN08	26	Dha=2 Kai=3 Kav=3 Mak=2	F=7 M=5 Mix=2	C=5 NC=9	
Hindu faith				KAVFN03			DHAMN12 KAVFN03 KAVMN06 MAKFN05	DHAMN12 MAKFN09	DHAMN12	8	Dha=1 Kav=2 Mak=2	F=3 M=2	C=1 NC=4
Holistic ministry						DHA-FGD-FCN01 DHA-FGD-FCN02	DHA-FGD-FCN01 KAVFN08 MAK-FGD-FCN01 MAKFN06	DHAFN06	40	Dha=3 Kav=1 Mak=2	F=4 Mix=2	C=5 NC=1	
Hope for the future				KAIFN02 KAIMN07 KAVMN05			KAIFN11 MAKFN02	DHAFN11 KAIMN04 KAIMN10 KAVFN03 KAVFN11 MAKFN01 MAKFN03 MAKFN05	28	Dha=1 Kai=5 Kav=3 Mak=4	F=5 M=3	C=4 NC=4	
Household/ land improvement		MAKFN12		DHA-FGD-FCN01 DHAFN06 DHAMN12 KAIMN04 KAIMN05 KAIMN06 KAVFN02 KAVFN03 KAVFN07 KAVFN08 KAVMN09 MAK-FGD-XNCN02 MAKFN03 MAKFN06 MAKFN10				DHAFN05 KAIMN06 KAVFN03 MAKFN06 MAKFN09 MAKFN12	52	Dha=3 Kai=3 Kav=5 Mak=6	F=11 M=6 Mix=2	C=8 NC=11	
Improved agricultural techniques/ scale		KAI-FGD-XCN01 KAIFN03 KAIMN05 KAIMN07 KAIMN08 KAIMN10 KAVMN10 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN09 MAKMN11	DHAFN06 KAI-FGD-XCN01 KAIFN02 KAIFN03 KAIFN11 KAV-FGD-FNCN02 MAK-FGD-FCN01 MAKFN12	KAI-FGD-XCN01 KAIFN03 KAIFN11 KAIFN12 KAIMN05 KAIMN10 MAK-FGD-FCN01		KAIMN05 MAKMN11		KAIMN05 KAVMN09	94	Dha=1 Kai=9 Kav=3 Mak=5	F=7 M=8 Mix=3	C=13 NC=5	
Improved community relations		KAIMN07	DHA-FGD-FCN01 KAV-FGD-FNCN02	MAK-FGD-XNCN02			DHAFN03 DHAMN04 DHAMN09 DHAMN12 KAI-FGD-FNCN02 KAI-FGD-XCN01	KAIFN03 KAIMN08 KAIMN09	MAKFN08	83	Dha=5 Kai=9 Kav=7 Mak=3	F=8 M=12 Mix=4	C=11 NC=13

						KAIMN01 KAIMN04 KAIMN06 KAIMN07 KAIMN08 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN01 KAVFN02 KAVFN03 KAVFN08 KAVMN06 MAKMN11							
Improved physical health /sanitation		DHAFN11	DHAFN11	KAV-FGD-MFCN01 KAVFN03		DHAFN02	DHAMN12 KAIMN04 KAIMN07 MAK-FGD-NCN02	DHAFN02 DHAMN07 DHAMN09 KAIMN01 KAIMN04 KAIMN05 MAKFN01		26	Dha=5 Kai=4 Kav=2 Mak=2	F=4 M=7 Mix=2	C=6 NC=7
Improved relations with government and police							DHAFN06 KAIMN01			6	Dha=1 Kai=1	F=1 M=1	C=2
Improved spiritual wellbeing					MAKMN11			DHAFN02 DHAFN11 DHAMN09 KAIMN10 KAVFN01 KAVFN02 KAVMN12 MAKFN01 MAKFN05 MAKFN08		32	Dha=3 Kai=1 Kav=3 Mak=4	F=7 M=4	C=10 NC=1
Inclusion			MAKFN08			DHAMN04 MAKFN03 MAKFN08 MAKFN10	KAVFN03 KAVFN08 MAK-FGD-XNCN02	MAKFN01		19	Dha=1 Kai=1 Kav=1 Mak=5	F=6 M=1 Mix=1	C=3 NC=5
Increased commitment to education		KAVMN05	KAVFN11	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN05 DHAMN07 KAI-FGD-FNCN02 KAVFN02 KAIMN04 KAIMN07 KAVFN11 KAVMN05 MAKFN05	DHAFN03 KAIMN01 MAKFN08	KAIMN06		KAIMN04 MAKFN05 MAKFN07	MAKFN01	62	Dha=5 Kai=6 Kav=2 Mak=4	F=10 M=6 Mix=1	C=10 NC=7
Increased family size		MAKFN03						MAKFN05		4	Mak=2	F=2	C=2
Increased food consumption		KAI-FGD-XCN01 KAV-FGD-MFCN01								5	Kai=1 Kav=1	Mixed	C=2
Increased gender equality					DHAFN03 DHAFN06 KAVFN11 KAIMN04					8	Dha=2 Kai=2	F=3 M=1	C=3 NC=1
Increased livestock rearing		DHAFN01 DHAFN05 DHAFN11 KAVFN11 KAIMN04 KAIMN05 KAIMN07 KAIMN10 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN03 KAVFN11 KAVMN09 MAK-FGD-FCN01 MAKFN01 MAKFN02 MAKFN10	DHA-FGD-FCN02 DHAFN05 KAI-FGD-FNCN02 KAVFN12 KAIMN04 KAIMN07 KAV-FGD-MFCN01 KAVMN09 MAK-FGD-FCN01 MAKFN03 MAKFN07 MAKFN12 MAKMN04	KAVFN12 KAIMN06 KAV-FGD-MFCN01 KAVFN11		DHAFN01 MAKFN08				100	Dha=5 Kai=7 Kav=5 Mak=9	F=17 M=8 Mix=2	C=16 NC=11

Increased material assets/ resources	KAIFN11	DHAFN03 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN11 KAIMN01 KAIMN09 KAIMN10 KAV-FGD-MFCN01 MAKFN02 MAKFN03 MAKFN05 MAKFN08 MAKFN09 MAKFN10	DHA-FGD-FCN01 DHAFN03 KAI-FGD-XCN01 KAIFN11 KAIFN12 KAIMN05 KAIMN09 KAIMN10 MAKFN07 MAKFN08 MAKFN09 MAKMN11	DHA-FGD-FCN01 DHAFN03 DHAFN06 KAI-FGD-XCN01 KAIFN11 KAIFN12 KAIMN05 KAIMN09 KAIMN10 MAKFN07 MAKFN08 MAKFN09 MAKMN11		DHA-FGD-FCN01 MAKFN03		DHAFN03 DHAFN06 DHAMN12 KAIMN07 MAKFN01 MAKFN05 MAKFN08 MAKFN09 MAKMN11	151	Dha=4 Kai=9 Kav=1 Mak=11	F=14 M=7 Mix=5	C=18 NC=8
Interfaith collaboration			MAKFN12		MAKFN08	DHAMN12 KAI-FGD-XCN01 KAIFN03 KAV-FGD-MFCN01 KAVMN05	DHAMN07 KAI-FGD-FNCN02 KAIFN11 KAIMN04 KAIMN05 KAVFN01 KAVFN02 KAVMN06		36	Dha=2 Kai=6 Kav=5 Mak=2	F=17 M=13 Mix=6	C=22 NC=14
Learning from others		MAKMN11	KAIMN10 MAKFN03 MAKFN12	MAKFN01	KAIMN07 KAIMN09		MAKFN09		18	Kai=3 Mak=5	F=4 M=4	C=5 NC=3
Livelihood diversification	KAIMN09	DHAFN01 DHAFN05 DHAFN11 KAIFN11 KAIMN01 KAIMN04 KAIMN05 KAIMN07 KAIMN09 KAIMN10 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN01 KAVFN03 KAVFN07 KAVFN08 KAVFN11 KAVMN05 KAVMN06 KAVMN09 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN01 MAKFN02 MAKFN05 MAKFN08 MAKFN10 MAKMN11	DHA-FGD-FCN02 DHAFN01 DHAFN02 DHAFN06 DHAFN08 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN03 KAIFN12 KAIMN01 KAIMN04 KAIMN06 KAIMN07 KAIMN08 KAIMN10 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN01 KAVFN04 KAVFN11 KAVMN09 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN02 MAKFN03 MAKFN05 MAKFN06 MAKFN07 MAKFN08 MAKFN09 MAKFN12 MAKMN04 MAKMN11		KAVMN05	DHAFN01 MAKFN08	KAVFN11 MAKFN05 MAKFN09		271	Dha=7 Kai=13 Kav=11 Mak=14	F=27 M=14 Mix=4	C=26 NC=19
Loan		DHAFN01 DHAMN07 KAIMN09 KAV-FGD-FNCN02 KAVFN04 KAVFN08 KAVFN11 MAKFN03 MAKFN12	DHAFN05 KAI-FGD-XCN01 KAVMN09 MAKFN07	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN01 DHAFN02 DHAFN05 DHAFN06 DHAFN10 DHAFN10 DHAMN12 KAI-FGD-FNCN02 KAIFN03 KAIMN04 KAIMN05 KAIMN06 KAV-FGD-FNCN02 KAVFN03 KAVFN04 KAVFN08 KAVMN09 KAVMN12 MAKFN01 MAKFN02 MAKFN03 MAKFN05 MAKFN10 MAKFN12 MAKMN04		DHA-FGD-FCN01	DHAFN01 DHAFN03 KAI-FGD-FNCN02 KAIMN01 KAV-FGD-MFCN01 KAVFN03 KAVFN11 MAKFN05	134	Dha=10 Kai=8 Kav=8 Mak=8	F=20 M=11 Mix=3	C=21 NC=13	
Local forest group						KAI-FGD-XCN01 KAVFN08 MAKFN02 MAKFN03 MAKMN04		KAIFN03 KAVMN06 MAK-FGD-FCN01 MAKFN02 MAKMN04	33	Kai=2 Kav=2 Mak=4	F=4 M=2 Mix=2	C=3 NC=5
Local group						DHAFN10 KAVFN03 KAVFN08		KAVFN08 MAK-FGD-XNCN02	31	Dha=1 Kav=2 Mak=1	F=13 M=3 Mix=3	C=12 NC=7

Micah Network NGO									KAV-FGD-FCN01 KAVFN01	12	Kav=2	F=1	C=2
Mobilising youth						DHAFN10 KAIMN09 KAVMN12	KAIMN09	KAIMN10		12	Dha=1 Kai=2 Kav=1	F=1 M=3	C=4
Other NGO		DHAFN01 KAI-FGD-XCN01 MAK-FGD-XNCN02 MAKFN08 MAKMN11	KAI-FGD-XCN01 MAKFN01 MAKFN08 MAKMN11	DHAFN01 DHAFN10 DHAMN07				DHAFN08 KAVMN12 MAKFN10	DHA-FGD-FCN01 DHAFN01 DHAFN03 DHAFN06 DHAFN08 DHAFN10 DHAMN04 KAI-FGD-XCN01 KAIEN02 KAIEN03 KAIEN04 KAIEN05 KAIEN06 KAIEN07 KAIEN08 KAIEN09 KAIEN10 KAV-FGD-MFCN01 MAK-FGD-FCN01 MAKFN01 MAKFN10 MAKMN11		Dha=8 Kai=8 Kav=2 Mak=7	F=20 M=11 Mix=3	C=21 NC=13
Out-migration	KAIEN11 MAKMN11	DHA-FGD-FCN01 DHAFN06 KAIMN09 MAK-FGD-FCN01 MAKFN03 MAKMN11	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN02 DHAFN06 DHAFN11 KAI-FGD-FNCN02 KAI-FGD-XCN01 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN07 MAKFN10 MAKMN04	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN06 KAI-FGD-FNCN02 MAKMN11	MAKFN09 MAKFN10	MAKFN03 MAKFN08				77	Dha=5 Kai=4 Mak=9	F=11 M=3 Mix=4	C=12 NC=6
Participating in community							KAVFN03 MAKFN12			7	Kav=1 Mak=1	F=2	C=1 NC=1
Pension income (army)		DHAMN04 DHAMN12 KAVFN02 KAVFN03 KAVFN07 KAVMN09	KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN02			DHAMN12			DHAMN04 DHAMN12	32	Dha=2 Kav=6	F=3 M=4 Mix=1	C=3 NC=5
Prayer					KAVFN01	DHA-FGD-FCN01	KAI-FGD-XCN01 KAVFN08 MAKFN05	KAIEN03 KAIMN05 KAIMN09 KAVFN02		35	Dha=1 Kai=2 Kav=5 Mak=1	F=5 M=2 Mix=2	C=8 NC=1
Productive farming		DHA-FGD-FCN02 DHAFN01 DHAFN06 DHAFN11 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIEN03 KAIEN11 KAIEN12 KAIMN04 KAIMN05 KAIMN07 KAIMN08 KAIMN10 KAV-FGD-FNCN02 KAVFN01 KAVFN02 KAVFN03 KAVFN08 KAVMN05 KAVMN06 KAVMN10 MAK-FGD-FCN01 MAKFN01 MAKFN02 MAKFN06 MAKFN09 MAKFN12 MAKMN11	DHA-FGD-FCN01 KAIEN12 KAIMN08 KAIMN10 KAVFN02 MAKFN07 MAKFN08	MAKFN01	KAVMN05	KAV-FGD-FNCN02 MAKMN11	KAVFN11	MAKFN06		97	Dha=5 Kai=10 Kav=9 Mak=9	F=19 M=9 Mix=3	C=19 NC=12
Psychosocial support					DHAFN01 DHAFN05			DHAFN06		8	Dha=3	F=3	C=3
Reduced expenses		KAIEN11 MAKFN07 MAKFN08	MAK-FGD-FCN01	KAIMN10 MAKFN09						13	Kai=2 Mak=4	F=4 M=1	C=5 NC=1

Reduced family size		KAIMN09	KAIMN04			KAIMN04				6	Kai=2	M=2	C=1 NC=1
Rent land to others		KAIMN01 KAVMN05	DHAMN12 KAIMN01	KAIMN01 MAKFN05						10	Dha=1 Kai=1 Kav=1 Mak=1	M=4	C=2 NC=2
Resources to scale up business			MAKFN07 MAKFN09							4	Mak=2	F=2	C=1 NC=1
Sagoal NGO		KAIMN09	KAI-FGD-XCN01	KAIMN04 KAIMN09		KAIMN01 KAIMN05 KAIMN10	KAI-FGD-XCN01 KAIMN05 KAIMN10		KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN11 KAIMN01 KAIMN05 KAIMN06 KAIMN07 KAIMN09 KAIMN10	78	Kai=10	F=2 M=7 Mix=1	C=6 NC=4
Schools				MAKMN11					DHA-FGD-FCN02 DHAFN02 DHAFN05 DHAFN06 DHAMN09 KAI-FGD-XCN01 KAIFN02 KAIMN04 KAIMN07 KAVMN12 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN01 MAKFN02 MAKFN03 MAKFN05 MAKFN06	44	Dha=5 Kai=4 Kav=1 Mak=7	F=10 M=4 Mix=3	C=11 NC=6
Self-worth/ confidence			MAKFN07	DHAFN06 KAIFN12 MAK-FGD-FCN01	KAVMN05	KAIFN11 MAKFN05		DHAFN03 KAIMN04 KAIMN05 KAVFN02 KAVFN03 KAVMN09 MAKFN05 MAKFN08 MAKMN11		35	Dha=1 Kai=4 Kav=4 Mak=5	F=8 M=3 Mix=1	C=11 NC=1
Stopped religious rituals				DHA-FGD-FCN01 KAIMN10 MAKFN09 MAKMN11	MAKFN08	KAIMN05	KAIMN08 MAKFN01			17	Dha=1 Kai=3 Mak=4	F=3 M=4 Mix=1	C=6 NC=2
Supporting vulnerable	MAKFN10	DHAFN01 DHAFN05 DHAFN08 DHAFN10 DHAMN04 DHAMN09	DHAMN07 MAKFN08			DHAFN02 KAI-FGD-XCN01 KAVMN12 MAKFN03 MAKFN08		DHAFN06 MAKFN06		74	Dha=9 Kai=1 Kav=1 Mak=4	F=12 M=5 Mix=3	C=12 NC=8
Taking on a community position			DHAFN06 DHAMN12 MAKFN08			DHAFN06 DHAMN04 DHAMN12 KAIMN04 KAIMN07 KAVFN01 KAVFN03 KAVFN08 MAKFN02		DHAMN04 DHAMN12 KAIFN02 KAVFN03 MAKFN08		48	Dha=3 Kai=3 Kav=3 Mak=2	F=7 M=4	C=4 NC=7
Taking paid employment	KAIMN09	KAIFN11 KAVFN03 KAVFN07 KAVFN08 KAIFN11 KAVMN05 MAK-FGD-XNCN02 MAKFN05 MAKFN08	DHAFN01 DHAFN02 DHAFN08 KAI-FGD-FNCN02 KAIFN03 KAIMN04 KAIMN07 KAVFN04 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN05 MAKFN06	DHAFN08 KAVFN07 KAVMN05 MAKFN12	KAVMN05					77	Dha=3 Kai=6 Kav=6 Mak=6	F=15 M=4 Mix=2	C=11 NC=10
Tole office (government)						DHAFN02 MAKFN07			DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN03 DHAMN04 DHAMN12 MAK-FGD-XNCN02	48	Dha=6 Mak=1	F=4 M=2 Mix=2	C=8 NC=5

Training in farming skills		MAK-FGD-FCN01 MAK-FGD-XNCN02	MAKMN11	MAK-FGD-FCN01		MAKMN11				18	Mak=3	M=1 Mix=2	C=2 NC=1
Training in business/ livelihood skills		KAIMN09 MAKFN08	DHA-FGD-FCN01 DHAFN01 DHAFN02 KAI-FGD-XCN01 KAIFN11 KAIMN10 KAV-FGD-MFCN01 MAK-FGD-FCN01 MAKFN01 MAKFN08	DHAFN02 KAIMN09 KAIMN10 KAV-FGD-MFCN01 MAK-FGD-FCN01	DHAFN11	KAV-FGD-MFCN01	DHA-FGD-FCN01	DHAFN02 KAIMN10 MAKFN02	KAIMN05 KAVFN01 MAKFN05	92	Dha=4 Kai=5 Kav=2 Mak=5	F=9 M=2 Mix=4	C=14 NC=1
Training in health/hygiene		KAI-FGD-XCN01 MAKFN08						DHAFN08		5	Dha=1 Kai=1 Mak=1	F=2 MIX=1	C=2 NC=1
Training on family relations			KAIMN09	KAV-FGD-MFCN01 MAK-FGD-FCN01 MAKFN07 MAKFN08	KAIFN03 KAIFN11 KAIMN01 KAIMN09 KAVFN04 MAKFN01 MAKFN05					34	Kai=4 Kav=2 Mak=5	F=7 M=2 Mix=2	C=11
UMN NGO			DHA-FGD-FCN01		DHAFN03				DHA-FGD-FCN01 DHA-FGD-FCN02	14	Dha=3	F=1	C=2
VSLA membership		KAIMN05 KAV-FGD-FNCN02 MAKMN11	DHA-FGD-FCN01 DHA-FGD-FCN02 KAI-FGD-XCN01 KAIFN12	DHAFN02 DHAFN05 DHAFN10 KAI-FGD-XCN01 KAIMN05 KAIMN10 KAIMN10 KAV-FGD-FNCN02 KAVFN04 MAKFN03 MAKFN09 MAKFN12			DHAFN11 DHA-FGD-FCN01 MAKFN08	DHA-FGD-FCN01 DHAFN01 DHAFN02 DHAFN03 DHAFN05 DHAFN06 DHAFN11 DHAMN12 KAIFN11 KAV-FGD-FNCN02 KAVFN03 KAVFN04 MAKFN01 MAKFN02 MAKFN05 MAKFN10	DHA-FGD-FCN01 DHAFN01 DHAFN02 DHAFN03 DHAFN05 DHAFN11 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN02 KAIFN03 KAIMN04 KAIMN05 KAIMN06 KAIMN08 KAIMN09 KAIMN10 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVFN01 KAVFN02 KAVFN03 KAVFN04 KAVMN05 KAVMN06 KAVMN09 KAVMN10 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN02 MAKFN05 MAKFN07 MAKFN09 MAKFN10 MAKFN12	356	Dha=10 Kai=10 Kav=10 Mak=11	F=26 M=13 Mix=5	C=30 NC=13
Ward office (government)	MAKFN12	DHAFN08 DHAMN04 KAIMN04 MAK-FGD-XNCN02 MAKMN11	DHAFN01 KAI-FGD-XCN01 KAIFN02 KAIMN10 MAKFN12 MAKMN11	DHAFN11 KAV-FGD-FNCN02 KAVFN03 KAVFN04 KAVFN08 MAK-FGD-XNCN02			DHA-FGD-FCN01 DHAMN09 DHAMN12 KAIMN06 KAIMN09 KAV-FGD-FNCN02 KAVFN02 KAVFN03 KAVFN07 KAVFN08 KAVMN06 KAVMN12 MAK-FGD-XNCN02 MAKFN01 MAKFN05 MAKFN07 MAKMN11	DHA-FGD-FCN01 DHAFN03 DHAFN05 DHAFN06 DHAFN08 DHAFN10 DHAFN11 DHAMN04 DHAMN07 DHAMN09 KAI-FGD-FNCN02 KAIFN02 KAIFN11 KAIFN12 KAIMN01 KAIMN04 KAIMN05 KAIMN06 KAIMN07 KAIMN08 KAIMN09 KAIMN10 KAV-FGD-MFCN01 KAVFN03 KAVFN04 KAVFN08	317	Dha=12 Kai=13 Kav=13 Mak=10	F=24 M=19 Mix=5	C=30 NC=18	

									KAVFN11 KAVMN09 KAVMN10 KAVMN12 MAK-FGD-FCN01 MAK-FGD-XNCN02 MAKFN01 MAKFN05 MAKFN06 MAKFN08 MAKFN12 MAKMN04 MAKMN11				
Youth clubs									KAVFN02 KAVFN03 KAVFN04 KAVFN08 KAVMN12 MAKFN05	26	Kav=5 Mak=1	F=5 M=1	C=4 NC=2

Table 2A.2: Drivers of negative change

Drivers of change	Domains									Citations	Split		
	Household composition and health	Access to food	Cash income	Expenditure and assets	Personal relationships	Community relationships	Faith	Overall wellbeing	Links to organisations and institutions	Total citations	Site total	Gender split	Sample split
Becoming indebted		DHAMN07 KAVEN04 MAKFN03 MAKFN12		KAIMN04 KAIMN06 KAV-FGD-FNCN02 KAV-FGD-MFCN01 KAVMN09 MAK-FGD-XNCN02 MAKFN01 MAKFN05 MAKMN04						36	Dha=3 Kai=2 Kav=4 Mak=6	F=7 M=6 Mix=2	C=8 NC=7
Business costs		KAIMN04 KAIMN07	KAIFN02 MAKFN01	DHA-FGD-FCN01 DHA-FGD-FCN02 DHA-FGD-FCN03 DHA-FGD-FCN04 DHA-FGD-FCN05 DHA-FGD-FCN06 DHA-FGD-FCN07 DHA-FGD-FCN08 DHA-FGD-FCN09 DHA-FGD-FCN10 DHA-FGD-FCN11 DHA-FGD-FCN12 DHA-FGD-FCN13 DHA-FGD-FCN14 DHA-FGD-FCN15 DHA-FGD-FCN16 DHA-FGD-FCN17 DHA-FGD-FCN18 DHA-FGD-FCN19 DHA-FGD-FCN20 DHA-FGD-FCN21 DHA-FGD-FCN22 DHA-FGD-FCN23 DHA-FGD-FCN24 DHA-FGD-FCN25 DHA-FGD-FCN26 DHA-FGD-FCN27 DHA-FGD-FCN28 DHA-FGD-FCN29 DHA-FGD-FCN30 DHA-FGD-FCN31 DHA-FGD-FCN32 DHA-FGD-FCN33 DHA-FGD-FCN34 DHA-FGD-FCN35 DHA-FGD-FCN36 DHA-FGD-FCN37 DHA-FGD-FCN38 DHA-FGD-FCN39 DHA-FGD-FCN40 DHA-FGD-FCN41 DHA-FGD-FCN42 DHA-FGD-FCN43 DHA-FGD-FCN44 DHA-FGD-FCN45 DHA-FGD-FCN46 DHA-FGD-FCN47 DHA-FGD-FCN48 DHA-FGD-FCN49 DHA-FGD-FCN50 DHA-FGD-FCN51 DHA-FGD-FCN52 DHA-FGD-FCN53 DHA-FGD-FCN54 DHA-FGD-FCN55 DHA-FGD-FCN56 DHA-FGD-FCN57 DHA-FGD-FCN58 DHA-FGD-FCN59 DHA-FGD-FCN60 DHA-FGD-FCN61 DHA-FGD-FCN62 DHA-FGD-FCN63 DHA-FGD-FCN64 DHA-FGD-FCN65 DHA-FGD-FCN66 DHA-FGD-FCN67 DHA-FGD-FCN68 DHA-FGD-FCN69 DHA-FGD-FCN70 DHA-FGD-FCN71 DHA-FGD-FCN72 DHA-FGD-FCN73 DHA-FGD-FCN74 DHA-FGD-FCN75 DHA-FGD-FCN76 DHA-FGD-FCN77 DHA-FGD-FCN78 DHA-FGD-FCN79 DHA-FGD-FCN80 DHA-FGD-FCN81 DHA-FGD-FCN82 DHA-FGD-FCN83 DHA-FGD-FCN84 DHA-FGD-FCN85 DHA-FGD-FCN86 DHA-FGD-FCN87 DHA-FGD-FCN88 DHA-FGD-FCN89 DHA-FGD-FCN90 DHA-FGD-FCN91 DHA-FGD-FCN92 DHA-FGD-FCN93 DHA-FGD-FCN94 DHA-FGD-FCN95 DHA-FGD-FCN96 DHA-FGD-FCN97 DHA-FGD-FCN98 DHA-FGD-FCN99 DHA-FGD-FCN100						37	Dha=3 Kai=8 Kav=2 Mak=3	F=9 M=6 Mix=1	C=10 NC=6
Childcare	DHAFN03	MAKFN10	DHAFN01 DHAFN02 DHAFN08 DHAFN05							15	Dha=5 Mak=1	F=6	C=4 NC=2
Church						KAVFN01 DHAFN03	DHAFN10 MAKFN08			8	Dha=2 Kav=1 Mak=1	F=4	C=4
Climate change; flooding/ poor drainage		KAI-FGD-FNCN02 KAIMN04								12	Dha=1 Kai=3 Mak=1	F=3 M=2	C=2 NC=3
Covid-19	KAVMN09 MAKFN10 MAKFN12	DHA-FGD-FCN01 DHA-FGD-FCN02 DHA-FGD-FCN03 DHA-FGD-FCN04 DHA-FGD-FCN05 DHA-FGD-FCN06 DHA-FGD-FCN07 DHA-FGD-FCN08 DHA-FGD-FCN09 DHA-FGD-FCN10 DHA-FGD-FCN11 DHA-FGD-FCN12 DHA-FGD-FCN13 DHA-FGD-FCN14 DHA-FGD-FCN15 DHA-FGD-FCN16 DHA-FGD-FCN17 DHA-FGD-FCN18 DHA-FGD-FCN19 DHA-FGD-FCN20 DHA-FGD-FCN21 DHA-FGD-FCN22 DHA-FGD-FCN23 DHA-FGD-FCN24 DHA-FGD-FCN25 DHA-FGD-FCN26 DHA-FGD-FCN27 DHA-FGD-FCN28 DHA-FGD-FCN29 DHA-FGD-FCN30 DHA-FGD-FCN31 DHA-FGD-FCN32 DHA-FGD-FCN33 DHA-FGD-FCN34 DHA-FGD-FCN35 DHA-FGD-FCN36 DHA-FGD-FCN37 DHA-FGD-FCN38 DHA-FGD-FCN39 DHA-FGD-FCN40 DHA-FGD-FCN41 DHA-FGD-FCN42 DHA-FGD-FCN43 DHA-FGD-FCN44 DHA-FGD-FCN45 DHA-FGD-FCN46 DHA-FGD-FCN47 DHA-FGD-FCN48 DHA-FGD-FCN49 DHA-FGD-FCN50 DHA-FGD-FCN51 DHA-FGD-FCN52 DHA-FGD-FCN53 DHA-FGD-FCN54 DHA-FGD-FCN55 DHA-FGD-FCN56 DHA-FGD-FCN57 DHA-FGD-FCN58 DHA-FGD-FCN59 DHA-FGD-FCN60 DHA-FGD-FCN61 DHA-FGD-FCN62 DHA-FGD-FCN63 DHA-FGD-FCN64 DHA-FGD-FCN65 DHA-FGD-FCN66 DHA-FGD-FCN67 DHA-FGD-FCN68 DHA-FGD-FCN69 DHA-FGD-FCN70 DHA-FGD-FCN71 DHA-FGD-FCN72 DHA-FGD-FCN73 DHA-FGD-FCN74 DHA-FGD-FCN75 DHA-FGD-FCN76 DHA-FGD-FCN77 DHA-FGD-FCN78 DHA-FGD-FCN79 DHA-FGD-FCN80 DHA-FGD-FCN81 DHA-FGD-FCN82 DHA-FGD-FCN83 DHA-FGD-FCN84 DHA-FGD-FCN85 DHA-FGD-FCN86 DHA-FGD-FCN87 DHA-FGD-FCN88 DHA-FGD-FCN89 DHA-FGD-FCN90 DHA-FGD-FCN91 DHA-FGD-FCN92 DHA-FGD-FCN93 DHA-FGD-FCN94 DHA-FGD-FCN95 DHA-FGD-FCN96 DHA-FGD-FCN97 DHA-FGD-FCN98 DHA-FGD-FCN99 DHA-FGD-FCN100	DHA-FGD-FCN01 DHA-FGD-FCN02 DHA-FGD-FCN03 DHA-FGD-FCN04 DHA-FGD-FCN05 DHA-FGD-FCN06 DHA-FGD-FCN07 DHA-FGD-FCN08 DHA-FGD-FCN09 DHA-FGD-FCN10 DHA-FGD-FCN11 DHA-FGD-FCN12 DHA-FGD-FCN13 DHA-FGD-FCN14 DHA-FGD-FCN15 DHA-FGD-FCN16 DHA-FGD-FCN17 DHA-FGD-FCN18 DHA-FGD-FCN19 DHA-FGD-FCN20 DHA-FGD-FCN21 DHA-FGD-FCN22 DHA-FGD-FCN23 DHA-FGD-FCN24 DHA-FGD-FCN25 DHA-FGD-FCN26 DHA-FGD-FCN27 DHA-FGD-FCN28 DHA-FGD-FCN29 DHA-FGD-FCN30 DHA-FGD-FCN31 DHA-FGD-FCN32 DHA-FGD-FCN33 DHA-FGD-FCN34 DHA-FGD-FCN35 DHA-FGD-FCN36 DHA-FGD-FCN37 DHA-FGD-FCN38 DHA-FGD-FCN39 DHA-FGD-FCN40 DHA-FGD-FCN41 DHA-FGD-FCN42 DHA-FGD-FCN43 DHA-FGD-FCN44 DHA-FGD-FCN45 DHA-FGD-FCN46 DHA-FGD-FCN47 DHA-FGD-FCN48 DHA-FGD-FCN49 DHA-FGD-FCN50 DHA-FGD-FCN51 DHA-FGD-FCN52 DHA-FGD-FCN53 DHA-FGD-FCN54 DHA-FGD-FCN55 DHA-FGD-FCN56 DHA-FGD-FCN57 DHA-FGD-FCN58 DHA-FGD-FCN59 DHA-FGD-FCN60 DHA-FGD-FCN61 DHA-FGD-FCN62 DHA-FGD-FCN63 DHA-FGD-FCN64 DHA-FGD-FCN65 DHA-FGD-FCN66 DHA-FGD-FCN67 DHA-FGD-FCN68 DHA-FGD-FCN69 DHA-FGD-FCN70 DHA-FGD-FCN71 DHA-FGD-FCN72 DHA-FGD-FCN73 DHA-FGD-FCN74 DHA-FGD-FCN75 DHA-FGD-FCN76 DHA-FGD-FCN77 DHA-FGD-FCN78 DHA-FGD-FCN79 DHA-FGD-FCN80 DHA-FGD-FCN81 DHA-FGD-FCN82 DHA-FGD-FCN83 DHA-FGD-FCN84 DHA-FGD-FCN85 DHA-FGD-FCN86 DHA-FGD-FCN87 DHA-FGD-FCN88 DHA-FGD-FCN89 DHA-FGD-FCN90 DHA-FGD-FCN91 DHA-FGD-FCN92 DHA-FGD-FCN93 DHA-FGD-FCN94 DHA-FGD-FCN95 DHA-FGD-FCN96 DHA-FGD-FCN97 DHA-FGD-FCN98 DHA-FGD-FCN99 DHA-FGD-FCN100			DHAFN03 KAVFN03 KAVMN10 MAKFN10	KAVFN01	186	Dha=12 Kai=5 Kav=9 Mak=8	F=21 M=9 Mix=4	C=24 NC=10		
Death of family member	KAVFN08 KAVFN11 MAKMN11		DHA-FGD-FCN01 KAV-FGD-FNCN02							15	Dha=2 Kav=4 Mak=2	F=3 M=4 Mix=1	C=4 NC=4
Destroyed/ failed crops or livestock dying			KAIFN02 KAV-FGD-MFCN01 MAKFN07							10	Dha=1 Kai=1 Kav=2 Mak=2	F=4 M=1 Mix=1	C=4 NC=2
Earthquake	MAKFN09 MAKFN12		DHA-FGD-FCN01 DHAFN05 MAKFN07	DHA-FGD-FCN02 DHAFN05 KAVFN03 MAK-FGD-XNCN02		DHAFN03 DHAFN05 DHAMN07 DHAMN12				42	Dha=7 Kav=2 Mak=5	F=8 M=3 Mix=3	C=9 NC=5
Education access reduced/ stopped				DHAFN05 KAIMN07						5	Dha=2 Kai=2 Mak=1	F=1 M=2 Mix=2	C=2 NC=3
Electricity				DHAFN10 DHAMN04						4	Dha=2	F=1 M=1	C=1 NC=1
Exclusion/ discrimination						DHAFN05 KAV-FGD-MFCN01 KAVFN01 KAVFN02 KAVMN10 MAK-FGD-XNCN02				26	Dha=1 Kav=4 Mak=4	F=5 M=2 Mix=2	C=6 NC=3

Family breakdown/ tension			DHAFN08 KAVFN04 MAKFN03	DHAMN09 KAI-FGD-FNCN02 MAK-FGD-FNCN02 MAKFN03	DHAFN08 KAIFN02 KAVFN01 MAKFN03		KAVFN03 KAVMN09 MAKFN05	DHAFN08 MAKFN03		MAKFN03 MAKMN04		52	Dha=3 Kai=2 Kav=3 Mak=4	F=7 M=3 Mix=2	C=6 NC=6
Fragmented community/ individualism							KAVFN03 KAVMN09 MAKFN05			MAKFN06		12	Kav=2 Mak=2	F=3 M=1	C=3 NC=1
Gender inequality		DHAFN02	KAIMN07 KAV-FGD-FNCN02 KAVFN03 KAVFN07 MAK-FGD-XNCN02		DHAFN01 DHAFN11 KAIFN02 KAIFN03 KAIMN08 MAKFN03		KAIMN01 KAIFN03	DHA-FGD-FNCN01		KAVFN08 MAKFN06		47	Dha=4 Kai=5 Kav=4 Mak=3	F=10 M=4 Mix=2	C=8 NC=8
Ill health/ accident/ disability/ old age	DHAFN08 KAVFN11 KAVMN12 MAKFN09	DHAFN10 DHAFN11 DHAMN07 DHAMN09 KAV-FGD-FNCN02 KAVFN11 KAVMN12 MAKFN01 MAKFN08	DHAFN05 DHAFN08 DHAFN11 DHAMN04 DHAMN07 DHAMN09 KAIMN06 KAIMN08 KAVFN04 KAVMN05 MAKFN01 MAKMN04	DHA-FGD-FNCN01 DHA-FGD-FNCN02 DHAFN01 DHAFN10 DHAMN07 DHAMN09 KAI-FGD-FNCN02 KAIFN11 KAIMN01 KAIMN06 KAIMN07 KAIMN08 KAIMN08 KAV-FGD-FNCN02 KAVFN01 KAVFN04 MAK-FGD-XNCN02 MAKFN03 MAKFN05 MAKFN06 MAKFN10 MAKMN04 MAKMN11		DHAFN08 DHAMN09 KAVFN08	DHAMN09 DHAFN10	DHAMN07 DHAFN08		DHAFN08 DHAFN10 KAIMN08 MAKMN04		162	Dha=11 Kai=6 Kav=8 Mak=12	F=23 M=12 Mix=2	C=19 NC=18
Illiteracy/ poor education		KAVFN11								DHAMN09 KAVFN08 KAVFN11 MAKFN03		16	Dha=1 Kav=2 Mak=2	F=4 M=2	C=1 NC=5
Increased anti-social behaviour (drinking)	DHAFN08	KAIMN06 MAKFN07	DHAFN08 KAVFN07 MAK-FGD-XNCN02	DHAFN05 KAI-FGD-FNCN02 KAIMN04 KAIMN06 KAVFN07 MAK-FGD-XNCN02 MAKFN06	DHAFN05 DHAMN07		KAIMN04 KAVFN01 MAKFN01			KAIMN08		61	Dha=3 Kai=4 Kav=2 Mak=4	F=8 M=4 Mix=1	C=5 NC=8
Increased expenses		KAVFN04 MAKFN12	MAKFN12	DHAFN01 DHAFN10 DHAMN09 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN02 KAIFN11 KAIMN06 KAV-FGD-FNCN02 KAVFN01 KAVFN11 KAVMN06 MAK-FGD-XNCN02 MAKFN05 MAKFN06						KAIMN08		42	Dha=3 Kai=6 Kav=5 Mak=4	F=11 M=5 Mix=2	C=10 NC=8
Increased expenses; expensive food		DHA-FGD-FNCN01 DHAFN02 DHAFN10 DHAMN07 KAIMN06 KAV-FGD-MFCN01 KAVFN03 MAK-FGD-FNCN01 MAKFN03 MAKFN10 MAKMN04		DHAMN04 KAI-FGD-FNCN02 KAIFN02 KAIMN06 KAV-FGD-FNCN02 KAVFN01 MAKFN06 MAKFN10 MAKFN12								52	Dha=5 Kai=3 Kav=4 Mak=6	F=10 M=5 Mix=3	C=9 NC=9
Increased expenses; high cost of schooling		DHAMN07 MAKFN12	KAV-FGD-MFCN01 KAVFN11	DHA-FGD-FNCN01 DHAFN01 DHAFN03 DHAFN05 DHAFN10 DHAFN11 KAI-FGD-FNCN02 KAI-FGD-XCN01 KAIFN02 KAIFN11 KAIMN04 KAIMN05 KAIMN06 KAIMN09 KAV-FGD-FNCN02								73	Dha=7 Kai=8 Kav=8 Mak=6	F=16 M=9 Mix=4	C=20 NC=9

				KAV-FGD-MFCN01 KAVFN02 KAVFN07 KAVFN11 KAVMN09 KAVMN10 KAVMN12 MAK-FGD-FCN01 MAKFN03 MAKFN05 MAKFN06 MAKFN10 MAKFN12									
Increased expenses; high healthcare costs		DHAFN11 DHAMN07 KAVFN01 KAVMN12 MAK-FGD-FCN01 MAKFN01	KAIMN06 KAVMN12	DHA-FGD-FCN01 DHAFN08 DHAFN10 DHAMN09 KAI-FGD-FNCN02 KAI-FN11 KAIMN01 KAIMN06 KAIMN08 KAIMN09 KAVFN01 KAVFN04 KAVFN08 KAVFN11 KAVMN06 KAVMN12 MAK-FGD-XNCN02 MAKFN01 MAKFN02 MAKFN05 MAKFN06 MAKFN10 MAKMND4	KAVFN08					76	Dha=6 Kai=6 Kav=6 Mak=8	F=14 M=9 Mix=3	C=13 NC=13
Increased family size/ children growing		KAI-FGD-FNCN02 KAI-FN02 KAV-FGD-MFCN01 KAVFN03 MAKFN02 MAKFN03 MAKFN05 MAKFN06 MAKFN09		DHA-FGD-FCN01 DHAFN01 DHAFN02 DHAFN03 DHAFN10 DHAFN11 DHAMN07 DHAMN09 KAIMN08 MAKFN01				MAKFN05 MAKFN06		56	Dha=8 Kai=3 Kav=2 Mak=7	F=13 M=3 Mix=3	C=11 NC=9
Increased use of tech/ social media				DHAFN06 DHAFN11 DHAMN04 KAIMN05 KAV-FGD-MFCN01 KAVFN01 MAK-FGD-FCN01 MAKFN01	DHA-FGD-FCN01			DHAFN02		23	Dha=5 Kai=1 Kav=2 Mak=2	F=13 M=3 Mix=3	C=11 NC=9
Interfaith tensions					DHAFN11	DHA-FGD-FCN01 DHAFN03 DHAFN11	DHAFN03 MAK-FGD-XNCN02		MAKFN01	21	Dha=3 Mak=2	F=3 Mix=2	C=4 NC=1
Lack of access to travel	MAKFN10	DHAFN02 DHAFN10	MAKFN07	KAIMN01						10	Dha=2 Kai=1 Mak=2	F=4 M=1	C=4 NC=1
Lack of access to water		KAVFN11 MAK-FGD-XNCN02								5	Kav=1 Mak=1	F=1 Mix=1	NC=2
Lack of employment/ livelihood opportunities	MAKFN12	DHA-FGD-FCN01 DHAFN02 DHAFN08 DHAFN10 KAI-FN02 KAV-FGD-FNCN02 KAVFN04 KAVFN08 MAK-FGD-FCN01 MAKFN05 MAKFN10 MAKMND4	DHA-FGD-FCN01 DHAFN05 DHAFN11 DHAMN07 DHAMN09 KAV-FGD-MFCN01 KAVFN11 MAKFN10 MAKMND4	DHAFN06 KAI-FGD-FNCN02 KAVFN01 KAVFN08 MAKFN01 MAKMND4				KAVMN09	MAKMND4	84	Dha=10 Kai=2 Kav=8 Mak=10	F=18 M=8 Mix=4	C=16 NC=14
Lack of access to agriculture scale/ techniques		KAIMN06 KAVFN04 MAK-FGD-XNCN02 MAKFN06	DHAFN08	DHAMN07					KAIMN08	13	Dha=2 Kai=2 Kav=1 Mak=2	F=3 M=3 Mix=1	C=2 NC=5
Lack of access to market/ trade			KAV-FGD-FNCN02 KAV-FGD-MFCN01						KAVMN09	11	Kav=3	M=2 Mix=1	C=2 NC=1
Lack of awareness of gender equality					DHAMN12 KAIMN04 KAIMN06 KAIMN10 MAKFN01				KAI-FN11	12	Dha=1 Kai=4 Mak=1	F=2 M=4	C=3 NC=3

Lack of communal work						DHAFN03 KAVFN02	KAVMN09 MAKMN04			6	Dha=1 Kav=2 Mak=1	F=2 M=2	C=3 NC=1
Lack of external input						DHAMN07 KAV-FGD-FNCN02 KAIMN06 MAKFN03				11	Dha=1 Kai=2 Mak=1	F=2 M=2	NC=4
Lack of household/ land improvement			DHA-FGD-FCN01	DHAFN05 KAVFN01						7	Dha=2 Kav=1	F=2 Mix=1	C=3
Lack of land		DHA-FGD-FCN01 DHAFN02 DHAFN05 DHAMN04 DHAMN07 DHAMN12 KAIFN02 KAVFN04 KAV-FGD-MFCN01 KAVFN04 KAVFN07 KAVFN11 MAKFN05 MAKFN10 MAKMN04	KAIFN03 MAKFN03	KAIMN01 KAIFN02 KAVFN11						49	Dha=6 Kai=4 Kav=5 Mak=4	F=12 M=5 Mix=2	C=10 NC=9
Lack of land documentation						KAV-FGD-FNCN02 MAKMN11				5	Kav=1 Mak=1	M=2	C=1 NC=1
Lack of participation in community meetings/ decisions/ projects						DHAMN09 KAIFN03 KAIFN12 KAVFN07 MAKFN02 MAKFN03 MAKFN06 MAKFN10 MAKMN04 MAKFN10		MAKFN05 MAKFN06	MAKFN09	26	Dha=1 Kai=1 Kav=1 Mak=9	F=10 M=2	C=5 NC=7
Lack of peace/ inner turmoil								KAVFN07 MAKFN03		6	Kav=1 Mak=1	F=2	NC=2
Lack of savings		KAIFN02		KAIMN07	KAIMN08					10	Kai=3	F=1 M=2	C=1 NC=2
Lack of skills/ training			DHAMN07 DHAMN09 KAIMN04 KAIMN06 KAVFN03 MAKFN10	KAVFN07 MAKFN06		DHAMN09 KAIMN07 KAVFN11 MAKFN03 MAKFN05		MAKFN06 MAKMN04		36	Dha=4 Kai=4 Kav=3 Mak=5	F=8 M=8	C=4 NC=12
Lack of resources for projects						DHAFN06 KAIMN07 MAKFN02 MAKFN05 MAKFN06				12	Dha=1 Kai=1 Mak=3	F=4 M=1	C=3 NC=2
Land disputes	DHAFN11				DHAFN05	DHA-FGD-FCN01 KAV-FGD-FNCN02 MAK-FGD-FCN01 MAKMN11			MAKFN01	21	Dha=3 Kav=1 Mak=3	F=3 M=2 Mix=2	C=6 NC=1
Livelihood vulnerability		KAIFN02	MAKFN12							4	Kai=1 Mak=1	F=2	C=2
Local forest group							MAKMN04		MAK-FGD-FCN01	3	Mak=2	M=1 Mix=1	C=1 NC=1
Material assets/ resources reduced	DHAFN08	DHAFN10 DHAFN11 MAKFN10 MAKFN12 MAKMN04	DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN06 DHAFN08 DHAMN07 KAIFN03 KAV-FGD-MFCN01 MAK-FGD-FCN01	DHAFN08 DHAFN10 DHAMN04 KAV-FGD-FNCN02 KAIFN02 KAV-FGD-MFCN01 KAVFN08 KAVFN11 MAKFN03 MAKMN04	DHAMN09 DHAMN07	DHAFN06 DHAMN07 KAVMN09 MAKFN03 MAKFN05 MAKMN04		MAKFN03		92	Dha=9 Kai=3 Kav=4 Mak=6	F=14 M=5 Mix=3	C=12 NC=10
Market competition			DHAFN01 DHAFN10 KAIMN01 MAKFN01	DHAFN10						13	Dha=2 Kai=1 Mak=1	F=2 M=1	C=3
National economic situation worsened		KAVMN10		DHAMN12 KAIFN02 KAVMN10 MAKFN02			DHA-FGD-FCN01			12	Dha=2 Kai=1 Kav=1 Mak=1	F=2 M=2 Mix=1	C=3 NC=2
Perception of church as having outsider funding						DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN03	DHAFN03 DHAFN06 KAVFN02			21	Dha=4 Kav=2	F=5 Mix=2	C=7

Plant diseases/ reliance on chemicals		KAVFN03		KAIMN05		KAV-FGD-MFCN01				4	Kai=1 Kav=1	F=1 M=1	C=1 NC=1
Poor-quality public education (sending children to private schools)		DHAFN02		DHA-FGD-FCN01 DHA-FGD-FCN02 DHAFN05 KAI-FGD-FNCN02 KAI-FGD-XNCN01 KAI-FN02 KAVFN03 MAKFN03		KAIMN07				24	Dha=4 Kai=4 Kav=1 Mak=1	F=7 M=1 Mix=2	C=6 NC=4
Profit margin on business reduced			KAIMN01 KAVMN12 MAKFN05							8	Kai=1 Kav=1 Mak=1	F=1 M=2	C=3
Reduced productive farming		DHA-FGD-FCN01 KAI-FGD-FNCN02 KAI-FN02 KAIMN04 KAIMN06 KAVFN03 MAK-FGD-XNCN02 MAKFN03 MAKFN05	KAIMN01 KAIMN04 MAKFN09							33	Dha=1 Kai=6 Kav=1 Mak=4	F=6 M=4 Mix=2	C=4 NC=8
Reliance on market for food		DHA-FGD-FCN01 DHAFN02 DHAFN03 DHAFN10 DHAMN07 KAI-FN11 KAV-FGD-FNCN02 MAKFN03 MAKFN10 MAKMN04		KAI-FN02 KAIMN09						31	Dha=6 Kai=3 Kav=1 Mak=3	F=7 M=5 Mix=1	C=7 NC=6
Reliance on others for change/ decisions						DHAMN07 KAI-FGD-FNCN02 MAK-FGD-XNCN02	KAVMN09			10	Dha=1 Kai=1 Kav=1 Mak=1	F=1 M=2 Mix=1	C=1 NC=3
Religious rituals				KAI-FN12 KAIMN06 KAIMN08 KAVFN11				KAIMN08 MAKFN03		14	Kai=8 Kav=2 Mak=2	F=6 M=6	C=2 NC=10
Rent			MAKFN12	DHAFN10 DHAMN07 KAIMN06						6	Dha=2 Kai=1 Mak=1	F=2 M=2	C=2 NC=2
Robbery/ corruption				DHAMN07	DHAFN08	DHAMN04 MAK-FGD-XNCN02 MAKFN03				20	Dha=3 Mak=2	F=2 M=2 Mix=1	NC=5
Selling personal assets				KAIMN06 KAVFN04 KAVMN06 MAKFN05 MAKFN06						10	Kai=1 Kav=2 Mak=2	F=3 M=2	C=3 NC=2
Single mother		DHAFN01	DHAFN01 DHAFN05		DHAFN01 DHAFN05 MAKFN03	MAKFN03	DHAFN01 DHAFN05			27	Dha=2 Mak=1	F=3	C=2 NC=1
Storm	KAI-FN11 KAI-FN12									16			
Supporting vulnerable							MAKFN03 MAKFN05			3	Mak=2	F=2	C=1 NC=1
Unhealthy eating choices		DHA-FGD-FCN01 KAIMN06 KAV-FGD-FNCN02		KAIMN06 KAV-FGD-FNCN02						16	Dha=1 Kai=2 Kav=2	M=4 Mix=1	C=1 NC=4
Ward office						KAI-FGD-FNCN02 MAK-FGD-XNCN02		MAKMN04		6	Kai=1 Mak=2	F=1 M=1 Mix=1	NC=3
Weeds/ pests/ disease		KAI-FGD-FNCN02 MAK-FGD-FCN01 MAK-FGD-XNCN02	MAKFN08							11	Kai=1 Mak=3	F=2 Mix=2	C=2 NC=2
Worsening community relationships						KAVFN02		KAVMN10			Kav=2	F=1 M=1	C=2
Worsening overall wellbeing								MAKFN03 MAKMN04		4	Mak=2	F=1 M=1	NC=2

Appendix 3 – The Light Wheel: an introduction

Figure 23: The Light Wheel



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 wellbeing – 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 wellbeing 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 that 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 wellbeing. 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 wellbeing. 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 that 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, ie 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 that 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 wellbeing

This spoke considers the emotional and mental wellbeing 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

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 4 – 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 quota sample four groups: richer and improving; richer but declining; poorer but improving; poorer and getting worse.

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.

(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 (eg villages, districts or census areas). However, there is often a strong case for using contextual information (eg 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, ie 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:

<https://bathcdr.org/wp-content/uploads/2021/10/Sample-selection-for-QuIP-studies-briefing-note.pdf>

<https://bathcdr.org/wp-content/uploads/2020/05/Case-and-evidence-selection-for-robust-generalisation-in-impact-evaluation-prepublication-copy.pdf>

Appendix 5 – Church and community transformation 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 Nepal used an adapted version of the Umoja approach and named it Sangasangai. The Sangasangai process happens when people in a church read the Bible together and hear what God is saying to Individual, Family, Church and Community about their needs and how to solve them practically with local resources so that their families and church are strengthened and they become salt and light in their community.

In Nepal, 507 local churches, 10 denominations and 12 church networks have adopted Sangasangai. When churches go through the process, they identify and address common issues by using their own resources.

Initiatives generally encourage coordination with the community and building relationships with local leadership and local government. These interventions include:

- Supporting most vulnerable:
 - aid during Covid-19 pandemic
 - supporting widows
 - supporting earthquake survivors – constructing houses
- Support to encourage healthy family relationships
- Supporting education
- Road maintenance
- Disability access
- Providing clean water
- Sanitation/cleaning campaign
- Health awareness campaigns
- Nutrition
- Agriculture – planting campaign
- Livelihood support/training
- Encouraging saving practices
- Renewed church buildings

Reported changes in the church include:

- Increased practice of Bible study
- Prayer increased
- Tithing increased
- Strengthened family relationships
- Growth of church membership
- Church leadership growth

Contextual adaptation of Sangasangai

The Nepal team reviewed their context and identified the following unique challenges:

- Young and growing church, centred around charismatic leaders
- Church that is weak in theology but strong in evangelism
- Church that is a minority and largely seen as ‘outsiders’ by society
- Entering the community is difficult for the above reasons
- People do not (seem to) have time to go through a long process; need a lighter/shorter process that centres around Bible studies

- Need a process that can be integrated into church life and not be reliant on external resourcing and funding

The Umoja process was originally written to be used in African contexts. It was therefore necessary for the Nepal team to make adaptations to the regular Umoja process. The main adaptations were:

- Integral mission emphasised throughout; theological manual and guide
- Workbooks for trainer, facilitator and church members
- Sangasangai promoted as a 'Bible study & Action course'; no Tearfund logo
- Shorter process: studies and change activities to be completed in 18–24 months
- Workbook content logic:
 1. Change biblical worldview (Envisioning)
 2. Start change with self and family
 3. Resulting in a stronger church
 4. Credibility in the community seeking change
- Accountability and celebration embedded in content

Sangasangai process in Nepal

Facilitated by the facilitators who are selected by church and trained by partners, the Sangasangai process is driven by Bible study, reflection, actions and review. The five workbook topics are:

1. Integral Mission/God's Mission
2. Healthy Family
3. Healthy Church
4. Healthy Community I
5. Healthy Community II

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. Figure 24 depicts the Sangasangai process.

Figure 24: Process diagram of the Sangasangai approach to CCT



Tearfund, 100 Church Road, Teddington, TW11 8QE, United Kingdom.
☎ +44 (0)20 3906 3906 ✉ publications@tearfund.org learn.tearfund.org

Registered office: Tearfund, 100 Church Road, Teddington, TW11 8QE, United Kingdom.
Registered in England: 994339. A company limited by guarantee. Registered Charity No. 265464
(England & Wales) Registered Charity No. SC037624 (Scotland)

