

JLI Theory of Change Workshop

Tearfund Case Study: Pentecostal Assemblies of God (PAG) Uganda

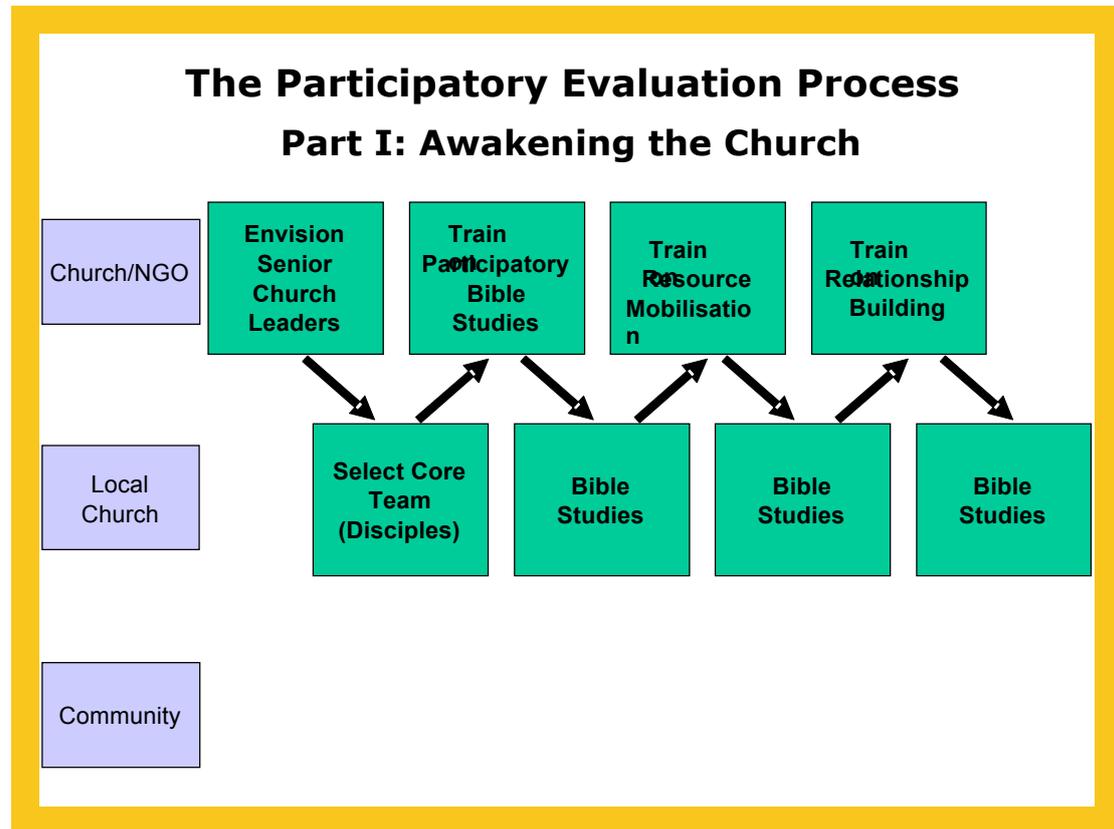
Church and Community Mobilisation

To help the local church transform the lives of poor people, Tearfund and its partners have developed a series of approaches, known collectively as Church and Community Mobilisation Processes (CCMPs). Whilst they vary from context to context, they generally have two main components:

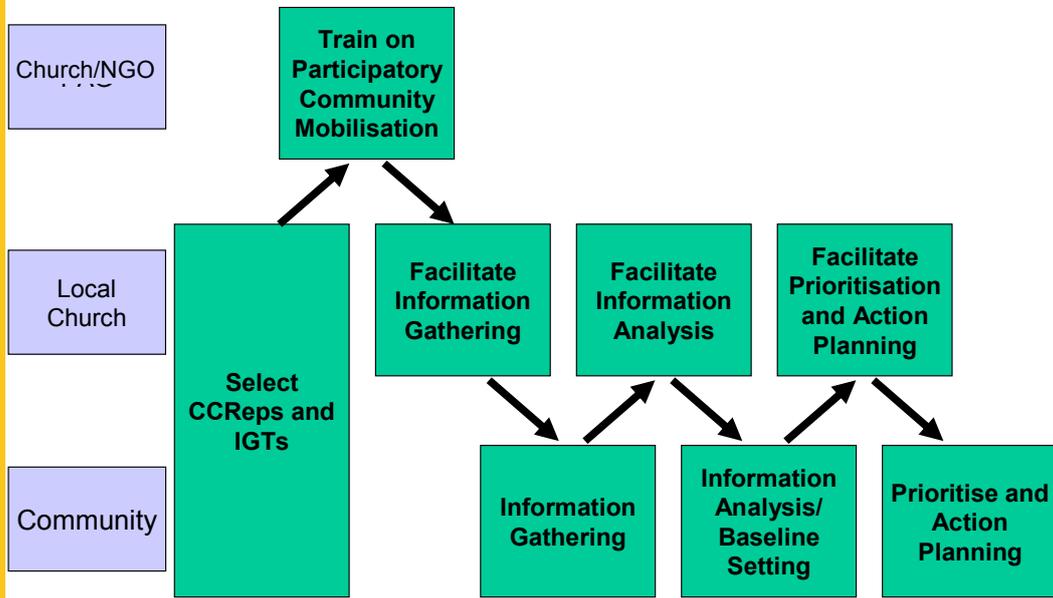
- a) to help the local church to understand its biblical mandate to work with its wider community to meet the holistic (economic, physical, psychological, social and spiritual) needs of the community and nation.
- b) to give church and community members the skills to enable them to do this

The Process

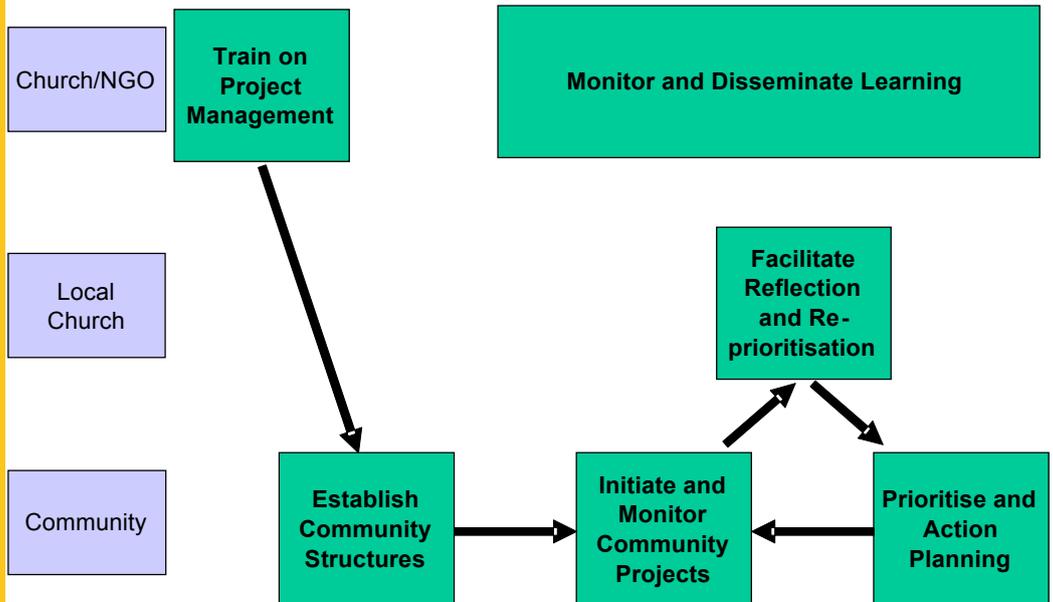
One CCMP is known as PEP (the Participatory Evaluation Process). This has the following stages.



The Participatory Evaluation Process Part IIa: Mobilising the Community



The Participatory Evaluation Process Part IIb: Project Implementation



Training

A PEP training programme usually involves 12 workshops over 2 or 3 years totalling 20 weeks of training. Between the workshops, each of which corresponds to a stage in the diagrams above, participants put into practice what they have learnt. At the subsequent workshop, they reflect on their successes and failures. It is this process of action and reflection where much of the learning takes place, because a trainee must be transformed before they can transform others.

Results

The following results were found during an impact assessment of PEP in Uganda, mostly in communities in which PEP had started 3 years earlier:

- **A 40% drop in the incidence of childhood diarrhoea:** incidence of diarrhoea in the household in the last 2 weeks was 22% amongst those who were involved in PEP compared to 35% amongst those who had not heard of PEP
- **Lower reported mortality amongst under 5s:** the number of children born in the last 5 years who were still alive was 92% amongst those who were involved in PEP compared to 78% amongst those who had not heard of PEP
- **A 50% increase in crop diversity:** 46% of households who were unaware of PEP grew at least 4 different types of crop in the previous year, whereas the equivalent figure for those involved in PEP is 68%. Households involved in PEP also grow more improved varieties of crops (45% of households) compared to those who are unaware of PEP (29% of households)
- **A 50% drop in hunger:** 41% of households which had never heard of PEP reported that no-one had gone to bed hungry in the last month, compared to 68% of households which were involved in PEP
- **Greater hope for the future:** 63% of respondents who are unaware of PEP were positive about their future, compared to 87% of those who are involved in PEP
- **Greater confidence in their own resources:** 40% of respondents who are unaware of PEP thought that their own resources were their most valuable pool of resources, compared to 70% of those who are involved in PEP
- **Greater confidence amongst women:** 67% of women who had not heard of PEP felt able to speak in community meetings "sometimes" or "always", compared to 88% of women who were involved in PEP
- **Greater belief that relationships between religious organisations had improved:** 57% of respondents who had not heard of PEP thought relationships had got "better" or "much better" compared to 85% of respondents who were involved in PEP
- **Greater belief that the way the church cared for the vulnerable had improved:** 48% of respondents who had not heard of PEP thought the way the church cared for the vulnerable had got "better" or "much better" compared to 75% of respondents who were involved in PEP

Key Success Factors

- Envisioning of church leaders at multiple levels, to allay fears and to ensure their support of the process
- Principles underpinning the process (the holistic and outward nature of the church's ministry, the importance of mobilizing local resources, the need to hear all voices within the community) are established through participatory bible study, leading to a belief in these principles which is much more deep-rooted and sustainable than if they were taught or imposed from outside
- Time is deliberately built into the process to allow the church to "practice" the process before it involves the wider community, even if this results in short-term "outputs" which would not be considered completely successful on their own e.g. church buildings

- The community sets its own priorities, although there is an important role for the facilitator in uncovering “blind spots” which the community cannot (or will not) address because of taboo or ignorance
- Those in poverty are considered to be resourceful and resilient, with the power to envisage a better future and with the resources to work towards it