



TABLE OF CONTENTS

A. INTRODUCTION	1
A1. ABOUT THIS PROGRAMME	1
A2. PROGRAMME CONTEXT	4
A3. ABOUT THE EVALUATION	5
B. FINDINGS – ACCOUNTABILITY	8
B1. SIGNS OF CHANGE IN PEOPLE’S LIVES	8
B2. THE REACH OF CHANGE	16
B3. SUSTAINABILITY	21
C. FINDINGS – LEARNING	25
C1. CCMP BEST PRACTICE	25
C2. ADAPTING CCMP TO DIFFERENT CONTEXTS	27
D. FINDINGS – PROGRAMME EFFECTIVENESS	30
D1. CKU AND TEARFUND SUPPORT	30
D2. THE VALUE OF WORKING THROUGH LOCAL CHURCHES	33
D3. IMPLICATIONS OF AN OPEN-ENDED PROCESS	36
E. CONCLUSION	38
F. RECOMMENDATIONS	41
F1. IMPLEMENTING PARTNER ACTIONS	41
F2. FUNDER ACTIONS	42
and finally...	
ANNEXES	
1. EVALUATION APPROACH	
2. EVALUATION SOURCES	
3. FOCUS GROUP GUIDE	
4. PRIMARY RESEARCH PROTOCOLS	
5. CCMP MOUNTAIN MODEL	
6. EXAMPLES OF CCMP ACTIVITIES	
7. VALUE FOR MONEY MODEL	
8. THE FIVE STAGES OF CCMP	

Report cover image: Rwanda focus group 'journey of change'



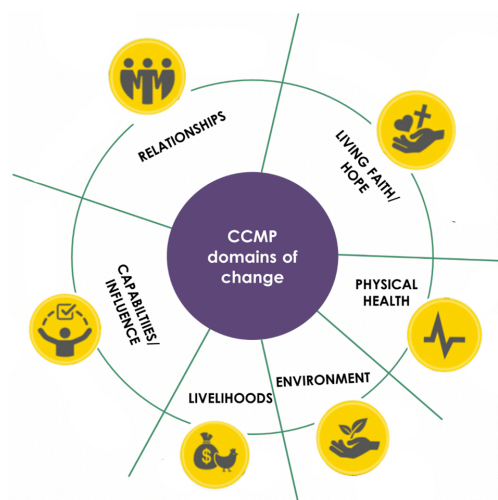
EXECUTIVE SUMMARY

This learning evaluation assessed the effectiveness of using an assets-based approach with local churches in sub-Saharan Africa to bring lasting change. The Church and Community Mobilisation Process (CCMP) had a significant impact on people's lives physically, spiritually and emotionally and galvanised collective action to tackle environmental issues. It reached very vulnerable groups of people, rippling out from facilitating church members to the wider community and sometimes to other churches and areas. In some countries, it resulted in strategic linkages between church, community and government to solve problems together and work towards a shared vision. And it did all this in a very challenging context both externally and internally. The evaluation found that the work could be further strengthened by intentional activities early in the process to address hidden issues such as gender-based violence, by linking to government and other expertise more quickly, by embedding CCMP more in structures and budgets and by reinforcing mindset change activities.

INTRODUCTION

CCMP identifies the cause of poverty as broken relationships with self, God, others and the environment. Participatory Bible studies and activities equip churches to work with their communities towards a shared vision, using their own local resources.

A grant of £630,269 (DKK 5,525,584) from Danida funded the Centre for Church-Based Development (CKU) and five of its members in Denmark to partner with churches in West, East and Central Africa to pilot CCMP in five churches Tearfund, a faith-based international NGO, trained partners. It also supported them to do a baseline, midline and endline survey, based on their Light Wheel model of nine domains of change, clustered into six for the evaluation (right). The evaluation took a participatory approach. Partners helped to analyse data and shape findings and recommendations. They facilitated focus group activities to rank outcomes, map their journeys of change to identify effective approaches and score their ownership of CCMP. The consultant carried out primary research in Ethiopia and Rwanda. She also carried out a document review, drawing on external learning and key informant input.



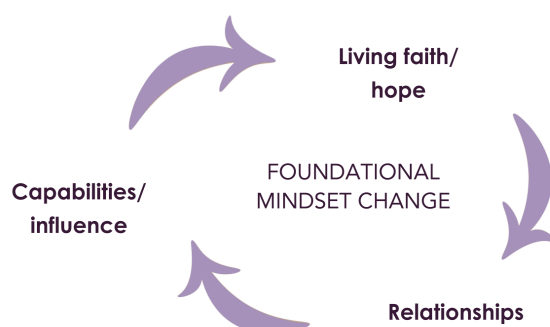
FINDINGS – ACCOUNTABILITY

Signs of change: An estimated 21,097 people directly benefitted from the work (a very conservative estimate). The greatest change that took place because of CCMP, according to the survey, was in people's response to the environment: planting trees, tackling soil erosion, taking wood-saving initiatives and caring for their surroundings. People's livelihoods also

markedly improved. Their ability to save increased by 47%, resulting in more income and better food security and diversity. CCMP helped them link spending to positive goals, both for their own families and to help those in need e.g. sending children to school, building homes, paying health insurance and employing others.

Focus groups ranked the most important outcomes for them in: their outlook on life (their personal faith and sense of hope); in their relationships; and in their capacity to take action using their own resources. They described this as transformation in their mindsets – the hidden beliefs and attitudes that influence behaviour. The survey also showed that the main reason for these changes was CCMP. 95% reported improvement in faith /emotional wellbeing; 93% in relationships; and 89% in capabilities.

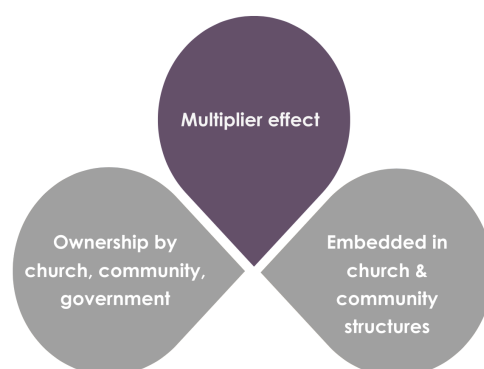
This mindset change formed the foundation for the other tangible changes and also contributed to sustainability as it enabled people to continue to solve problems together. Some of the work delved deeper into more sensitive and hidden areas of gender relationships, conflict and violence, improving distribution of roles, family decision-making and care for children, and increasing safety – something that needs to be applied across all participating partners and countries.



Reach of change: The work reached very vulnerable people in the facilitating churches and the wider communities, such as out-of-school children, single mothers, sex workers, widows, the sick and those affected by domestic conflict. CCMP also broke generational and gender barriers, with young people and women often very active in leading the change process.

CCMP had a great impact on churches at institutional level too. Churches developed a vision for their community. They increased in membership, participation and income. They became more inclusive, strengthened relationships, reduced conflict and improved infrastructure.

Sustainability: External learning shows that sustainability comes from fostering ownership of CCMP at all levels of church and community and embedding CCMP in structures and budgets. It is evidenced in the 'multiplier effect' when the work extends to others, beyond funding.



In this programme, 70% and over of CCMP facilitators in six countries reported that CCMP was spreading to community members and to other churches. Church leaders demonstrated high levels of ownership of CCMP in all the countries, though not evenly across areas. This was evidenced by integrating CCMP into existing processes (e.g. regulations, budgeting, planning) and structures (e.g. cell, women's, youth groups), and by setting up CCMP committees (e.g. in Ethiopia). However, although the benefits of CCMP reached community members, most partners could not yet demonstrate high levels of ownership outside of the church.

FINDINGS – LEARNING

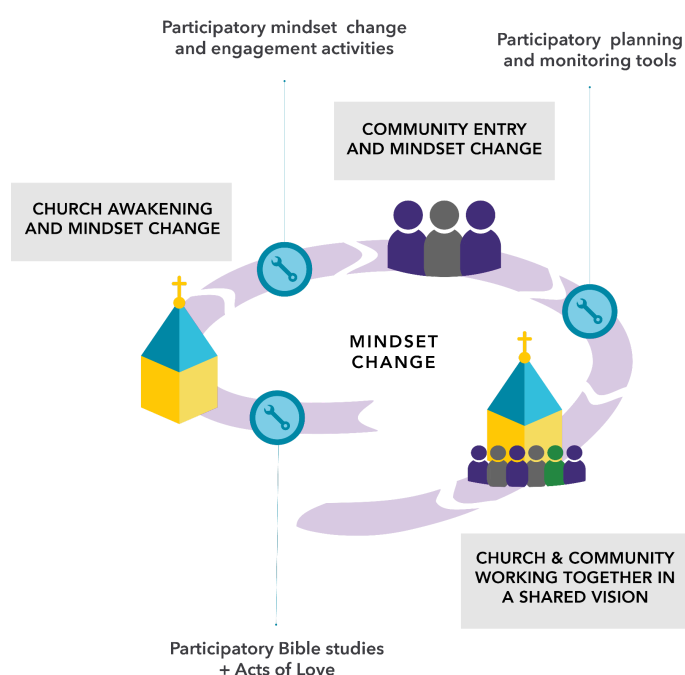
CCMP best practice: CCMP participatory Bible studies and activities were extremely effective in bringing about mindset change. They helped people surface underlying attitudes and beliefs, such as about their capacity to bring change, the resources they have and how to work together effectively. Other CCMP tools helped people analyse their community, prioritise issues, work together to address them and review progress.

The evaluation identified three stages in the CCMP critical pathway (right) to achieve most impact. It showed that this was all underpinned by its relational approach (such as through Bible study and savings groups).

Partners adapted CCMP to different contexts and challenges with good levels of success. Both their experience and external learning show that in urban and peri-urban areas, it is particularly important to maximise the 'adoption curve' by training more people to mitigate mobility and distance issues. It also helps to draw groups of people together round a common issue, targeting vulnerable people specifically through a range of strategies. In majority Muslim areas, they found it was vital to involve other faith leaders right from the beginning to prevent suspicion of proselytism.

The key to addressing other challenges such as climate change, conflict and harmful practices is surfacing these issues early on in the process through relevant Bible studies and activities and by linking to relevant expertise in government, NGOs and community.

CCMP Critical Pathway



Programme effectiveness: Relationships between implementing partners, CKU and Tearfund were strong at both global and national level, despite internal challenges. The programme envisioning and set-up inspired partners about CCMP. However, the programme could have been further strengthened by planning for geographic focus (to maximise the adoption curve), more locally owned monitoring and minimum standards for training. Partners needed more support to break the barrier between churches working *for* their communities and churches working strategically *with* them to address issues together.

In conclusion, the evaluation supports the case for funders to invest more in CCMP. CCMP goes beyond current localisation practices to empower churches and communities to lead their own transformation. It supports local churches to strengthen qualities that make them effective in facilitating social and behaviour change. The programme offered good value for money, despite the challenging context and the extra support needed in the pilot.

Evaluation learning highlights four foundations and four success factors to strengthen CCMP:

FOUNDATIONS FOR SUCCESS



Flexible, creative facilitators who understand what is important in CCMP



Training that is experiential, phased over time & contextualised



Adoption curve – numbers, proximity for momentum



Simple monitoring & learning areas & tools owned by local partners & churches

SUCCESS FACTORS



Bring in safety / gender early on in process



Bring in skills & linkages early on for simple & quick wins



Embed CCMP in church and community structures



Ongoing envisioning / mindset change at all levels

SUMMARY RECOMMENDATIONS

Implementing partners

DEEPEN CCMP PRACTICE

- Plan and take action to embed CCMP further in churches: re-envisioning; strengthening CCMP structures locally; and lobbying leadership to embed CCMP in denominations nationally.
- Deepen work with the communities: strengthening Bible studies with 'Acts of Love'; bringing church and community together in ways relevant to the context to plan; and linking to government sooner.

EXTEND CCMP PRACTICE

- Extend your own CCMP practice as trainers/ facilitators, e.g. with the online course, to practise and use other tools and share learning with other facilitators.
- Plan for and encourage multiplication: planning how to roll out CCMP locally with church and community; planning and lobbying at denominational level; and planning with Tearfund and CKU how to replicate trainers.

Funders actions

Follow and embed the critical pathway for CCMP:

- Ensure the key stages in the critical pathway are consistently embedded in any CCMP approach.
- Accompany facilitators in their first community entry activities to instil confidence and break the barrier.
- Review the different CCMP training approaches and adaptations to assess their effectiveness and gaps. Encourage and share learning on contextualisation e.g. [use of the oral version](#).
- Incorporate Bible studies and activities to address safety/ gender and disaster resilience at an early stage of CCMP, linking partners to [Tearfund and Eagles resources](#).

Align practice with strategy and evidence:

- Provide consistent and long term funding for quality CCMP, beyond influencing, that covers coordination, training and follow-up.
- Continue planning the global Master Trainers programme with CKU and others, convening an inclusive space that incorporates learning from different organisations, as well as Tearfund networks.

Recommendations for:

tearfund

Strengthen MEL:

- Emphasise safety more explicitly in the Light Wheel model and training.
- Support partners to develop locally-owned simple CCMP MEL approaches, rather than depending on externally managed surveys.



Extend and share roll-out of best practice:

- Continue to work with Tearfund to replicate trainers at local and national level as well as to support Master level training of trainers.
- Share learning from this evaluation with Danida and other back funders, demonstrating CCMP's role in genuine localisation and its cost-effectiveness.
- Continue to support partners to adapt CCMP to different contexts, while ensuring they are completing the evidenced critical pathway.

Ensure sustainability of this programme's impact:

- Source and provide core funding for embedding and extending CCMP over the next two years, tailored to each partner's context.
- Meet with partner coordinators, denominational leaders and Tearfund regional/ country staff. Plan how to embed CCMP in national and local churches, including seminars.
- Take on evaluation learning in planning future work, including how to maximise the adopter curve (numbers, proximity, celebration/ learning exchanges), translation of materials, MEL and how to frame and communicate CCMP.

Recommendations for:



ACRONYMS, ABBREVIATIONS AND DEFINITIONS

AEBR	Association of Baptist Churches in Rwanda
CCMP	Church and Community Mobilisation Process
CCT	Church and Community Transformation
CKU	Center for Church-Based Development
Community	Anyone who is not a member of the facilitating church
Danida	Danish International Development Agency
DFID	Department For International Development (now FCDO)
Diakonia	Service and ministry of the church to people in need
E&C	Eastern and Coastal Diocese
EECMY	Ethiopian Evangelical Church Mekane Yesus
EFLC	L'Eglise Fraternelle Luthérienne du Cameroun
ELCT	Evangelical Lutheran Church of Tanzania
FGD	Focus group discussion
FPFK	Free Pentecostal Church Kenya
GBV	Gender-based violence
IGA	Income-generating activity
MEL	Monitoring, evaluation and learning
MFLM	Mission Fraternelle Luthérienne de Mali
MU	Mothers' Union
SHG	Self Help Group
TF	Tearfund
UEBB	Union of Baptist Churches in Burundi

A. INTRODUCTION

A1. ABOUT THIS PROGRAMME

I. 'Church Based Diakonia'

This learning initiative aimed to understand the impact and effectiveness of asset-based approaches to development. 'Diakonia' encapsulates the central premise of harnessing the potential of local churches to bring lasting change. Working in seven countries in sub-Saharan Africa, the programme took an open-ended approach called the 'Church and Community Mobilisation Process' (CCMP) that enables churches and communities to prioritise the changes they want to see. Center for Church-Based Development (CKU), the grant holder funded by Danida, is an umbrella organisation for Danish churches and church-based organisations working in developing countries. Five of its members supported partners in seven countries in West, East and Central Africa to implement the programme – each in five local church communities. An additional diocese in Iringa Tanzania, with previous CCMP experience in two communities, also brought another seven churches and their communities into the programme.

COUNTRY	IMPLEMENTING PARTNER	CKU MEMBER
Burundi	Union of Baptist Churches in Burundi (UEBB)	Baptist Union of Denmark
Rwanda	Association of Baptist Churches in Rwanda (AEBR)	
Ethiopia	Ethiopian Evangelical Church Mekane Yesus (EECMY)	Promissio
Kenya	Free Pentecostal Church Kenya (FPFK)	International Aid Services
Tanzania	Evangelical Lutheran Church of Tanzania (ELCT) – Eastern and Coastal Diocese and Iringa Diocese	Danish Lutheran Mission
Cameroon	L'Eglise Fraternelle Luthérienne du Cameroun (EFLC)	Mission Afrika
Mali	Mission Fraternelle Luthérienne de Mali (MFLM)	

II. Church and Community Mobilisation Process (CCMP)

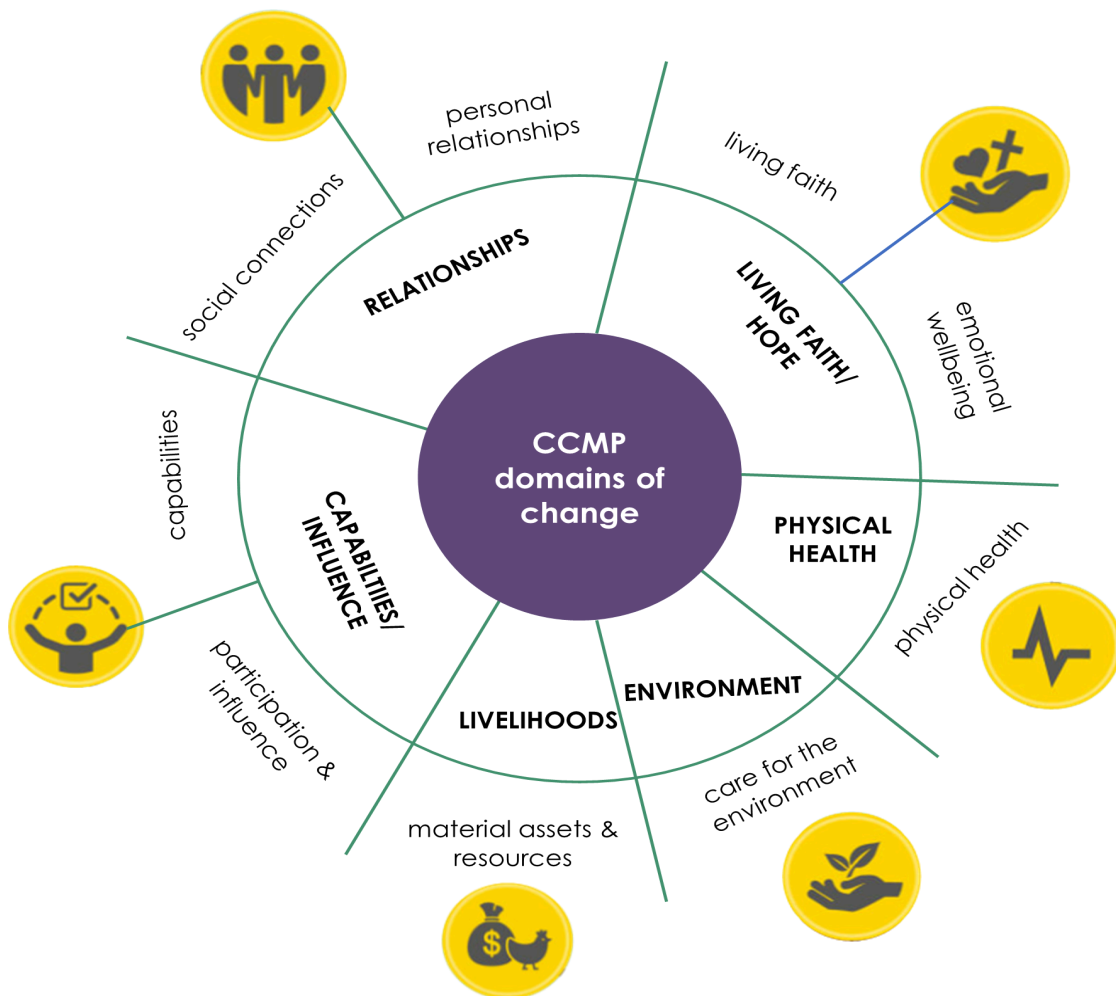
The partners piloted an approach known as CCMP, developed by churches in Africa together with Tearfund, a faith-based international NGO. CCMP equips the church in practical ways to work with their local communities, identifying needs and mobilising resources to bring about restoration and transformation¹.

The programme proposal sets out the underlying Theory of Change for strengthening asset-based development, tackling root causes of dependency and short-term thinking to escape poverty – summarised here:

¹ Tearfund website

- Recognising the cause of poverty as broken relationships – with self, with others and with the environment
- Reconciling these broken relationships to deepen self-esteem, cohesion and appreciation of available resources
- Facilitating mindset change in the church through participatory Bible studies and activities, which address issues like self-reliance and unity
- Empowering people to make improved choices that lead to a range of developmental outcomes

CKU partnered with Tearfund, who provided materials, technical support (including training, mentoring and access to manuals) and supported partners in monitoring, evaluation and learning (MEL). They assessed the impact of the work in nine domains of change through the Tearfund 'Light Wheel', piloting a Light Wheel survey for the first time. The evaluation clustered these nine domains into six overall areas as reflected in the inner circle (below).²



² See the full Light Wheel tool kit [here](#)

III. Approach and timeline

The programme began in November 2019 with an ‘envisioning’ conference in Tanzania for all partners, including a visit to two communities to see the results of CCMP. Partners started work in April 2020 but only completed the baseline study by March 2021 because COVID-19 delayed activities. CKU therefore extended the three-year programme to December 2023.

CCMP involves five stages ([see annex 8 for details](#)): church awakening (50% of the content); church and community description; information gathering; information analysis; and decision. While partners adapted the process in line with their context and experience, ([see sections C2](#)), the essence of the planned programme involves the following steps for everyone:

- Each implementing partner appoints a CCMP coordinator.
- They envision church leaders and members to understand CCMP, with Tearfund’s support.
- They work with each local church to identify two volunteer CCMP facilitators.
- Each church facilitates participatory Bible studies that help people understand their mandate to work with their communities, to recognise the resources they have (time, talents and material assets) and to address issues without external funding.
- The churches build relationships with their local communities, gather and analyse information, prioritise issues and then take action together. The process is intended to be iterative, constantly reflecting on what they are achieving and planning what to do next.

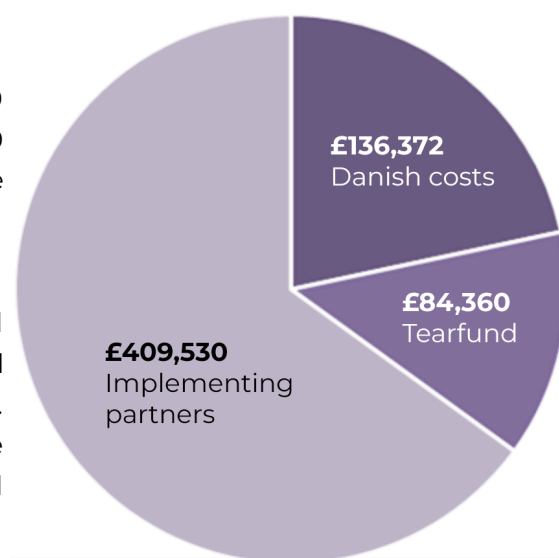
All participating churches in this programme also introduced some form of savings and loans groups, drawing on learning from Tearfund programmes that had integrated them in CCMP.

Tearfund provided training through its staff, where they had in-country expertise and capacity, or through consultants. Training was meant to happen in ten blocks of two weeks over the three years. In practice, though, the process varied greatly across the participating countries for a number of reasons, including different trainers, use of different manuals, the impact of COVID-19 and adaptations made to the different contexts. For example, some partners had to make more adaptations as they were working in urban and peri-urban areas or in Muslim majority contexts, while CCMP has developed in rural, often majority Christian, contexts.

IV. Programme budget

A revised programme budget of £630,269 (DKK5,525,584) included the 12-month COVID-19 extension. It covered: 65% for in-country expenditure (an average of £58,504 per partner; 22% for CKU Danish costs; and 13% for Tearfund technical support.

It is important to note that CCMP is an assets-based approach, so all communities and churches carried out their activities using their own local resources. Partners’ budgets covered a proportion of the coordinator’s role, administration/ transport and local training and MEL costs.

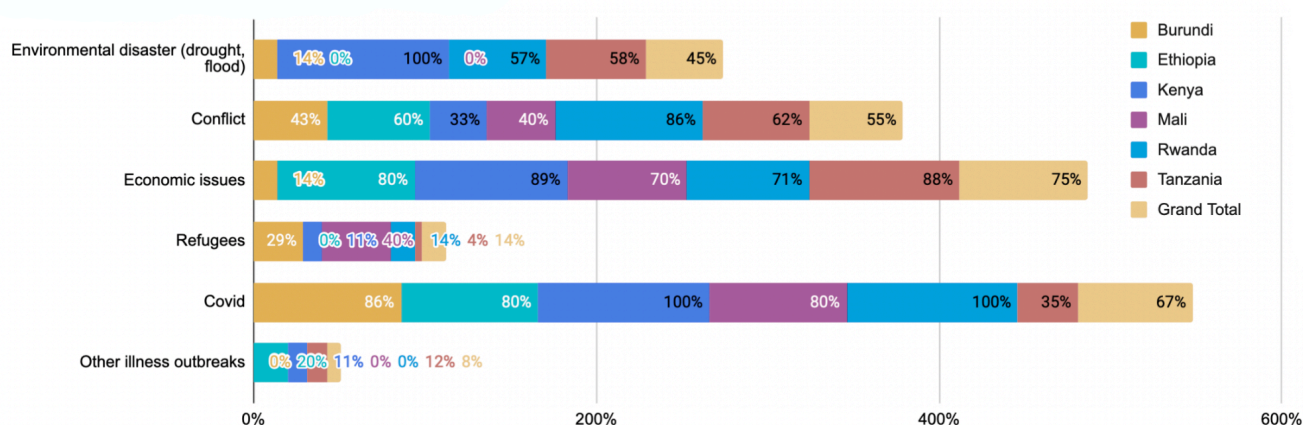


A2. PROGRAMME CONTEXT

I. External context

COVID-19 had the most severe impact on programme implementation (see feedback from facilitators in the graph below)³. For example, the first CCMP training took place for EECMY in Ethiopia in November 2021, nearly two years later than planned, because of delays from COVID and insecurity in Ethiopia. The cost of living crisis, worsened by the war in Ukraine, also impacted the work – for example, in Kenya it affected the CCMP consultant trainer's cost and timing, while in Cameroon prices of basic food increased. Repercussions of climate change, including droughts and floods, affected living standards, access to CCMP communities (e.g. in Iringa Tanzania, delaying activities) and agricultural initiatives. Conflict in Ethiopia and resulting road blockages meant that the price of basic commodities tripled, reducing profits for CCMP group income generating activities (IGAs).

Context reported by CCMP facilitators



In addition to these issues, government structures, roles, policies and their attitude to churches had a major influence on the work, affecting how partners could engage with them. In Burundi, government officials stopped one community/ church joint initiative in road building as they feared their influence as government could be undermined. In other countries like Ethiopia and Rwanda, aligned interests led to good cooperation that increased the impact of the CCMP work.

Partners also fed back the need to take into account the influence of cultural beliefs and practices on people's attitudes and behaviour. For example, in Kenya, CCMP aligned with cultural values of hospitality and community solidarity, fostering cooperation and mutual support during CCMP activities. However, focus group participants also shared the challenge that CCMP presents to individuals' perceptions of change and their willingness to embrace new ideas.

There's a tension between tradition and progress. Some people see CCMP as a threat to our cultural and religious identity, so they resist change.

(male community member, Kenya)

³ EFLC in Cameroon did not do the facilitator survey, so their feedback on the context is not reflected in the graph, but only in FGDs.

II. Internal context

Internal factors also influenced the programme. The greatest of these was turnover in key personnel in the partnership. The lead from CKU changed, but more importantly, Tearfund went through a major restructure, so their UK lead changed four times during the programme. Tearfund and external experience in CCMP also varied across countries, affecting the quality and depth of training and support (see section D1). Some partners struggled with lack of CCMP materials in their own language. Within the implementing churches, transfer and changeover of church leaders also affected levels of support provided and the sustainability of the work.

A3. ABOUT THE EVALUATION

This evaluation, which took place from October 2023 to July 2024, aimed to:

- a) Demonstrate what sustainable outcomes the initiative has achieved and for whom – within both church and community.
- b) Explore the effectiveness of CCMP across different approaches and contexts and draw out the learning to inform future work.
- c) Analyse the impact and value-add of the support from CKU and Tearfund and the implications for members and local partners in taking forward CCMP.

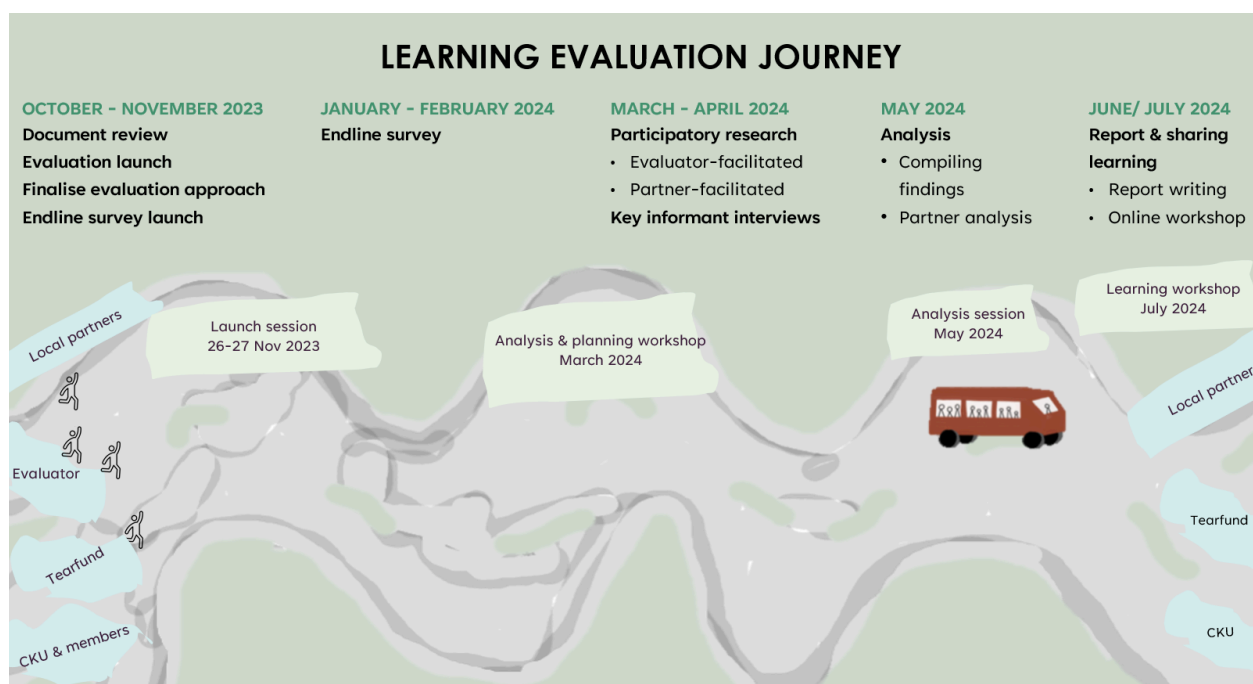
The evaluation took a participatory approach (see annex 1), led by a consultant with 30 years' experience in evaluation and 20 years' experience in CCMP, and in close coordination with Tearfund and CKU. Partners themselves identified the evaluation principles (right).

Evaluation principles

- Cultivating ownership
- Respecting people's dignity and time
- Drawing on the wisdom and power of God
- Assessing evidence with integrity and rigour
- Being flexible and mindful of different contexts

I. Evaluation methodology

Tearfund supported partners to carry out the Light Wheel household survey at baseline, midline and endline, also adding a church and facilitator survey to the endline. Feedback from the partners after the baseline (which had many fewer questions) and midline showed that some questions were less relevant to their contexts and some misunderstood. Tearfund therefore edited the survey and added qualitative questions to clarify and deepen findings at midline. It then further streamlined the survey at endline to draw out more in-depth data on the most relevant questions. The survey also included questions to understand the causes of change in each domain after Danida's feedback at midline highlighted the lack of attribution to CCMP. Tearfund then collated and presented back the results on a Power BI dashboard, validating them with partners at country level and aggregating the results. They also worked with the country coordinator to carry out focus group discussions (FGDs) at midline in Rwanda. This evaluation drew on a range of sources (see annex 2) and took partners on a journey (next page) that involved four participatory sessions: to input into the approach; to analyse endline survey findings; to discuss final results and help shape recommendations; and to disseminate findings.



Each partner carried out three focus group activities ([see annex 3](#)) in two or three out of their five participating areas:

1. Bean ranking: to reflect on and rank the most important changes that have taken place in people's lives and who has benefitted.
2. Journey of change to analyse the most effective approaches and draw out factors in the wider context that have helped or hindered the process.
3. Into the future: to assess ownership and sustainability of the process among leaders at different levels in church, community and government.

The evaluator carried out primary research visits to Rwanda and Ethiopia ([see annex 4](#)), where partners facilitated the focus group activities with her. She also carried out meetings with each partner to talk through the findings. In addition, she reviewed programme documentation and tested findings against external learning and with CCMP key informants.

II. Evaluation limitations

One of the biggest issues with any evaluation is understanding how far the results can be attributed to the programme. This evaluation has mitigated this by taking a Contribution Analysis approach. The design of additional survey questions and the focus group activities has specifically set out to involve a range of people in analysing and triangulating the link between results and specific activities, principles and approaches in CCMP, testing out the proposal Theory of Change. Focus group activities have drawn out external factors that have contributed to the results, so their influence can be taken into account. The external learning has also informed, validated and filled in gaps in evaluation findings, drawing together the analysis in each main section of the report. Other evaluation limitations and mitigating strategies are captured below:

LIMITATION	MITIGATION STRATEGY
Dependency on one consultant, with her own views and experience of CCMP (and potential bias), rather than a diverse team with different skills.	A strongly participatory approach that includes regular check-ins with Tearfund and CKU and that validates findings with partners and with external key informants.
Evaluation evidence draws on mixed quality of data from the documentation and survey. Some data lacks a baseline because the baseline asked many fewer questions. Numbers of people benefitting were not collated in any systematic way.	Focus group activities triangulated data in all countries. Findings were analysed in the light of external learning from other CCMP approaches. The evaluator worked with partners retrospectively to estimate valid numbers impacted by CCMP.
Limited consultancy time and budget meant that the consultant visited only two out of the seven countries and had limited time to support focus groups in other countries and to collate all the data.	Tearfund took on the role of collating quantitative data and supported focus group discussions with follow-up calls when needed. A former Tearfund CCMP coordinator visited Burundi and contributed her findings to the data.

III. Evaluation structure

This report is set out in relation to the evaluation learning questions, tackling first accountability (section B) and assessing what ‘signs of change’ have taken place for whom and how sustainably, since it may be too early to see impact. It also explores change at institutional level in the implementing churches, both for partner churches' own learning but also as their involvement and ownership affect sustainability.

The report then draws out the learning about how change happens (section C), exploring the effectiveness of different CCMP approaches, adaptations to different contexts and the influence of other factors that have helped and hindered the change process. Section D analyses the overall effectiveness of the programme in relation to support from CKU and Tearfund, the value of working through local churches (linked to localisation debates) and the implications of an open-ended process. In each section, the report links learning from this programme to external research, evaluation and key informant input - but particularly on the value of working through local churches and of an open-ended process, which was not part of the survey or focus group findings.



Focus group discussion in Meketiya, Ethiopia

Finally the report draws together the results in the Conclusion, assessing attribution and outlining the recommendations for implementing partners and for funders.

B. FINDINGS – ACCOUNTABILITY

Working with the local church facilitators, partners have estimated retrospectively the number of people who have seen some impact on their lives from CCMP, and not only taken part - taking care not to double count people across activities. While the evaluation cannot fully corroborate these figures, the visits to Rwanda and Ethiopia indicate that the numbers are conservative, rather than inflated – not including family members or wider community members without evidence of impact on them through the evaluation activities and facilitator interactions. The numbers are not disaggregated by gender, age or vulnerability and so point to the need for partners to have simple tools and records to do this in the future.

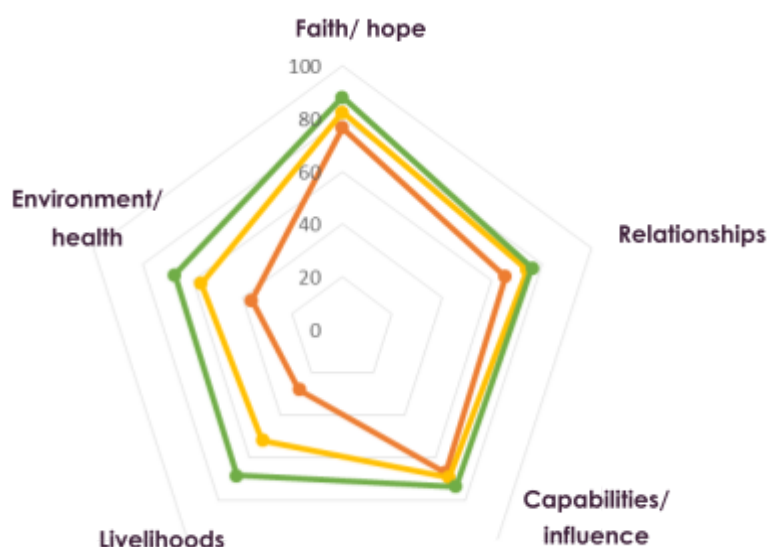
	Bible study groups	Saving/ IGAs/ agriculture	Other CCMP activities	Total
Burundi	532	790	105	1,428
Cameroon	496	611	1,235	2,342
Ethiopia	440	343	1,676	2,459
Kenya	640	322	312	1,274
Mali	404	150	300	854
Rwanda	1,710	1,381	3,369	6,460
Tanzania E&C	1,572		818	2,390
Tanzania Iringa	8 SHGs & 98 IGAs		238	3,890
Total	13,043		8,053	21,097

B1. SIGNS OF CHANGE IN PEOPLE’S LIVES

I. Environment

The endline survey showed the greatest change as people’s response to the environment (see diagram right), even just from the midline. All partners reported that people’s concern about the environment was almost at zero at the beginning of the programme.

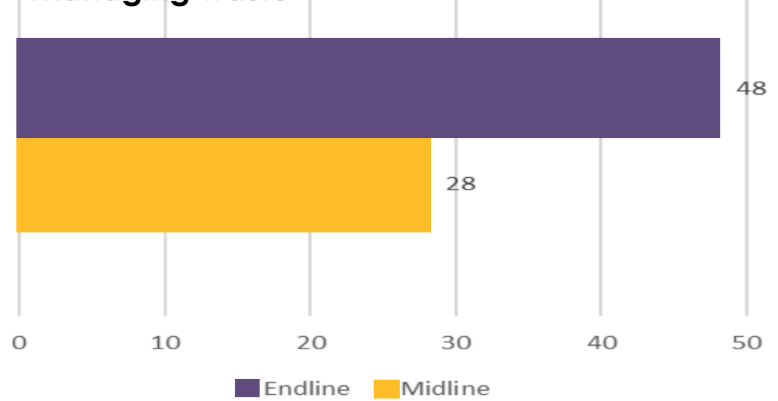
The graphs (next page) show an increase from midline of 40% in people coming together to respond to environmental issues and an increase of 20% in people managing waste better.



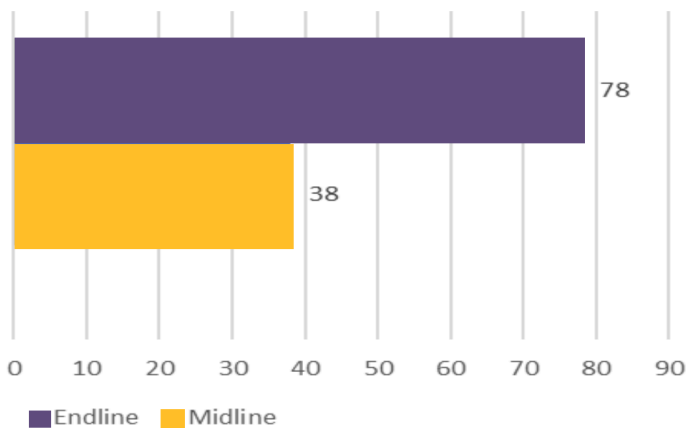
EFLC Cameroon:

women's and youth focus groups ranked environment as their second and third most important change. They have managed waste more carefully, managed wood better, planted trees and raised awareness about cutting down trees. Every participating young person in Batao has been involved in tree-planting.

Managing waste



Coming together to respond to the environment



EECMY Ethiopia

25 households in Furi Wolte came together to tackle soil erosion that was putting their homes at great risk. Church and community members worked together with local government officials to plant trees and build structures to protect their land and homes.

Other environmental initiatives as a results of CCMP have included:

- **Cleaning up the local area** (Kenya, Ethiopia): 'It's not just about keeping our streets clean. It's about realising our responsibility to take care of God's creation. It's like a spiritual awakening for many of us.' (focus group Kenya)
- **Using fuel-efficient stoves and other wood-saving initiatives** (Tanzania, Cameroon, Ethiopia, Kenya)
- **Making compost** from the livestock they have bought with savings (Rwanda, Ethiopia)
- **Planting trees (all countries) and other soil erosion measures:** 53% of all CCMP participants in the survey have planted trees since CCMP began. For example, in Meketiya Ethiopia, they planted 1,600 trees to prevent further soil erosion around the church. The five CCMP churches/ communities in Rwanda have planted 5,425 trees and 875 fruit trees, as well as special grass. In Rwanda and Burundi, over 30% of people reported that they have dug terraces to prevent mudslides.





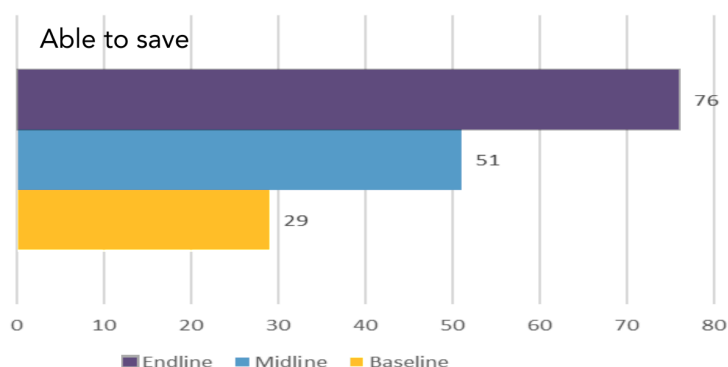
Tree planting to stop erosion - Meketiya, Ethiopia

“In the past, I was the one who cut down the trees and brought more poverty; but now I am the one responsible for planting trees – and we will make it even more beautiful for young people to come and study. The church is now at the centre of the community.

(CCMP facilitator, EECMY Ethiopia)

II. Livelihoods

CCMP facilitator feedback in the survey most frequently mentioned change in people's livelihoods - which also ranked highly in focus group discussions in every country. People's ability to save overall has risen by 47% since baseline (see below), though some groups are not yet reaping tangible benefits from increased income. Survey results also showed a 17% rise in earning an income over the last 18 months from midline (no baseline available).

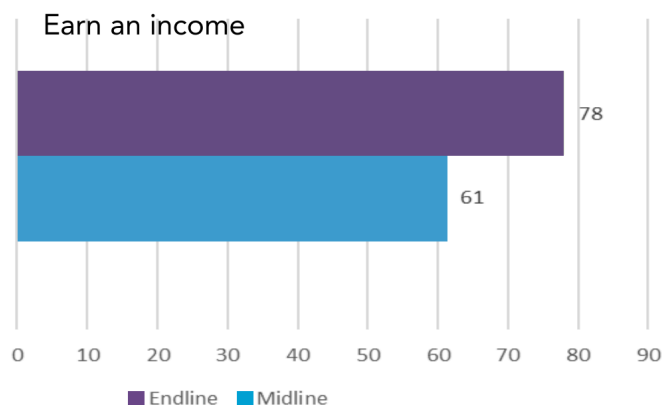


“When I set aside savings, I do so, having set goals. Even spending money, now I spend it in a planned manner.

(female church member, FGD Iringa Tanzania)

“I had no job and seven children. I began making bread and selling it. then I opened a shop. I bought a machine and sell up to 1000 loaves a day. I can now support my family: pay my rent and send my children to school. My vision is not just to eat and work but to create job opportunities for those who don't have jobs so we can share the benefits.

(female community member, FGD Ethiopia)



The endline survey also showed improvements in all areas measured in livelihoods, despite increases in cost of living and climate challenges. People's need to cut back on household expenses went down by 15% from baseline, while their access to enough food rose by 13% from midline (no baseline available). Many of the stories from focus groups showed constant and incremental improvements in livelihoods – both in income and agriculture, as people began small income generating activities and diversifying crops and food sources. People used proceeds to benefit their families and people in need – to send children to school, pay health insurance, improve or build homes and employ others. Some examples include:

Changed habits for improved food security – ELCT, Iringa, Tanzania: Savings and loans groups have developed the habit of saving, which many people did not do before CCMP. Running them as Self Help Groups that encourage fellowship and support has meant that they link savings to specific goals, using their income wisely. People have also diversified food sources from only cultivating maize to banana and avocado and raising chickens and pigs. They have improved agricultural practices, instead of just farming 'out of habit'. (Focus group Iringa Tanzania)

Teaching others to achieve their dreams – UEBC Burundi: 'Before CCMP, we were not interested in development as we thought we were behind and could not change. But now, I have guinea pigs and rabbits. Because of CCMP, I built a house - and the roof has tiles! Now I plan to put on iron sheets. I have five children and they are all in school. One is in university, and I pay for him. Before, we as Batwa people did not have anything to do with development – it was not our problem. Now I am able to teach others to achieve their dreams.' (church member Burundi)

Employing those in need – AEBR, Rwanda:

I used to live a very different life. I was a carpenter, but my tools were very outdated and useless. Floods destroyed my very small workshop. We were really struggling and didn't have anywhere to work. I heard about AEBR and their vision to transform their whole locality and the whole person. It awakened me and I made the decision to join a Self Help Group (SHG). I took a loan from the group to buy a modern machine. The group helped me to find a good place, with local government support. Then thieves came to steal my machine. But I was not discouraged as I knew I had to be responsible and look for answers.

I took another loan from the SHG and a micro-finance bank to buy a bigger machine. I saw the issues with youth who dropped out of school so decided to train them. I linked up with the government technical college and employ ten students who can get certificates from government. I need to keep expanding to help others – to pass on the blessing God gives.



III. Mindset change

While the survey showed the greatest changes from baseline, due to CCMP, to have taken place in response to the environment and in livelihoods, focus groups ranked changes in their lives according to what was most important to them. The chart (right) shows their ranking, aggregated across all seven countries and all groups⁴. In their analysis, groups highlighted changes in spiritual/ mental health, relationships and capabilities as the foundation for all other changes. They talked about these as changes in mindset - in their underlying beliefs, thoughts and perceptions about their inner self and their relationship to God/ faith and others.

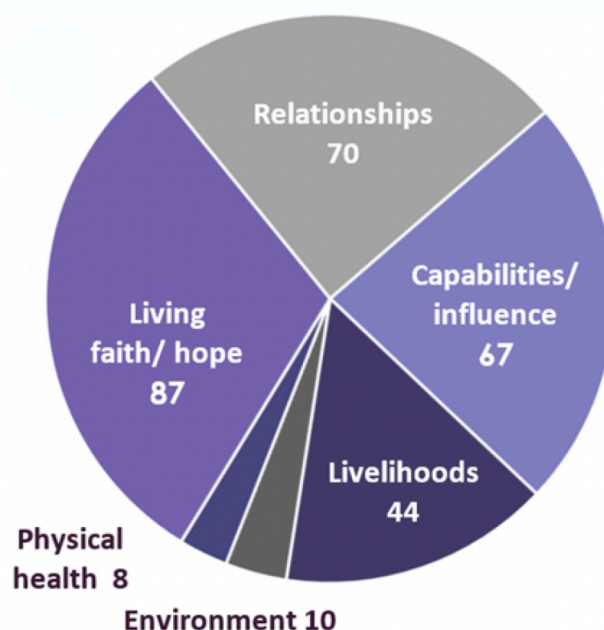
Living faith / hope

95% of survey respondents said their faith and emotional wellbeing had improved in the last three years and reported that the main reason was directly because of CCMP. Groups in all seven countries explained the change that took place in their inner being in similar terms. For those with faith, they described more prayer, Bible study, giving, involvement in church activities and living out their faith by caring for those who are vulnerable and in need. 'People are finding hope and purpose through the initiatives the church is undertaking.' (FPFK focus group, Kenya). For others, regardless of faith, this change meant moving from despair to hope, and gaining a new sense of self-worth and confidence, dreaming for the future, and changes in behaviour, such as less drunkenness, drugs or even laziness.

Relationships

This inner change was inextricably linked, for many, with significant changes in relationships with each other - in groups, churches, families; between generations; between churches and other denominations/ faiths; between church and community; and with government. 93% of survey respondents reported that these relationships had improved - and that the main reason was the new motivation to work together towards a common goal that CCMP had

The most important changes as ranked by focus groups and aggregated across countries



Seeds of positivity and resilience – EFLC Cameroon

I remember this workshop we had about setting goals and envisioning our future. It was so empowering to think about what we wanted to achieve and how to overcome obstacles. It gave me hope and a sense of purpose.

(female youth, Cameroon)

We often overlook the importance of mental health but addressing it helped people see beyond their current circumstances...planting seeds of positivity and resilience.

(male facilitator, Cameroon)

⁴ Each group's first ranking was allocated three points, second - two points and third - one point to represent the score for each area of change.

brought. Church groups began identifying people who were vulnerable – particularly in Kenya, Ethiopia, Burundi, Rwanda and Cameroon - e.g. those struggling economically, with sickness, or with loss. They described not just one-off visits but ongoing care and mentoring.



Building a house for those in need - Kibazi, Rwanda

They visited them, counselled them, paid health insurance and schools costs for them, built houses for them (see photo left, Rwanda), and involved them in activities like Bible studies and savings groups.

These changes in relationships were significant again across all seven countries and groups. Some partners also delved deeper into more hidden or sensitive areas of gender relationships, conflict and gender-based violence (GBV). For example:

Shared tasks – MFLM Mali: ‘Many men have understood that they must help the women and share better the tasks that they do. They have seen that some people are suffering doing everything, while some are not doing anything at all’. (focus group)

Household harmony – EFLC Cameroon: Women are now more able to take initiative without depending on their husband only; their views are now taken into account; children are better cared for; and ‘harmony has been noted in their households.’ (Cameroon focus group)

Less polygamy, more responsibility – UEGB Burundi: As relationships have improved between God and people, CCMP participants have observed less drunkenness, laziness, polygamy and deceit. ‘In the past, many men in Murengeza practised polygamy during the rice harvest because of the money they earned. The women in the households were not allowed to say anything. But thanks to CCMP teachings and Bible studies, people have changed their mentality and are responsible in their homes.’ (Burundi focus group)

Youth become peace-makers

– EECMY Ethiopia:

Government officials noticed the change in youth behaviour in Meketiya after they took part in Bible studies and football teams. They therefore provided training for them in peace-building and now work with them to address issues in the community, where before there was no trust: ‘Before CCMP, we had problems among the youth, but now they have become peace-makers.

(government official - FGD)

Restored marriages – ELCT Tanzania

Before CCMP, Joshua was very selfish - a drunkard who did not care about his family – what they ate or did. So his wife and two children left him and went back to her home.

CCMP Bible studies and training made him think about his family and their welfare. He got a job teaching in a school. Joshua is now reunited with his wife and children. He is a completely different person. He says: ‘CCMP helped me understand the importance of family and to know myself – what capacity I have. Thanks to CCMP, I’m the way I am.’

(interview CCMP coordinator)

Safety from violence – AEBR Rwanda: Church and community members in focus groups described reduced conflict and violence within families. In Buhinga they supported pregnant girls and realised there was a bigger problem. They did some research as a church and discovered that 200 girls had been abused. They have now raised the issue with government.

Capabilities/ influence

Across groups in all seven countries, people highlighted a great change in their capacity to take action using their own resources, whether individually, as a group, as churches and with community. 89% of survey respondents said that their capabilities had improved in the last three years and that the main reason for this was because of CCMP. One of the most immediate outcomes from this was improving church structures and equipment: building new churches, replacing roofs, and buying instruments and sound systems. It also included wider community work on bridges, roads and clinics. People grew in confidence and voice. They saw time and talents as key resources, as well as material assets. In some cases, this led to positively influencing government (see the examples below). However, the survey showed that positive influence through advocacy was a less strong outcome overall.

Using the little we have – MFLM Mali: Koulounika church realised they have resources and do not have to depend on NGOs. They bought fans, guitars and other things for the church. They also bought land to build a larger church and shop and have begun work on the foundations – ‘CCMP united us and showed us we could buy [the land] ourselves with the little we have...We analysed our own knowledge and skills. (Mali focus group)

Community benefit from church land – EECMY Ethiopia: Telku Akaki church had a large unused area of land around it. Now they rent space to a local hotel for car parking, a café and gym. They have set up a basketball court, which street connected children use. They also contacted government to give them training in making compost and to provide seedlings, which they have planted. Now they have applied for a licence to run early childhood care in their Sunday School rooms, currently only used once a week, so children can develop their skills, mothers can work and the church can generate income to support other initiatives. Gatere church Rwanda has also decided to begin an early childhood care centre.

Budget-tracking – FPFK Kenya: CCMP facilitators, recognising that taxes are also a resource, engage in government-community meetings to influence decisions about budget allocation and implementation for the community: ‘We’ve been advocating for better services and policies in our community, and the government is starting to listen. CCMP gave us confidence to speak up for what is right.’ (female facilitator, FGD Kenya)

IV. Physical health

Overall, fewer evaluation contributors mentioned changes in physical health and it emerged less often as one of the top three changes (though in Rwanda one group rated it first). However, 20% of respondents said that increased income from CCMP had led to improvements in health - and 46% of respondents in Rwanda attributed improvements in health to increased savings and income through CCMP.

CCMP had an impact on health in a number of ways, such as:

- Improved access to health care: in Rwanda, improved livelihoods meant people were able to pay health insurance both for their own families and for others in need. UEBB Burundi and their community identified access to health as a major issue, so they are now in the process of building a clinic which will impact health in the future.
- Improved hygiene and general self-care, including building pit latrines (Kenya), more balanced diet (Rwanda), better dress (Ethiopia) and installing water taps and improving handwashing practices (Burundi and Rwanda - initially as a government-instigated initiative during COVID-19). 36% of survey respondents said they now have a designated hand washing facility for their household, compared to 24% at midline.
- Improved access to water: the impressive results of women's income generating activities in Meketiya, Ethiopia, influenced local government to set up a large water tank just outside the church premises that everyone can use and a smaller one inside.
- Improved fitness: In Ethiopia, where the youth started up football teams as a result of CCMP, they reported improved fitness as an important outcome for them.

Evidence summary - Signs of change

The endline survey data shows that the greatest changes from baseline took place in response to the environment and in livelihoods. It shows less change in faith/ hope, relationships and capabilities, because these were reported as already high at baseline (and because of methodological issues - see A3). However, focus groups identified these three areas as the most important changes to people. The qualitative data demonstrated that people's views deepened on what success looks like in these domains during the programme and they experienced significant change in each of them. The data also showed that, while changes may take place in a different sequence among different people, each of these mindset changes reinforces the other (see below). They also form the foundation for all other changes, providing the motivation and value-base for using increased savings and income for the benefit of the family and for those in need. Focus groups also linked improvements in self-worth and relationships to better health and hygiene.



These findings are further triangulated by external evidence of the impact of CCMP. A Mothers' Union evaluation of CCMP (MU 2016) showed the most impact on relationships with each other and God, and in capabilities. It also showed that these changes led to improved livelihoods, health, gender roles and response to the environment.

An independent and large-scale CCMP impact study commissioned by Tearfund across four African countries (TF 2022) showed the highest differential in social changes (relationships and capabilities) and then in economic changes. A further Tearfund learning review of CCMP during COVID-19 (TF 2023) also evidenced changes in all domains, but showed most impact on living faith/emotional wellbeing, physical health and livelihoods. This suggests that CCMP enables people to respond to challenges in their context and prioritise and achieve the changes that they most need.

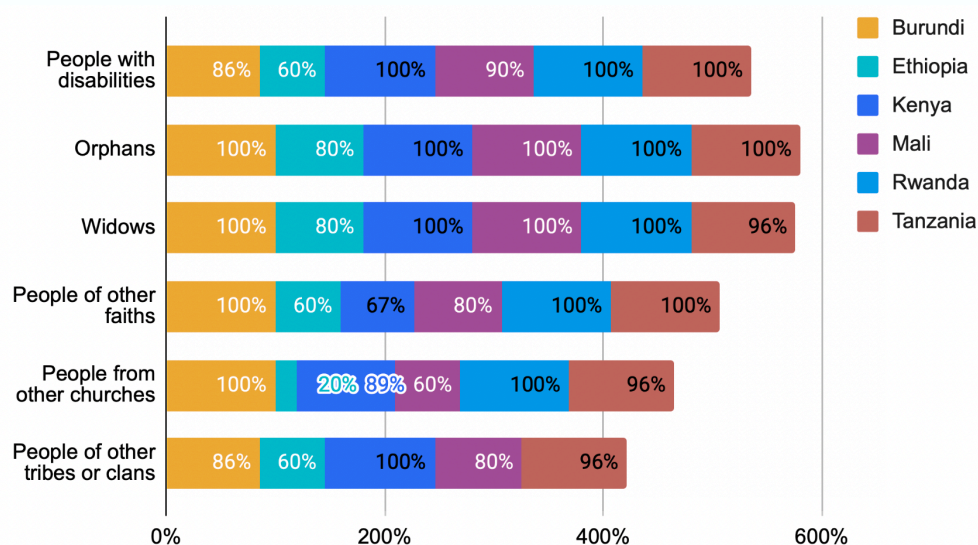
For all outcome measures (economic, personal, social and spiritual), being in a [CCMP] community is associated with better outcomes. On average across outcomes, people in [CCMP] communities have a 13.9 percentage points higher likelihood of reporting positive outcomes, compared to those in non-CCMP communities.
(Impact study TF 2022)

B2. THE REACH OF CHANGE

I. Reach to vulnerable groups

All the countries taking part in this programme experience high levels of poverty and vulnerability. Partners also selected areas of need within the country. This means that all the targeted areas include very vulnerable people within both church and community. The endline survey captures facilitator feedback on inclusion of people from the following groups, though it does not show how many in each group have taken part⁵.

% of facilitators reporting that these groups were included



⁵ Rwanda is not shown in the lower bar showing other tribes as this is culturally insensitive. EFLC Cameroon did not carry out the facilitator survey and so is not represented in this data.

The evaluation visits triangulated this information. In Ethiopia, churches are involving young people who have dropped out of school and some with mental health issues in football teams, peacekeeping initiatives and by offering counselling. They are reaching many single mothers who were isolated, illiterate and struggling to provide basic needs for the children, and teen sex workers. In Iringa, Tanzania, they also integrated teen mothers in church and into savings groups. In Rwanda, church members identified the most vulnerable people in their community early on in the process, including those whose children were not in school, families experiencing domestic violence, people who were sick and those in need of material support. They cared for them, also involving them in longer-term activities like savings and loans groups.

CCMP has reached diverse age groups as well, including young people - especially notable in data from Ethiopia, Kenya, Rwanda, Cameroon and Tanzania. When asked who has missed out, participants have identified the need to reach more orphans and vulnerable children, including street connected children and elderly people. None of the partners has specifically engaged with children in this first phase, though in Burundi, parents have been actively involving their children and passing on information to them. In Tanzania Eastern and Coastal (E&C) diocese, they plan to actively engage children in CCMP in the church Sunday School.

II. Reach to the wider community

CCMP aims to reach beyond the local church to the wider community. However, in some countries, partners struggled with how to define 'community' as they work in areas that are 90% or more Christian of different denominations. For clarity, this evaluation therefore defines 'community' as those not members of the facilitating church, as the purpose is to ensure that the benefits do not remain with their members only.

In all countries, the evaluation found that CCMP has reached beyond the facilitating churches to benefit others in the community. However, the extent to which this has happened varies. It depends on a number of factors including their CCMP training, whether they have completed all the phases and contextual challenges. In some, the work has rolled out to community members on an individual basis through savings groups, neighbours inviting others to join in, people seeing the impact and getting involved and through care given to vulnerable people. In other areas, churches have worked more strategically with groups from their community to identify and solve problems.

Access to health services – Kibuye Burundi

In Kibuye, Burundi, representatives from community and church leadership at all levels came together to prioritise needs. Their analysis highlighted lack of access to health services – when people are ill, they have nowhere to go. They lobbied local government who agreed to provide the land, while community and church members contribute materials and labour to build a clinic. The government has also committed to provide the staff once the clinic is completed. Community chief, Jean Marie says: 'This is a good programme as it helps people become self-sufficient. It teaches you to take responsibility yourself. People are doing small projects and they are part of a big project with the whole community to build a health centre.'

Reach into the community has varied even within countries. For example, Eastern and Coastal Diocese in Tanzania completed all the phases of CCMP and fully engaged with the community, while in Iringa, they have yet to finish the CCMP phases but have cared for and supported vulnerable people. In Meketiya, Ethiopia, government, community members and church came together to tackle environmental problems, while in other areas, community members participate in and benefit from CCMP activities, but on an individual basis.

III. Institutional change in the church

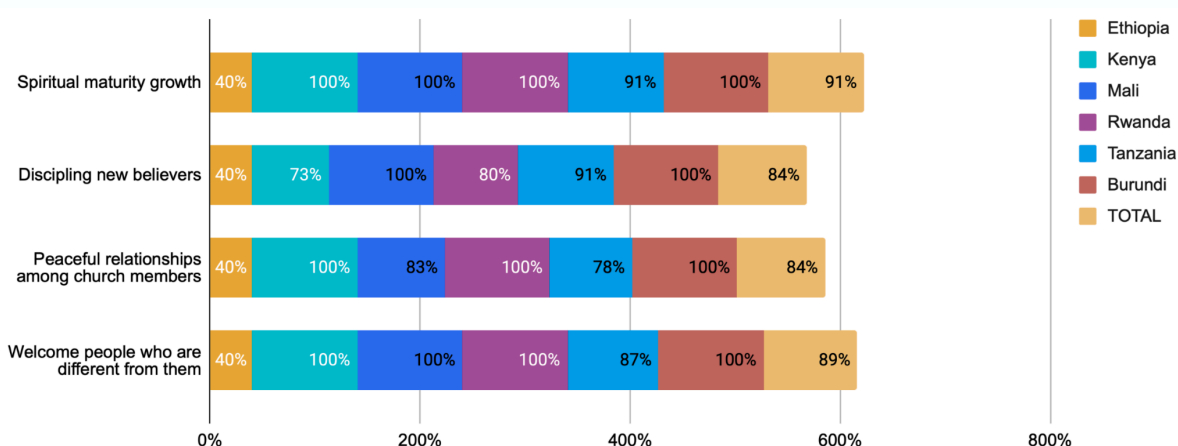
It is also important to look at CCMP's impact on the church as an institution since the local church is responsible for facilitating and sustaining the process. Both the endline survey and focus groups showed great impact on the church as a whole, as well as on individuals.

Before CCMP, we only focused on Sunday services and occasional events. But now, we see the church as a place not just for worship but also for community. It's about impacting lives, caring for the community and spreading love... It's a force for good in our community. (Youth & adult FGD, FPFK Kenya)

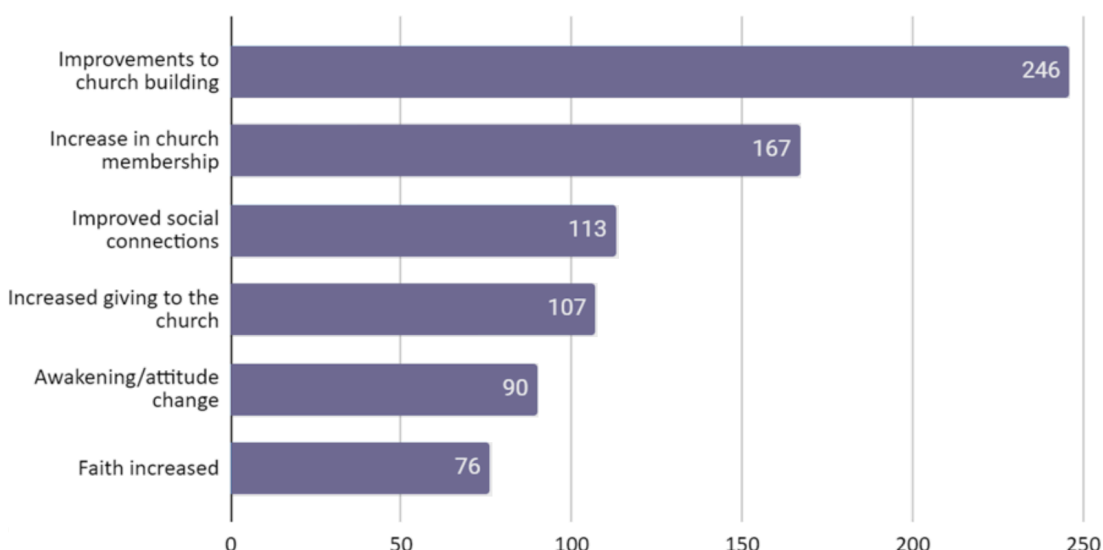


These two graphs show how wide-ranging are those changes – from churches understanding their mandate and developing their vision to strengthened relationships, inclusion and increased giving and membership.

% of church leaders reporting these changes in the church since CCMP



Number of participants reporting these as significant changes in the church since CCMP



The qualitative data from focus groups and primary research visits, not only substantiates these changes, but indicates the scale of them. For example, all churches visited in Rwanda and Ethiopia have increased membership greatly, even doubling in number (e.g. Kibuye, Ethiopia and Gatare, Rwanda). Evaluation data does not show how much increased membership comes from other churches versus people who were not going to church or who had stopped going. However, primary research visits showed that many new members were not previously going regularly to any church, even if nominal members.

Church giving went up often five or ten times previous rates and sometimes more than that. In Gatare, Rwanda, giving went up from RWF 5-10,000 a month to over RWF 100,000; while in Iringa Tanzania, it went up from TZS 10-15,000 a week to TZS 40-70,000. This giving, according to focus groups, demonstrates their new vision for the church's role in the community, a desire to contribute to that vision and a greater sense of self-worth. It was made possible by their increased income through CCMP.

One of the most visible changes in churches is in infrastructure, equipment and use of premises. While this demonstrates CCMP's impact on capabilities, it was also about attracting people and showing that the church is active – for example, involving the youth in leading worship (Rwanda). The changes in church also indicate deepening and living out faith: they are carrying out more baptisms and marriages and now have a vision that reflects their role in the community and that is backed up by action.

Churches unite to tackle injustice – ELCT Tanzania (East & Coastal Diocese)

Leaders from seven denominations have come together in Miswe as a result of CCMP to form the 'Church Union'. They tackle cases of land grabbing and theft, in which local government is sometimes complicit, selling land to more than one party and causing conflict. Their joint action in reporting cases to police and district government has greatly reduced theft.

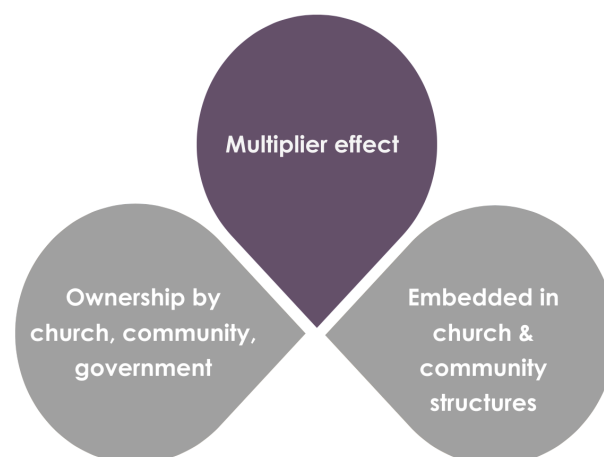
(interview & focus groups)

IV. Evidence summary - Reach of change

This programme has reached very vulnerable groups of people in both church and community. However, approaches need to intentionally target those who are vulnerable and those left out, such as people with disabilities. The independent large-scale CCMP impact study commissioned by Tearfund (TF 2022) shows that impact spreads from facilitators to church members to the wider community and results in higher life satisfaction and positive outcomes. It demonstrates that, on average, even non-participants have a 7.7 percentage points higher likelihood of reporting positive outcomes, compared to those in non-CCMP communities. It also shows that impact is felt most by those who participate in CCMP, with a correlation between higher impact and those who participate for longer or more frequently. A peer-reviewed, published study for Eagles Malawi (a local church NGO) (DiP 2020) compared an A* rated project with CCMP communities seven years after both processes had finished. It found that, although both approaches impacted inclusion, the CCMP communities took more deliberate and direct action to care for the vulnerable and made significant personal sacrifices to do so.

B3. SUSTAINABILITY

Learning from CCMP evaluations and research about sustainability shows the importance of embedding the process in church and community structures and fostering ownership at all levels of the church as well as in community and local government. External learning (Comic Relief 2023) further shows that sustainability beyond project life and funding is evidenced in the 'multiplier effect' – how far the work has gone to create a momentum for change that will continue beyond external funding.



I. Ownership/ Embeddedness

The evaluation explored these aspects of sustainability through the 'Into the Future' focus group activity. This asked representatives of churches at all levels, together with community leaders and local government officials, to rate themselves on a scale of 1-4 to show how much they own CCMP and will continue to drive the process forward. They then had to provide the evidence/ examples to back up their conclusions. While all partners carried out the process, only four did the scoring (Ethiopia, Rwanda, Cameroon and Mali), resulting in:

Group	Average score out of 4
Church leaders / paid staff	3.2
Church leaders of women/ youth./ CCMP facilitators	3.1
Church members	2.7
Community members	2.4
Local government officials	1.8

Church ownership

In all the countries, church leaders demonstrated an overall high level of ownership of CCMP and have begun to embed CCMP in structures. However, progress is uneven and in some, church members are left behind and top leaders sometimes not fully committed. Some good examples and evidence of church ownership include:

This is our work. We feel ownership and have established regulations and records. It is part of our five-year strategy and we will bring it to the forefront and assign budget for it.
(CCMP committee Chair, Telku Akaki, Ethiopia)



EECMY Ethiopia: all five churches have begun to embed CCMP in structures. Three have set up CCMP committees to oversee the work - the only ones to do this in the whole programme so far. They have incorporated CCMP into their regulations and in their five-year strategy. All have contributed funds and resources to support initiatives; and they are planning to allocate budget to it as a church ministry.

AEBR Rwanda: All groups from church, community and government from the three churches visited scored themselves 3 or 4 out of 4. They have integrated CCMP Bible studies into cell groups, thus strengthening them and offering an ongoing foundation for CCMP activities.

This is our work. Before CCMP, we were like a grain, but afterwards our understanding changed. We went to the second stage where we were praying and involving government. At 3 we were multiplying good results. We developed ownership and could solve problems. We are now at 4 as we have knowledge and skills so can change others in the future.

(church leader, FGD Gatere Rwanda)



ELCT Tanzania:

In Iringa Tanzania, they have linked CCMP to the mission of the whole church, as captured in the Diocesan strategic plan to 'transform communities physically, mentally and physically', so it is part of their ongoing work. With Tearfund support, E&C Diocese has facilitated a re-envisioning workshop with ELCT leadership. Finding it resonated with their five year strategy, they have formed a concrete 2025 workplan and budget to expand CCMP.

Community ownership

Community ownership lags behind the church in most areas. For example, in Cameroon, CCMP is spreading to the community through 'acts of love'⁶ and compassion but there are 'mixed levels of understanding' of the process (focus group). EFLC therefore feels they need a further phase of the programme to launch CCMP in the community and involve government more strategically. In many of the CCMP areas, churches are providing services to the community, which are strengthening relationships and cooperation, but still serving them, rather than working with them. For example in Telku Akaki Ethiopia, women' groups sell vegetables at cheap prices, run a café and provide under-five child care for the community.

Some examples of more strategic partnership with community include:

Football bridges gaps - EECMY Ethiopia: Young people In Meketiya built relationships with youth in the community. They set up football teams for girls and boys of different ages and involving a cross-section of the population, including Muslims. Women's savings and loans groups are growing and involve more and more people from the community, including those who are very vulnerable. Local government scored its ownership as 4 out of 4, with evidence of commitment from water, security, women and youth, and environment departments.

Forging links with Muslim communities - ELCT Tanzania: E&C Diocese has obtained formal district government approval of CCMP in three out of the five areas and has forged good relationships with the Muslim community and with local government, joining together in savings groups and in actions to address social problems.

⁶ EFLC (Cameroon) refers to the outworking of CCMP in the community as 'acts of love' - a term that Reconciled World use intentionally in their CCMP-like process to signify the simple initiatives churches take as a result of CCMP to express their care for the community - see p.25

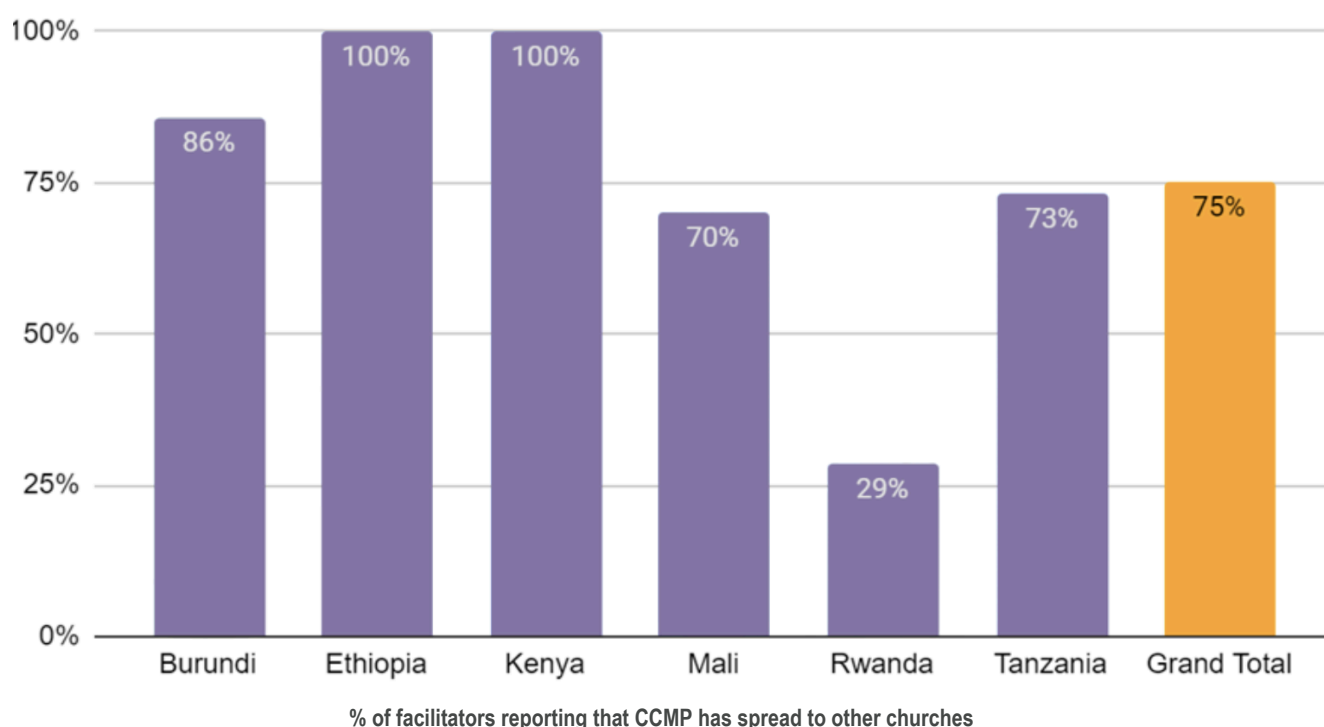
Linking with government and community early on in CCMP - FPFK Kenya: FPFK Kenya involved Muslim leaders right from the beginning in envisioning in order to prevent suspicion. They also began engaging with local government as soon as they set up their savings and loans groups. They are seeing fruit from that early engagement.

The presence of leaders from church and community not only provides guidance and direction, but also inspires others to actively participate, thereby enhancing the effectiveness and sustainability.
(focus group Kenya)



II. Multiplier effect

Sustainability is evidenced by CCMP and its impact rippling out to others. The endline survey asked facilitators how far CCMP is spreading into the community and if other churches outside the facilitating church are running with it (see results below):



Rippling out to the community: Churches are impacting the community in large and small ways. UEBB Burundi estimates that CCMP has spread from an estimated 1,306 participating church members to reach a further 6,500 people. Focus groups in Rwanda highlighted many examples of involving the community (despite the lower score above), helping vulnerable people and linking with other denominations. For example, their work in addressing conflict is rippling out to neighbours and also more formally through government, who ask the church to intervene in domestic violence cases. Participants explained that they still need to do more to spread CCMP to reach the highest possible level of ownership. ELCT, Eastern and Coastal Diocese Tanzania, also demonstrated a multiplier effect. For example, a Muslim man in Kayosi attended two workshops on how to train savings groups. After receiving a certificate from government, he can now train the whole community.

Multiplying in other churches and denominations: In Kenya, CCMP attracted surrounding churches in Kericho and Laikipia counties, who wanted to learn how FPFK is having so much impact. In Sululta Ethiopia, the church evangelist has taken CCMP to one of their outreach areas, setting up Bible study groups, successfully lobbying for land from the government and raising 3000 chickens. In Meketiya Ethiopia, youth set up five football teams as part of CCMP, interweaving Bible study with games and tournaments. The football teams have multiplied from five to twelve, including both girls and boys and more diverse groups of youth. Their approach is spreading to other churches and faiths.

III. Evidence summary - Sustainability

The evaluation shows that outcomes in people's lives are multiplying and extending to others, thus providing evidence that they are likely to be sustained. Churches also rated their ownership of CCMP as high and plan to continue the process. In some countries and areas, there is evidence that community members and local government officials have also developed a sense of ownership of the process, though this is lower in most places.

External learning shows both that CCMP has amazing potential for sustainability but that it needs to be embedded in church and community structures to achieve this. A peer-reviewed published study (DiP 2020), commissioned by Tearfund partner, Eagles Malawi, compared their A* rated DFID funded project with their CCMP communities. As part of this analysis, they assessed sustainability of the impact and showed that, not only had CCMP achieved the same level of outcomes as the project, but that CCMP communities were four times more confident in solving problems for themselves in the future compared to project communities (8.09/10 compared to 2.21/10).

”
In the past we used to hope that some NGO or politician would come to help us. Now we just meet as a community, decide what we need to do, and do it.

(community member Malawi - DiP 2019)

Even seven years after training and support had ended, they are not only continuing existing activities but solving new problems and running new initiatives. This also aligns with findings from the Tearfund-commissioned external impact study (TF 2022) that found that positive outcomes associated with CCMP are sustained throughout the process and continue for five years before positive impacts start to drop.

Learning from Eagles and from another CCMP-like process, [Truth Centred Transformation](#) (from Reconciled World), highlights two key learning points:

- ★ Embedding CCMP in structures and budgets in the church (at all levels) is critical for sustainability. It is also vital to reach the stage where church and community work strategically together - not getting stuck in church projects - and to embed CCMP in the wider community too ([see annex 5 - Eagles' Malawi mountain model](#)).
- ★ It is important to create a momentum for change that leads to the multiplier effect. Some churches and communities move more quickly than others (see adoption curve p29), so CCMP works best when it is geographically concentrated, trains people in numbers and celebrates and shares learning between communities.

C. FINDINGS – LEARNING

C1. CCMP BEST PRACTICE

I. **Most effective approaches**

CCMP participants in all seven countries mapped their journey of change in the focus groups, analysing how CCMP activities had brought about the changes and what else had helped and hindered in the wider context. The most mentioned contributors to change were:

Bible studies: According to all focus groups and the survey, Bible studies have been critical in bringing mindset change in the church and sometimes beyond, when other community members have joined in (even Muslims in Kenya). The participatory approach challenged church practice of pastor-led teaching (see FPFK quote right). In Ethiopia, a Bible study of creation, showing how relationships are broken with self, God, others and the environment has become

a constant marker against which people assess their progress. Evidenced by the survey and focus groups, the resource mobilisation studies, such as ‘Elisha, the widow and her oil’ and ‘Jesus feeds 5000 people’ have also been pivotal in the way people think, encouraging people to begin using the little they have. In Burundi, the studies led to behaviour change; in Tanzania, they instilled purpose and vision; in Cameroon, they awakened the church to mobilise and share resources as a ‘demonstration of acts of love and sharing in the heart of the community’; in Mali they increased participation; in Rwanda mindset change; and in Kenya interfaith dialogue and connecting faith with everyday lives.

Relational approach: Focus groups in all countries also highlighted CCMP’s emphasis on groups, relationships and strengthening connections as key to change. Almost all partners found the savings and loans groups to be pivotal not only in supporting daily needs but also in bringing unity between church and community members.

In a similar way, the football teams in Ethiopia brought youth together to support each other. The training in relationship building helped people forge new connections across businesses, local government and community. Working together on environment issues was also mentioned in some focus group feedback as helping to bring change – providing another entry point for community-church collaboration .



FGD journey of change in Koulouniko, Mali

This provoked a serious evaluation of the whole church – a forensic audit – to look at how people could ask questions – we learned so much. CCMP has been a deepening of spirituality.

(coordinator FPFK Kenya)

Savings group activities, working together in the fields and to raise livestock, and helping those in need have meant that people have forged strong social connections.

(focus group Burundi)

Local resource mobilisation: Training and mindset change activities in relation to using local resources was also frequently mentioned as a key contributor to change. The survey showed that the activities led to changes in livelihoods and also in emotional health: people found new confidence as they began to use the resources around them. As well as the Bible studies, groups mentioned activities like 'Secret in a Box' ([see annex 6](#)) that help participants realise that only those inside the community really know, understand and can tackle issues, rather than wait for help from outsiders. 'Longest Line', 'Matching Needs to Resources', and 'Historical and Resource Mapping' also helped bring change. For example, all five communities in E&C Diocese, Tanzania, found that they did not know their own history and realised what they had lost, especially in terms of trees and environmental care. The historical mapping also made it easier to work with the Muslim population and identify shared priorities.

Facilitator / coordinator support: Advice and follow-up from local facilitators was very helpful in motivating people to keep going. Focus groups mentioned important qualities such as humility, encouragement, respect for local beliefs, role-modelling what they taught and ability to adapt to different contexts. For example, in Rwanda, the coordinator combined participatory activities from previous peace and reconciliation work with CCMP to help address conflict. Partners also found that selecting the right facilitators was critical – some replaced facilitators because of lack of commitment. Involving church leaders and staff as facilitators worked well in generating commitment, but also caused challenges if leaders were transferred to other areas.

Ongoing envisioning: One of partners' key learnings was that envisioning is not a one-off event and mindset change is not a one-off experience. In Ethiopia, they have gone back to repeat envisioning workshops and training multiple times. In Mali, they noted that when the top leadership is not involved or active, then the process does not move forward and that leaders need re-envisioning.



II. Evidence summary - Effective approaches

Learning from other CCMP programmes aligns with effective approaches in this programme and adds some key pointers to how to further increase strengthen them:

- ★ 'Truth-Centred Transformation' (Reconciled World) encourages every group to finish each Bible study by agreeing an 'Act of Love' (as is happening already in some places) to put the teaching into practice that week, whether individually or as a group. The following meeting, participants share what they have done and reflect on the learning. While CCMP Bible studies always finish with a question about applying the learning, this focus on Acts of Love takes people further, encouraging them to look outwards into the community and not only focus on church projects.

- ★ A Mothers' Union CCMP evaluation (MU 2016) and the Tearfund COVID-CCT learning review (TF 2023) both emphasise the importance of identifying skills in church, community and government early on and bringing them into the process. Resource mobilisation needs to include these linkages to support Acts of Love/ initiatives so people and groups do not get discouraged e.g. by pests attacking agricultural initiatives or by failing small income generating activities.
- ★ Savings and loans groups are effective in building relationships across church and community. However, according to key informants, the most vulnerable/ hidden people, such as those with disabilities or those doing piece work (casual labour), often do not take part in these groups. It is therefore critical to ensure that the approach goes alongside other strategies, such as visiting homes to seek those left out.
- ★ The evaluation learning about the importance of effective, flexible coordinators and facilitators also resonates with findings from Tearfund's COVID-CCT study (TF 2023). The review shows the need to equip facilitators to be flexible and creative with tools and processes, able to adapt and not just replicate training. Both the evaluation visits and partner contributors also highlighted the need for more training for facilitators in basic attitudes and approaches, e.g. how to arrange physical space to maximise participation and how to encourage smaller voices.

C2. ADAPTING CCMP TO DIFFERENT CONTEXTS

Programme partners have adapted CCMP to different contexts, including urban and peri-urban communities (in Ethiopia, Mali, Kenya and Cameroon), majority Muslim communities (in Mali, Kenya and Tanzania E&C diocese) and conflict-affected areas (in Burundi, Ethiopia and Rwanda). They have also worked across a range of denominations. This section combines their learning with external experience in CCMP adaptation.

I. Urban CCMP

CCMP presents both challenges and opportunities in an urban context that necessitate intensifying or adapting some strategies.

The following learning emerges from partners' experience in this programme (in Ethiopia, Kenya, Mali and Cameroon). It also draws on learning from Tearfund and its partners in Asia, Latin America and West Africa, collated on their learning network.

Not all points will be relevant in all contexts.



Urban opportunities for income generation - Meketiya, Ethiopia

CHALLENGE OPPORTUNITY	/ LEARNING
More mobile populations. often with less commitment to their local area	Maximise adoption of the process by training more people and involving other denominations/ faiths from the beginning. For example, EECMY in Ethiopia trained five facilitators for each church instead of two. They also trained 30-40 'CCMP disciples' in each church to mitigate turnover.
More diversity of people, language and interests	Work through existing and/ or thematic groups and points of connection. In Mali, people gathered for CCMP activities before or after Sunday services. Small church cell groups, women's groups, youth groups etc can incorporate CCMP Bible studies and activities in their existing meetings – EFLC Cameroon did this in their one urban area. It is also helpful to target groups to join CCMP activities through formal invitations and by visiting homes.
Less flexibility in time as more people may be employed or busy, especially men - but greater access to income generating opportunities and markets	Bring small groups of church and community together around common interests. For example, beginning savings and loans groups at an early point provides a good entry point: 'pooling resources brought learning about how to trust and work together in diversity' (FPFK Kenya). Football in Meketiya and environmental issues in Furi Wolte Ethiopia also offered effective entry points. These groups can then prioritise and plan other issues to tackle together.
Different community leadership structures e.g. no traditional chiefs but access to government support/ schemes may be easier	Take advantage of different entry points (as above). Find out about government policies, schemes and personnel and align work to them wherever possible, bringing in local government as a resource at an early stage of CCMP. 'In rural areas, everything is controlled by the local chief but in urban areas, people can take responsibility as citizens.' (FPFK Kenya)
More distance between people makes it harder for facilitators to follow-up	Encourage churches to budget for facilitator travel expenses and/ or provide bicycles or motorbikes. Meketiya and Sululta churches in Ethiopia appointed its Administrator as one of the facilitators, so CCMP was part of their locally paid role. Work in smaller focus areas e.g. assigning facilitators to one street, rather than a whole area (Tearfund Bolivia).
Access to different resources, including technology, networks and educated, well-off and skilled people	Encourage creativity in resource mapping, identifying opportunities to use technology for communication and talents to draw on, e.g. influencing local government budgeting (Kenya) and drawing on the skills of a chemical engineer to train youth and women to make clothes-washing detergent as a successful IGA (Ethiopia). Work with young people, tapping into them and mentoring them as a 'jewel for the community' (FPFK Kenya interview).

II. Other contexts

Key learning points that emerged for adapting CCMP to other types of contexts include:

Multi-faith context:

- Nurture personal relationships with other faith leaders. Train facilitators and church leaders to focus on common values and goals and to respect their beliefs, without treating them as different.
- Involve other faith leaders from the beginning in CCMP to prevent suspicion that CCMP is about proselytising and/ or only to benefit church members. For example, as a result of FPFK Kenya inviting Muslim leaders to take part, the leaders actively supported CCMP and, impressed by the impact, asked FPFK to help them replicate the process.
- Trust the process: Muslims in many areas are happy to be involved in Bible studies. Allow them to interact with CCMP materials and activities and to facilitate themselves. People feel safe when they see that their leaders are involved.

The community is more than our religious and ethnic boundaries.

(FPFK Kenya quoting a local Muslim leader)

Interfaith dialogue has been instrumental in bridging divides within our community. We've realised that despite our religious differences, we share common values of love, compassion, and service.

(male facilitator, FPFK Kenya)

Conflict-affected context: Bring in relevant Bible studies and mindset change activities that open up dialogue on sensitive issues e.g. AEBR Rwanda combined peace and reconciliation tools with CCMP; Tearfund Rwanda has developed Bible study resources for conflict situations; and FPFK Kenya has found CCMP provided a 'platform for demystifying wrong narratives about violent extremism and terrorism through interfaith dialogue.'

Denominational contexts: Find language that works for communicating CCMP, and structures that work for embedding CCMP in different groups in different denominations or contexts. For example, MFLM in Mali found that Sabalibougou Courani church really grasped CCMP when they saw it as integral mission, enabling them to achieve their overall purpose. EECMY Ethiopia chose to situate CCMP within their mission department, rather than development, thus helping not to create expectations of external funding.

Other contextual challenges needing adaptations to CCMP: Other challenges partners highlighted that are common across different countries and contexts include the following, which also demand adaptations to CCMP:

CHALLENGE / OPPORTUNITY	LEARNING
Climate change, including the impact of drought and floods	<p>Integrate disaster preparedness and response into CCMP - not as a separate training, but identifying and adapting Bible studies and tools for disaster resilience during core CCMP training and enabling them to create a disaster risk reduction plan with their community (Tearfund CCT-COVID study 2023).</p> <p>Use the Tearfund CCMP orality manual which is simpler and designed to use where there is illiteracy. Once mindset change is evidenced, introduce, if necessary, small top-ups that do not undermine local resource mobilisation e.g. additional capital for savings and loans groups (evaluation interviews).</p>
Extreme levels of poverty/ illiteracy	<p>Involve people in mapping NGO and government initiatives that tackle relevant issues. Link up with them to gain additional resources and expertise that are still church and community owned e.g. in simple irrigation – rather than trying to integrate project funding with CCMP and thus undermining local resource mobilisation (evaluation interviews). For example, MU Uganda partnered with a local NGO to support adult literacy in their CCMP areas.</p>
Positive and harmful beliefs and practices	<p>Intentionally bring in Bible studies and activities (see resources in recommendations - section F1) that surface issues of safety, gender and other hidden or sensitive areas early on in CCMP, rather than waiting for training at a later point. For example, MFLM Mali found that the 'typical day' activity (see annex 6) impacted relationships between men and women as they discussed their daily activities and roles. Eagles Malawi (an experienced CCMP local partner) introduces safeguarding even before envisioning, and then includes Bible studies (e.g. the rape of Tamar) and activities in 'church awakening' and at other phases of the training. Eagles also helps facilitators surface and address issues like domestic violence in their own lives, as well as helping others.</p>
Support from church leaders, including the negative impact of changes in leadership or transfers to another location	<p>Include in all workplans and budgets opportunities to lobby/ re-envision church leadership at all levels e.g. organising visits to see the impact of the work, strengthening CCMP committees and structures, and embedding CCMP in theological training e.g. Eagles Malawi has incorporated it in its Bible School so all new pastors practise CCMP.</p>
Engagement of community and government leaders and structures	<p>Build relationships as early as possible in the process to strengthen understanding of CCMP's aims and impact, including through 'Acts of Love' from the Bible studies.</p> <p>Organise community and inter-community events to share stories of change and to showcase the impact of CCMP.</p>

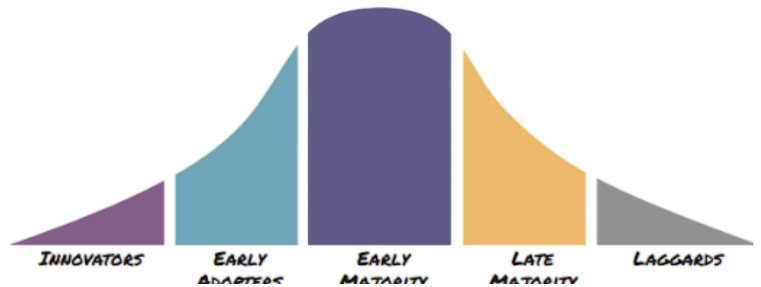
D. FINDINGS – PROGRAMME EFFECTIVENESS

D1. CKU AND TEARFUND SUPPORT

All partners fed back from the focus groups and country interviews how much they had appreciated CKU and Tearfund support during the programme. Some key learning points emerged from what they did well and from what could have been done better.

I. Programme set-up:

The programme envisioning conference in 2019 helped partners understand key aspects of CCMP and enhanced their commitment and achievements. While it addressed selection criteria for implementing churches in terms of poverty and vulnerability, it did not take into account the 'adoption curve' (right) and the need for geographic focus to maximise opportunities for building momentum and achieving the multiplier effect.



Partners also needed support right from the beginning to think through what materials to use and a budget to translate them, if needed. EECMY's coordinator in Ethiopia created a whole manual in Amharic to help their facilitators.

II. Relationships between partners

Despite changes in personnel, partners reported that they appreciated both the informal and formal support of CKU and Tearfund staff both in the UK and at regional/ country level. Good relationships across all partners have enabled listening, understanding and helpful support, despite significant changeover of personnel. Flexibility in adjusting budgets and training because of COVID and cost of living has been invaluable to partners. WhatsApp messages and calls have helped sustain good communication while those partners visited have benefitted from the feedback and the deeper relationships developed during them. For example, a monitoring visit from CKU helped one partner take the next steps to reach further into their Muslim community.

Tearfund Rwanda signed a formal MOU with CKU and AEBR to clarify roles at the beginning, helping to manage expectations and pave the way for a positive rollout of the process at the end of the programme. And support from Tearfund Rwanda in the form of regular calls and meetings helped the new AEBR coordinator in 2021 pick up CCMP when he came into the process after all the initial training.



CKU visit to Nakuru, Kenya

III. **CCMP training**

The quality, approach, content and length/ frequency of CCMP training varied greatly across partners, depending on the availability and background of in-country support from Tearfund and/ or of the consultant trainers. It is beyond the scope of this evaluation to explore the approaches fully and identify what has worked, but these issues emerged as important:

- **Style of training:** All CCMP trainers contributing to the evaluation highlighted the importance of experiential training that enables participants to take part in Bible studies and activities so they can facilitate them more easily themselves. Feedback showed that participants had benefited from this approach, except EECMY Ethiopia who only received PowerPoint training. However, much of the training in the programme was also still heavily PowerPoint dependent – making it harder to replicate by facilitators. Evaluation interviews and primary research also highlighted the need to include some more intentional input and modelling of basic facilitation skills and attitudes (included in the older version of the CCMP manual, 'Umoja').
- **Breaking the barrier to community entry:** Most trainers used the 2019 Tearfund manual which frames CCMP stages differently to the previous version. While it includes relationship building with community leaders and joint action with the community, it does not clearly show how to break through the barrier to community entry - something captured more clearly in Tearfund's simplified oral version. Some evaluation partners fed back that facilitators did not have a clear overview of the whole process and where it was heading. Key informants highlight the critical importance of being very clear about the aims of the whole process, so participants do not become stuck in church projects. They also highlight the need for trainers to accompany facilitators in their first community entry activities so they can support and debrief them, and strengthen their confidence to continue.
- **Length and phases of training.** A visit by former Tearfund CCMP staff to Burundi found that the condensed process used there had been very effective and could offer useful learning for others as it took partners more quickly into work with the community. Tearfund Rwanda also shortened the training because of COVID-19 delays and distance to the focus communities. They covered all the phases in the first training, then covered savings groups and the Light Wheel in subsequent ones. While some stages were less well covered than others, the follow-up mentoring mitigated this.
- **Adaptations to different contexts:** While some partners had close and consistent support in adapting CCMP to an urban context (for example in Mali), some trainers insisted that partners follow exactly the CCMP process in the manuals. Both FPFK Kenya and EECMY Ethiopia found ways themselves to adapt CCMP to their own context, drawing on their past experience and on other CCMP resources.
- **Learning visits:** The programme envisioning in Tanzania in 2019 included a visit to where CCMP had been going for more than ten years. EECMY also visited two other communities in Nairobi and Mombasa with ongoing CCMP work. However, some partners did not find that the visits showcased effective CCMP, pointing to the importance of careful planning with clear aims and debriefs to maximise learning.

IV. Monitoring, evaluation and learning (MEL)

Partners found the Tearfund Light Wheel model helpful. It enabled them to think about and work towards truly holistic transformation. Some also commented on the valuable input they had received on how to do the surveys.

All partners found the three simple activities used in the evaluation focus groups interesting, illuminating, effective and replicable. This highlighted a gap in the programme as no overall approach was agreed at the start on how partners, local churches and communities could monitor change themselves.

Numbers of people impacted had to be collected retrospectively therefore and were not disaggregated by gender or vulnerability.



The FGDs gave much more depth of exploration. We were able to harness the power of group dynamics so participants could build on each other's responses and enrich the discussion. It really upped our game.

(FPFK coordinator, Kenya)

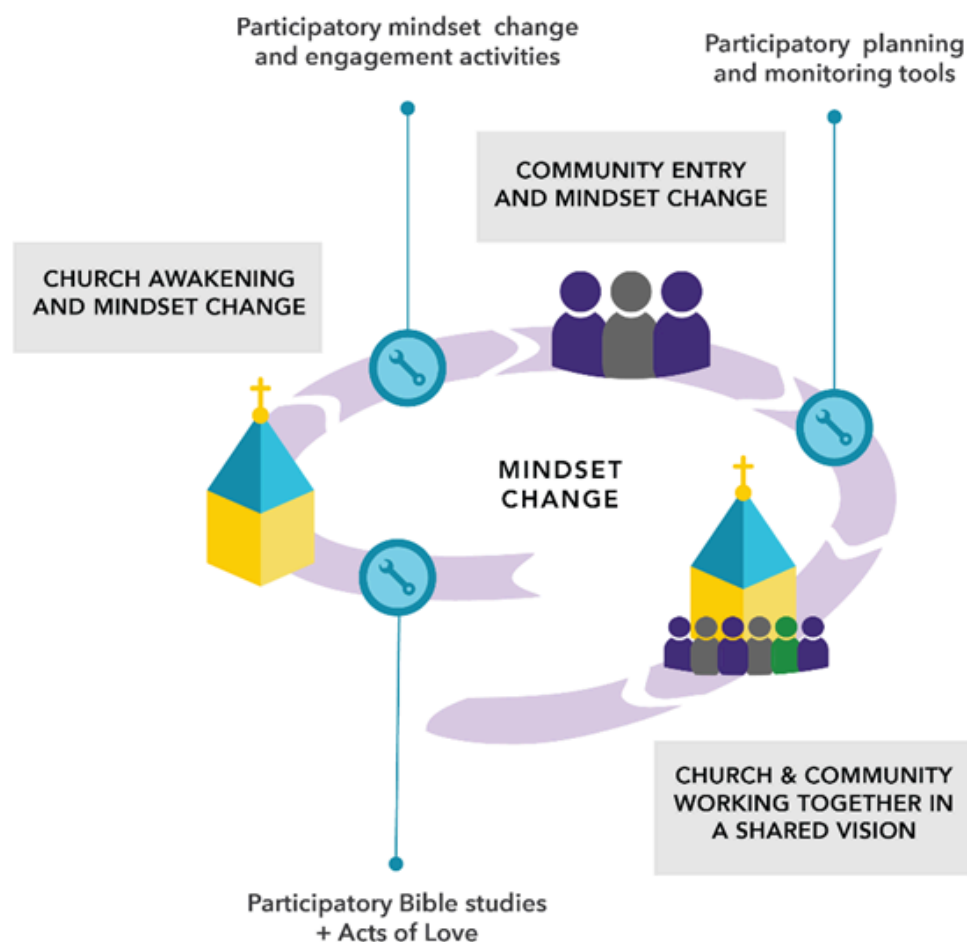
UEBB Burundi offers a good example of integrating MEL in the ongoing process. Supported by the Tearfund country office, UEBB successfully established a rhythm of meeting, which has continued three years after the training finished. They carry out a Bible study and then plan and review CCMP progress together, reflecting on two key questions: What is your vision? And what do you have?

V. Evidence summary - Programme support

Key learning points about programme effectiveness are reinforced by external experience:

- ★ Reconciled World emphasises the importance of understanding [the 'adoption curve'](#) and its implications: not to get discouraged as not everyone will want to be involved immediately; train as many people as possible; and share the stories.
- ★ The CCMP 'critical pathway' to change needs to be clear, regardless of which approach partners take or the adaptations they make to different contexts. This evaluation has summed up those key stages and tools in the diagram overleaf, also congruent with Tearfund's CCMP orality manual.
- ★ CCMP training needs phasing over time at three month or at least six-month intervals (key informant interviews). Training needs to be experiential and keep the process aims clear, so it is replicable at local church and community level, without relying on technology.
- ★ MEL needs to be locally owned so churches and communities can keep track of WHO and how many are reached, WHAT changes are taking place and HOW – the learning about success factors (MU 2016). They need some simple CCMP MEL activities to record and jointly evaluate progress, in addition to the Light Wheel.

CCMP critical pathway



D2. VALUE OF WORKING THROUGH LOCAL CHURCHES

I. Localisation

In a context where development actors are looking for ways to achieve greater localisation (defined right), Danida and Danish CSOs have been powerful actors according to a recent Danida evaluation.

Yet CCMP offers the opportunity to go beyond current localisation practices, which include provision of funding to Southern organisations,

engaging them in design and planning and providing flexible longer-term funding (Danida 2022). CCMP truly localises decision-making and implementation, by taking those processes right down to village level, empowering local churches with their communities to identify their priorities and bring about transformation, using their own resources.

” Localisation is a process where international development actors shift power and responsibilities... towards local and national actors.
(Danida 2022)

II. Value for Money

Localisation is also closely linked to Value for Money as it influences effectiveness, equity and impact. This programme has led to significant outcomes in people's lives, as well as in the churches as institutions (see B1 & 2). It has reached some of the most vulnerable groups in areas of extreme poverty. And it has achieved that through an asset-based approach that has mobilised local resources, in terms of materials, skills, time and links to local government support. The evaluation shows that the work is already achieving a multiplier effect in many places and thus catalysing wider social change (see B3). It is rippling out to individuals and families through activities like the savings groups and to other churches, denominations and faiths that are replicating the process. Churches demonstrate high levels of ownership and action, and are making plans at local, regional and national level to continue and roll out the process further.

Ultimately, the cost-effectiveness of Danish CSO collaborations with Southern partners will be judged alongside the success or failure of the localisation agenda.

(Danida 2022)

While it is beyond the scope of this evaluation to provide an objective measure of Value for Money, these achievements align to external evidence of what constitutes good value. A recent review of Value for Money guidelines (Comic Relief 2023) demonstrates that programmes that are most cost-effective catalyse wider social change by developing local ownership, targeting gaps to reach the most vulnerable and mobilising the whole system to get everyone playing their part, ultimately causing a multiplier effect ([see annex 7](#)).

External evidence of the cost-effectiveness of CCMP as an approach is convincing. The peer-reviewed Eagles Malawi study (DiP 2020) found that CCMP was 27 times more cost-effective than traditional participatory projects to achieve equal overall impact that is over four times more sustainable.

The Tearfund impact study (TF 2022) found that for every \$1 invested by Tearfund and the community, \$18-38 may be created in social value to society 'implying a very cost-effective way of achieving improved wellbeing'.

The evidence from this study suggests that, if done well, mobilising local faith communities is far more cost-effective and sustainable than traditional development approaches... Mindset change, catalysing communities to take responsibility for their own development and equipping them to problem-solve, is vital to long-term change.

(Development in Practice 2020)

Overall therefore the programme has achieved good value for money, particularly as it took place in an extremely challenging context of COVID-19, the cost-of-living crisis and climate change. At country level, the work has cost on average £58,504 per partner, including costs for Tearfund training and MEL support. This compares reasonably with others. For example, a full three-year CCMP cycle in Eagles Malawi costs about £40,000 because they are able to do their training and MEL internally. However, evaluation analysis also highlights that cost-effectiveness could have been further improved by:

- planning for more geographic focus of targeted communities and more/ better opportunities for sharing learning and celebrating success among them to maximise the adoption curve and increase the multiplier effect;

- planning better at programme set-up stage for a minimum standard for CCMP training, access to materials in different languages, and costs for two coordinators in each country to mitigate loss of impact through turnover of personnel;
- investing more at the beginning in local partner- and church-owned MEL.

III. Other value-add of working with local churches

In addition to the specific value that CCMP brings in localisation and cost-effectiveness, the body of evidence on the wider benefits of working with local churches and faith groups is growing. The most significant analysis comes through a global evidence-based⁷ initiative by UNICEF, the Joint Learning Initiative on Faith for Local Communities (JLI) and Religions for Peace. 'Faith for Positive Change for Children' (FPCC) aimed to move beyond instrumentalist approaches to engage faith groups as partners with shared goals of social and behaviour change. It found six transformative qualities in faith groups that are essential to achieving lasting outcomes. These qualities may exist already but cannot be assumed:

- Acting on faith mandate and motivation
- Healthy more equitable relationships
- Increased inclusion
- Agency/ non dependency mindset
- Openness and safe spaces to engage on sensitive issues
- Stewardship and accountability to the divine

Evidence shows that CCMP has helped churches strengthen these qualities - and thus has positioned them well to bring lasting change. CCMP also aligns with FPCC evidence about how faith groups need to work if they are going to be effective (see table below). FPCC reinforces programme learning that partners need to make sure that they are creating safe spaces for dialogue on sensitive issues, working jointly with the community and not just serving it, partnering with government and amplifying voices in advocacy .

Foundational approaches	Core strategies
Engaging and mobilising faith and community: 'getting faith and community leaders, spouses, members and activists/ champions on board.'	Joint action by faith groups with community: 'working collaboratively with and not merely for the community to identify priorities and take joint action'.
Creating safe spaces for mind and heart dialogue: reflection processes that surface beliefs by engaging technical facts, faith (scripture and prayer) and heart (sharing stories) and lead to clear action plans.	Partnering with others: working with existing government, community and faith services to improve delivery and mainstreaming issues in faith and government systems
	Amplifying voices and social accountability: tracking implementation of government mechanisms and policies etc

⁷ FPCC evidence was based on an extensive literature review, a content review of faith resources, 17 case studies, learning from a grassroots Theory of Change process involving over 200,000 people, 13 other faith-based institutions and 20 UNICEF country programmes.

D3. IMPLICATIONS OF AN OPEN-ENDED PROCESS

CCMP's effectiveness in taking localisation to a deeper level, in mobilising the mission of the local church as a long-term presence in the community without instrumentalising it and the resulting impact and sustainability presents challenges to funders and to partners seeking support for CCMP. While the evidence is growing of CCMP's effectiveness and its alignment to narratives of shifting the power, it does not fit neatly into sources of funding.

Firstly this is because of the type of funding needed. Studies highlight that CCMP's emphasis on local resources make it less attractive to funders who want to support larger, tangible initiatives. Furthermore, funding for CCMP needs to cover core partner costs such as salaries and administration - areas that many funders are reluctant to cover - as well as training, follow-up and MEL. It also presents challenges to donors who measure success by growth in annual income over social change achieved. Local partners may struggle with similar issues - wanting the financial security and visibility of larger project funding.



FBOs cannot simply mimic NGOs with traditional projects – they have to operate quite differently. It is a huge challenge to focus on the most cost-effective ways for communities to move out of poverty, not simply what is easier to raise money for. Rising to such a challenge takes leaders with vision, foresight and courage.

(Eagles Malawi director - DiP 2020)

Secondly, funders may perceive CCMP as difficult to fit into predictable cause and effect frameworks that they follow, as local churches and communities define and act on their own priorities. It may take more time to see tangible results as the first phase of CCMP focuses on church and community mindset change which can take longer, even though the results will be more sustainable.

However, the results of this programme and of other CCMP programmes show that they can be confident of achieving change in areas high on donor priorities, such as empowerment, gender violence, conflict and the environment.

Thirdly some funders may feel some level of discomfort with faith-based approaches, fearing that implementing partners may favour their own members or may proselytise. Yet this evaluation shows that, where CCMP is effectively carried out, it drives the church outwards into the community, identifying the most vulnerable groups who may often not participate in development projects and empowering them to take control of their own lives. Furthermore, the Tearfund impact study evidences a strong causal link between participation in CCMP for church and community members and sustainable impact on wellbeing and other outcomes.

E. CONCLUSION

I. Impact on people's lives

CCMP has had an impressive impact physically, emotionally, spiritually, financially and environmentally – especially against a backdrop of COVID-19, climate change, the cost of living crisis, conflict and significant internal changes among partners. Evidence shows that in many of the communities, CCMP has already resulted in some lasting outcomes.

The greatest change has been people's response to environmental issues. People have come together to plant trees, raise awareness, tackle soil erosion and clean up the local area. They manage waste more carefully, take wood-saving initiatives and make compost to improve soil fertility. Significant changes also took place in people's livelihoods. Some savings groups are not yet seeing tangible benefits, but many had increased income and reported using it on goals for the first time – especially to get children back into school and to improve access to health. People reported improved hygiene, self-care, access to water and fitness.

For many church and community contributors, however, the most important changes took place in mindsets - their deep seated beliefs about themselves and the world. People increased in hope and personal faith, beginning to dream for the future. Relationships radically changed within and between churches, in families, between church and community and with government. In the majority of CCMP churches, people are identifying and helping those most in need. In some places, CCMP also impacted gender roles and reduced violence and conflict at family level and beyond. Instead of waiting for external help, people are now able to identify their resources, prioritise needs and take action to address them. Some have influenced local government to provide land, training, advice, inputs and to listen to community priorities.

To improve: Including Bible studies and activities to surface safeguarding issues, including gender and conflict, should be a priority focus for everyone from the beginning.

II. ToC - the story of change

CCMP has directly impacted the lives of 21,097 people in the facilitating churches and their communities. It has cut across generations, involving the youth and it has reached those with particular vulnerabilities like widows, single mothers and out-of-school children. It has also had a significant impact on the churches as institutions: they improved in numbers (in some cases doubling in size), finances (up by as much as five times), infrastructure, participation and understanding of their mandate in their community, including to care for those in need.

The evaluation validates important linkages in the programme theory of change. Recognising broken relationships as the cause of poverty has framed people's journey of change as they have strengthened self-worth, their faith, social cohesion and their capacity to act. Participatory Bible studies and other mindset change activities have led to these foundational changes. While not sequential, they have driven action on the environment, and ensured that improved livelihoods benefitted their families and those in need, and led to better health and hygiene.

Evidence from focus groups, visits and interviews have triangulated and deepened survey results to show clear causal links between CCMP and outcomes. Sustainability, though, depends on the level of ownership by church and community and how well it is embedded in their structures and budgets. Church ownership of CCMP was high in most places, though community and government ownership often lagged behind. However, all countries had examples of CCMP spreading between people, groups and in some cases to other churches.

To improve: External evidence from CCMP programmes and social and behaviour change initiatives shows it is vital for churches to work *with* and not just *for* their communities. This took place to some extent in at least five of the seven countries but was uneven. More needs to be done to embed CCMP in church and community structures (e.g. in women's, youth, and savings groups and in decision-making structures such as village development committees).

III. Success factors

The evaluation drew out eight overall success factors - four foundations for effective CCMP...

- a. training that is experiential, phased and contextualised
- b. finding flexible, committed and creative facilitators
- c. maximising the adoption curve for momentum
- d. setting up simple, locally owned MEL from the start

...and four building blocks for ensuring an effective, ongoing, sustainable process:

- e. participatory Bible studies and activities to surface sensitive issues of safety
- f. linkages to government and church/ community skills to ensure quick wins
- g. embedding CCMP in church and community structures, processes and budgets
- h. ongoing envisioning at all levels of church and community

To improve: Local churches need to expand the Bible studies and participatory activities they are using to ensure mindset change in church and community and to leverage the relationships they have created across divides for participatory planning and monitoring.

IV. Programme effectiveness

CKU and Tearfund have forged excellent relationships between themselves and with implementing partners. CKU's funding has been flexible and supportive. Tearfund has filled a critical gap in CCMP expertise by providing training, MEL support and ongoing mentoring.

Strong external evidence backs up the benefits of working with local churches, showing that CCMP strengthens the qualities and approaches that are essential for lasting change. CCMP enables genuine and deeper localisation than normal projects achieve in more cost-effective ways. This pilot programme has established the foundations for further and deeper impact. It challenges funders to invest more deeply in CCMP.

The high social value, and positive outcomes associated with [CCMP] that are sustained throughout the process, supports the case for continuing to invest in [CCMP].. and expand it in comparable contexts.
(Impact study -TF 2022)



To improve: More attention is needed in programme set-up to maximise the adoption curve, ensure quality and accessibility of training and materials, and to agree locally owned MEL.

F. RECOMMENDATIONS

The evaluation process involved partners and funders in shaping recommendations for their own practice. They are captured below for implementing partners, Tearfund and CKU.

F1. IMPLEMENTING PARTNER ACTIONS

I. DEEPEN CCMP PRACTICE

Plan and take action to embed CCMP further in churches:

- Plan for re-envisioning of leaders at different levels, including visits to see the impact of CCMP and individual visits – not only group sessions.
- Set up or strengthen structures in local churches to oversee CCMP, linking to existing groups where possible.
- Lobby/ discuss with denominational leadership how to embed CCMP in structures and budgets, thinking about relevant language to communicate CCMP effectively.

Deepen work with communities around the facilitating churches:

- Strengthen Bible studies with Acts of Love.
- Bring leaders and members of church and community together in ways relevant to your context (in thematic small groups, clusters of groups or wider membership).
- Do participatory ranking of the changes they want to achieve and plan how to address them using local resources.
- Look at ways of linking to government and others for technical input and to influence their actions / budgets.

Delve into safety and other more sensitive themes of gender and conflict

- Review the resources available through [Tearfund here](#) and [Eagles Malawi here](#) or other sources.
- Carry out participatory Bible studies linked to relevant themes and activities such as mapping safety.

II. EXTEND CCMP PRACTICE

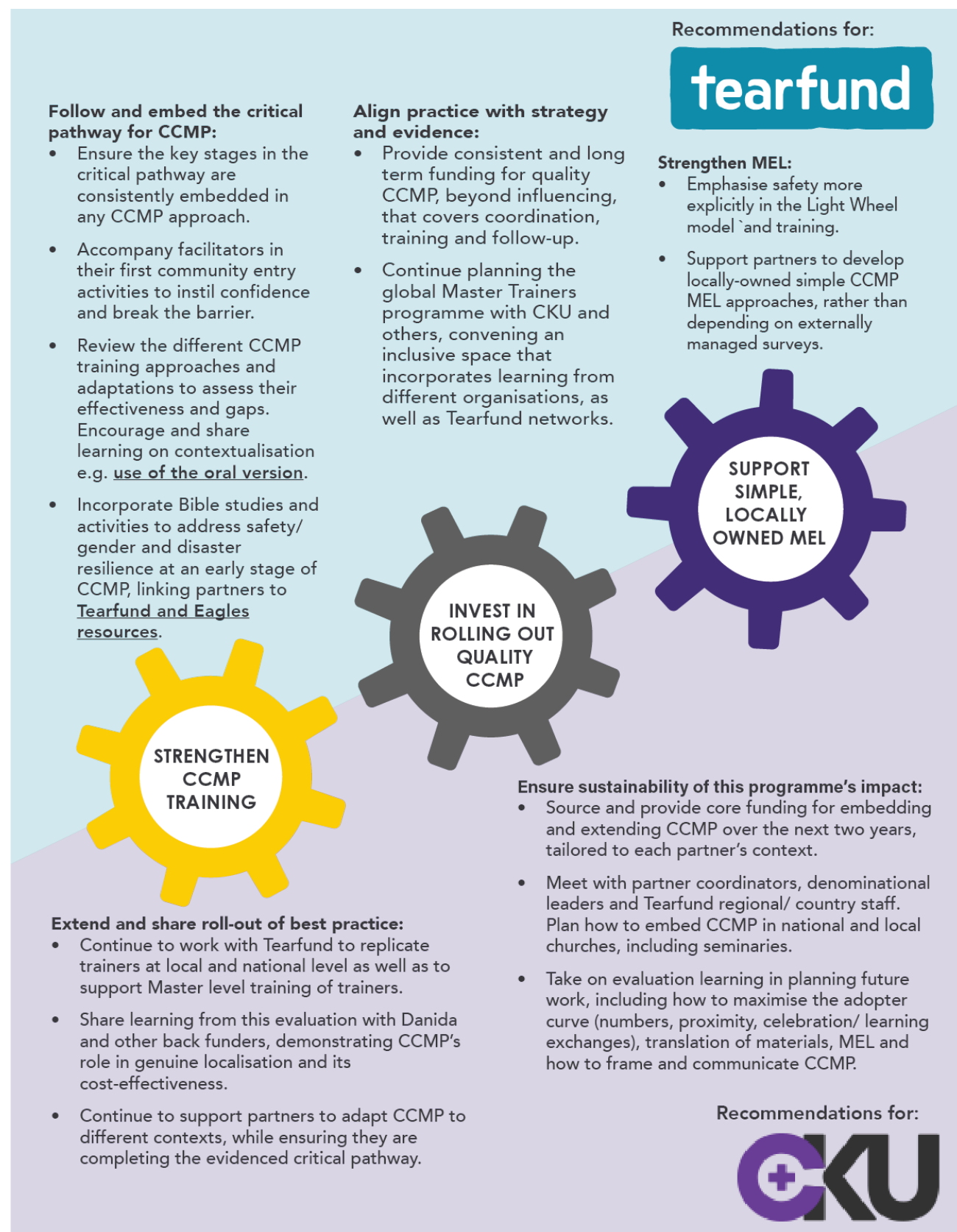
Plan for and encourage multiplication:

- Plan with key groups in church and community how to roll out CCMP locally, using existing resources.
- Plan and lobby at denominational level for how to roll out CCMP in other churches.
- Plan with CKU and Tearfund centrally and locally how to replicate CCMP trainers and facilitators at all levels.

Extend your own CCMP practice as trainers/ facilitators:

- Consider taking the [CCMP online certificated course](#) to practise other tools and share learning across contexts with other facilitators.

F2. FUNDER ACTIONS



AND FINALLY...

In the interactive 'Feeding into Findings' session, participants from programme implementing partners, Tearfund and CKU each chose three words to summarise their experience of CCMP. This programme, despite its challenging context and mixed levels of implementation, has been transformational. People from very poor areas and with diverse vulnerabilities have changed mindsets and seen holistic change take place in their lives and in their churches, families and wider community. Relationships have been forged across boundaries and people can move forward with motivation and with vision, using their local resources.

