



in partnership with



## Uganda Church-Based Community Transformation Project

### Two-Year Evaluation

2013-2015

EXTENDED SUMMARY

(See also the Full Report)

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*“For the earth will be filled with knowledge of the glory of the Lord as the waters cover the sea.”*  
Habakkuk 2:14

At the Disciple Nations Alliance (DNA) global forum in March 2011, Anna and Nam Ho shared how they had contextualized the DNA Vision Conference training on biblical worldview and wholistic development in order to share this training more effectively with rural churches in Southeast Asia. They reported seeing transformation as churches went through the training and applied God's truth. They also offered to share the curriculum and model known as the *Luke 2:52 Program*<sup>1</sup> with other DNA affiliates.

Transforming Nations Alliance (TNA) of Uganda was the first in Africa to accept this offer. Their vision was to adapt the curriculum and model to reach the Ugandan rural and urban poor churches in four regions across Uganda. TNA re-named this program the *Church-Based Community Transformation project (CBCT)* and began in January 2013.

The premise of this program is: Training on biblical worldview and development and the role of the church in development → leads to change in worldview or mindset of church members → leads to change in behavior/practice of the church → leads to strategic influence in the community → leads to positive change in the community.

To determine whether the training ultimately contributed or led to positive change in the community, we took a baseline measure at the beginning of the program in May 2013 and again at the midterm in July 2015. In the baseline, 336 persons in four different groups were surveyed in the initial participant communities across the four regions. In the midterm, 290 persons were surveyed in these communities. The different responder groups were adult community members, youth, church members and church leaders. Differences between the baseline and midterm data were tested using chi-square tests for statistical significance at  $p < 0.05$ . See the Full Report for these results.

In analyzing the results of these surveys, we first looked to see if there was positive change in the community and then worked backward to see if there was a connection to a change in the church that reflected the training.

### **A. Was there change in the community?**

To determine if there was positive change in the community, we identified key indicators of social and physical change in community life regarding household income, nutrition, education, community leadership, etc.

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<sup>1</sup> This curriculum and model is now called *Truth-Centered Transformation* [tctprogram.org] and is a program of **Reconciled World** (reconciledworld.org) led by Anna and Nam Ho. The curriculum consists of 10 training modules taught over a five-year period delivered by local trainers/facilitators. The first three modules focus on biblical worldview and the role of the church. These modules were delivered during the period covered by this evaluation.

The results showed significant progress in nearly every area. See the Full Report for graphs. Here are some highlights:

**1. Hunger and food supply as an indicator of household income:** 54% more people now eat meat at least once a week. Overall, 85% now say they *never* go to bed hungry, up from 68% in the baseline.

**2. Child Nutrition:** Overall, the percentage of parents providing breakfast to their school-aged children increased from 66% to 87%.

**3. Education:** 59% indicated the quality of education for their children had improved. 70% said parents are now more involved and shared examples of this increased involvement:

- *I pay school fees for an orphaned child.*
- *I contribute toward the salary of some teachers.*
- *I attend all school meetings and plan for the school, and I pay school fees on time.*
- *I attend parent-teacher meetings that discuss the development of the school.*
- *I am helping set up a debating club to enable the students to improve on their [communication] skills.*
- *I advise [people in the community] on the importance of education.*
- *I encourage young girls in my community not to involve themselves with boys at an early age but, rather, to stay in school and concentrate on their studies.*

**4. Community Leadership:** 46% said their leaders were now better than before the program.

**5. Serving the Most Vulnerable:** 33% of the community saw the church tending to the needs of a child-headed household in the past month. This compared to only 14% in the baseline. They said they now saw the church members providing basic needs such as food items, clothing, scholastic materials, paying schools fees, and counseling/guidance.

**6. Malaria Prevention:** Malaria rates continue to be very high in Uganda. In the baseline survey, over 90% of all the respondents said they know how malaria is transmitted and that bed nets are an effective way of preventing this illness. However, this did not translate into the same level of practice. From the baseline to the midterm, the reported use of mosquito nets rose from 75% to 95% among church members, from 72% to 94% among community members, and from 74% to 89% among youth.

**7. Alcohol Abuse:** Alcohol consumption and abuse is a critical social, health and economic issue in Uganda. Only one area showed a decrease from the baseline to the midterm. This was Agago where, in the baseline, 90% reported excessive drinking as a serious problem in their family. Only 40% reported this in the midterm.

**8. Access to Clean Water:** All of the surveyed communities gained better access to clean water. Overall, in the baseline, 35% said they walked 10 minutes or fewer to get clean water. This increased to 42% at the midterm.

**9. Hand Washing:** Diarrhea and respiratory infections remain leading killers of young children in Uganda. Research has found that hand washing can significantly prevent the spread of these two infections. Though this specific practice is not taught in the training, God's design for the wholistic development of the child is. The baseline and midterm survey results showed increases in hand washing after visiting the latrine, after tending to a child who has defecated, and before feeding a child.

**10. Sanitation and Hygiene Necessities:** The healthy household has--and regularly uses--four sanitary necessities in its home: a pit latrine, plate stand, special container for clean water, and a rubbish pit. The training did not focus on this specific practice but on God's design for having dominion over the earth, including over sickness and disease. Nonetheless, from the baseline to the midterm, the percentage of homes having and using all four sanitation necessities increased from 38% to 75% for church members and 30% to 71% for community members.

**11. Overall Progress of Family and Community:** 75% of the respondents described their family as *somewhat* to *more developed* compared to three years ago, and 78% described their community in this way.

In conclusion, we see that there were important and significant positive changes in the communities during this time.

## **B. Was the change in the community connected to the church and the training?**

We wanted to discover whether these changes in the community were tied to the local church and, ultimately, to the CBCT training. To determine this, we asked the respondents open-ended questions to identify what they saw that led to the changes in the community.

There are multiple factors and variables at work in the development of a community, and these were reflected in the responses. The responses also showed clearly that the community was influenced by the church, and the church was influenced by the CBCT training. Here are samples from the responses.

**Child nutrition** - Where did you learn that feeding your child breakfast was important? Among church members, 32% pointed to the CBCT program training. Among community members, 24% pointed to the training or to other church members.

- *I learned it from other people who have attended the CBCT trainings.* - Housewife

- *From CBCT/church trainings - Isabirye, farmer*
- *From CBCT training - Akello Joyce, hairstylist*
- *From the CBCT training – Youth*

**Education** - Why has education improved? Why are parents more involved in the education of their children? Responses included:

- *Some parents used to spend money on alcohol but, due to good preachers and training like CBCT, parents now invest their money wisely, especially in education.*
- *I was motivated by church teachings on education and the need to reduce on the bad behaviors that are associated with not attaining education.*
- *The CBCT programs, through the churches and people they train, have motivated me.*
- *The CBCT training teaches us the importance and value of education to the community, and how to help and change education in the community as well.*
- *I joined the (church team) to help education after the CBCT training in order to help the needy children in this community go back to school.*

**Community leadership** - Respondents who said community leadership had improved gave these reasons for the improvement:

- *Preaching in the church helped change leaders' mindsets and also training on leadership skills. - Rose Acan, church member*
- *The leaders of today go to church. Church teachings on 'love your neighbor as you love yourself' makes them more responsive to the people's problems. - Akullu Maureen, women's leader*
- *The people from the church are sharing with them, and this is causing a change of heart as the gospel is being shared. - Adyero Betty, church member*

**Child-headed households** - Why is the church more involved with the most vulnerable, such as the child-headed households? Some of the church members' responses:

- *Because of good church leaders and CBCT trainings on the Word of God toward giving and helping the needy. - Vice chairperson Mother's Union in Isingiro*
- *The CBCT team has taught people about the need to do practical evangelism and help people of all kinds despite/regardless of their denomination. - Kamanyire Johnhamuson in Isingiro*
- *We are now more united as the body of Christ and, thus, we can reach out more and better to the needy. The teaching on working together by CBCT and others has caused this change. - Adong Sophia, church elder in Agago*
- *From the CBCT training, people were taught more about practical love. They were motivated to even start up a savings group to help the needy. Church also gives scholarships to students. - Kamya Steven, mechanic in Kampala*

**Malaria prevention** - When asked what is the connection between using mosquito nets and obeying God, the responses reflected the training content.

- *First of all, you are protecting God's creation. The knowledge God gave us to use to protect ourselves. God himself is a worker, so mosquito nets being manufactured portrays God's work.*
- *God wants us to be healthy. And so if we have knowledge that mosquitoes spread malaria and yet do not use nets, it would be disobedience.*
- *Healthy living goes along with knowing God and believing in him.*
- *Taking care of myself as a child of God by sleeping under a net is a way of obeying God. Same thing if I do it for my child, it is obeying God.*
- *Because we are caretakers of children on behalf of God.*
- *God created us to have (a) good and healthy life, and so keeping it safe is obeying God.*
- *God wants us to be good stewards of the children, so by protecting them, we are obeying him.*

**Alcohol abuse** - Why the decline in alcohol abuse in Agago?

- *[The] ban of cheap alcohol brew by our leaders. They drink less because there is less cheap local brew, and many people cannot afford the [store-bought bottled] beers. - Charles Omony, farmer*
- *People's behavior, especially women in Rugurugu, has been changed by the CBCT trainings and talks they receive from different teams. - Josephine Akidi*
- *Effort made by local leaders to sensitize/talk to the community about the dangers of too much alcohol. - Matthew Odong*
- *Efforts by [the] church in teaching and transforming the community. - Johnson Otim*

**Clean water** - Why the increased access to clean water? What motivated the change?

- *Motivated by the (CBCT) training, we saved some money and built water tanks [at] my house. (Before, she would walk two hours to get water.) - Imeldah Muramira, treasurer in church*
- *I [built] a water tank at my home. We were wasting a lot of time walking long distances for water. I would send my children to go and fetch water, and it would take long. They would come back tired and fail to read their books, hence failing in class. I knew I had to do something. - Rwangira Elidard, farmer and church member*
- *I now have two [water harvesting] tanks at my home. We used to fetch water so far away--about two miles--which was tiresome and costly. (She also indicated the local government contributed 60% of the construction cost.) - Munina Edward, community member*

- *Community members now work together, and we were able to collect money to construct a borehole.* - Tumuhimbise Edmund, student
- *I was involved in seeking help to have water extended to the community.* -- Reverend Emojong Patrick, Faith Fellowship Church
- *There was need to work together by providing labor to have the borehole constructed. Our motivation was the heart of togetherness and love for the community.* - Bateganya Armanzan, builder, Rapha Deliverance Church
- *There was a need and, as a church, it was our responsibility to take action in bringing positive change to the community.* - Kusubira Julius, farmer, Faith Fellowship Church
- *The church mobilized to (reduce) water scarcity in the community.* - Youth

**Overall development progress.** Why the overall progress? To what do you attribute this change in progress?

The responses included increased peace and security in the northern region and good leadership at the local community, government and church levels. Some cited the arrival of investors who have created more job opportunities and other groups that sensitize the community on development issues.

But others pointed to the church and the training.

- They credited the CBCT training with changing the attitudes of the church leaders (toward development).
- In Iganga, church members mentioned that the church has played a role in sensitizing community members on development issues, especially in the area of mindset change. As one of them put it: *“The churches (through the CBCT training) have been influential to changing the communities’ awareness on what they need to do to develop.”*
- They cited a greater understanding of the dignity of all kinds of work, including manual labor and “low jobs.”
- In Isingiro, they pointed to the church and CBCT program as a strong influence on the leaders who, in turn, have influenced their adherents and the community.
- Another church member indicated that while investors have moved into the community and created more opportunities, churches have also encouraged people to work hard.

### **C. Did the training change the worldview or mindset of church members?**

Again, the premise of this program is that the training leads to a change in worldview or mindset, which leads to a change in practice, which leads to the community members executing positive change for themselves and their neighbors.

To determine whether the training led to a change in worldview perspective especially among the church members, the “before and after” survey looked at views on topics such as tribalism, work or physical labor, women, a person’s ability to create change, and why people are poor.

The results showed a significant positive shift in worldview over the training period.

**Dignity of work.** For example, there was a positive change in seeing the dignity and value of “all” work. This included youth, community members and church members with movement of 18 to 26 percentage points. On the question of whether some types of manual labor are below a man’s dignity, young people in particular moved from 25% saying “no” to 74% responding in the negative.

**Women/Wives.** Who are more important: men or women?

To measure this mindset, the question was asked, “Who are more important: men or women—or neither?” The correct answer being “neither,” that is, both men and women are important.

Overall, there was a shift of 10 percentage points from those saying “men are the most important” to those saying “neither.” Among church members, there was a 9.7 percentage-point change. The greatest shift was among youth with a decrease from 40% to 22.9% for “men being the most important” and an increase for “neither” from 28% to 58.6%. *(All these were statistically significant using chi-square tests at p-value < 0.00005)*

When queried, church members said they attributed their change in thinking to the teachings of the CBCT program.

Is it okay for a husband to threaten his wife? The results showed an overall drop from 19.37% to 8.56% holding this view. Male church members dropped from 28% to 5%.

Is it okay for a husband to hit his wife? Overall drop from 7.2% to 2% holding this view. Male church members also dropped from 6.5% to 0.

Is it okay to obligate or force her to have sex with him even though she does not want to? Overall drop from 8% to 0.7% to holding this view. All church members dropped from 7.3 to 0%.

Is it okay for a man to marry more than one wife? Overall drop from 20% to 7.5% to holding this view. In one community, Agago, church members holding this view dropped from 35.9 to 2.9%.

**Tribalism.** Do you think your tribe is more important than another tribe?

On this question, there was a significant change in mindset toward the biblical worldview. Persons responding “Yes” to the question:



Church members deceased from 60% to 20%

Community members - from 48% to 15.3%

Youth - from 61% to 24.3%

*(Using chi-square tests and are all statistically significant at  $p < 0.05$ )*

There was also some evidence of an accompanying behavior change -- as one church member said,

*We are now working together with other denominations and uniting against tribal conflicts in our area. --church member Rapha Deliverance church, Iganga*

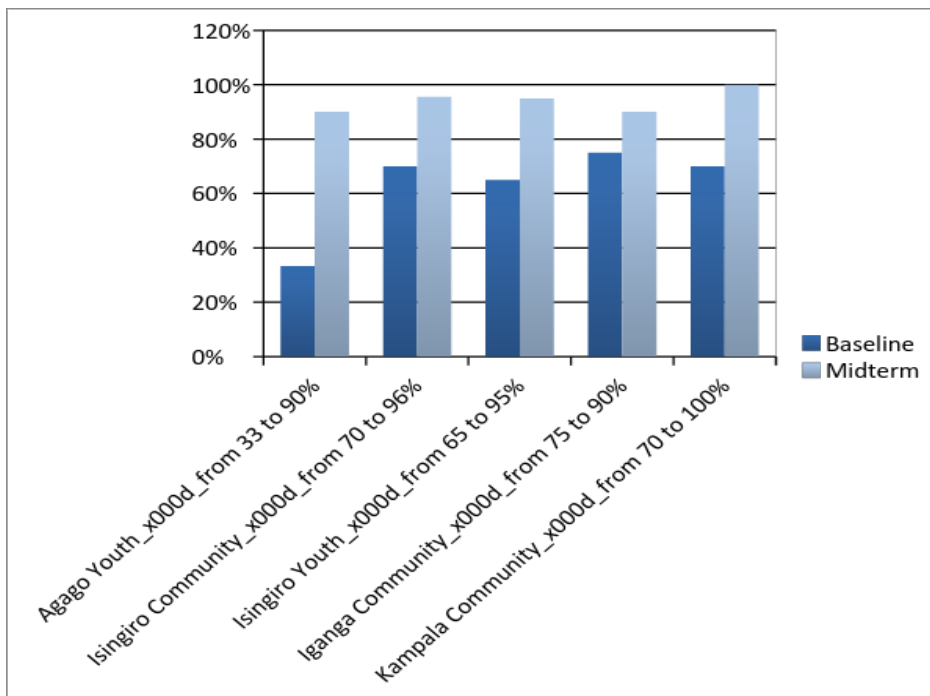
#### D. Other Results

**Churches working together.** 85% of the church members said the training had impacted their thinking on the importance of cooperating with other churches. A recurring theme was that the CBCT training opened their eyes to the importance of unity among Christians of different denominations. One member said, *“Churches that work together will develop together.”*

The church members in Agago went from being the lowest in valuing cooperation with other churches (61%) to the highest (85%). A leader in New Covenant Church in Agago district said, *“One thing I am thankful for is that there is togetherness now as churches come together to do community work which used not to happen.”*

The church leaders said the CBCT training influenced them to *“make bonds with other churches”* in order to better serve the community.

Importantly, the community members also saw this change. The graph below shows the increase in youth and community who now see the churches getting along and working together.



*[Note: Differences between the 2013 baseline and 2015 midterm data were tested using chi-square tests and the differences for the data above are statistically significant at  $p < 0.05$ .]*

As one local village council person put it, *“Denominational conflicts have reduced.* --local council 1 chairperson, Nakalama village

At the midterm survey, 2/3 of youth and community members said they had seen the church do some activity to help the community in the past 3 months. For example, they reported seeing:

- church members cleaning up public areas, the market, and health centers;
- clearing and improving water sources;
- helping out the vulnerable like orphans, widows and the elderly. For example:
  - In Iganga, church members distributed blankets to orphaned children regardless of their faith;
  - In Agago, church members cultivated food crops in the gardens of the elderly who could no longer do the physical work on their own;
  - In Isingiro, church members paid school fees for orphans and other vulnerable children.

**Attendance and church involvement.** This was not the main goal of the program, but all the church leaders indicated they saw growth in attendance and involvement. The larger churches reported attendance increased by well over 100 people.

When asked why they thought their church had grown, responses included:

- *This CBCT training equipped the church to reach out to the community; this has led to positive change, and this attracts new converts.* - Church leader
- Outreach by church members who go out into the community to visit the elderly and the vulnerable, providing for their immediate needs, has impressed community members and drawn them into the church.
- The community now sees the church as a place that unites them and helps them find solutions to their problems. They now come to the church, rather than to witch doctors, for solutions. One church member said, *“We are preaching a gospel that is practical, and people respond to it.”*

**Conversions.** All of the church leaders reported an increase in conversions. They said:

- *The good approach fostered by the CBCT training made evident and practical the outcomes of the gospel within the community, and this has attracted people.*
- *The behavior of Christians was portraying a good picture to the community, plus the work done by the church in the community is contributing to an upward trend in conversions.*

**Offerings.** This was not an aim of the program, yet all of the church leaders indicated an increase in giving.

\$ (U.S.)	Weekly offering At baseline	Weekly offering At midterm
Agago church 1	\$8	\$18
Agago church 2	3	5
Isingiro church 1	3	27
Isingiro church 2	1	6
Kampala church 1	8	15
Kampala church 2	71	89
Iganga church 1	1	15
Iganga church 2	27	21
Iganga church 3	26	40
Iganga church 4	23	59
<b>Average</b>	<b>\$17.10</b>	<b>\$29.5 (+73%)</b>

## Conclusion

Even though the churches had worked through only three of the 10 training modules, the results show God has used the training and the faithful response of the churches to bring significant change to both the churches and their wider communities.

The premise is that a biblical worldview with respect to resources, the value and purpose of people, and God's intentions for the church and its community is fundamental to the development of that community. This was the focus of the first three training modules, and the results give clear indication that the premise is true. Biblical worldview is foundational to the role of the church and the development of a community.

The CBCT program in Uganda began with 10 churches and involved over 60 churches by the end of 2015. Transforming Nations Alliance plans to continue the program and expand it to more churches.

Across Africa, Reconciled World is extending this training through its Truth-Centered Transformation curriculum and model.