



in partnership with



Uganda Church-Based Community Transformation Project

Two-Year Evaluation

2013 – 2015

FULL REPORT

Also see the Short Summary and Extended Summary of this report.

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

ABSTRACT

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*¹ 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 Ugandan rural and urban poor churches in four regions. TNA re-named this program the *Church-Based Community Transformation project (CBCT)* and began in January 2013.

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. The expected flow 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 $p < 0.05$.

In analyzing the results of these surveys, we first looked to see if there was positive change in the community. If so, we worked backward to see if that change was connected to the church and, ultimately, to the training.

The results showed that even though the churches had worked through only three of the 10 training modules, God had used the training and the faithful response of the churches to bring significant change to both the churches and their communities.

The results indicate that the premise is correct. Biblical worldview is foundational to the role of the church and the development of a community.

¹ 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.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	4
DESCRIPTION OF PROJECT AND PURPOSE OF EVALUATION	5
WHAT DID THE EVALUATION SHOW?	6
DESIGN OF THE PROGRAM	6
LOCATION	7
LAUNCH AND IMPLEMENTATION PROCESS	8
<u>EVALUATION METHODOLOGY</u>	9
DESCRIPTION OF RESPONDENTS	9
DATA COLLECTION METHODS AND TOOLS	10
<u>EVALUATION RESULTS</u>	11
CHURCHES WORKING TOGETHER	11
ECONOMIC PROGRESS – GAUGED BY HOUSEHOLD FOOD SUPPLY	16
CARE FOR (STEWARDSHIP OF) CHILDREN	18
<i>Nutritional Stewardship of the Child</i>	18
<i>Educational Stewardship of the Children</i>	20
COMMUNITY LEADERSHIP	24
CHURCH’S RESPONSE TO CHILD-HEADED HOUSEHOLDS	25
MALARIA PREVENTION	26
FAMILY SITUATIONS	28
RAPE / DEFILEMENT	32
ALCOHOLISM	33
SANITATION, HYGIENE AND CLEAN WATER	35
SANITATION AND HYGIENE – HAND WASHING	38
OVERALL WELL-BEING OF YOUR FAMILY AND COMMUNITY	43
QUESTIONS TO THE RESPONDENTS ABOUT THEIR VIEWS ON POVERTY AND KEY SOCIAL ISSUES	46
<i>Why are people poor in your community?</i>	46
<i>I can create positive changes for those in my family and/or community</i>	47
<i>Who are more important: men or women?</i>	47
<i>Do you think your tribe is more important than another tribe?</i>	49
<i>Would you work with or relate with someone from another tribe?</i>	49
<i>Some work is more important than other work.</i>	50
<i>Some types of manual labor are below a man’s dignity.</i>	51
<i>Some careers/vocations are more important than others.</i>	52
CONCLUSION	53

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1. The different stakeholders at the community level who facilitated collection of data from church leaders, church members, community members and youth members:
 - a. The CBCT area coordinators, their assistants, and the CBCT trainees from various churches
 - b. The community leaders
2. The TNA research team
 - a. The eight research assistants who collected data from the project districts
 - b. Analysts: Baseline Report - Esther Nabachwa; Midterm Report - Kenneth P. Khana
 - c. TNA staff
3. Disciple Nations Alliance and its staff

May God bless you!

DESCRIPTION OF PROJECT AND PURPOSE OF EVALUATION

In March 2011, Stephen Langa, Director of the Transforming Nations Alliance (TNA) in Uganda, attended the Disciple Nations Alliance (DNA) Global Forum in South Africa. Since 2000, the TNA had been doing DNA Vision Conference trainings on biblical worldview and wholistic development, bringing this transformative content to pastors and churches.

At the 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 the transformation they had seen 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*², with other DNA affiliates at the forum.

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

A primary objective of the DNA Global Secretariat is to spread the biblical worldview and wholistic development teaching to new areas and groups. It does so, in part, by supporting new models and initiatives that can be multiplied and reproduced by others. The Secretariat saw this initiative by the TNA as one such opportunity and elected to support it, strengthening its operational capacity to launch the CBCT project and expand it.

Because this was a new initiative by the TNA in Africa, the TNA and DNA Secretariat determined to include a significant evaluation plan, designing a baseline and two-year midterm survey process for this purpose.

The desired end result of the CBCT program was to see tangible and real change brought about by God in the life of the community and churches. Therefore, the evaluation was designed to answer these questions:

- 1) Did the church members change in their worldviews or mindsets?
- 2) Did this impact how they lived and engaged with their community?
- 3) Did this lead to tangible progress in the community?

There was a lack of secondary data available or being collected at the community level to answer these questions. Therefore, the baseline and midterm survey were designed to collect pertinent indicator data at the church and community levels to identify development progress and to get at causality. See Evaluation Methodology for a fuller description.

The CBCT program was launched in January 2013, and the baseline survey was done in May 2013, looking at the churches and communities that would go through the program. The follow-up midterm survey was done in July 2015. This was six months after the initial churches completed module three of the training.

² 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.

This was a relatively short time frame. The question was whether this would be sufficient time to identify any mindset or behavior change in the churches, and whether God used this training to bring about any tangible changes in the development of the communities.

A second issue was how to tell if there was a 'causal connection' between the CBCT training of church members and any change in the development of their communities. Correlation is not causation. Identifying this connection is important because the first three modules of the CBCT training do not focus on any particular behavior or skill. For example, these first modules do not teach hand-washing practice, how to build a water tank, improved agricultural techniques or how to start a business. Instead, these modules focus on God's intentions and design for families and their communities, and the unique role of the local church in loving and serving its community. Also, there are many variables that potentially affect the development of a community.

Therefore, to identify causality, a set of open-ended questions was added to the midterm survey. These questions asked the respondents to explain, in instances where change in the community occurred, why they thought such change had occurred. The research team then looked for patterns in these responses.

WHAT DID THE EVALUATION SHOW?

See Results section.

DESIGN OF THE PROGRAM

The premise behind the project is that the local church and its members are God's primary agents of transformation in any community. They are responsible to engage with their communities for development. The second premise is that healthy development begins at the worldview level. Development first takes place through change in mindsets, as individuals and communities are equipped to challenge negative cultural beliefs. It occurs as beliefs that maintain the status quo and the dependency syndrome are replaced with an understanding of God's intentions and proper stewardship of the resources he provides.

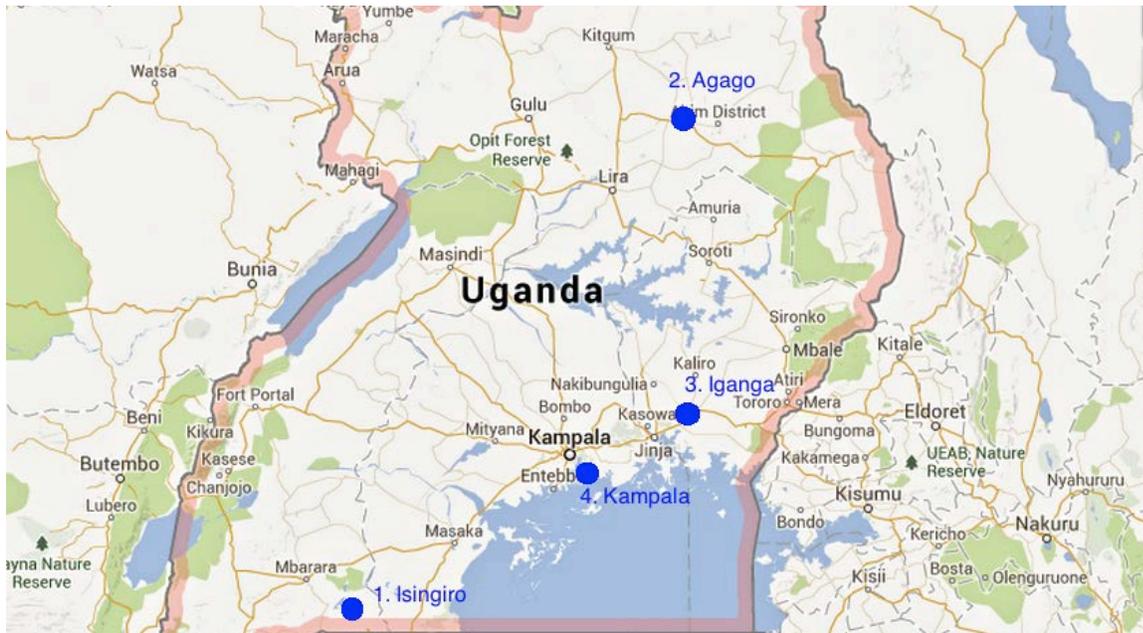
Therefore, the project is focused on training and building the capacity of church leaders and members in:

- the role of the church in the community,
- the role of worldview in general, and biblical worldview in particular, in the development of the community in all areas (health, education, leadership, vocation, relationships, use of local resources, etc.).

The project design is to directly train eight local area trainers (two in each region). They train the leaders and members in the locally participating churches. The expected outcome is a change in mindset (worldview) that results in behavior changes which ultimately impact the development of their families and community. The focus of the first three training modules is worldview change and how to apply this mindset in daily life. With this framework, the successive modules introduce specific knowledge related to health, hygiene, finances, etc.

LOCATION

The program was launched in four regions of Uganda. The idea was to establish trainers and trained churches in multiple regions with different tribal groups, languages, and poverty challenges, in order to eventually multiply the program across all of the country.



1. Northern region – **Agago** district (rural), Adilang sub-county, about 430 km north of Kampala. The percentage of women and youth is higher in this area due to the 20 years of insurgency in the area during which young men were forcibly abducted by Joseph Kony into the rebel group known as the Lord’s Resistance Army. The communities were resettled in 2010 as people were able to return from army-protected camps near the district town where they had fled for safety.
2. Eastern region – **Iganga** district (rural), Nakalama sub-county, about 100 km east of Kampala city. The majority of the residents are Muslim.
3. Western region – **Isingiro** district (rural), Kyabahesi and Mbaare sub-counties. This district is located in the far southwestern part of Uganda near the Tanzanian border, about 400 km from Kampala.
4. Central region – **Kampala** city (urban slum), Kikubamutwe slum. Kampala city is divided into five divisions which are the political equivalent of districts. The CBCT target community is the Kikubamutwe slum in Makindye division.

Each area has its own challenges. For example, in Kikubamutwe slum, there were high levels of drug abuse, low levels of cooperation among churches, and a high crime rate. As one local pastor said, *“Every kind of evil that can be found is done in Kikubamutwe.”*

Whereas in Agago and Isingiro, there was reportedly little or no assistance given to vulnerable children and adults, and malaria is a major concern.

In all areas, alcoholism and domestic violence was a major issue along with poor sanitation and hygiene practices. Rape and child abuse was an issue. In Agago and Iganga especially, tribalistic tendencies were present among members of the community.

The program began in the four regions with 10 churches. The goal was to equip 80 churches by the end of 2017.

LAUNCH AND IMPLEMENTATION PROCESS

1. *Getting support from denominational heads*

Prior to starting any activity with any church, the TNA directors visited six representative denominational heads in Kampala to request their support and approval to work with their churches at the district level. The TNA also visited government leaders in each of the regions and districts to secure their permission and support for doing development-related training in their districts.

2. *Vision casting*

TNA leaders visited each of the regions to identify and meet prospective church partners, inviting them to a one-day vision-casting meeting. About 140 church leaders and members attended in the four regions.



3. *Overview training and identifying the local trainers*

The church leaders at this one-day meeting identified representatives to attend a four-day overview training in Kampala. They sent 34 representatives. From these 34 representatives, the TNA project leaders identified two persons from each region to serve as the local trainers. One of the main keys to this program is that the person who provides the training to the churches in a district is not from outside the community but is “one of them” and known and trusted by the churches. TNA then equipped these local trainers with the knowledge and skills to lead others through the lessons in the training modules.



Iganga trainers and their assistants

4. *Translation of training materials*

To be most effective, worldview-level training *must* be done in the culture and heart language of the person. In the four regions, there were three predominant languages besides English. Therefore, it was important to translate both the teacher’s guide and the student handbook into the local language before printing.



5. *Baseline survey*

The baseline survey was done in May 2013. This involved 336 respondents in all four regions

and included youth, community members, church members and church leaders.

6. *Training the churches*

From July 2013 to July 2015, the local trainers provided training to the churches. They started with 10 churches, and the number grew to over 60. It takes about 6 months to train through one module so, during this time, the initial churches completed three modules. Some churches also had gone through module 4. The TNA continued to translate modules, train and equip the local trainers, and encourage the churches directly through a newsletter.

7. *Midterm survey*

The midterm survey was done in July 2015.

EVALUATION METHODOLOGY

DESCRIPTION OF RESPONDENTS

These evaluation results were generated from data collected in the baseline and midterm surveys from a sample population of residents from the districts of Isingiro, Agago, Iganga, and Kampala. 336 respondents participated in the baseline survey, and 290 respondents participated in the midterm.

Characteristics of respondents

	Baseline	Midterm
Overall female/male ratio:	Female 51 / Male 49	Female 48 / Male 52
Church members These were members and leaders of the initial churches in the CBCT program.	150 respondents drawn from eight original churches in the four regions and four communities. <ul style="list-style-type: none"> • Isingiro - Kyabahesi: Church of Uganda (Anglican), Pentecostal Church • Agago - Adilang: Church of Uganda, New Covenant Christian Church • Iganga – Nakalama: Church of Uganda, St. Luke Seventh Day Adventist Church • Kampala - Kikubamutwe slum: St. Junan Luwum Church of Uganda, Greater Life Church 	138 respondents (47.1% of these were also respondents in the baseline survey) drawn from the original churches and four communities, plus 10 other churches who participated early in the CBCT training in the four regions
Community members	80 respondents drawn from the	72 respondents drawn from the

	four communities of the above churches.	communities of the above churches.
Youth Ages ranged from 13 to 27 years with the average age 17.6 years.	80 respondents drawn from the four communities of the above churches—20 respondents per area. 48% female 52% male	70 respondents drawn from the communities of the above churches—about 18 youth per area. 28% female 42% male

DATA COLLECTION METHODS AND TOOLS

Data collection methods included structured interviews with youth, community members, church members and teachers. Questionnaires included both closed and open questions.

The scope included the following areas:

CHURCHES WORKING TOGETHER

- Cooperating together to help the community
- Impact on church attendance and involvement, church growth, conversions, and church giving

ECONOMIC PROGRESS – gauged by household food supply CARE FOR (STEWARDSHIP OF) CHILDREN

- NUTRITIONAL
- EDUCATIONAL

COMMUNITY LEADERSHIP

CHURCH'S RESPONSE TO CHILD-HEADED HOUSEHOLDS

MALARIA PREVENTION

FAMILY SITUATIONS

- RAPE / DEFILEMENT
- ALCOHOLISM

SANITATION, HYGIENE AND CLEAN WATER

OVERALL WELL-BEING OF FAMILY AND COMMUNITY

MINDSET/ VIEWS ON POVERTY AND KEY SOCIAL ISSUES

- Why are people poor?
- Can I create positive change for my family and community?
- Who is more important: men or women?
- Tribalism

For the baseline survey, questions were jointly reviewed with the project team, pre-tested and refined before data collection. The same questions were used in the midterm survey with the exception of several deemed to be redundant or not useful in the baseline collection. As mentioned previously, for the midterm survey, a number of open-ended questions were added that enabled respondents to explain their answers to categorical responses.

The data was collected from the field by research assistants who went to each district. The data then was manually tallied into tally sheets to capture the responses from each individual questionnaire and then to aggregate frequencies from each question item by

respondent category and district. The aggregated frequencies then were entered into an Excel spreadsheet.

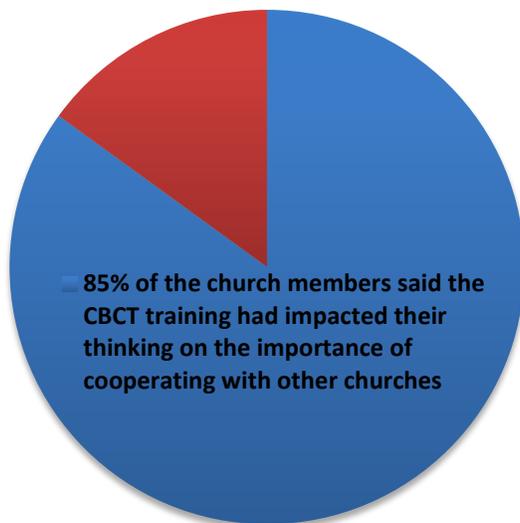
Finally, comparative analyses were done between the results of the baseline survey and midterm survey to identify significant differences. Where such differences occurred, the data from open-ended follow-up questions was reviewed to look for connections between the change and the CBCT training or behavior of the CBCT church.

EVALUATION RESULTS

CHURCHES WORKING TOGETHER

To realize significant development progress in a community, there must be cooperation among the members and leaders of that community. The church has a key role in leading the way in cooperating and working together for the betterment of the community.

Therefore, one of the desired outcomes of the CBCT training is a heightened value for and a greater increase in the churches working together.



85% of the church members said the CBCT 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.

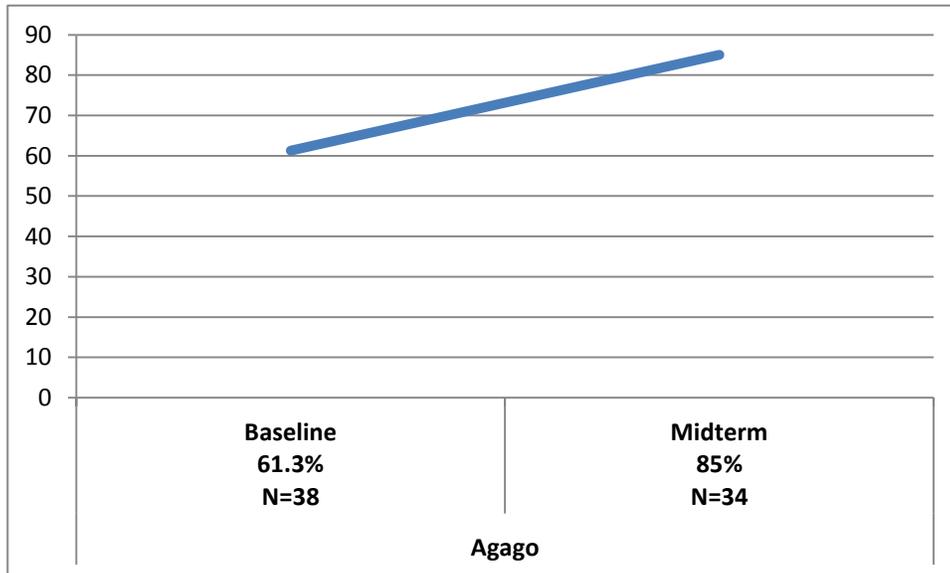
One member said, *"Churches that work together will develop together."*

"Before, I never stepped foot into another church or prayed and planned with persons from other churches. Now I do. Now we do." - Church leader in Agago

"The wrong attitude of not doing things together has stopped." - Church leader in Agago

How important is it for the CBCT church to associate with other churches in the community?

Graph: Agago - It is “very important” for our church to associate and work with other churches in the community.

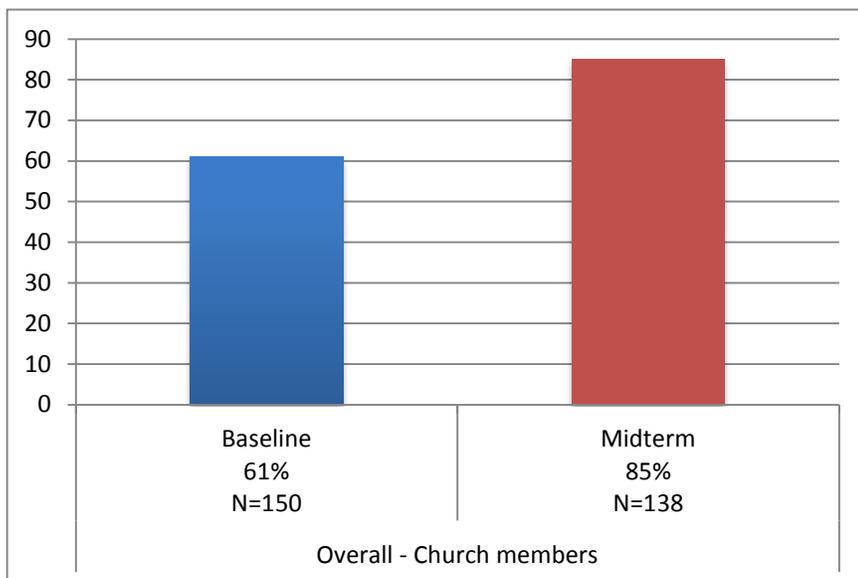


Note: The difference was statistically significant at p-value 0.001751.

In the baseline survey, the church members in the Agago district ranked the lowest, with only 61.3% indicating it was “very important” for their church to associate with other churches in the community. This increased to 85% in the midterm survey.

Did the CBCT training on God’s role for the church in the community lead to a change in the behavior of the church?

Graph: 23% more church members saw their church working with other churches in the community.



“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.”
 - Church leader, New Covenant Church in Agago

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Note: The difference was statistically significant at p-value<0.00001.

rall, 80% of the church leaders say they now meet more frequently (than several years prior) with other church leaders to fellowship, pray and plan.

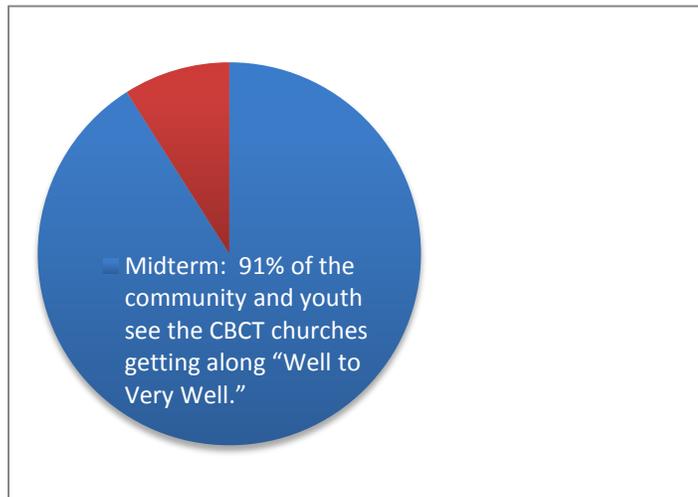
In explaining the increased joint church activities and their meeting together, the church leaders said the CBCT training influenced them to work together for the betterment of the community and also equipped them to “*make bonds with other churches.*”

One pastor said he would like to set “*a good example that there is need to unite churches and find important ideas to share with other community members.*”

Is the change in the church cooperation visible to the community? Does the community see the churches getting along together?

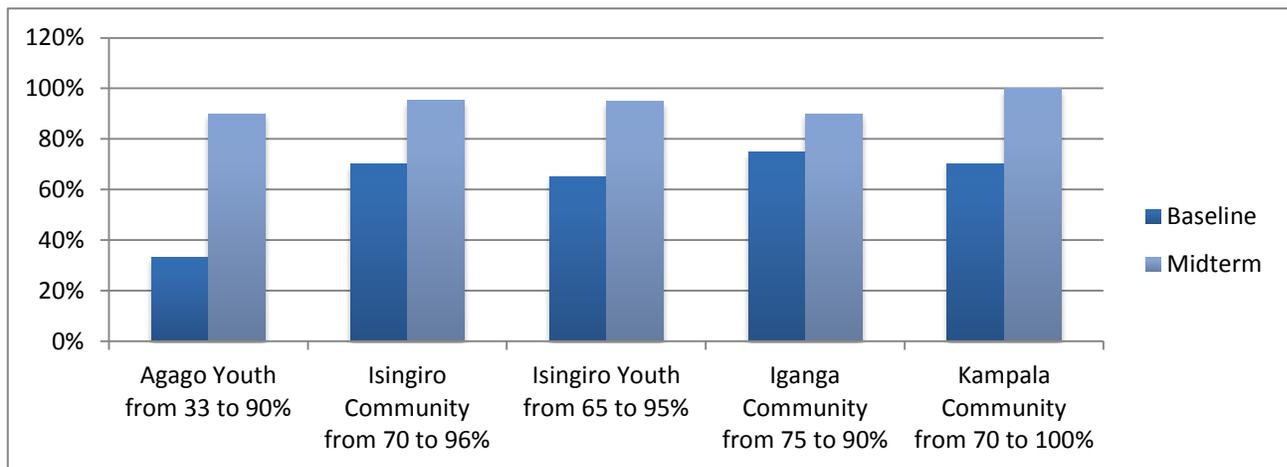
To effectively influence the community for good, the churches need to get along together, and the community needs to see this.

The midterm results show that 91% of the community and youth see the CBCT churches getting along “Well to Very Well.”



Did this perception of the church by the youth and community members change since the CBCT program began?

Graph: Increase from baseline to midterm for youth and community saying the (CBCT program) church gets along “Well to Very Well” with other churches in the community

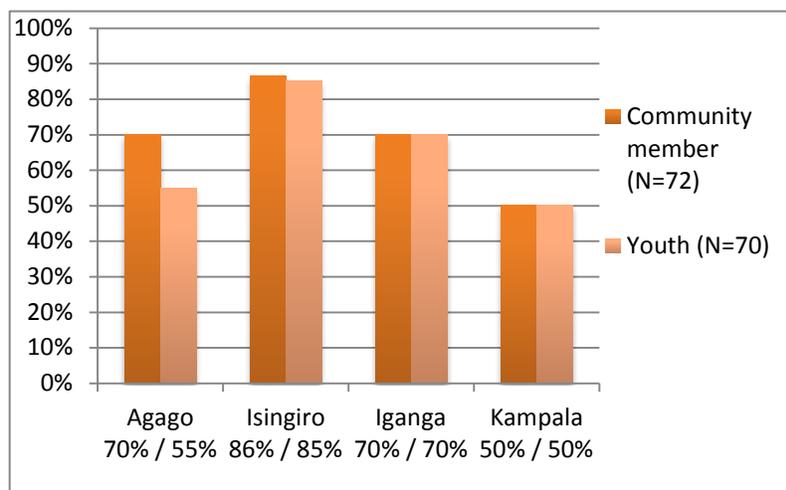


[Note: Differences between the 2013 baseline and 2015 midterm data were tested using chi-square tests and the differences for the data above are statistically significant at $p < 0.05$.]

Some reasons the youth and community members gave for why they think there is an improvement in church relations include seeing:

- A reduction in the incidence of church arguments
- *“Denominational conflicts have reduced.”* - Local council 1 chairperson in Iganga
- Churches working together
- Joint campaigns to address social ills like drunkenness and rape

Graph: In the midterm, 67% of youth and community members reported seeing the church do some activity to help the community in the past 3 months.



What did the youth and community see the church doing?

They said they saw:

- Church members cleaning up public areas, the market, and health centers
- Church members clearing and improving water sources
- Church members 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

Does the training program impact church attendance and involvement?

Increasing church attendance was not a goal of the CBCT program, but will it be a secondary result? Will attendance and involvement in the local church increase as the church and its members become more engaged in helping the vulnerable and helping their community develop?

Church attendance data was not collected in the baseline. Therefore, in the midterm survey, the church members and leaders were asked to estimate any change in church attendance over the

project period. **All of the leaders indicated they had seen growth in attendance and involvement –with the larger churches increasing by well over 100 people.**

They said the evidence of this was:

- The need to provide more chairs
- Attendance records
- Increase in church offerings/giving
- Increased numbers attending Bible study/fellowship sessions
- More prayer groups

Why did they think their church had grown?

Reasons given:

- Evangelization by church members that go out into the community and visit the elderly, the vulnerable and provide for their immediate needs. This has impressed and drawn community members.
- They also said the community people now see the church as a place that unites them and helps them find solutions to their problems. They now come to the church for solutions to the problems in their lives rather than to witch doctors, as was the case before. As one church member put it, *“We are preaching a gospel that is practical, and people love it.”*
- A church leader said, *“This CBCT training equipped the church to reach out to the community. This has led to positive change, and this attracts new converts.”*

What about conversions?

All of the church leaders reported an increase in conversions.

Some of the reasons they gave for this were:

- *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.
- *“We do door-to-door mission, we show practical love, and our intercession group is more prayerful.”*

What about church giving?

This also was not an aim of the program, yet all of the church leaders indicated an increase in giving since the baseline.

\$ (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
Average	\$17.10	\$29.5 (+73%)

ECONOMIC PROGRESS – gauged by household food supply

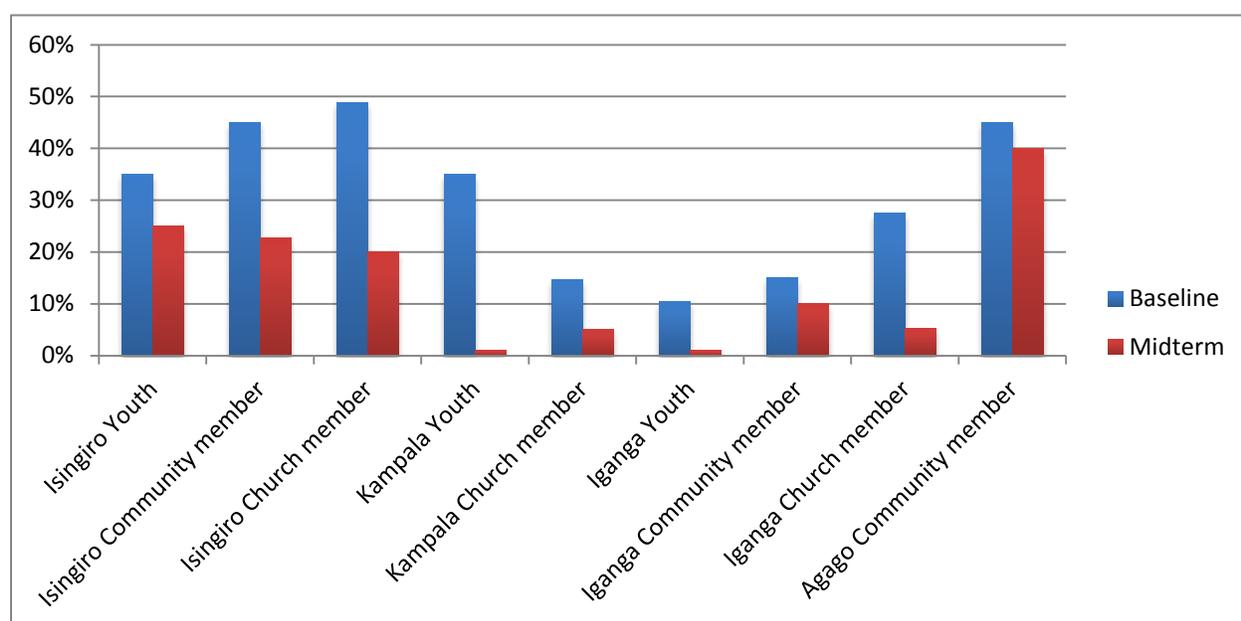
The assumption is that if church leaders and members receive the CBCT training, they will engage their own households and the community in new ways that will bring economic progress. Therefore, this section looks at evidence of economic progress and then asks open-ended questions to identify potential causative factors.

In Uganda, food consumption or household food supply is a proxy indicator of the economic condition of a family or community.

Not having the income to eat any meat during the week and going to bed hungry are indicators of low household income. A change in these would indicate economic progress at this poverty level.

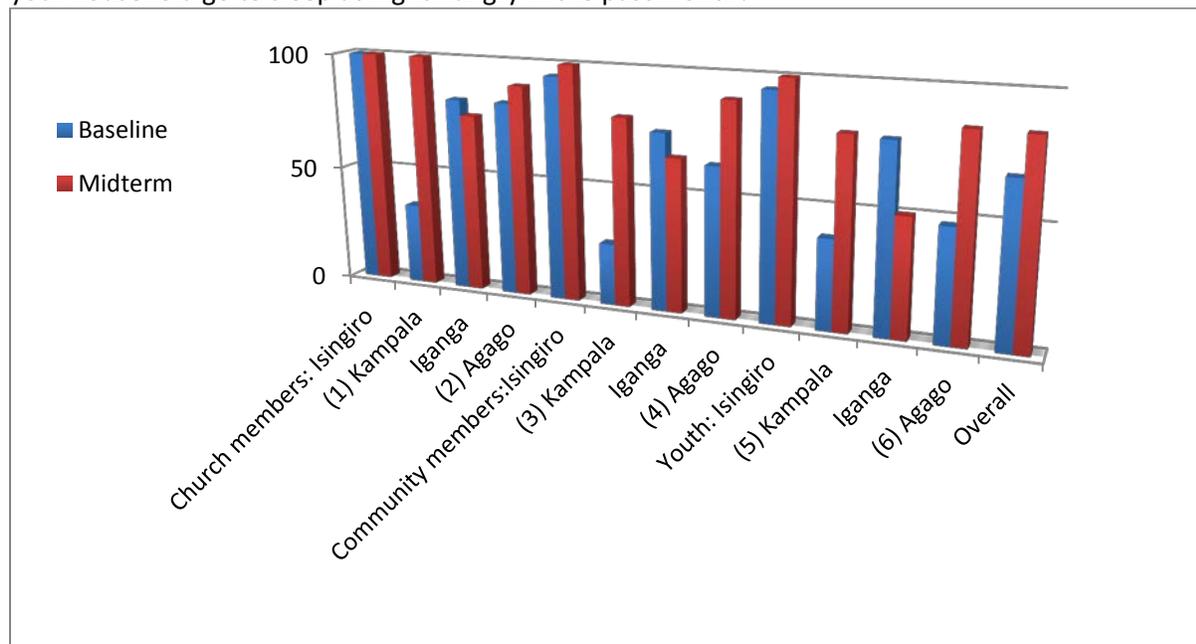
Result: More people are now able to eat meat during the week. Fewer go to bed hungry.

Graph: Fewer people now say they “never” eat any meat during the week. (Overall 54% fewer)



Note: Differences between the 2013 baseline and 2015 midterm data were tested using chi-square 16 tests, and the differences for the data above are statistically significant at $p < 0.05$, except for Kampala church members where the N value was too low.

Graph: Fewer go to bed hungry. More people responded “never” to “How often did you or someone in your household go to sleep at night hungry in the past month?”

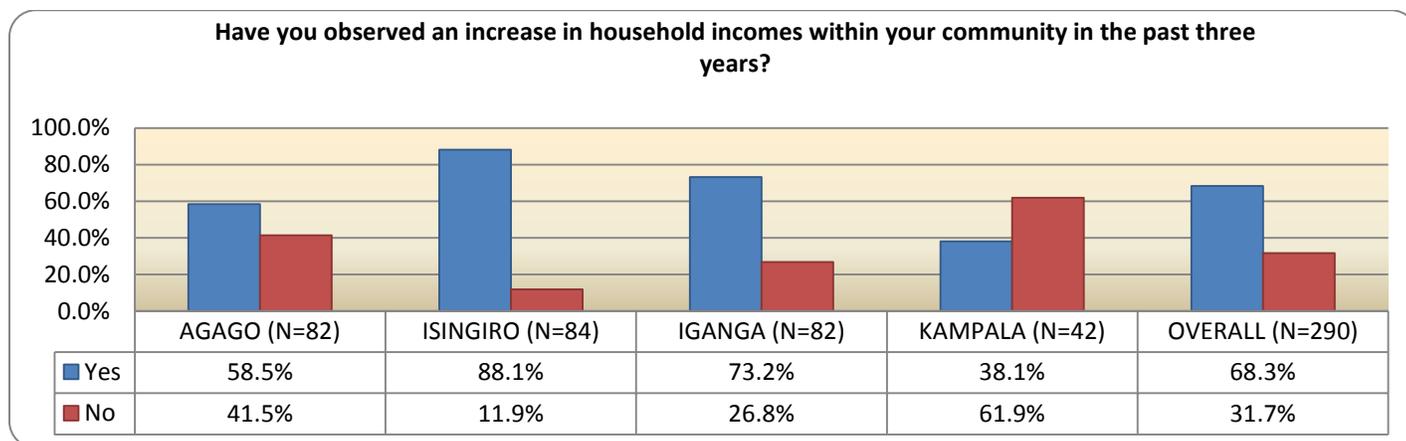


Note: Statistical significance using chi-square tests at:
 (1) p-value<0.00001 (2) p-value 0.02339 (3) p-value<0.05 (4) p-value 0.005109 (5) p-value 0.001692 (6) p-value<0.00001 (7) p-value 0.00052

The overall percentage of people who said they *never* go to bed hungry increased from 68% in the baseline to 85% in the midterm. This improvement was particularly evident in Kampala and Agago program communities.

Finally, the respondents were asked the direct question: **Have you observed an increase in household incomes within your community in the past three years?**

For the rural districts of Isingiro, Iganga and Agago, their observation is that household income has increased in their community during the program period.



CARE FOR (STEWARDSHIP OF) CHILDREN

The training emphasizes the biblical worldview about the value and potential of the child and the critical stewardship responsibility the parent has before God to help the child develop this potential. The expectation is that as the church members understand this, they will do all they can to support the nutritional well-being and education of their children. Through their actions, they also will influence others in their community to do the same to improve the health and welfare of their children.

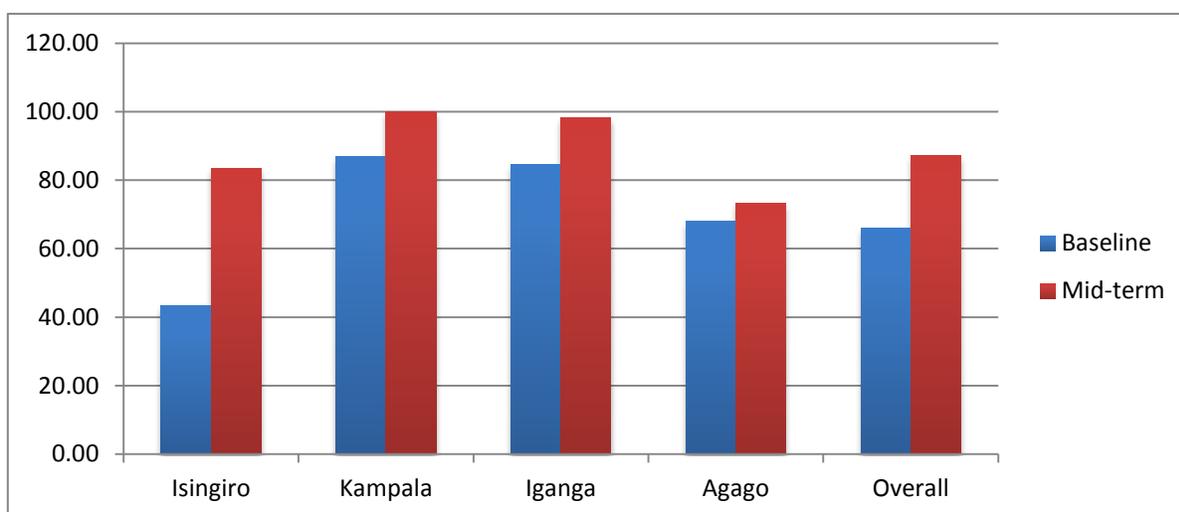
Therefore, questions were asked about the nutrition and education of their children.

Nutritional Stewardship of the Child

How many days during the past week did your school-aged child eat breakfast?

Feeding a child breakfast is the starting point for good nutrition and education.

Graph: Overall, the percentage of parents providing breakfast to their school-aged children increased from 66% to 87% from the baseline to the midterm.



When church members were asked, “**Where did you learn that you should provide breakfast to your children?**” their most common response was from the CBCT teaching (or from a church that had been trained).

	Percent
1 From church or CBCT teaching	32.0%
2 From other people in the community	31.1%
3 From parents & family members	28.7%
4 From the school	18.9%
5 From Health Workers	9.8%
6 From seminars - NGO, etc	8.2%

7	No response/Not applicable	5.7%
8	From the media - radio, TV, etc	5.7%
9	Not heard that teaching anywhere	2.5%

Among all community members, 23.8% of them indicated they had heard this message from the CBCT program or from a CBCT-trained church.

Table: "Where did you learn that you should provide breakfast to your children?" All Respondents (N=250)		Percent
1	From parents & family members	30.0%
2	From the school	26.3%
3	From other people in the community	26.3%
4	From church or CBCT Training	23.8%
5	Not applicable/No response	11.3%
6	From the media - radio, TV, etc	9.2%
7	From Health Workers	7.1%
8	From seminars - by NGOs, etc	5.8%
9	Not heard that teaching anywhere	3.8%

Examples of responses that pointed to the CBCT training:

Isingiro

- *"I learned it from other people who have attended the CBCT trainings"* - Community member, housewife
- *"I learned (this) from our church and the CBCT team. They taught us how to care (for) and love our children."* - Community member, farmer
- *"We were taught about the three types of human growth—spiritually, physically, in wisdom—so a child should grow physically and in wisdom."* - Twine Nuwasuna Godwin, church member
- *"I have learned it from CBCT and from other people."* - Community member, farmer
- *"From the CBCT training."* - Youth
- *"From church youth seminars and church."* - Youth, church member
- *"From church."* - Primary-school teacher
- *"From church/Mother's Union meetings."* - Farmer, community member
- *"We learned it from the CBCT seminars."* - Community leader, farmer
- *"CBCT has come to our church teaching about it."* - Community member, builder
- *"We have learnt from [the] CBCT team who teach about health."* - Community member, mechanic

Iganga

- *"From churches, that we should not only concentrate on the soul but also on the body."* - Bateganya Armanzan, builder, Rapha Deliverance Church
- *"The church teaches to have meals for children on time."* - Waiswa Mark Michael, headmaster, Iganga SDA Primary School
- *"From CBCT/church trainings."* - Isabirye, farmer
- *"Learning from CBCT, also from village workers, radio."* - Bogere Sam, farmer

Agago

- *"I learned this from the CBCT trainer."* - Lacek-otoo, community member
- *"I learned this from the CBCT training team."* - Grace Apitekena, church member

- *“Apart from being taught by my parents, the CBCT team made an effort to teach and train the importance of the child, school and feeding them properly.”* - Johnson Otim, church member

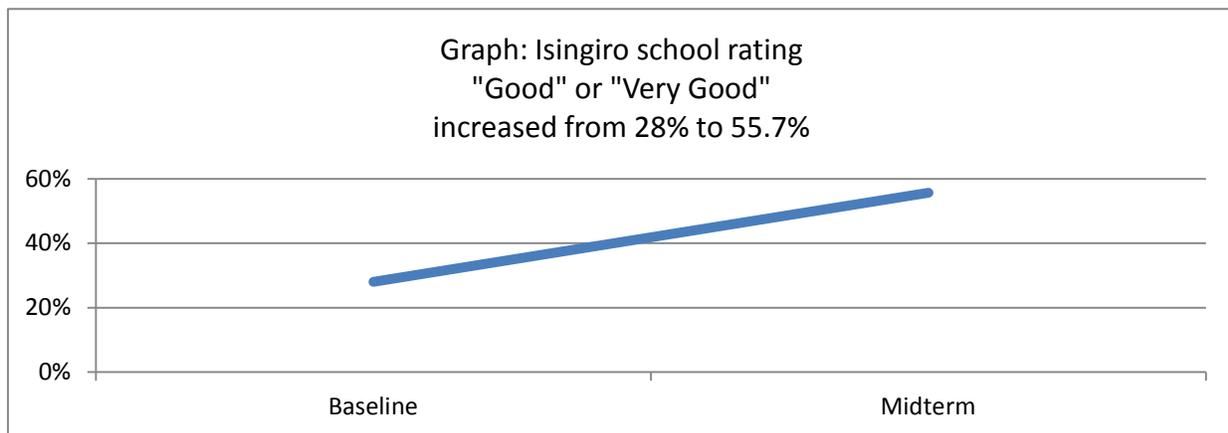
Kampala

- *“From CBCT training.”* - Akello Joyce, hairstylist, New Life Church, Kabalagala
- *“From CBCT.”* - Kasana Samuel, businessman, Kikubamutwe slum

Educational Stewardship of the Children

It was not feasible to collect test scores and graduation rates in the baseline and midterm surveys. Therefore, the midterm educational stewardship assessment took the form of a series of questions asking for their observation and opinion.

How would you rate the standard of teaching at your local primary school? Good, Very Good, Poor, Very Poor?

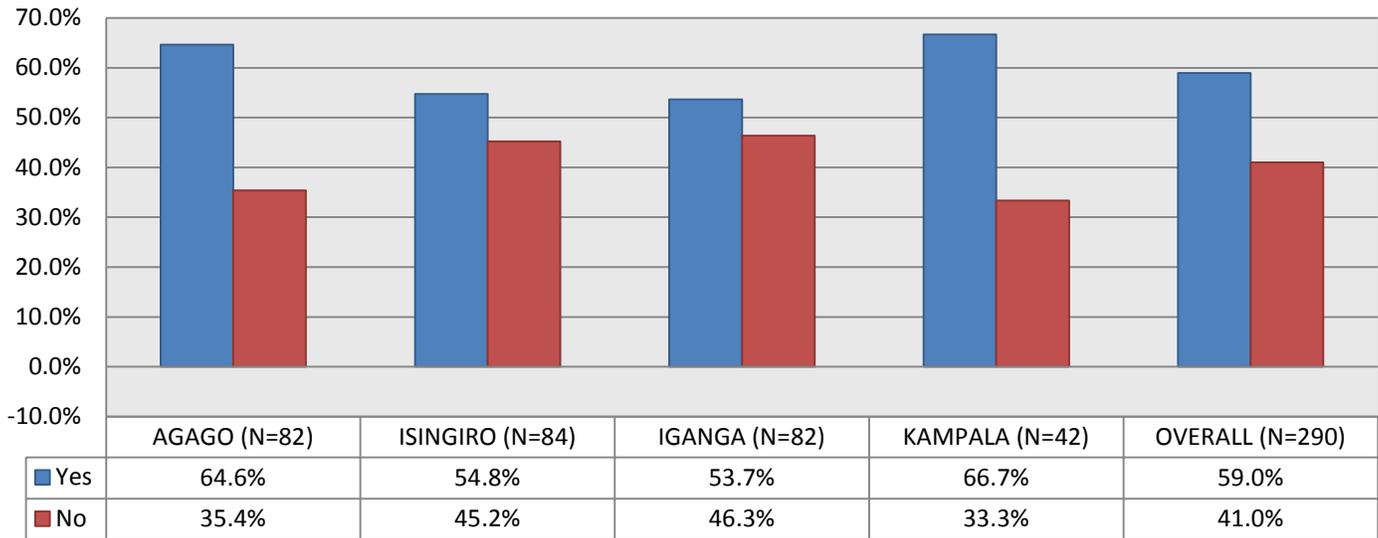


In Isingiro, only 28% of the community and church members rated their local primary school as good or very good in the baseline survey. This increased to 55.7% at the midterm.

There was no significant change on this question in Agago, Iganga or Kampala.

However, when asked, **“Do you think the quality of education for your children at the local primary school has improved in the past three years?”** across all communities and respondent categories, 59% said “Yes” (see graph next page).

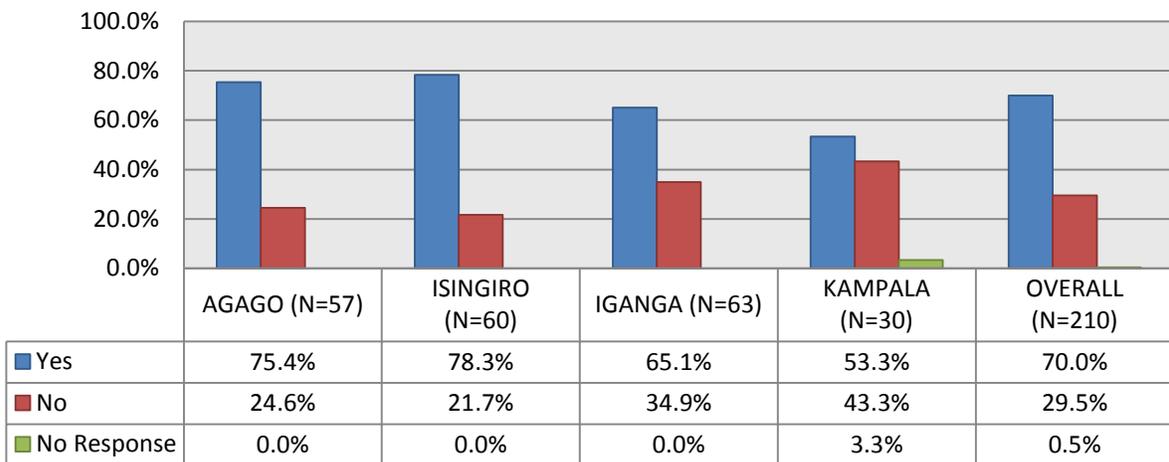
Do you think the quality of education for your children at the local primary school has improved in the past three years?



Is the role or involvement by parents in improving the quality of education different than it used to be?

Overall, 70% of respondents said, “Yes, parents are now more involved.”

Is the role or involvement by parents in improving the quality of education different than previously?



If yes, why do you believe the involvement of parents has changed?

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.* - Church member in Isingiro
- *Parents have discovered their role as far as education is concerned and understand that every school-aged child should be in school.* - Church member in Iganga
- *Before, parents were 'ignorant' and did not value education, especially among girls.* - Church member in Agago
- *Parents now value education as one of the (community) development tools.* - Church member in Isingiro

Have you done anything to improve the quality of education in your community? If yes, what have you done?

Overall, 64% of the church and community members indicated they had done something to improve the quality of education in their community.

What have you done?

Responses included:

1. Contribute extra for dues or fees
 - *We have come up with the Good Samaritan group as a result of CBCT training to provide school supplies to needy children in the community and in other places.* - Church member in Kikubamutwe, Kampala
 - *We agreed that parents pay some money for their children to have extra lessons; doing weekly tests; creating clubs such as the debating club.* - Church member in Iganga
 - *I pay school fees for one orphaned child. I saw how the child was suffering, and I felt that I should help so that she can also have a better future.* - Church member in Isingiro
 - *By contributing towards the salary of some teachers in Kyabahesi Parents' School.* - Church member in Isingiro
2. Participate in the school and activities that improve education
 - *I attend all school meetings and plan for the school, and I pay school fees on time.* - Church member in Isingiro
 - *I attend PTA meetings that discuss the development of the school.* - Church member and priest in Iganga
 - *I volunteer at an NGO primary school to help give the children tuition in English, social studies and science subjects.* - Church member in Kabalagala, Kampala
 - *I have started a small home school which has both a nursery and primary section.* - Church member in Isingiro
 - *I am helping set up a debating club to enable the students improve on their [communication] skills.* - Church member in Isingiro
 - *I am volunteering in an NGO school for the most vulnerable children- in the areas of child care, computer training and sports.* - Church member in Kabalagala, Kampala

- *I am helping teachers to be trained on the new mode/methods of teaching and putting up learning aids in class so that children learn better or well. - Church member and headmaster in Iganga*
3. Advocate to the community on the value of education
- *I talk to teachers about possible ways of improving on [the children's academic] performance. - Church member in Kabalagala, Kampala*
 - *I advise [people in the community] on the importance of education. - Church member and evangelist in Isingiro*
 - *I advocated for providing a lunch to children that walk a long distance from home and sometimes cannot go back home for lunch and then end up dozing in class. - Church member in Kabalagala, Kampala*
 - *I sensitize parents about the value of education. I encourage them to educate their children. I also encourage them to provide school books to other children outside own family. – Priest in Iganga*
 - *I sensitize parents on the value of education. - Church member in Isingiro*
 - *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. - Church member in Agago*

The last follow-up question on stewarding the child's education was to church members:

Why? What would you say motivated you to improve the quality of education in your community?

The most telling responses were:

Agago

- *Getting to know much from others and the training from CBCT. And believing that there is more blessing in giving than receiving.*
- *As a Christian, I feel I should contribute to different areas in my community, and I feel God has touched my heart and motivated me to help improve on the quality of education through offering advice.*

Iganga

- *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.*
- *I desired to see an educated church and community as well and offering the younger generation more opportunities than I had to improve their life chances.*

Isingiro

- *I have been taught (through CBCT training) about the values of education and I want development for my community as well.*
- *The CBCT training teaches us the importance and value of education to the community on how to help and change education in the community as well.*
- *The CBCT training has encouraged parents to take their children to school.*
- *Through (church) training about the value of education and its effects on our tomorrow.*

Kampala

- *Our church leaders talk to us about the importance of education and the need for parents to get involved.*

- *I feel my country needs to greatly improve in educating our children not only [through] foreigners' help but also by we the local people [putting in an effort].*
- *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.*
- *I saw the need for students to know more about God's impact in all areas of their life.*

COMMUNITY LEADERSHIP

Leadership plays a critical role in the successful development of a community and all its members.

The CBCT training aims to impact the worldview of the church members and they, in turn, are to support and influence the leaders of their communities. The desired outcome is to see an increase in the honesty, integrity and responsiveness of the community leaders.

To assess this change, two questions were asked in the baseline and midterm surveys.

How would you rate the honesty and integrity of your community leaders?

There was no significant change in responses to this question between the two surveys. In both the baseline and midterm surveys, less than 50% rated their community leaders as good or very good – with no significant uptick.

When there are problems in the community, how well do your community leaders respond?

Again, there was no significant change between the two surveys. In both surveys, 70% of the respondents indicated their leaders responded well sometimes or every time. There was no significant uptick.

In the midterm survey, this question was added:

Overall, do you think community leadership today is better or more responsive than it was three years ago? If yes, why do you think this is?

45.9% indicated an improvement. The majority had not seen any improvement.

For those who indicated an improvement in their leadership, some respondents in Agago cited as the reason:

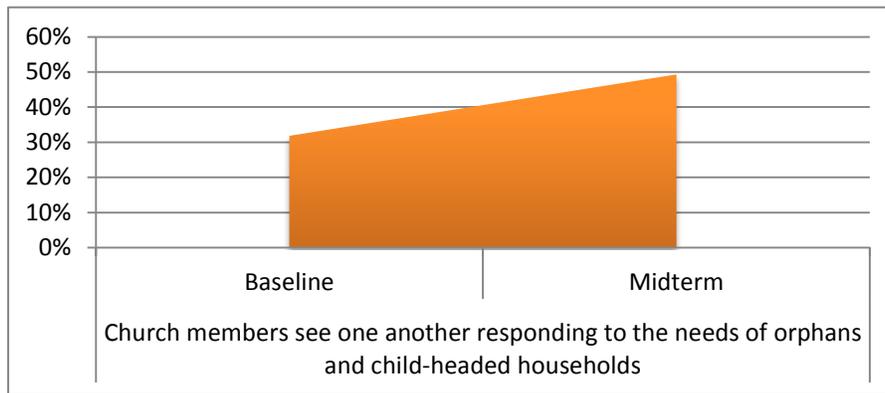
- *The people from the church are sharing with them, and this is causing a change of heart as the gospel is being shared. - Adyero Betty, church member*
- *Preaching in the church helped change leaders' mindset and also training on leadership skills. - Rose Acan, church member*
- *There has been a change in their hearts. God is touching their hearts on behalf of the people. –Farmer*
- *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*

- *Three years ago, most leaders were less educated and did not have the skills of leadership – and currently, a leader [who is] selected should be educated.* - Community member
- *Community leaders are closely being monitored by higher authorities, so they are improving.* - Stella Achan, farmer

CHURCH'S RESPONSE TO CHILD-HEADED HOUSEHOLDS

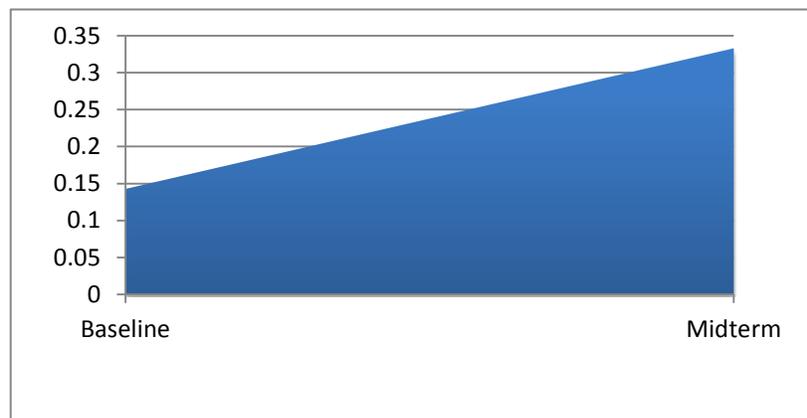
The CBCT training focuses on God's concern for the whole person and his command to love and serve your neighbor, especially the most broken and vulnerable persons in the community. The most vulnerable in these communities are the orphans and/or child-headed households. Survey questions were asked to gauge how the church is responding to this vulnerable group.

In the past one month, have you seen the (CBCT-participating) church attending to the needs of any child-headed households?



Graph: In the baseline, 31.8% of the church members indicated seeing members of their church responding to this need. This increased to 49.3% in the midterm.

Graph: Among community members, in the baseline, 14.3% said they had seen the church attending to the needs of a child-headed household in the past month. This increased to 33.3% in the midterm.



How did the church help the child-headed households?

The community members said they saw the church providing basic needs such as food items, clothing, scholastic materials, paying schools fees and counseling/guidance.

A fair number of church members said they have taken to enrolling the needy children into school, paying the school fees and providing scholastic materials as part of their obedience to the teaching's from the CBCT training/program.

What motivated this change?

Some of the church members' responses:

- *Because of good church leaders and CBCT trainings on the word of God towards giving and helping the needy.* - Vice chairperson Mother's Union, Kyabahezi B. 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
- *The work and involvement of groups such as (CBCT) towards supporting the church in transforming the community.* - Isabirye Moses, St. Luke Church of Uganda in Iganga
- *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.* - Kanya Steven, mechanic in Kikubamutwe, Kampala

MALARIA PREVENTION

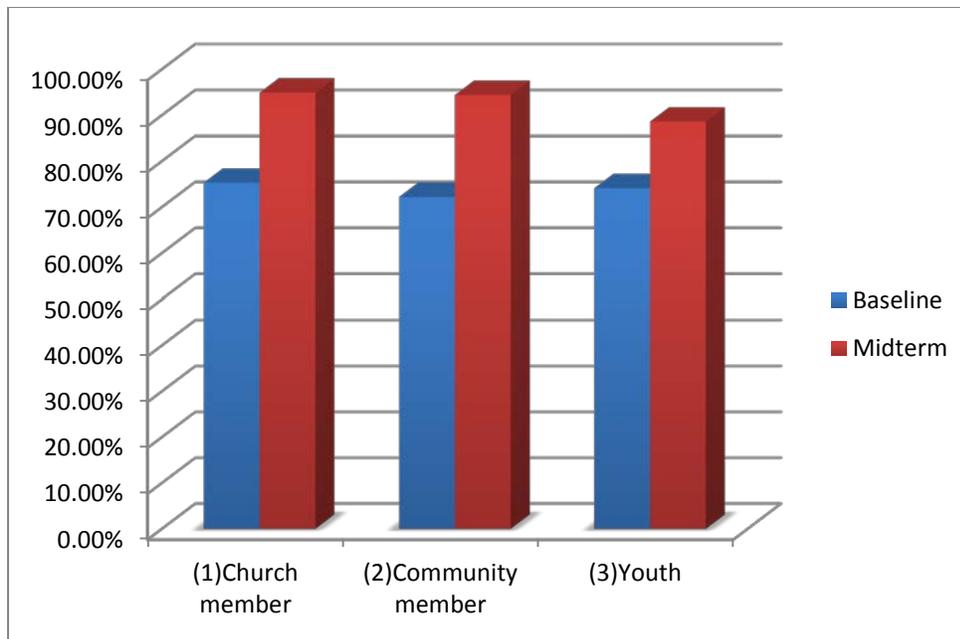
Malaria rates continue to be very high in Uganda with one study³ in 2013 showing average episode rates at 1.93 per person per year in one low-transmission area and 3.30 in a high-transmission rural area. One effective way to lower the rate of malaria is the use of insecticide-treated bed nets. In the baseline survey, over 90 percent of all the respondents knew how malaria is transmitted and that bed nets were an effective way of preventing this illness. However, this high percentage did not translate into the same level of practice as only 72.2% of community members, 75.3% of church members and 74.1% percent of the youth reported actually using the bed nets at home.

One of the foci of the CBCT training is the value God places on children (and every person) and the responsibility of parents before God to protect and take care of them. The expected outcome of this training would be an increase in mosquito-net usage by church members and, through their influence to the community, an increase in usage at that level.

Do you use mosquito nets in your family?

Graph: There was an increase in the reported use of mosquito nets by families. Church members - 75.3% to 94.9%; Community members – 72.2% to 94.4%; Youth – 74.1% to 88.6%.

³ <http://www.theeastafrican.co.ke/news/Malaria-burden-stays-high-in-Uganda/-/2558/2661450/-/128tvd/-/index.html>



Using chi-square tests statistically significant at

- 1) $p\text{-value} < 0.00001$
- 2) $p\text{-value} 0.000124$
- 3) $p\text{-value} 0.004625$

To see if there was a connection between this increase and the CBCT training in the community, the research team added this follow-up question:

How do you think having your child sleep under a mosquito net can be obeying God?

Their responses reflected important concepts that are part of the training:

Community members:

- *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. - Farmer*
- *Because we are caretakers of children on behalf of God. - Police officer*

Church members:

- *God created us to have (a) good and healthy life, and so keeping it safe is obeying God. - Tusiime Deni*
- *The Bible tells us to be God-fearing and caring parents to what he entrusted us with. - Church leader*

- *It is a good practice. It shows that you are a responsible parent, and if you are a responsible parent, then you are obeying God.* - Margaret Akot, farmer
- *Giving accountability to God that we are responsible. It's part of obeying God's command by meeting the needs of others such as our own family.* - Bogere Sam, farmer
- *God wants us to be good stewards of the children, so by protecting them we are obeying him.* - Ruth Mulungi, teacher

Youth:

- *Children are a gift from God. Sheltering them under a net is obeying God.* - Student

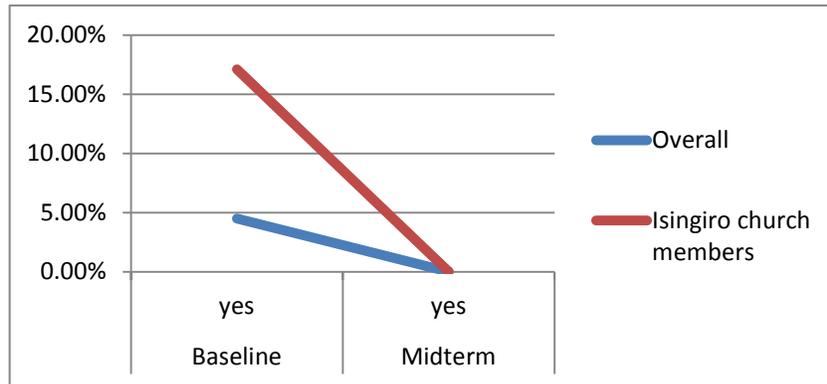
FAMILY SITUATIONS

The CBCT biblical-worldview training aims to change harmful mindsets that undermine and limit God's intention for harmonious relationships between husbands and wives.

A series of questions were asked pertaining to a husband's attitude toward and treatment of the wife.

The results showed a positive change in perspective on all topics from the baseline to the midterm.

Q. Is it okay for a husband to humiliate his wife?



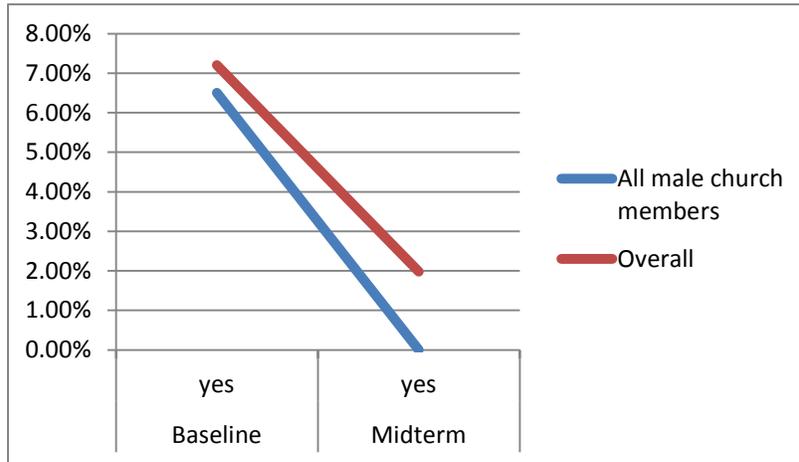
Data Table: Is it okay for a husband to humiliate his wife?				
	Baseline yes	Midterm yes	Baseline N=	Midterm N=
Overall	4.5%	0%	320	280
Isingiro church members	17.1%	0%	40	35

The differences are statistically significant for the Overall data and the Isingiro Church members' data at $p < 0.05$.

Note:

- Differences between the 2013 and 2015 data were tested using chi-square tests
- Overall differences in the data for the 'yes' responses between the Baseline and Midterm data for this question are statistically significant with P-Value 0.000224
- For Isingiro church members data, the differences are statistically significant with P-value 0.00803

Q. Is it okay for a husband to hit his wife?



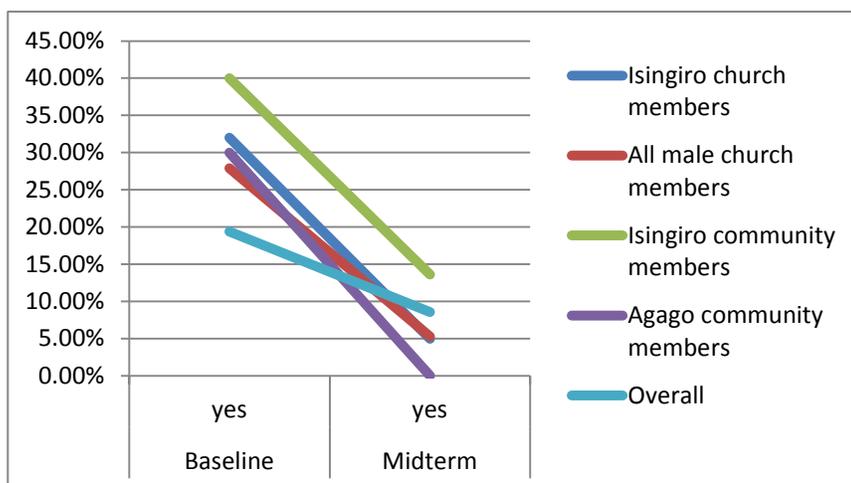
Data Table: Is it okay for a husband to hit his wife?				
	Baseline yes	Midterm yes	Baseline N=	Mid-term N=
All male church members	6.50%	0%	80	57
Overall	7.20%	1.98%	320	280

The differences are statistically significant for the Overall data and the All male Church members' data at $p < 0.05$.

Note:

- a) Differences between the 2013 and 2015 data were tested using chi-square tests
- b) Overall differences in the data for the 'yes' responses between the Baseline and Midterm data for this question are statistically significant with P-Value 0.000761
- c) For All male Church members' data, the differences are statistically significant with P-value 0.028919

Q. Is it okay for a husband to threaten his wife?



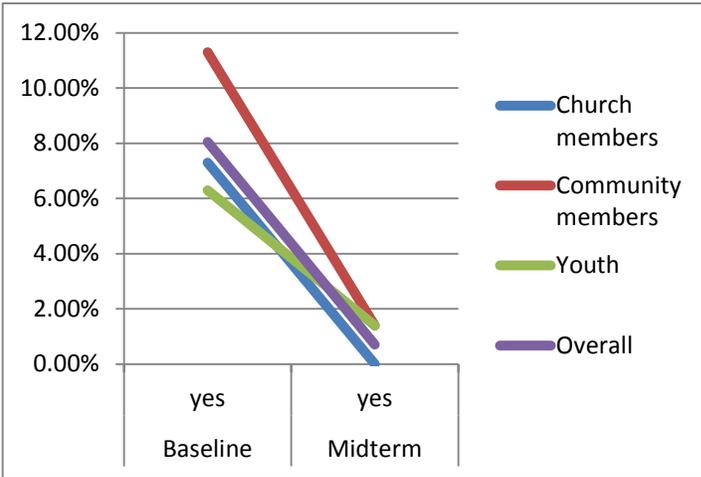
Data Table: Is it okay for a husband to threaten his wife?					
	Baseline yes	Midterm yes	Change in percentage points	Baseline N=	Mid-term N=
Isingiro church members	32.00%	5.0%	-27	40	35
All male church members	27.90%	5.3%	-22.6	80	57
Isingiro community members	40.00%	13.6%	-26.4	20	18
Agago community members	30.00%	0.0%	-30	20	18
Overall	19.37%	8.56%	-10.81	320	280

The differences are statistically significant for the Overall 'yes' responses as well as for Isingiro Church members, All male Church members and Agago Community members data at $p < 0.05$. The differences in Isingiro Community members' data are not statistically significant at $p < 0.05$.

Note:

- Differences between the 2013 and 2015 data were tested using chi-square tests.
- Overall differences in the data for the 'yes' responses between the Baseline and Midterm data for this question are statistically significant with P-Value 2.9E-05.
- For Isingiro Church members' data the differences are statistically significant with P-value 0.001245
- For All male Church members' data the differences are statistically significant with P-value 2.8E-05
- For Agago Community members' data the differences are statistically significant with P-value 0.011119
- For Isingiro Community members' the differences are not statistically significant at $p < 0.05$. The p-value is 0.050313.

Q. Is it okay for a husband to obligate or force his wife to have sex with him even though she does not want to?



Data Table: Is it okay for a husband to obligate or force his wife to have sex with him even though she does not want to?

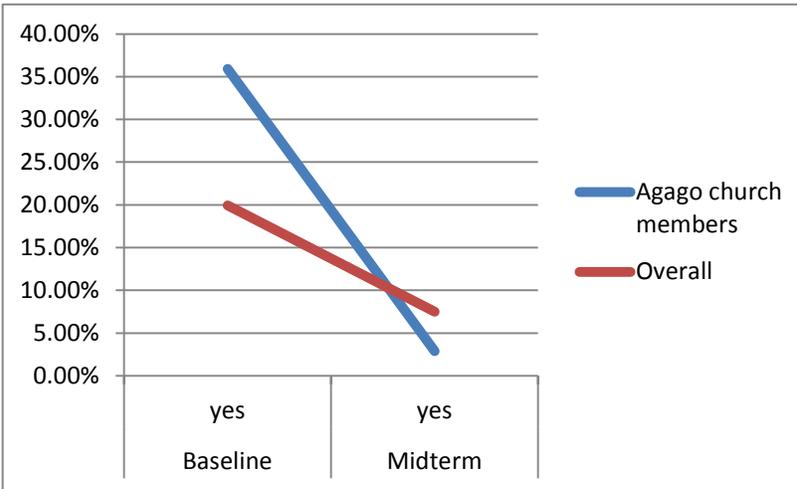
	Baseline yes	Midterm yes	Change in percentage points	Baseline N=	Mid-term N=
Church members	7.30%	0.0%	-7.3	160	138
Community members	11.30%	1.4%	-9.9	80	72
Youth	6.30%	1.4%	-4.9	80	70
Overall	8.05%	0.71%	-7.34	320	280

The differences are statistically significant for the Overall 'yes' responses as well as for Church members and Community members data at $p < 0.05$. The differences in Youth members' data are not statistically significant at $p < 0.05$.

Note:

- Differences between the 2013 and 2015 data were tested using chi-square tests.
- Overall differences in the data for the 'yes' responses between the Baseline and Midterm data for this question are statistically significant with $P\text{-Value} < 0.00001$.
- For Church members' data the differences are statistically significant with $P\text{-value} 0.000864$
- For Community members' data the differences are statistically significant with $P\text{-value} 0.007489$
- For Youth members' data the differences are not statistically significant at $p < 0.05$. The $p\text{-value}$ is 0.061287.

Q. Is it okay for a man to marry more than one wife?



Data Table: Is it okay for a man to marry more than one wife?

	Baseline yes	Midterm yes	Change in percentage points	Baseline N=	Mid-term N=
Agago church members	35.9%	2.9%	-33	40	35
Overall	19.95%	7.51%	-12.44	320	280

The differences are statistically significant for the Overall data and the Agago Church members' data at $p < 0.05$.

Note:

- a) Differences between the 2013 and 2015 data were tested using chi-square tests.
- b) Overall differences in the data for the 'yes' responses between the Baseline and Midterm data for this question are statistically significant with P-Value < 0.00001 .
- c) For Agago Church members' data the differences are statistically significant with P-value 0.000675.

This question on polygamy saw one of the larger percentage swings between the baseline and midterm with the greatest change among rural church members in Agago.

For those who see polygamy on the decline, they cited the following reasons:

- The teaching of the pastors and CBCT training on biblical worldview and values that discourage polygamy among Christians
- Less land available for men to support polygamous families
- The overall increased cost of living to support multiple wives and families

RAPE / DEFILEMENT

Rape or defilement was identified as one of the critical issues in the communities. The CBCT training teaches the dignity and value of women and men as equally made in the image of God. The desired result is a greater value, respect and protection of young girls and women in the community.

Q. Are there cases of defilement (rape or sexual abuse) in the community?					
	District/s	Baseline yes	Midterm yes	Baseline N=	Midterm N=
Church/Community members/Youth	Agago	86.1%	49.82%	80	70
Church/Community members	Isingiro/Kampala/Iganga	29.52%	45.0%	180	176
Youth	Isingiro/Kampala/Iganga	39.50%	58.60%	60	52

The differences are statistically significant at $p < 0.05$ for the 'yes' responses in the data for the Church/Community and Youth members in Agago district; Church and Community members of Isingiro, Kampala and Iganga districts; and the Youth of Isingiro, Kampala and Iganga districts.

Note:

a) Differences between the 2013 and 2015 data were tested using chi-square tests.

b) For the Church/Community and Youth members in Agago district data the differences are statistically significant with P-value 0.000851.

c) For the Church and Community members' of Isingiro, Kampala and Iganga districts data the differences are statistically significant with P-value 0.000207.

d) For the Youth of Isingiro, Kampala and Iganga districts data the differences are statistically significant with P-value 0.037422.

In retrospect, a better survey question would have asked about frequency and given a time interval. Nonetheless, the Agago responses indicate there has been some improvement or decrease since of the baseline. Otherwise, the responses suggest a worsening situation or a much greater inclination to admit the magnitude of the problem now than they did two years back.

ALCOHOLISM

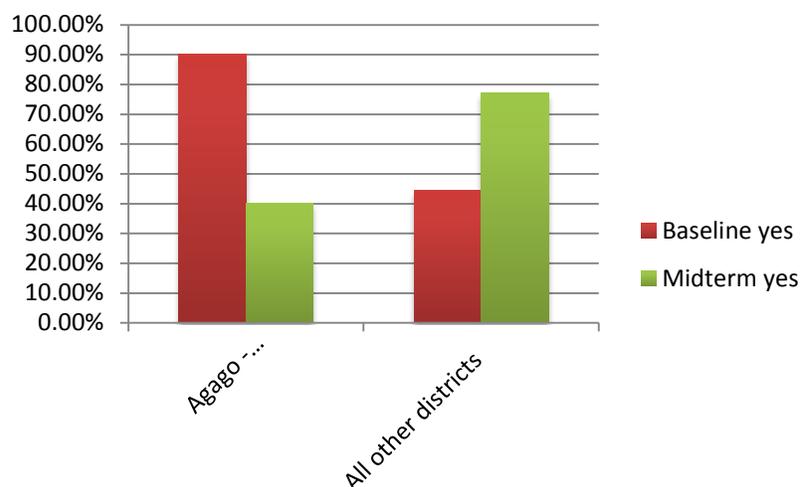
Alcohol consumption and abuse in Uganda continues to be a critical social, health and economic issue. In the recent past, Uganda has been cited by the WHO and other international bodies to have the highest or one of the highest per capita consumption of alcohol in the world.

The hope was that the CBCT training might also contribute to a decrease in this problem.

Results: The church, community members and youth in Agago all see excessive drinking of alcohol as less of a problem now than at the time of the baseline survey. In the baseline, 9 of 10 Agago respondents cited it as a serious problem. Now, 4 of 10 do.

However, in all the other communities, the people see the problem as worsened, not improved.

Graph: Do you feel that anyone in your family should seriously cut down on their drinking of alcohol? Agago church and community saying "yes" declined from 90% to 40%. In all other districts, the overall response increased 33 percentage points.



Data Table: Do you feel that anyone in your family should seriously cut down on their drinking of alcohol?						
	District/s	Baseline yes	Midterm yes	Change in percentage points	Baseline N=	Midterm N=
Church/Community/Youth	Agago	90.00%	40.0%	-50	80	70
Overall	Iganga, Isingiro, Kampala	44.52%	77.17%	+32.65	240	210

A follow-up question in the midterm survey was:

Q. If drunkenness has decreased, why?

For Agago, the responses included:

- *It is the ban on alcohol, specifically 'lira lira' [a potent alcohol brewed illicitly].* - Otto Francis
- *The police pours [away] alcohol [so there] is less alcohol in circulation in the community.* - Tabith Odong, evangelist/farmer
- *[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

Other reasons given where people indicated a decline in alcoholism in their families:

Agago

- *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

Iganga

- *The work of the church towards preaching the gospel.* - Nabirye Hellen, farmer
- *The religion of the Moslems in the community also discourages alcoholism.* - Isabirye, farmer, church member

Isingiro

- *Because of CBCT trainings, people have learned how to budget well and how to spend money on more important things.* - Bafaki Alice
- *People now know the truth because of CBCT training; there is fear of the dangers of alcohol.* - Barekye Annet
- *The church leaders have played a big role in preaching the word of God on what is good and bad, so many drunkards are getting saved.* - Natukunda Juliet
- *People have given their lives to Christ and no longer drink.* - Nyiramana Rovence
- *It is because people have learned that alcohol leads to poverty and they don't want to be left behind in development.* - Bamwagirake John, farmer

Kampala

- *There are more Christians in this community who have come to know God.* - Sarah Nakiyemba
- *Some [people] have turned their lives around like me!* - Nakiboneka Florence
- *The gospel has impacted a great number of people in this community. Also, people are more caring and concerned for others. I was able to talk to some people that drink a lot and they have changed after I explained the dangers.* - Yaledi Ruth

SANITATION, HYGIENE AND CLEAN WATER

Another key assumption of the CBCT program is that if the church receives CBCT training focused on their dominion role, the stewardship of resources, loving their neighbor, and using local resources, they will become involved in finding solutions for any water, sanitation and hygiene problems in their homes and community.

One common problem is access to clean water. A measure of this is the time it takes a member of the family to walk to collect potable water.

The desired result is that the length of time to walk to the water source and back will decrease as the church members become more engaged on this issue.

How long does it take you or a member of your household to walk to collect water?

Response from Church and Community Members:

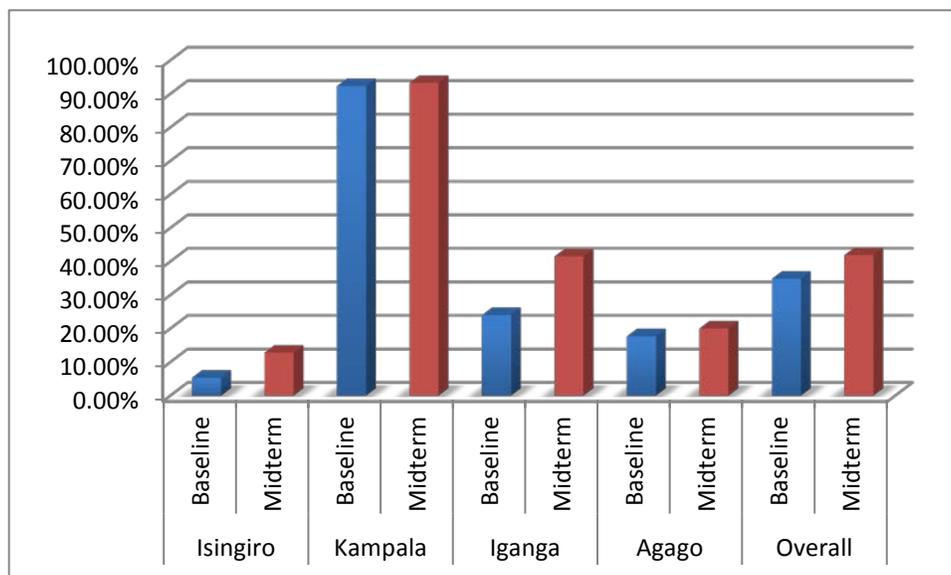
Baseline: N=240 (District level N=60) Midterm: N=210 (District N=52.5)

	Isingiro		Kampala		Iganga		Agago		Overall	
	Baseline	Midterm								
10 min or less	5.33%	12.81%	92.33%	93.29%	24.00%	41.48%	17.67%	20.00%	34.83%	41.89%
10 to 30 min	48.33%	9.76%	7.67%	6.71%	49.00%	20.66%	26.67%	40.14%	32.92%	20.97%
Total 30 min or less	53.67%	22.57%	100.00%	100.00%	73.00%	62.14%	44.33%	60.14%	67.75%	55.26%
Over 30 min	46.33%	77.43%	0.00%	0.00%	27.00%	37.86%	55.67%	39.86%	32.25%	44.74%

Kampala, being an urban environment, showed the highest accessibility to potable water (lowest collection time) in both the baseline and midterm with 100% of the respondents indicating 30 minutes or less and the majority (93.29%) indicating 10 minutes or less.

Changes

Graph: 10 minutes or less - All communities showed improvement in access to water at this level. Increase from 34.83% to 41.89% overall.



Isingiro - 10 minutes or less --increased from 5.33% to 12.81%

What happened? What do you think motivated the change?

- *Our family built a water tank at our house. [Our motivation was] a church project in Ankole Diocese that was making water tanks at a lower price. - Minziro Enock, member of Kyabahezi Church of Uganda*
- *Motivated by the (CBCT) training, we saved some money and built water tanks [at] my house. (Before she would walk 2 hours to get water.) - Imeldah Muramira, treasurer in church, member Mother's Union*
- *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. It would take long and they would come back tired and fail to read [study] their books, hence failing in class. I knew I had to do something. - Rwangira Elidard, farmer, 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*

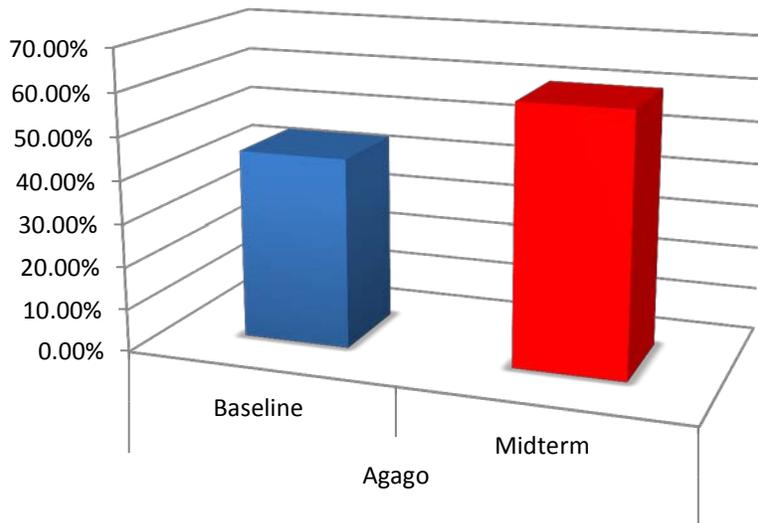
Iganga - 10 minutes or less - increased from 24% to 41.48%

What happened? The local government constructed (two) boreholes and water taps in and closer to the community. The community people were involved in requesting, working together and providing labor. Some aspiring politicians also contributed.

What do you think motivated the change?

- *I was involved in seeking help to have water extended to the community.* - Reverend Emojong Patrick, Faith Fellowship Church
- *I and many people petitioned for water to be extended nearer their homes. I was involved in the process.* - Waiswa Mark Michael, headmaster of Iganga SDA Primary School, church member
- *(There was a need). This called for our involvement to bring about change and development.* - Kagoya Jane, church member
- *There was need to work together, for example, 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
- *(We) needed to see for the safety of our children to avoid them walking for long distances (for water).* - Mukyeno Aggrey, teacher, Seventh Day Adventist 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
- *Politicians who are seeking votes (got involved to improve water access).* - Businessman, community member
- *Some boreholes were got (installed) as a result of politicians who seeking votes.* - Student
- *(There are) more boreholes in the community because many boreholes are owned by individuals and [are] used as a business through selling water to people.* - Youth

Agago - 30 minutes or less - Increased from 44% to 60% of respondents saying it took them 30 minutes or less to get water



What happened? The community petitioned, and a new borehole and tap was constructed nearer the community of Adilang by JICA, the development assistance arm of the Japanese government.

What do you think motivated the change? Some of the responses were:

- *I was involved and motivated by the problem faced by the community in getting safe water.* - Paul Olango, local community leader, church member, Labwa parish
- *We as a community petitioned about water scarcity and difficulties of water access.* - Esther Akidi, church member
- *I was motivated by the need to have a better community in which life is simpler and worth living.* [Respondent was involved in the project.] - Joel Otto, pastor of PAG church, Kulaka parish
- *I helped in carrying the pipes; as a leader I felt that I needed to get involved.* - Ogwal Benon, pastor of New Covenant Church
- *God touched them (JICA) to help us; we were not having sufficient water.* - Student

Isingiro and Iganga - Over 30 minutes - Responses *increased* at this level. One explanation for this contracting data is that the baseline survey was done near the end of the rainy season when natural sources of water such as ponds and water catchments would be full and so walking distances was less. Whereas the mid-term survey was done in late July at height of the dry season and so the natural sources of water—ponds and catchments—would be lower or dried up causing people to have to walk further for water. Therefore, while there was an increase in potable water infrastructure during the two year period which increased the percentage of persons at “ten minutes or less walking distance” for those persons still reliant on natural sources of water such as ponds and catchments the walk would be further in July (when the mid-term was done) than in May (when the baseline was done).

SANITATION AND HYGIENE – HAND WASHING

Diarrhea and respiratory infections remain leading killers of young children in the developing world, claiming approximately 3.5 million young lives each year. Research has found that hand washing can significantly prevent the spread of these illnesses.

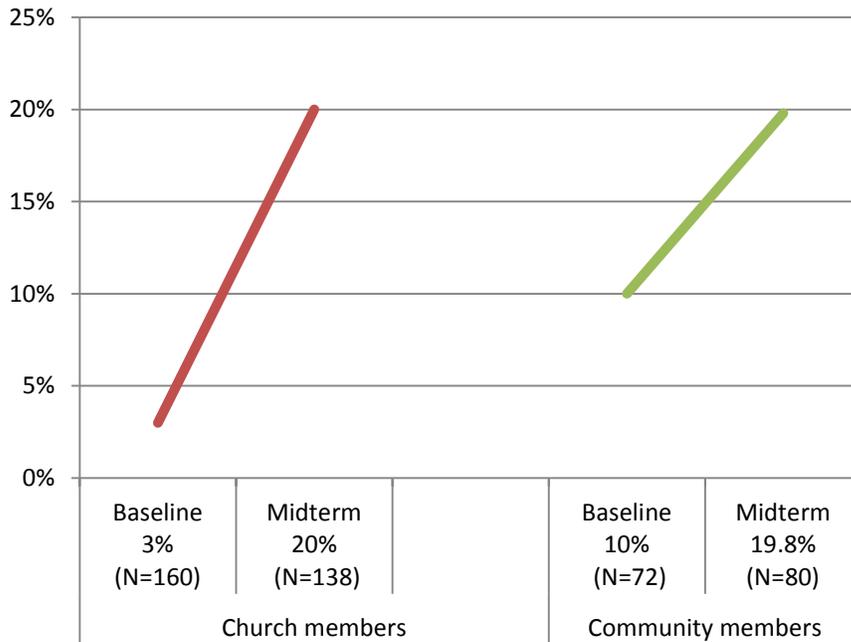
Promotion of hand washing and the supply of soap is not a direct part of the CBCT training. However, the core teaching is about dominion over disease, the value of the “image-bearer” child, God’s concern for the whole person—physical and spiritual, and stewarding the development and potential of the child. When this biblical worldview mindset is applied, it should impact the care for the child in practical ways such as hand washing. Therefore, a question was asked in both baseline and midterm surveys to see if at this level there was a change in practice.

Results: There was an increase in hand washing over this period by all three respondent groups.

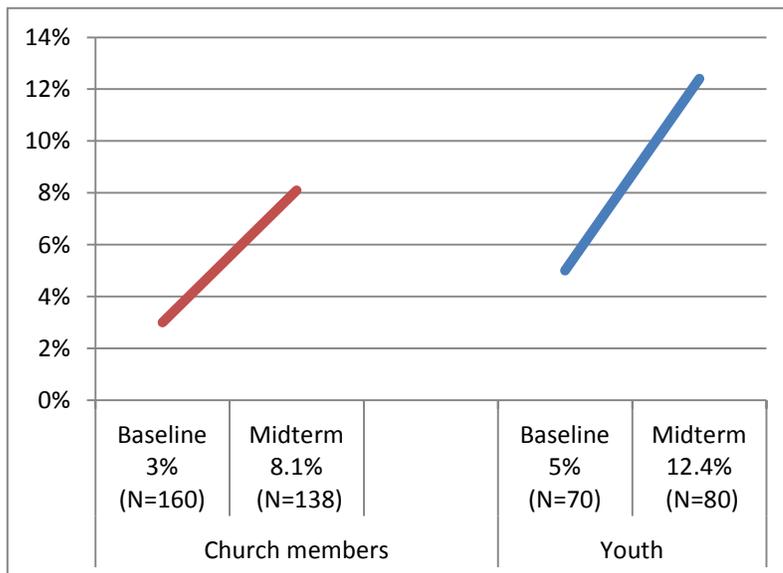
Under what circumstances did you usually wash your hands during the past week?

Using chi-square tests, all of the differences in the graphs below are statistically significant at $p < 0.05$.

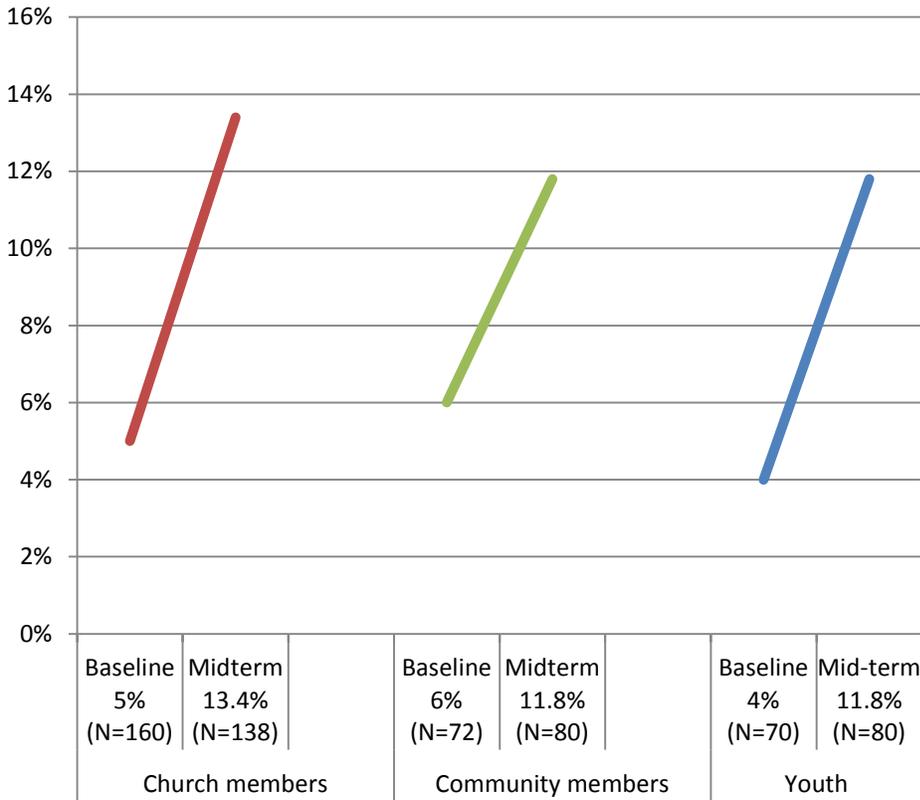
Graph: Increase in percentage of people who wash hands after visiting the latrin



Graph: Increase in percentage of people who wash hands after tending to a child who has defecated



Graph: Increase in percentage of people who wash hands before feeding a child



Data Table: Under what circumstances did you usually wash your hands during the past week?						
		After visiting the latrine	After attending to a child who has defecated	Before food preparation	Before feeding children	Before I eat
Church members	Baseline (N=160)	3%	3%	na	5%	11%
	Mid-term (N=138)	20%	8.1%	12.7%	13.4%	19.9%
Community members	Baseline (N=72)	10%	na	na	6%	na
	Mid-term (N=80)	19.8%	10.1%	13.8%	11.8%	19.8%
Youth	Baseline (N=70)	na	5%	na	4%	na
	Mid-term (N=80)	19.3%	12.4%	13%	11.8%	19.9%

Using chi-square tests the highlighted differences above between baseline and midterm are all statistically at $p < 0.05$.

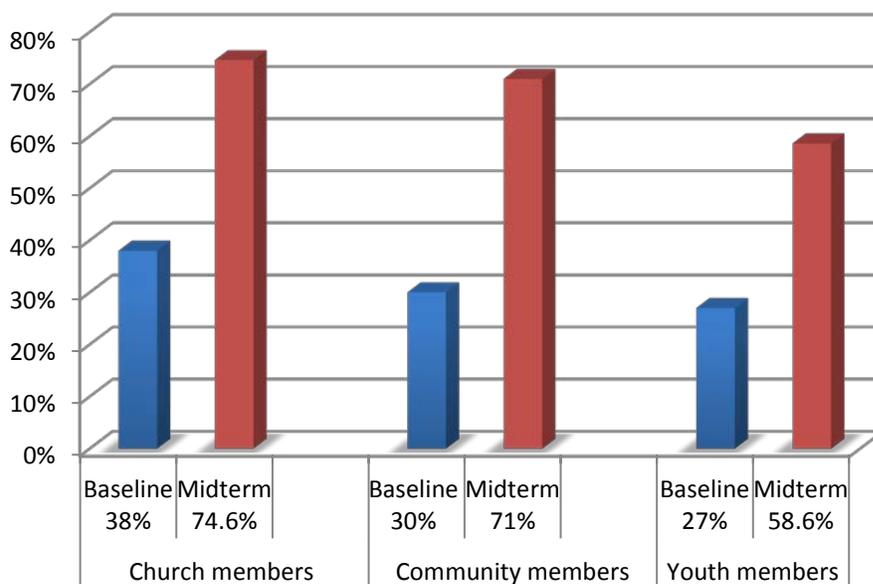
The next question was on the sanitary necessities that are available in the homestead.

Which of the following do you have and also regularly use in your home?

The items included pit latrines, plate stand (protective place for storing cleaned eating utensils), a special water container for clean water, and a rubbish pit.

Again, the assumption was that the core training on dominion, stewardship, God’s concern for the whole person, etc. would result in a changed mindset which would translate into better hygiene practices in the home.

Graph: Overall results showing increase for the response “We use all four sanitary necessities: pit latrine, plate stand, special container for clean water, rubbish pit.”



Differences were tested using chi-square tests and found statistically significant at $p=$ value<0.00001

Data Table: Which of the following do you have and also regularly use in your home?					
Results for the response: “Have all four sanitary necessities: pit latrine, plate stand, special container for clean water, rubbish pit.”					
Church members	Isingiro	Kampala	Iganga	Agago	Overall
Baseline (N=150)	36%	27%	54%	35%	38%
Mid-term (N=138)	97.5%	90%	92.1%	27.5%	74.6%
	significant at p-value < 0.00001	significant at p-value < 0.00001	significant at p-value 0.002028	not significant. p-value is 0.349575	significant at p-value < 0.00001
Community members	Isingiro	Kampala	Iganga	Agago	Overall
Baseline (N=80)	26%	6%	55%	30%	30%
Mid-term (N=72)	91%	80%	80%	35%	71%
	significant at p-value < 0.00001	significant at p-value < 0.00001	not significant. p-value is 0.174845	not significant. p-value is 0.838384	significant at p-value < 0.00001
Youth members	Isingiro	Kampala	Iganga	Agago	Overall
Baseline (N=80)	35.0%	5.0%	56.0%	15.0%	27.0%
Mid-term (N=70)	85.0%	80.0%	60.0%	20.0%	58.6%
	significant at p-value 0.00033	significant at p-value < 0.00001	not significant. p-value is 0.772874	not significant. p-value is 0.92873	significant at p-value < 0.00001

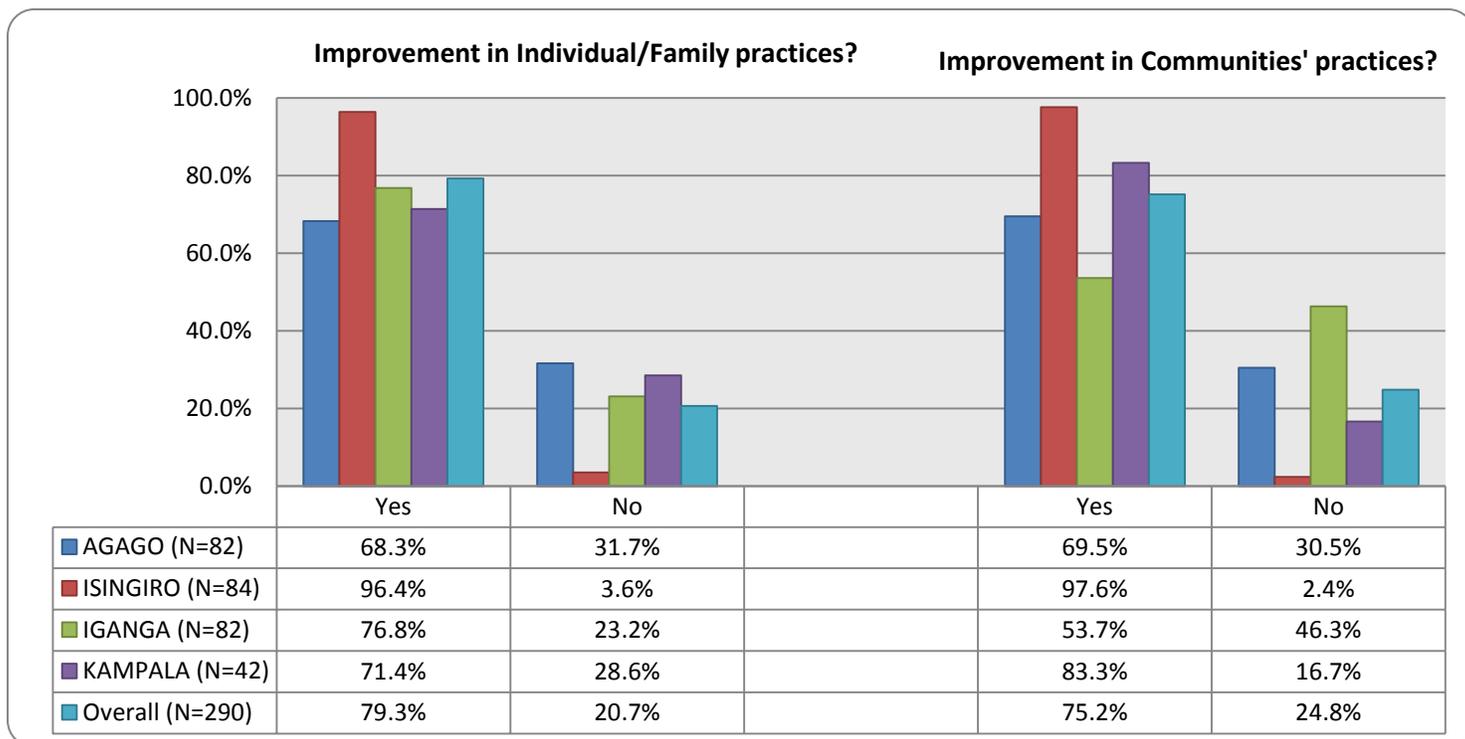
Has your personal/family practice of sanitation and hygiene improved over the past three years?

83.3% of church members; 73.6% of community members; and 75.7% of the youth said their practice of sanitation and hygiene had improved over the past three years.

Q. Has your community’s practice with regard to sanitation and hygiene improved?

76.1% of church members; 76.4% of community members; and 68.6% of the youth said there was an improvement in the practice of sanitation in the community as a whole over this period of time.

By Region



If yes, (to either question) to what do you attribute the improvement?

Improvement was attributed to:

- Sensitization programs by the churches, especially the CBCT-trained churches. The church leaders surveyed say they now regularly teach God's intentions for health and the importance of hygiene and from the pulpit.
- Sensitization programs by the local government leaders/health authorities and the activities in hygiene and sanitation by NGOs in the respective districts.
- Some mentioned the enforcement of local bylaws that require each homestead to build a pit latrine.

OVERALL WELL-BEING OF YOUR FAMILY AND COMMUNITY

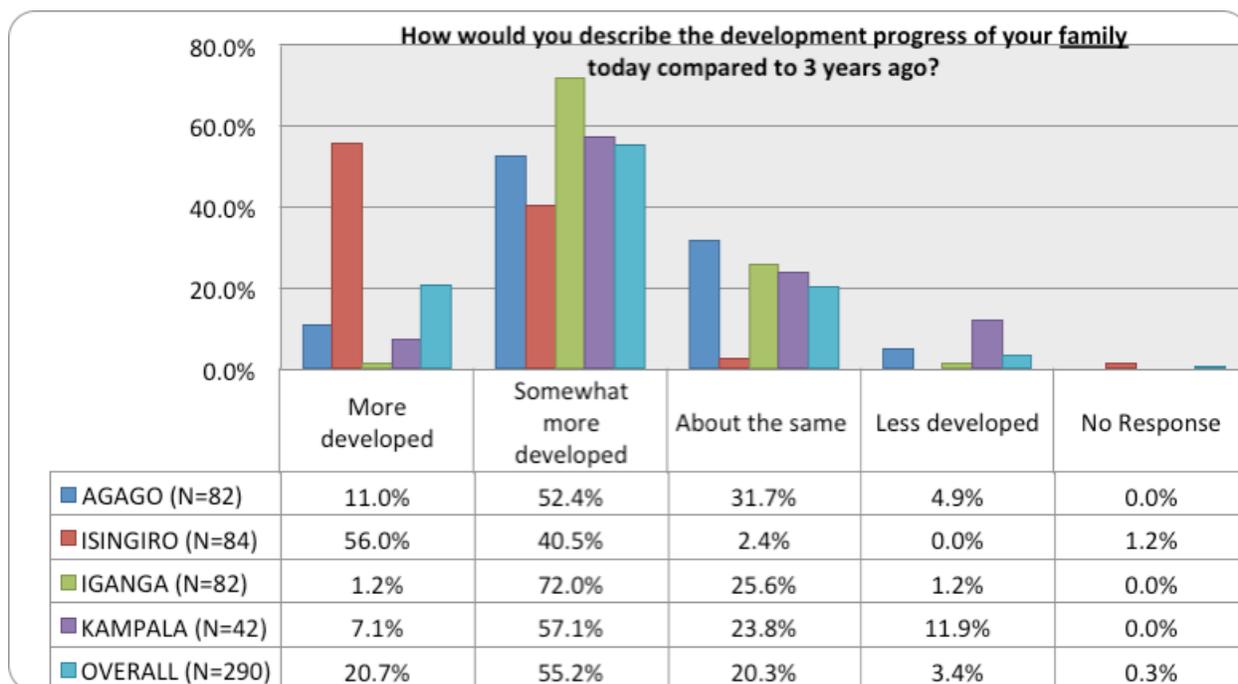
Has the CBCT training impacted the church in a way that it has affected the overall well-being of the family and community as a whole?

To further get at this question, the respondents were asked the following:

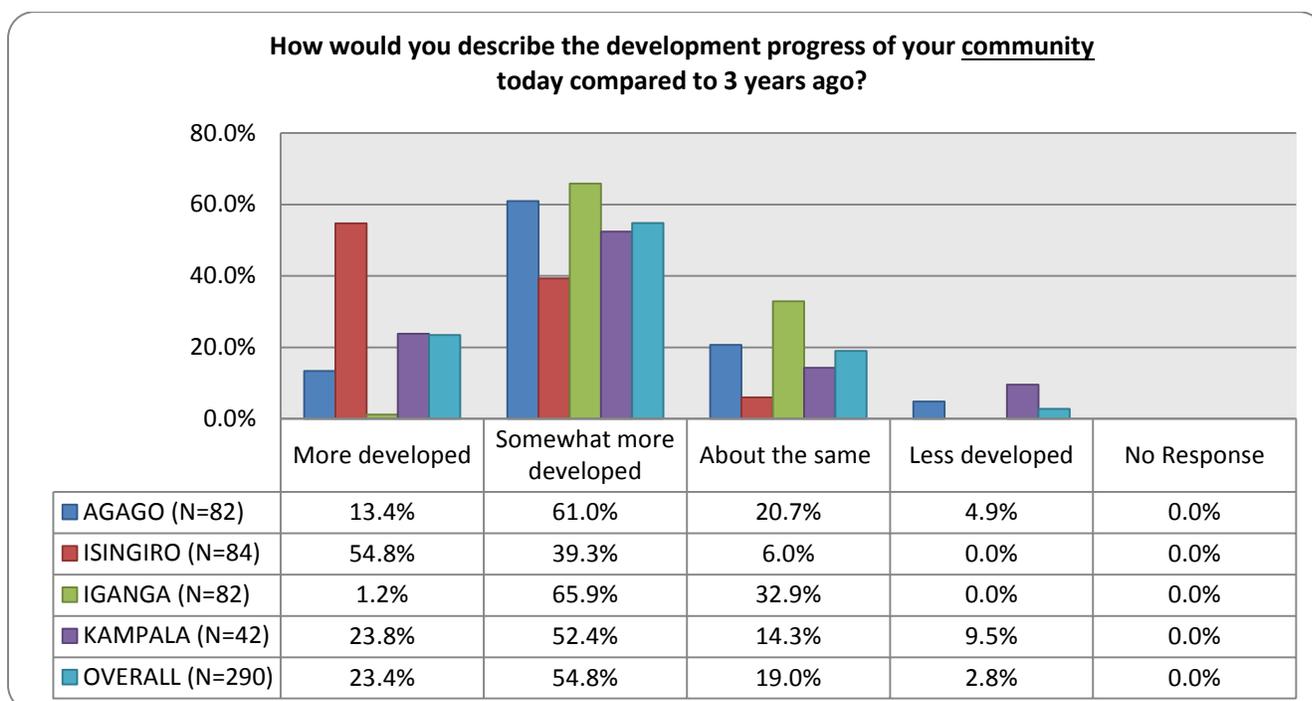
How would you describe the development progress of your family today compared to three years ago?

How would you describe the development progress of your community today compared to three years ago?

75.3% of the respondents described the development progress of their family as '*somewhat more developed*' to '*more developed*' compared to three years ago.



77.85% of the respondents described the development progress of their community as '*somewhat more developed*' to '*more developed*' compared to three years ago.



On both questions, the responses (below) show agreement between the respondent categories—lending increased validity to the response.

Data Table: How would you describe the development progress of your <u>family</u> today compared to three years ago?				
	More developed than 3 years ago	Somewhat more developed	About the same as 3 years ago	Less developed
Church members	21.7%	54.3%	21.7%	2.2%
Community members	19.4%	55.6%	20.8%	4.2%
Youth	21.4%	52.9%	18.6%	5.7% (no response 1.4%)
	75.3%		24.7%	

How would you describe the development progress of your <u>community</u> today compared to three years ago?				
	More developed than 3 years ago	Somewhat more developed	About the same as 3 years ago	Less developed
Church members	23.9%	56.5%	17.4%	2.2%
Community members	20.8%	55.6%	19.4%	4.2%
Youth	22.9%	51.4%	22.9%	2.9%
	77.85%		21.15%	

If you think there has been development progress in your community, to what do you attribute this progress?

Agago

- A church member mentioned that the advent of peace and security in the Northern region has encouraged people to work hard and start investing in their localities, stimulating economic progress.
- The community members also say that more people now are starting self-help projects including brick making, running small shops, motorcycle taxis, and farming.
- They cited a change in attitude toward wealth creation among the people.
- They also cited good leadership at the local level.
- They credited the CBCT training with changing the attitudes of the church leaders (toward development).

Iganga

- Community members and youth explain that people have received a lot of training in income-generating activities in a wide range of areas from farming, carpentry, brick making, to business/trade in commodities; running private schools as business ventures; and engagement in saving and cooperative organizations. This has enabled more investment and business/income activity.
- Here, too, 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.”*

Isingiro

- Church, community and youth respondents emphasized the actions of good leaders in the local government structures and also in the church.

- For the church, they pointed to the CBCT program as a strong influence on the leaders who, in turn, have influenced their adherents and the community.
- As in the other districts, they also cited the coming of investors and other groups that sensitize the community on development issues as stimulating development progress.
- The result has been more people embarking on self-help projects in agriculture and small business enterprises and, hence, contributing to the development in the community.

Kampala

- One church member in Kampala said that “*New opportunities in the private sector; people's desire to work hard and start their own businesses*” is a key contributor to the changes in progress.
- Another church member indicated that while investors have moved into the community and created more job opportunities, churches have also encouraged people to work hard.

QUESTIONS TO THE RESPONDENTS ABOUT THEIR VIEWS ON POVERTY AND KEY SOCIAL ISSUES

The assumption is that CBCT training will impact mindset and worldviews as they pertain to poverty and important social issues. The questions in this section explore this mindset.

Why are people poor in your community?

This question was asked, and a list of common reasons (identified previously by the community) were provided for the respondents to choose from.

In the table below, there is no data from the baseline to compare, but it does provide a picture of current thinking.

Of note, the first six answers to the question are all fatalistic in nature and reflect this mindset. These responses represented 31% to 38% of those given for why people are poor. They were only slightly lower in the church respondents (1 percentage point). Notably, these responses were highest among the youth at 38.5%.

Data Table: Why are people poor in your community?			
	Church members (N=138)	Community members (N=72)	Youth members (N=70)
Reasons			
Born in the wrong tribe	2.20%	1.50%	2.50%
Born with bad luck	3.00%	3.80%	4.30%
Spirits determine their fate	4.50%	3.40%	5.40%
Someone may have put a curse on them	4.30%	4.10%	6.50%
It is their destiny. God willed their state	1.20%	2.30%	3.60%
No resources; too poor change to their situation	15.80%	17.30%	16.20%
Sub-total (fatalistic responses)	31.00%	32.40%	38.50%

Fatalistic in Nature

Made poor choices and decisions	17.40%	17.70%	14.40%
They lack opportunity	18.50%	18.00%	16.90%
Low effort; Don't work hard enough	22.50%	23.30%	21.60%
Other	10.70%	8.60%	8.60%
TOTAL	100.00%	100.00%	100.00%

The most fatalistic district was Iganga at 40.5%. The lowest was Kampala at 27.8%.

I can create positive changes for those in my family and/or community. Agree / Disagree?

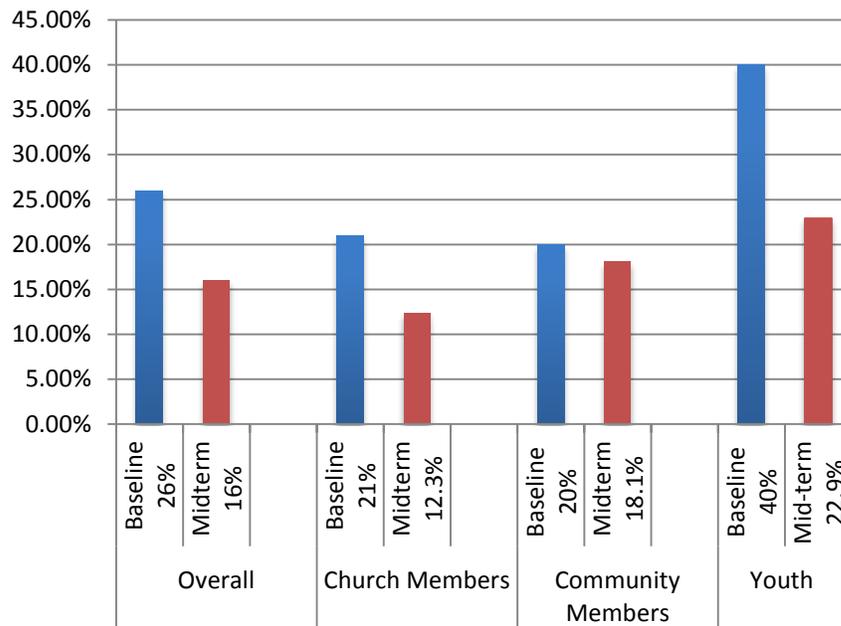
There was no significant change between the baseline and midterm. From 90 to 98% of all the respondents agreed with this affirmation in both surveys.

Who are more important: men or women?

One of the greatest causes of worldwide poverty is the lie that men are superior to women. Nations and communities are impoverished largely because half of their people—the female population—are disenfranchised. Therefore, the CBCT program presents the biblical worldview of men and women—emphasizing that men and women are of equal value and dignity before God because all persons, female and male, are made in the image of God.

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

Graph: Showing positive decrease in the response: “Men are most important.”



Overall, there was a 10 percentage point shift from saying “men are the most important” to “neither is more important than the other”—that is, both are important.

Among church members, there was a 9.7 percentage point shift away from “men are the most important.”

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%. (*The increase from 28 to 58% is statistically significant using chi-square tests at p-value < 0.00001*)

Data Table: Who are more important, men or women?			
Overall	Men	Women	Neither
Baseline (N=320)	26.0%	24.0%	50.0%
Midterm (N=280)	16.0%	24.0%	60.0%
Church Members			
Baseline (N=160)	21.00%	21.00%	58.00%
Midterm (N=138)	12.30%	26.80%	60.90%
Community Members			
Baseline (N=80)	20.00%	25.00%	55.00%
Midterm (N=72)	18.10%	22.20%	59.70%
Youth			
Baseline (N=80)	40.00%	32.00%	28.00%
Midterm (N=70)	22.90%	18.60%	58.60%

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

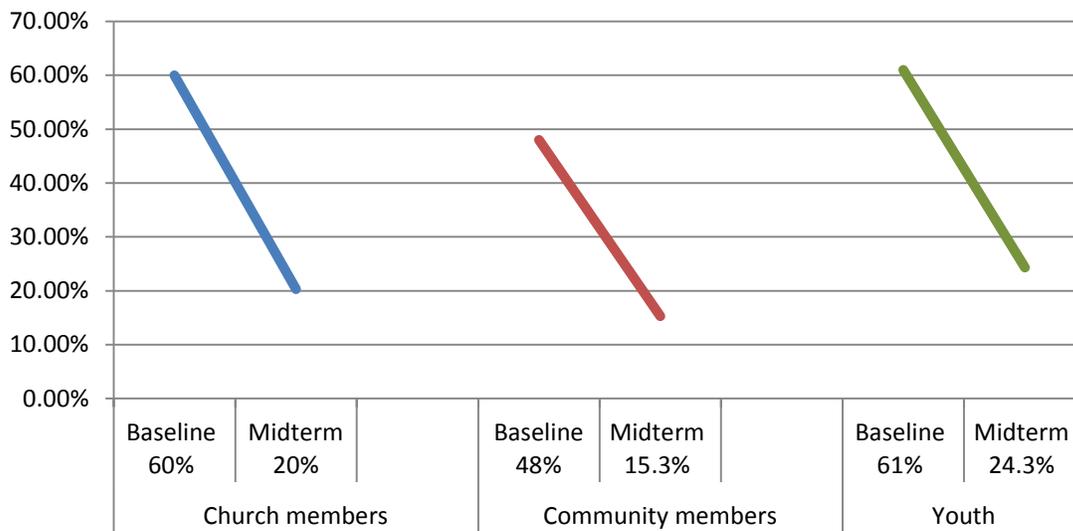
Do you think your tribe is more important than another tribe?

Tribalism, manifested in distrust and even conflict, is often another major inhibitor to development. It is expected that the CBCT training which emphasizes the equal value and dignity of all persons before God would impact the mindset of the church members in this area. They, in turn, would influence others.

Results: On this question, there was a significant change in mindset toward the biblical worldview among every respondent group. There was also evidence of 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 of Rapha Deliverance Church in Iganga

Graph: Showing decrease in tribalistic mindset. Showing decrease in persons responding “Yes” to the question, “Do you think your tribe is more important than another tribe?”



Note: The differences between the Baseline and Midterm were tested using chi-square tests and are all statistically significant for the Church, Note: Note: Community and Youth member data at $p < 0.05$.

Church member data statistically significant at $p\text{-value} < 0.00001$

Community member data statistically significant at $p\text{-value} < 0.00001$

Youth member data statistically significant at $p\text{-value} < 0.00001$

When asked why they their thinking had changed in the last two years, the response of most church members centered on their going through the CBCT training and thus understanding better the teaching of the Bible. Others attributed their change in thinking to the increasing interaction with other tribes especially outside their communities.

Would you work with or relate with someone from another tribe?

This question further explored the respondents’ attitudes and mindset when it came to other tribes.

On this question, there was no significant change between the baseline and midterm because the baseline response was already quite positively inclined toward working with and relating to someone from another tribe.

Data Table: Would you work with or relate with someone from another tribe?		
Church members	YES	NO
Baseline (N=160)	97%	3%
Midterm (N=138)	87%	13%
Community members		
Baseline (N=80)	96%	4%
Midterm (N=72)	95.8%	4.2%
Youth		
Baseline (N=80)	94%	6%
Midterm (N=70)	92.9%	7.1%

Some work is more important than other work. (Yes/No?)

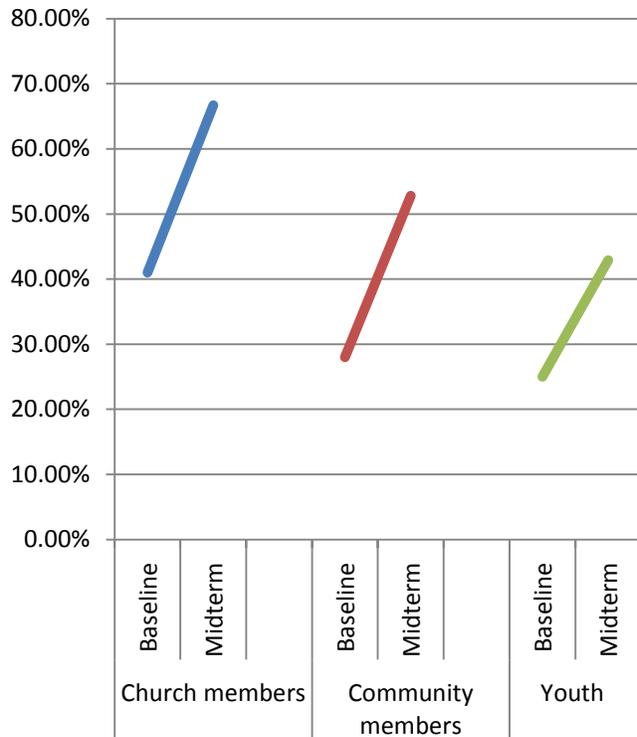
One of Satan’s lies that significantly limits family and community flourishing is the lie that work is a curse—especially manual labor work. The second part of this lie is that some honest manual work is of low dignity and, thus, lowers the God-given dignity of a person.

The CBCT training teaches about the dignity and value of “all” work—noting that God himself worked. Therefore it’s anticipated that the view of work will change in a community with CBCT training.

To measure the attitude and mindset toward work, the question was, “*Some work is more important than other work. (Yes/No?)*”

The results show a positive change in the attitude toward work. This change was across all respondent group types with movement of 18 to 26 percentage points.

Graph: Showing positive increase in “No” to the statement: *Some work is more important than other work.*



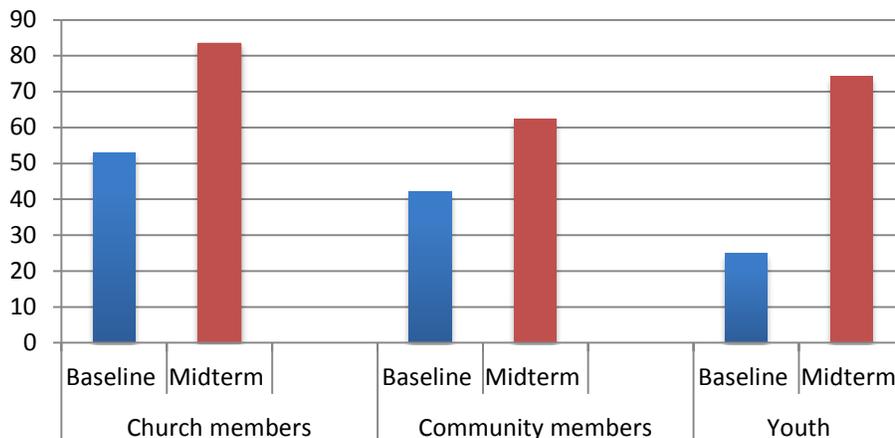
Data: Some work is more important than other work.		
Church members	Yes	No
Baseline (N=160)	59.0%	41.0%
Midterm (N=138)	33.3%	66.7%
Community members		
Baseline (N=80)	72.0%	28.0%
Midterm (N=72)	47.2%	52.8%
Youth		
Baseline (N=80)	75.0%	25.0%
Midterm (N=70)	57.1%	42.9%

The church members had the most positive understanding of the value of all work in both the baseline and the midterm. As one member put it, *“All types of work are sources of earning a living and make the community a better place to live in.”*

Many in the church credited their changed thinking to the teaching they underwent in the CBCT training.

Some types of manual labor are below a man’s dignity. (Yes/No?)

Graph: Showing positive increase in the response “No” to the statement: *Some types of manual labor are below a man’s dignity.*



The purpose of this question was the same as the previous one: to measure the respondent’s perspective toward work and see if there was any change.

Data: Some types of manual labor are below a man's dignity.		
Church members	YES	NO
Baseline (N=160)	47	53
Midterm (N=138)	16.7	83.3
Community members		
Baseline (N=80)	57	42
Midterm (N=72)	37.5	62.5
Youth		
Baseline (N=80)	75	25
Midterm (N=70)	25.7	74.3

Note: Differences between the baseline and midterm data was tested using chi-square tests and are statistically significant at $p < 0.05$.

The Church member data were statistically significant at $p\text{-value} < 0.00001$

The Community member data were statistically significant at $p\text{-value} 0.000876$

The Youth member data were statistically significant at $p\text{-value} < 0.00001$

Across all respondents, there was a positive change in perspective on this question with the understanding that manual labor did not lower a person's dignity.

The church members are strongest in this view of manual labor and dignity—as they should be.

The greatest movement toward a biblical worldview was among the youth.

Among those who said their view had changed:

One person said, "No one should neglect any positive opportunity because you never know what lies ahead. Pride isn't good."

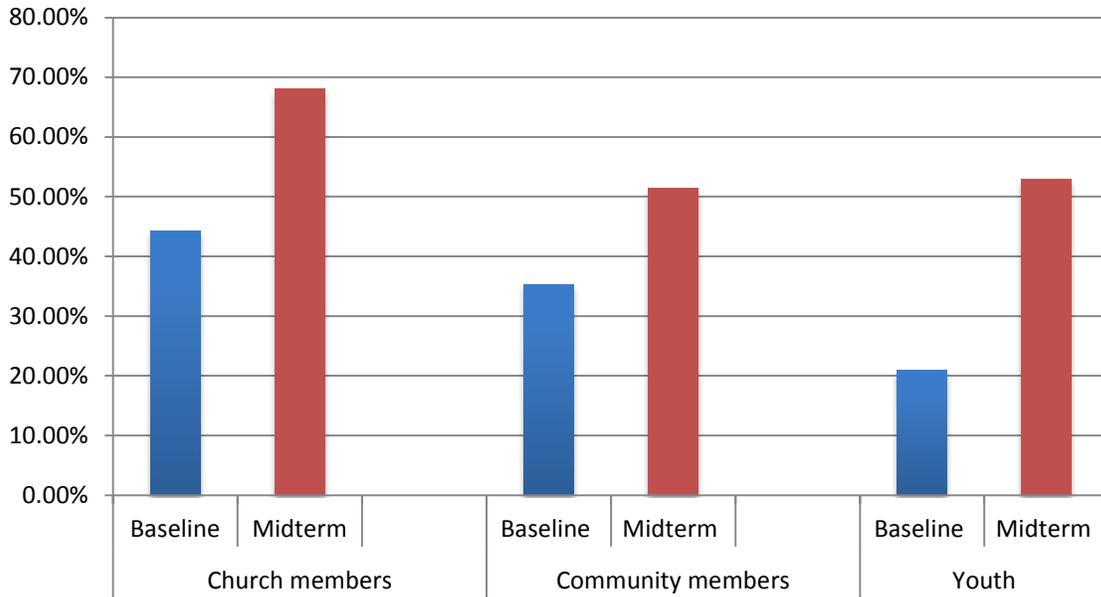
Another person attributed his change in thinking to the CBCT training and the teaching in the church.

Another explained that his thinking changed when "I saw people with such work (low dignity work) progressing more than we who despise them."

Some careers/vocations are more important than others. (Yes/No?)

In the same vein, this third question was asked to determine the perspective toward work and vocation. The CBCT training promotes the teaching that all honest vocations are good when performed for the glory of God and one is not more important than another.

Graph: Showing positive increase in the response "No" to the statement: *Some careers/vocations are not more important than others.*



Note: Differences between the baseline and midterm data was tested using chi-square tests and are statistically significant at $p < 0.05$.

- The Church member data were statistically significant at $p\text{-value} < 0.00001$
- The Community member data were statistically significant at $p\text{-value} 0.004619$
- The Youth member data were statistically significant at $p\text{-value} < 0.00001$

The church scored the most positively on this question with over two out of three in the midterm survey saying some careers are not more important than others.

For those who said that their view had changed over the last three years, the reasons they gave included their exposure to the CBCT training. Others just said that they now see things differently.

Data: Some careers/vocations are more important than others.		
Church members	Yes	No
Baseline (N=155)	55.8%	44.2%
Midterm (N=138)	31.9%	68.1%
Community members		
Baseline (N=80)	64.8%	35.2%
Midterm (N=72)	48.6%	51.4%
Youth		
Baseline (N=81)	79%	21%
Midterm (N=70)	47.1%	52.9%

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 to their 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 had 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.