

‘A Snapshot in Time: A Survey of Overseas Partnerships among Churches in Mbale, Uganda’

John D Tuggy

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ABSTRACT

Chapter four on my thesis presents the results of a quantitative survey conducted among churches in Mbale district, Uganda. The survey sets the scene for subsequent qualitative inquiry in a number of ways. First, it established the relevance of the overall research by establishing the endemicity of the phenomenon under study: local-to-local, overseas mission partnership. Second, the survey results highlight further questions and directions of inquiry that guide subsequent research. Third, the survey analysis begins to sketch a nuanced picture of partnership as it is experienced by local congregations in Uganda. I argue that the survey analysis both questions and affirms, at different points, the predominant narrative of local-to-local partnership as told by its Western practitioners. What we learn provides helpful differentiation between the practice of partnership in its traditional and local-to-local forms. Furthermore, what we learn also brings into question the degree to which *equality* and *solidarity*, values which underpin the self-understandings of western Christians doing mission in a post-colonial world, underpin the actual practice and frame the experience of Ugandan congregations in local-to-local relationships with overseas partners.

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THESIS, QUESTIONS AND INTRODUCTION

The working title of my research is: *'Perceptions of Partnership: Experiences, Expectations, and Theologizings of Ugandan Congregations Engaged in Local-to-Local Mission Relationships, with Comparative Attention to their Western Counterparts.'*¹ The central research question is 'When Ugandan churches are engaged in a local-to-local relationship, what are their experiences of, expectations for, and theological insights into the relationship?'

The overall research is a mixed methods design, with this chapter presenting the bulk of the quantitative element of the research. At the same time, this quantitative data analysis is also used throughout this thesis to interrogate (that is, both confirm and question) the qualitative analysis derived largely from interview and focus group data in a case study design.

Outline of Thesis

This paper comprises chapter 4 of the thesis as outlined below:

Chapter	Chapter Title
1	Churches without Borders: an Introduction to the Glocalization of Mission
	A. Time and Space: a Shrinking, Post-Colonial World
	B. The Void: A One-Sided Conversation in the Existing Literature
2	The Story of the Storyteller and his Tale
	A. The Researcher
	B. Epistemology, Methodology, and Tools
	C. The Central Question & Sub-Questions

¹ In this survey, and in the wider research, key terms in the phrase "*local-to-local, cross-continental mission relationships*" can be defined this way: 1) *Local-to-local* – from the Ugandan perspective, to be in relationship with a non-African church, organization, or group of Christians which does not have either professional (salaried) expat or Ugandan staff, or their own office (with name or logo) in Uganda, 2) *Cross-continental* –outside of Africa, 3) *Mission* – Relationships involving any of the following done by or with the outside group: teaching or training for community members, crusades and evangelism, funds given for outreach events or community projects, or funds given for other purposes (not including funds given to benefit the church or church members)

- 3 The Past – a Narrative History of Glocalization of Mission Partnership in Uganda
- 4 A Snapshot in Time: A Survey of Overseas Partnerships among Churches in Mbale, Uganda
- 5 The Present – Lived Experiences of Partnership
 - A. Inside Looking Around (focus groups & interview results)
 - B. Outside Looking In– Church Pastors Looking from the Outside In
 - C. The View Between – NGO and Mission Representatives
- 6 Same Time, Different Place – Conceptions of Partnership in the West and Uganda
 - A. Partnership in Uganda
 - 1. The Literature
 - 2. Recap research (focus groups & interview results)
 - B. Partnership in the West
 - 1. The Literature (short-term teams, church twining, etc.)
 - 2. Interacting with Kragt Bakker, Livermore & Cline
 - C. Conclusion: Where’s the Rub?
- 7 The Future – An ancient narrative to carry the partnership story forward
 - A. Aspirations/Expectations of Ugandan Partners
 - 1. Covenant Old and New: Covenant and Kingdom in Mission Partnership
 - 2. Paul: Can Paternalism exist with Partnership?
- 8 Recommendations and Summary

Introduction

In the previous chapter, we sketched a brief history of the post-independence practice of mission partnership as experienced by Christians in Mbale since independence, including their perspectives of how and why changes in their relationships with outside Christians came about. This brief history naturally leads us to ponder the present state of partnership in the district. What are overseas relationships like today? More specifically, ‘How prevalent are external Christian relationships among

local churches in Uganda today?’ and, as a sub-set of those relationships, ‘How prevalent are local-to-local relationships today?’

These are questions that are well served by qualitative inquiry. To that end, I undertook a telephone survey of local pastors and priests in Mbale district asking 23 questions about the partnerships, or lack thereof, of their congregations. While all subsequent research delves into the local-to-local relationships of Mbale churches, this survey allows us to compare, from the perspective of Ugandan pastors, their experience of local-to-local and traditional (or gatekeeper) mission engagements. I wanted to step back and take a broader look at partnership in churches more generally before exploring the depths and recording the voices of the local-to-local partnership experience. This higher-level snapshot enabled me to place the subsequent research in its proper context within the wider experience of local churches partnership. This in turn helps establish the relevance of the research to Ugandan churches and external Christians who are, or are considering, partnering with African churches.²

Furthermore, the results of this survey have aided in the identification and selection of interviews and case studies, and given some preliminary guidance to my initial lines of inquiry in the subsequent qualitative phase of the study. By bringing in a different methodology of data collection and analysis, the survey makes the overall research more robust, adding validity and reliability to the findings.

Janel Kragt Bakker argues that the church-to-church phenomenon is a positive model of engagement coming out of a post-colonial way of doing mission by American churches (Bakker 2014). David Cline refers to a new ‘accompaniment’ emphasis in global mission in which Americans no longer see themselves as ‘the keepers of the great commission for the sake of the world but as companions in a

² The extent to which this research has validity in contexts outside of Mbale is, of course, up to the reader to discern for her/his own context.

shared journey...’ (David L. Cline 2006:10–11). In her study of church-to-church relationships, Bakker finds that American Christians involved in this form of local-to-local relationship frame it as ‘promoting mutuality and justice in the spirit of solidarity’ and as a healthy corrective to traditional models of mission which often ‘fostered paternalistic relationships [and] undignified treatment of southerners by northerners’ (Bakker 2014:132).

On the other side of the Atlantic, the Presbyterian church in Ireland advises parishioners in church twinning programs to ‘come alongside to help’ in a ‘sibling rather than a paternal relationship’ (Presbyterian Church in Ireland 2014:6). More succinctly, the Church of Scotland plainly states that ‘Congregations come together as equals’ (The Church of Scotland 2015).

The results of this survey begin to outline a more nuanced picture of partnership as experienced by local congregations in Africa. What we learn begins to both question and affirm – at different point – the extent to which *equality* and *solidarity*, values which underpin the self-understandings of western Christians doing mission in a post-colonial world, underpin the experience and perceptions of local-to-local relationships as viewed from the perspective of Ugandan congregations.

A METHODOLOGICAL REVIEW

The unit of analysis for the survey was a local church as represented by the local leader of these churches, variously the parish Priest, Father, Bishop, Pastor, Evangelist, or other senior leader. The sampling frame consisted of 594 units/churches, which together comprise an exhaustive list of Christian churches in Mbale District.³

Because we built an exhaustive frame, I was able to use probability sampling, specifically using the Simple Random Sampling technique, to establish a sample set

³ See Addendum A for a fuller discussion of the sampling frame.

(Rea & Parker 2005:location 4038). Non-repeating, quasi-random samples were generated computationally in four rounds.⁴

I chose a large sample because I was unsure of the percentage of units which would report having an overseas partnership, and what percentage of those would have the characteristics of the local-to-local relationships that are the basis for our study. Wanting to keep as robust a sample size as possible for those central-but-subsequent questions, I opted for a large initial sample. Thus the 440 units selected for sampling represented 74.1% of the sampling frame. The chosen method for collecting the required data was an interviewer-administered telephone questionnaire. This instrument was intentionally limited to closed, prompted, and pre-coded questions. While limiting the richness of the data, this enabled a simpler survey design, interviewing technique, coding and analysis. Together, these lower the incidence of errors and increase the reliability of the data (Brace 2013). Because the survey is embedded in a mixed methods research design, I have more appropriate tools for adding richness and depth to the contribution in this chapter.

Of these 440 units selected for sampling, we successfully obtained a response from 391 of them, yielding a response rate of 89.9% or a non-response rate of 11.1%. This is generally considered a very robust figure, even though non-response rates in telephone surveys done in developed countries is not necessarily equivalent to that done in developing world contexts. Babbie (2007) believes that a 70 percent response rate is more than adequate, while Singleton and Straits (2005) advocate for tighter standards with an 85 percent response threshold for gathering quality data. Researchers today rarely achieve such standards in developed countries (Pew Research Center 2012) and use mathematical modelling to strengthen the

⁴ The website <http://www.random.org/integer-sets/> was used to generate a quasi-random set of non-repetitive samples. The samples are 'quasi-random' rather than completely random because they are generated by the underlying architecture of programmed software, and thus not purely 'random.'

representativeness of survey respondents.⁵ More information on response and non-response in this research can be found in addendum A.

Having explained a bit of the methodology underpinning the survey, we now take a brief look at the survey population itself – the local congregations in Mbale district, in eastern Uganda.

THE SURVEY POPULATION

Ugandans themselves broadly divide their Christian churches into three categories. Colloquially, these categories are referred to as the Catholics, the Protestants (Church of Uganda/Anglican), and the Born Again Christians or churches (also referred to as ‘Pentecostal’ churches). The Born Again churches encompass virtually all other Protestant groups in popular typology. Born-Again churches range from well established groups like the Pentecostal Assemblies of God (PAG)-Uganda, which was originally introduced to Uganda in Mbale in 1930 before growing to some 5000 churches nationally, to many single churches or small associations of churches operating independently and often aligned with one of two main national umbrella associations for Born Again churches.⁶

There are approximately 205,000 Catholic Christians, 176,000 Church of Uganda/Anglican Christians, and 23,000 Pentecostal Christians in Mbale.⁷ Together with other, smaller Christian groups such as Seventh Day Adventists and Jehovah’s Witnesses, the Christian population may be estimated at around 404,000 people or 82 percent of the population. We identified 594 local, self-identifying Christian

⁵ In 2012 the Pew Research Center achieved a collective 9% response rate on their public surveys. In response, researchers have become adept at weighing or adjusting responses to more closely mirror the characteristics of the whole population being researched. Survey orthopraxy, however, still calls for as-high-as-possible response rates (Robert M. Groves 2006).

⁶ These two associations are the Born Again Faith Federation (BAFFE), which is particularly strong in Mbale, and the larger National Fellowship of Born Again Pentecostal Churches (NFBPC).

⁷ Extrapolated from national statistics on religious affiliation in Uganda, (based on the 2002 census) and more current population figures (based on the 2014 census). Starting with the 2002 national data, I adjusted the growth figures slightly down (Church of Uganda and Catholic) or up (Pentecostal and Muslim) based on rates of change in adherence percentages between from the 1991 to 2002 census. Nevertheless, these figures may overstate somewhat the percentage of the population identifying as Catholic and Church of Uganda, while underestimating the Pentecostal and Muslim adherents.

churches in the district for inclusion into the sampling frame. Extensive detail on the survey framing and sampling, questionnaire development and other methodological questions can be found in Addendum A. The survey instrument itself is included as Addendum B.

Starting with the number of Christians in Mbale (extrapolated from national survey data) and dividing by number of churches in the district (from this survey frame) yields approximately 680 self-identifying Christians per church in Mbale district. This ratio, however, varies widely according to each Christian tradition:

The Catholic Church has 4 parishes and 75 local parish churches in Mbale district, equating to approximately 2,700 identifying Catholics per local parish church.

The Church of Uganda has 134 parish churches, or one per 1,300 self-identifying Anglicans (aka 'Protestants' in the religious vernacular). Born-again or Pentecostal churches, which comprise the remainder of the frame, collectively have one local church for every 100 self-identifying 'Pentecostal' Christian (excluding certain groups which identify as 'other Christian').

When considering the presence of external relationships in local congregations, the Catholic church in Mbale is distinct from other Christian traditions. The Catholic parish churches and the Tororo Diocese to which they belong have a rich history of mission partnership, particularly with the Mill Hill Mission. Today they have a form of local-to-local relationships that are managed at the diocesan level rather than the congregational level. This is problematic in that our unit of analysis in this survey is the congregation, rather than the diocese. A second factor further undermined the representativeness of Catholic churches in this survey. Because of the high number of local parish churches represented by relatively few priests, in combination with the overall small sample size of Catholic churches, the results for the Catholic church are simply too small to undergo meaningful statistical analysis. It renders the

Catholic parish churches unrepresentative and requires their exclusion for our analysis. Thus the survey sample and results for the Catholic church have been set aside for the remainder of this statistical analysis, in order to obtain more representative results from the data set. What follows, then, is analysis based upon the survey results sampled from the non-Catholic, Christian churches in Mbale district. While the Catholic church is more centralized than most protestant groups, including the Church of Uganda, it must be said that the local-to-local phenomenon is very much in evidence here as well as we saw in the story of the Mars Hill Mission engagement with Tororo Diocese in Chapter 3.

There are two main ways in which the *local-to-local* relationships we seek to parse are distinct from other relationships included in the survey: they are *overseas* as opposed to *intra-African*, and they are *local-to-local* rather than *traditional* or mediated by a third party. As such, we will analyse in a comparative fashion along those lines, and in doing so begin to build a picture of local-to-local, overseas relationships as experienced by churches in Mbale, Uganda.

The Distribution of Churches' Partnership

Fully two-thirds of churches in Mbale district (66.8%) have cooperated with Christians outside of Uganda. Of these two-thirds of churches, nearly all of them, ninety-three percent (93%), continued to have at least one such relationship at the time of the survey. This means that, overall, sixty-two percent (62%) of Christian churches in Mbale were in an ongoing relationship with at least one group of Christians outside of Uganda in late 2014 (95% confidence level with a 4.64 interval).

These respondents were asked if 'your church [has ever] been involved in any relationship with outside groups of Christians that ended in a way you were unhappy about?' Thirty percent (29.7%) responded that their church had indeed experienced

an unhappy end to an outside relationship, while the balance of churches had not experienced an unhappy end (95% confidence level with a 4.5 interval). In the wider population, then, one in five churches in Mbale have experienced a relationship with an group of Christian outside of Uganda that ended poorly from the local perspective. This group of churches is not represented in the existant literature. The very few studies of grassroots church partnerships that exist tend to focus of success, rather than failure, simply by choosing to research ongoing partnerships – that is largely the approach this research takes as well. Yet nearly a third of churches in Mbale have experienced something akin to partnership failure, or perhaps failure to launch. It is an area of research that is ripe for more study and learning.

At this point, our attention and analysis now shifts to those 62 percent of congregations which reported having continuing relationship(s) with groups of Christians outside of Uganda. Because our data set for this analysis is smaller, our confidence interval for these answers will expand accordingly.

For those churches with continuing outside relationships, the mean number of such relationships was two and a half (2.49). The mode for the number of outside relationships was two (2). Stated in plain English, this means that – for those 62 percent of congregations which had currently relationships with outside groups of Christians – the average number of partners was 2.49. For those churches which had relationships exclusively within Africa, the average number of partners was two (2.02), while those churches with at least one relationships outside of Africa the average was closer to two and two-thirds (2.66).⁸ The number of outside

⁸ There was some reluctance by respondents to answer this question, which in understandably sensitive in their context. This figure was arrived at by coding, for example, responses of ‘at least two’ as a ‘2.’ There were seven such ‘partial refusal’ responses so coded, alongside five non-responses by total refusal. The ‘refusals’ were excluded from the analysis, as is standard practice. There is good reason to believe, however, that these refusals came from respondents with above-average number of partners, both given the sensitivity of the question and as evidenced by the high number of refusals from Presbyterian churches (40% of refusals from a denomination comprising 5.8% of the sample) which has the highest average number of partners of all denominations in the study, at 4.56 per congregation. Thus that actual figure is likely to be slightly higher. As an

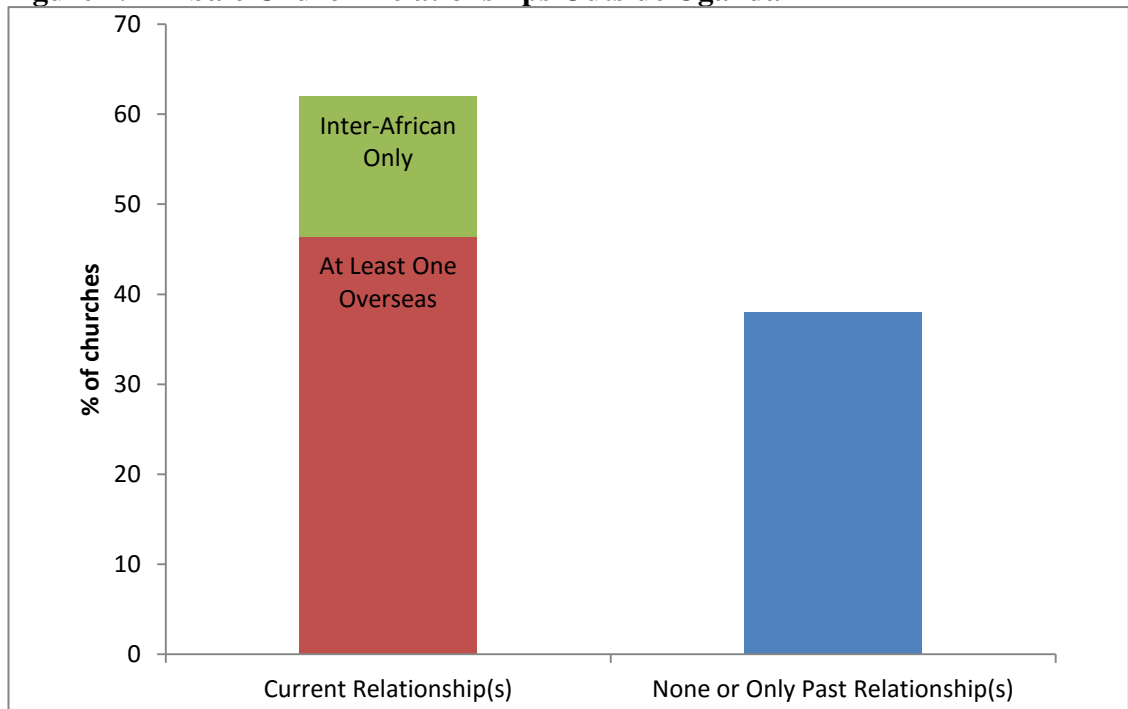
relationships varied from one to fifteen, with two being the most common (mean) response.

The respondents with continuing outside relationships were asked to choose any one specific relationship with a partner, if possible, *from outside of Africa* to use in answering the remaining survey questions. Relationships outside of Africa were prioritized because our research interest concerns cross-continental partnerships, and it behoves us to maintain as large a sample as possible for this category of relationships. The necessary down side of this decision is that inter-African relationships are under-reported in the data and thus that we cannot discern their prevalence in the population. Nevertheless, the reported characteristics of these inter-African relationships do provide us with a useful opportunity to do some comparison *vis-a-vis* those churches with relationships outside of Africa. In all, one quarter of respondents (25.2%) reported that they had outside relationship(s), but that these were exclusively within Africa.

Removing those churches with relationships only within Africa leaves us with just under half (46.4%) of all churches in Mbale having a relationship with a group of Christians outside of Africa (95% confidence level with a 6.55 interval). Their distribution in the population is illustrated in Figure 4.1.

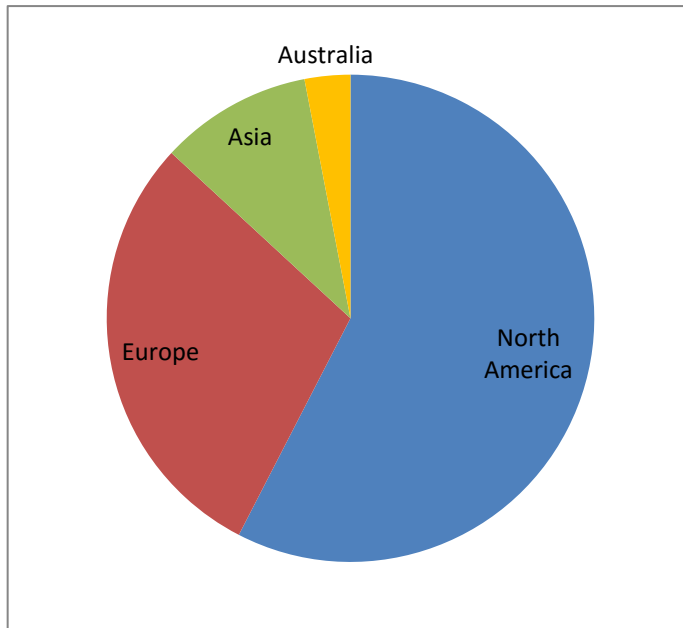
alternative, if one includes the Presbyterian refusals into the sample at the average rate for other Presbyterian churches (4.56), and counts each 2+ as a '4' and the 5+ as a '7', the mean for partnerships per church increases slightly to 2.76, from 2.66.

Figure 4.1 Mbale Church Relationships Outside Uganda



Moving forward, our analysis is confined to these relationships – which we will henceforth refer to as *overseas* relationships – unless inter-African relationships are explicitly referenced in the text. Having now narrowed down to overseas relationships, we see that a full 57 percent (57%) are partnerships with Christian groups from North America, followed by 29 percent (29%) from Europe, then dropping down to ten percent (10%) from Asia and three percent (3%) from Australia. Figure 4.2 shows these relationships by percentage for each continent.

Figure 4.2 Distribution of Overseas Relationships



When looking at these relationships, we need to remember that the mean is 2.66 relationships for churches with overseas partners. Thus, because 21.9 percent of these churches chose to report on a relationship with Christians in

Europe, and these churches average 2.66 relationships, we can project that in the population there is a one-in-four (27.4%) chance that any given church in Mbale district has a relationship of some sort with European Christians; chances of a relationship to North America climb to over fifty percent (53.1%) (95% confidence interval with a 12.32 and 9.45 interval, respectively).

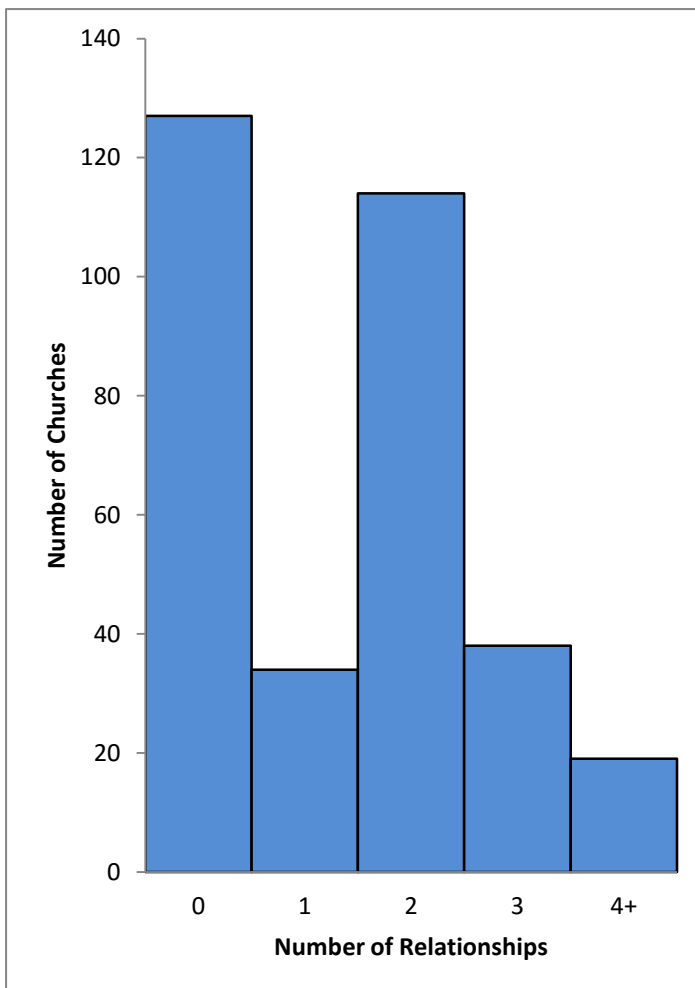
We must also remember that this analysis is predicated on the assumption that there was no response bias in respondents' choice of their outside partner on which to report. That is to say, for example, that respondents did not choose to over-or-underreport on European partners as compared to partners from North America, Asia, or Australia.⁹

Before we move further, it would be good to pause and clarify our understanding, because the above analysis can become rather confusing. How is it logically possible, you may well ask, that the odds are just under 50/50 (46.4%) of throwing a rock and hitting a church having a relationship *anywhere* outside of

⁹ African relationships, which are systematically underreported, are already excluded. One way in which possible response bias was minimized was by conducting the telephone interviews in Ugandan English, Buganda and Lugisu conducted by Ugandans, rather than by me, with my American-English accent.

Africa, but at the same time have more than a 50/50 chance (53.1%) of hitting a church having a relationships with a group of Christians in *North America*? The data is actually showing us something different. What we see here is that the odds of a church having *more than one* connection to America are slightly higher (specifically 53.1%) than their odds of having partnerships outside of Africa in the first place (46.6%).

Figure 4.3 Distribution of Relationships among Mbale Churches

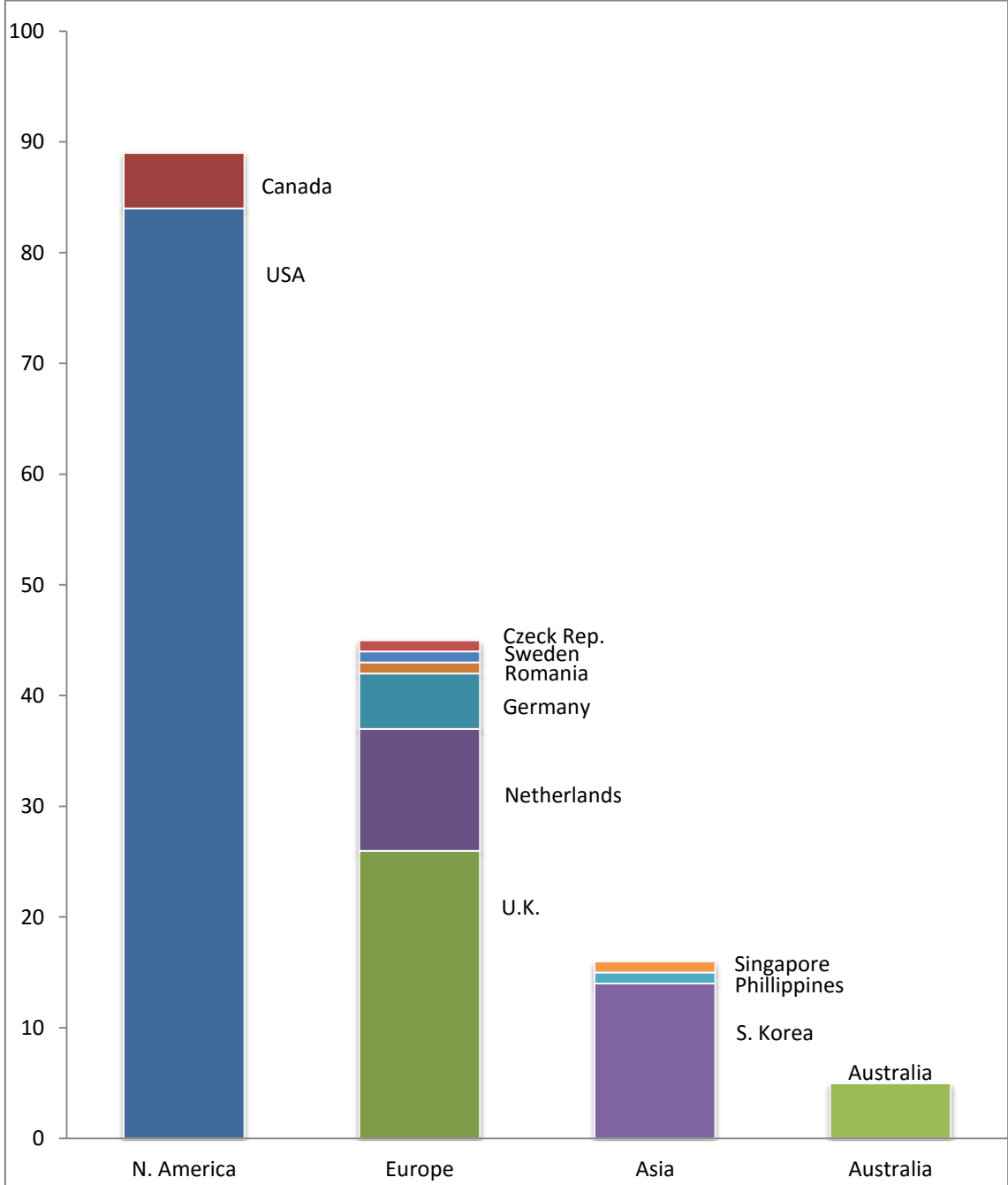


This teaches us two things. Firstly and most obviously, it points to the fact that connections with North American Christians are pervasive, accounting for a majority (57%) of all relationships outside of Africa. Second and less obvious is the fact that there appears to be a gulf between churches when it comes to the distribution of overseas relationships. Specifically,

there are fewer than half of churches which have overseas connections, but those churches that do have such connections are engaged in close to three of them on average (2.66, to be precise). Figure 4.3 illustrates the gulf graphically. We will discuss the implications of this in a bit later.

In total, the survey results show that Mbale churches had partnerships with groups of Christians in nineteen different nation (twelve of which are overseas) on all continents except Antarctica and Latin America. Figure 4.4 shows the nationality of the overseas partners by country.¹⁰

Figure 4.4 Distribution of Overseas Relationships by Country



¹⁰ Figure 4.4 graphically charts the rise of Korea as a global missions force. South Korea, which shares no national language or notable history with Uganda and lies six time zones away, has slightly more than half as much mission involvement as the United Kingdom among Mbale churches, despite having less than half the Gross Domestic Product of the UK.

We now know the overall prevalence of all external relationships among churches; what, then, is the likelihood that that any given church is engaged in at least one *local-to-local* relationship with a group of *overseas* Christians? The odds of this are 30 percent (30.5%).¹¹ As explained above, it is possible that the actual figure is slightly higher; using a mean of 2.76 (see footnote 8) increases the rate to 31.6 percent.

Arriving at this figure was a central reason for undertaking this survey in the first place. We are zeroing in on the heart of this study, an examination of local-to-local relationships with overseas partners among churches in Mbale. This research seeks to understand the local-to-local phenomenon from the perspective of Ugandan churches, starting with the incidence of this type of relationship among churches. We can now say that just under one in three churches in Mbale are engaged in a relationship that fits the profile a local-to-local connection with a group of Christians outside of Africa. It is these relationships which will occupy the remainder of this thesis. Our survey results have shown how pervasive this type of relationship is, while also giving us a wealth of material to explore further as we move along.

We have just examined the overall distribution of external relationships among non-Catholic, Christian churches in Mbale district, Uganda. In our analysis, we broke out the numbers and percentages of *relationships* themselves, and we also looked at the relationship numbers from the vantage point of *churches*, both in the population of churches in Mbale as a whole and as churches with overseas partnerships. We saw that external relationships were widespread among churches, with nearly two-thirds (62%) having an ongoing relationship and just under one-half

¹¹ This figure is arrived at mathematically, rather than directly. Forty-six percent (46.4%) of the population have ongoing, overseas partnerships (95% confidence level with 6.5 interval). Twenty-five percent (24.7%) of that sub-set of churches reported on a local-to-local relationship (5.5 interval). That same sub-set reports a mean of 2.66 outside relationships. Therefore, we can calculate that any given church in the population has a 30.5% of having an ongoing, overseas relationship with local-to-local characteristics.

(46%) having a relationship outside of Africa, of which over one-half are with Christians in North America. We also noted that those churches which have external relationships are very likely to have more than one, with the number of ongoing relationships averaging between two (if inter-African only) and closer to three (if at least one partner is overseas) per local church. Lastly, we saw that close to a third (30.5% - 31.6%) of all churches are engaged in some form of local-to-local relationship with a group of Christians outside of Africa.

THE CHARACTERISTICS OF CHURCHES' RELATIONSHIPS

With that foundation, we now shift our attention away from the number and frequency of relationships, and towards the characteristics of the relationships themselves. We will query the data to asking questions such as 'What activities are done and resources used in these relationships? How long do they last? What is their perceived impact on the local church and the local community? Which partner has greater decision making authority? How happy are churches with their relationships?'

In keeping with our research purposes, we will take a comparative approach in querying the data by comparing traditional relationships to local-to-local relationships. The method used to tease apart traditional and local-to-local relationships (three funnelling, dichotomous questions) are explained in detail in addendum A. When our analysis is enriched by doing so, we also take time to compare *African* to *overseas* relationships. As before, however, our analysis is confined to overseas relationships unless specified otherwise.

It is important to remember that respondents were asked to think about, and answer questions about, one specific partnership of their choice. As such, some level of response bias could be introduced in their answers if, for unknown reasons,

pastors systematically over reported on longer (or newer/shorter) or happier (or unhappier) relationships, for example.

Our first question concerns the length of partnerships. This question was a later addition to the survey and, as the results show, suffered from less pre-testing than the rest of the survey. In retrospect, it is clear that the upper-bound of the time categories was too short, because a full 68.7 percent of respondents answered that their relationships were in the highest category of '5 years or more.' Thus the overall weighted average of 4.14 years is constrained from moving higher towards the true state of affairs – above five years - by the lack of higher time categories at the upper end of the time scale. There was no significant difference between the mean length of traditional and local-to-local relationships.

Overall, we know that pastors were happy with their external relationships. Sixty-one percent (61.4%) reported that they were 'very happy' with their external partnership (95% confidence level with 5.09 interval). Traditional respondents were, on average, 12 percent (11.9%) happier in their relationship than their local-to-local counterparts. The picture is more nuanced with regard to happiness in inter-African relationships. Inter-African relationships were marginally happier than overseas relationships, posting five percent (4.98%) higher happiness on average. The higher average happiness results entirely from the fact that there is a great deal less negative experience in inter-African relationships, which record 86 percent (85.9%) fewer negative reports. Interestingly, at the other end of the scale, inter-African relationships also return slightly fewer (5.0%) 'very happy' reports. In other words, inter-African relationships, while five percent happier overall, are less volatile compared to overseas relationships. Overseas relationships, on the other hand, appear to be more of a 'high risk, high reward' proposition.

There are two implications of this ‘high risk high reward’ feature of overseas relationships, one implication that speaks to each side of this equation. The first implication deals with the ‘high risk’ side of the equation. It seems that greater distance in a relationship carries higher risk of dissatisfaction in the relationship. Inter-African partners are closer, both culturally and geographically, than overseas partners (particularly true in that 83 percent of all African relationships in Mbale are with Christian groups next door in Kenya). They are more of a known quantity – and thus these relationships record less volatility, particularly on the downside risk, than do overseas relationships. In the same vein, traditional overseas partners, while suffering from greater cultural and geographic distance than their inter-African counterparts, nonetheless have a more abiding, long-term presence in terms of personnel and physical facilities than do local-to-local overseas partners.

Not only do traditional partnerships have greater *long-term* presence between the external partner and the church in Mbale, they also offer greater *short-term* presence or face time between partners. We see this in that churches in traditional relationships are 58 percent (58%) more likely to have travelled to visit their partner than their local-to-local counterparts. In traditional partnerships, a solid majority (58.5%) of local churches have sent representatives to visit the overseas partner, whereas on a third (33.8%) of churches reporting on local-to-local relationships have done the same.¹² This reinforces the earlier interpretation that higher levels of happiness among traditional relationships may be explained in part by their greater ‘presence’ with each other. If mutuality in visitation is a measure of short-term ‘presence’ with the other (and a measure of the equality that underpins post-colonial

¹² Despite rather better results for traditional relationships, neither category of overseas partner – whether traditional or local-to-local – comes off looking particularly egalitarian. Virtually all churches (98.8%) have hosted short-term visits from their partner, but clearly there is no quid-pro-quo understanding when it comes to reciprocal visits: slightly less than half (48.7%) of these same churches have had the opportunity to visit their counterpart’s home country.

partnership efforts by Western Christians), then at least by this metric traditional relationships have a clear edge over their local-to-local counterparts.

In the same vein, if having a person residing locally, whose work is to assist the relationship, is one measure of longer-term ‘presence’ with the other (and a measure of the solidarity that again undergirds Western mission partnerships), then again traditional relationships exhibit greater solidarity than their local-to-local counterparts by the simple fact that virtually all of them (98.1%) have a ‘foreign missionary or a Ugandan who is employed by the outside group’ living in Uganda – something which, by definition, a local-to-local relationship does not have.

These results do not fit with the common narrative in the Western church that suggests that traditional relationships are more paternalistic or unequal, whereas local-to-local relationships are more relational or equal. If, in fact, it is traditional relationships that have greater presence, it could help explain the slightly higher levels of happiness (12%) that they enjoy compared to their local-to-local counterparts. There are other factors at play between traditional and local-to-local, however, and as we shall see these factors have an even stronger correlation to happiness.

The second implication of ‘high risk, high reward’ concerns the upside, or the ‘high reward’ side, of overseas partnerships. As we have seen, overseas relationships entail risk. Stories of these relationships ending badly are common among pastors, and when interviewed they almost universally urge caution in their advice to others.¹³ Some churches and leaders may be more willing or able to tolerate the risk and are thereby able to take the leap. Knowing the risks but also knowing the reward, might overseas relationships be more attractive to entrepreneurial, risk-tolerant pastors and churches? This could also help explain some of the gulf between the ‘haves’ and

¹³ Caution to temper what is overall great enthusiasm. This enthusiasm for outside partners forced me to take numerous shifts in my approach to this research, since my status as a white ‘Mzungu’ made me a prime candidate for just such a partnership from the perspective of the churches and pastors I wished to engage in research.

'have-nots' of overseas relationships: in any entrepreneurial endeavour, only some will take the risk, and only some of those who do will succeed. When a church takes the leap, some will make it to the other side of the gap, whereas others inevitably do not make it – the data shows that 30 percent have had a 'crash and burn' experience with partnership. For those who do cross over, making it to the other side that first time brings greater success in the future. Thus the average of 2.66 relationships among churches who have 'made it' to the 'have' side of the gap and are engaged in multiple overseas relationships.

The data hints that churches in Mbale may be operating in a competitive partnership marketplace in which those who have partnership capital continue to accrue more, leaving behind those with less or none.¹⁴ Not only do churches that have partnerships tend to have multiple ones, but those churches that have the most financially lucrative partnerships tend to have even more of these partnerships. This opens up an avenue for further inquiry in subsequent research. Why does this gulf between churches exist? What, if any, are the factors that limit the 'have-nots' from crossing the gap? It will be important to probe the perspective of the churches on the 'have-not' side of the overseas partnership gulf towards their counterparts on the other side – they are, after all, a majority of all churches. When it comes to outside partnerships, it is almost as if churches in Mbale lack a solid middle class - a microcosm, perhaps, of Ugandan society at large.

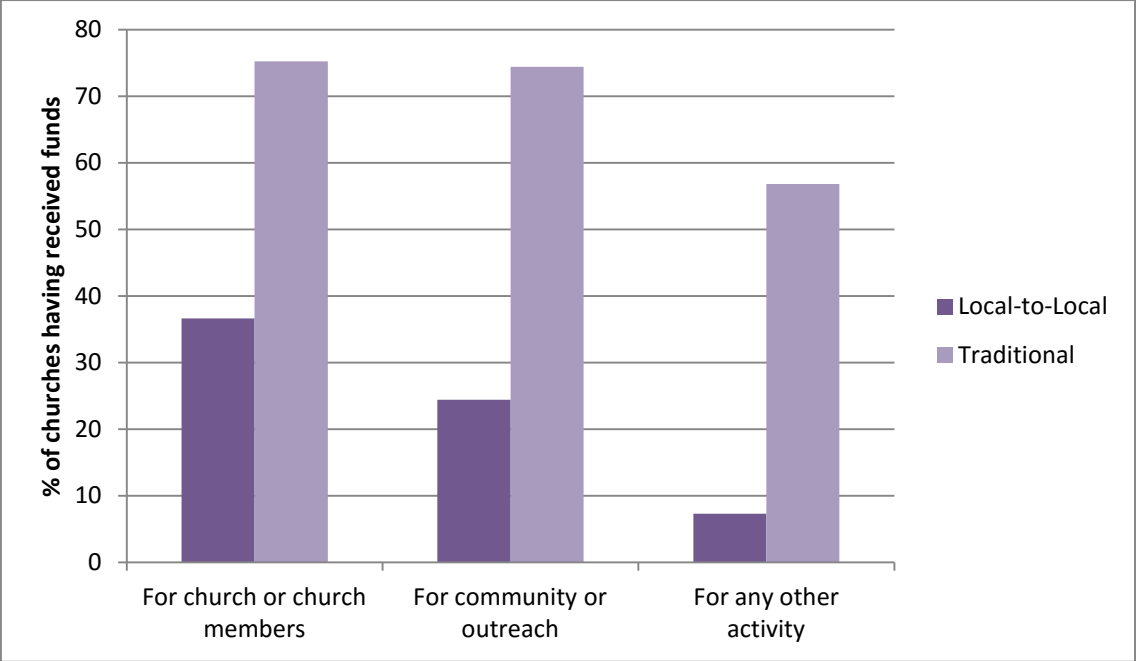
The survey reveals other differences between local-to-local and traditional as well. When it comes to evangelism and Christian training, there is little daylight between the two. However, when asked about funds for community development or other 'outreach to the community,' traditional relationships are twenty percent (20.3%) more likely to include such funding than local-to-local ones. Many

¹⁴ Using the tools of economics to studying the religious and partnership marketplaces in Mbale is not the approach this research takes, but it is worth noting that this is an increasingly popular approach to examining religious institutions in the West (see Scheitle 2010; Cnaan & Boddie 2002).

traditional relationships are mediated by Christian NGOs, which in developing countries like Uganda often focus on poverty alleviation and community development as an explicit goal. In such cases, the local church is often a vehicle for achieving aims which go beyond the church in the wider community. The data on partnership activities reflects this and, on the flip side of that observation, suggests that local-to-local relationships are more focussed on the local church itself in terms of activities.

This conclusion is further reinforced when we examine the funding priorities of each type of relationship, which reveal some divergence in their respective aims. Before looking at the *way* in which partners contribute funds, let us first take a look at the overall numbers and examine them separately for traditional and local-to-local relationships. Overall, 86 percent (85.5%) of traditional relationships resulted in funding of some kind for or through the local church, receiving an average of well over two (2.43) of the three types of funding. For local-to-local relationships, on the other hand, just under one half (46.3%) of local churches received some kind of funds, and those that received funds on average received one-and-a-half (1.47) of the three types of funds. When it comes to funding ‘to assist or help your church or church members’, churches with traditional relationships are twice as likely (105% differential) to receive such funds as their local-to-local counterparts, a result that is roughly what we would expect given the overall higher frequency of funding in traditional relationships. From that point, though, the differences between the two groups only grow, as shown in Figure 5.5. Asked whether their church had received funds ‘for outreach or benefit to the community,’ those with traditional relationships were three times more likely (205% differential) to answer affirmatively. Lastly, these same churches were almost seven times more likely (676% differential) to receive funds ‘for any other activity.’

Figure 4.5 Likelihood of Funding by Purpose, Traditional v Local-to-Local



It is clear, then, that funding is a very significant part of the partnership picture. We see that, while the overall diversity and frequency of funding was decidedly lower in local-to-local relationships, the funds that were given were more likely to be for the benefit of the church itself and/or the church members themselves. Funding for the local church in local-to-local relationships was by itself more than the other two funding categories combined. In traditional relationships, the church was more often a funding vehicle both for community objectives and for other, unspecified objectives. Their funding priorities reflected this, with giving for community and other objectives nearly twice as common as giving to the church itself.

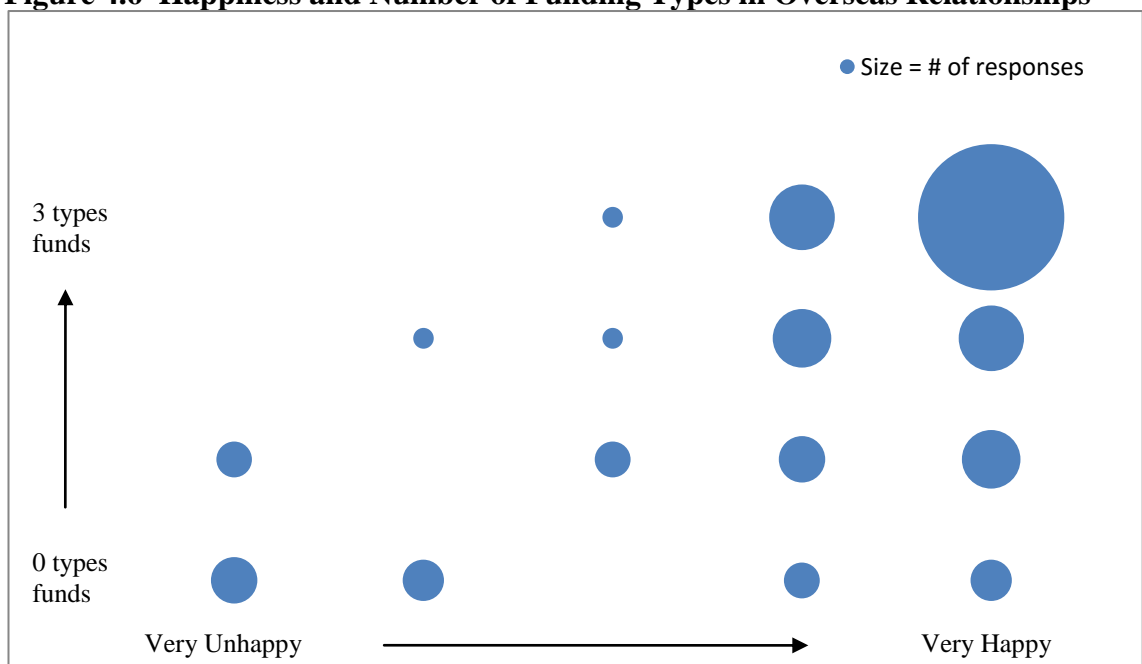
The results for funding in the relationship correspond to what we found earlier about activities in the relationship. We see that both the activities and the funding of local-to-local partners is more centred on the church itself as the end-goal, whereas traditional relationships are more likely to focus on the wider community via the church. This picture fits more nicely with the theme in the Western literature of local-to-local being more relationally oriented than traditional engagements. In doing so, it counterbalances what we found about the frequency of short-term

visitation and longer-term habitation, evidence that went against the grain of that same theme.

At the same time, we must remember that this relational focus in local-to-local partnerships does not correspond to higher relational happiness. Instead, the happiness of the local partner appears to be more tied to the *funding* and/or the *effectiveness* than it is to the relational component of the overseas partnership equation. There is a positive correlation between the level of happiness in the relationships, and the number of different types of funds received. Subsequent key informant interviews reinforce a link between these two, and indeed suggest that a central motivation for local churches to enter into overseas relationships is the benefits of funds received from the overseas partner. This link is graphed in Figure 4.6, and further explicated in chapter five.

Remember that these figures correspond to one outside relationship in a church, rather than to all of their outside relationships collectively. These churches have an average of 2.66 outside relationships, meaning that the diversity and the amount of funds are most likely significantly greater than this in a given church.

Figure 4.6 Happiness and Number of Funding Types in Overseas Relationships



We now turn to an examination of the locus of control in the two types of partnership. Interestingly, the locus of control in a relationship does not correspond to the happiness of the local church in the relationship. While we have seen that churches' happiness levels in traditional relationships are slightly (12%) higher, their decision-making authority is actually 40 percent (40.4%) lower when compared to their local-to-local peers. Clearly their relational happiness is not dependent upon their empowerment in the partnership. The lack of any correlation between decision-making autonomy and the level of happiness in the relationship serves to further highlight the link between happiness and funding. It is very possible that any greater happiness derived from more local church authority in local-to-local relationships is offset by the greater resources available in traditional ones. The same is true for authority and impact: greater decision-making authority in the relationships did not equate to greater impact in either the church or in the community, which as we have noted is instead correlated to funding and happiness.

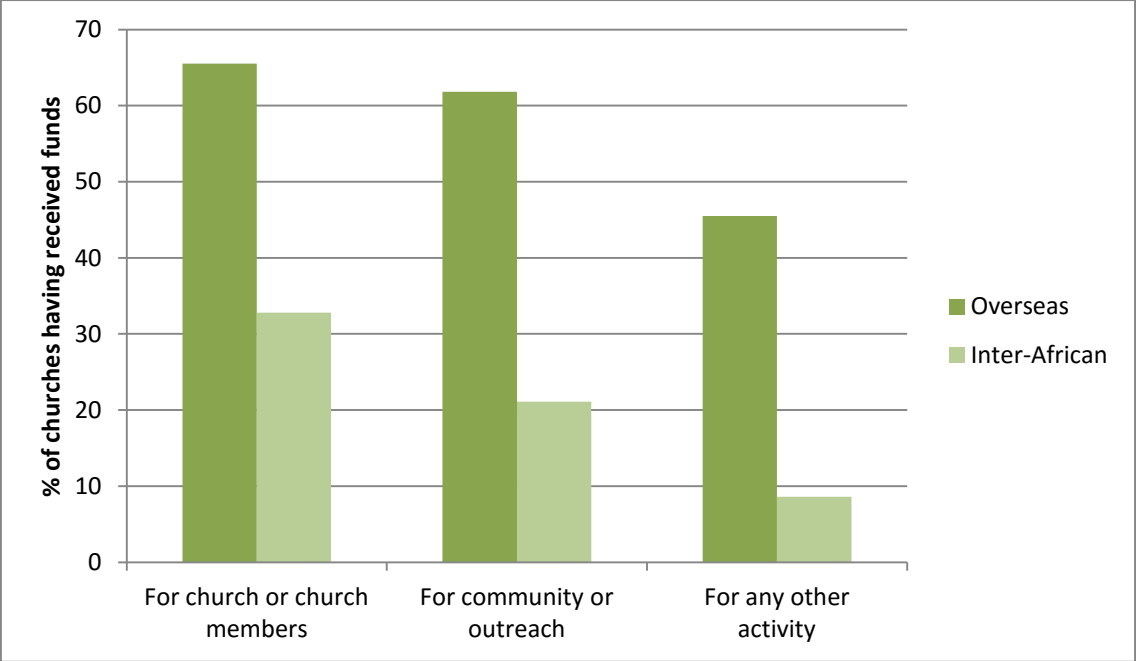
The temptation is to make a causal argument that greater funding creates greater impact, which in turn creates greater happiness, but we cannot build a directional argument on the survey data. The correlation does, however, give us a direction of inquiry to: how do pastors judge impact? What makes pastors happy in a relationship – impact, funds and the influence they bring, or something else altogether? These questions are explored in more depth in chapter five.

Other interesting questions arise when comparing inter-African and overseas relationships within the local-to-local results. There are a number of places in this analysis where inter-African relationships deviate significantly from the profile of overseas relationships. For one, inter-African relationships are much less likely to feature funds than overseas relationship. Across the three categories of funding, churches reporting on an inter-African relationships are half as likely (99.8%

differential) to receive funds for their church and/or church members, one quarter as likely (412% differential) to receive funds for community development and outreach, and also one quarter as likely (427% differential) to receive funds for any other purpose (see Figure 4.7) Despite the dramatically lower levels of funding in inter-African partnerships, they suffer no corresponding drop in level of happiness *vis-à-vis* overseas partnerships. In fact, just the opposite is true for *traditional* relationships inside of Africa: these relationships are on average 23 percent happier (23.4%) than traditional overseas relationships.

One clear difference between traditional relationships in its inter-African and overseas varieties is that, while the Africa partners do not have the physical or financial capitol of their overseas counterparts, they do have *cultural* capitol with their fellow Africans – cultural capitol which overseas partners lack. This may well explain some of why inter-African partnerships are marginally happier, despite their lack of financial capitol. Another explanation may be that Mbale churches have different expectations from their overseas partners – specifically, an expectation that overseas partners bring greater financial assistance into the relationship than African partners. Clarifying the expectations of pastors in local-to-local relationships is a part of the research question; the survey results point in the direction of financial expectations and, in light of this, further research followed up on this emergent theme.

Figure 4.7 Funding by Purpose, Inter-African v. Overseas Relationships



We find a very significant difference between traditional and local-to-local relationships when respondents were asked if ‘your church has been involved in any relationships with outside groups of Christians that ended in a way you were unhappy about’. Whereas 17 percent (17.2%) of *traditional* respondents reported having experienced an unhappy ending, for the *local-to-local* respondents that number climbed to close to a two-thirds majority, namely 61 percent (60.9%) (95% confidence level with 4.9 and 11.2 intervals, respectively). Despite the strong variance here, these results describe past relationships, and we have no way of knowing what type of past relationship, be it *traditional* or *local-to-local*, ended unhappily. There is only a very weak relationship between past happy/unhappy endings and present happiness which, as we have discussed, has many other contextual factors that appear to be influencing it. Furthermore, there is no correlation between having experienced a poor ending to an outside relationships in the past and the likelihood of being in a outside relationship today. Only further research can elucidate this variance. Nevertheless, it does reflect something about

relationships more generally: 30 percent (29.8%) of all churches in Mbale have experienced one or more relationships that, from their perspective, ended unhappily.

Happiness is, of course, a subjective category, unlike the objective data related to the incidence and types of partnership and funding. Much the same can be said for the category of *impact*, which respondents were free to define for themselves. There are two responses to this observation. The first is that the concepts of *happiness* and *impact*, though subjective categories, are strengthened by their positive correlation with each other – if they were meaningless categories, we would expect no relationship. They are further strengthened through their positive correlation to the objective measure of *funding*.

Second, our primary objective in conducting a survey was to measure the incidence and typology of external partnerships in and among Mbale churches. The balance of the survey questions were aimed at our secondary purpose, which was to begin mapping the terrain for logical and systematic qualitative follow-up, providing guidance to subsequent directions of inquiry. The analysis around happiness has helped accomplish that secondary purpose, even while that same subsequent inquiry is needed to delineate happiness as a more meaningful concept.

IMPLICATIONS FOR FURTHER STUDY

There are other results from our analysis which also provided guidance for subsequent inquiry. We saw, first of all, that a plurality of churches do not have outside partnerships, and a bare majority do not have relationships overseas. Why is that? Concerning churches which do not have overseas relationships, is their state a function of choice or force of circumstances? If by choice, why? If forces of circumstance, what if any are the impediments they face in joining the league of churches with these relationships? What is their perspective on local-to-local partnerships and the local churches in them?

We also learned that *traditional* partnership is alive and well in Mbale churches. What is their perspective on the emergence of local-to-local relationships? We also do not know if local churches differentiate between traditional and local-to-local form of engagement. This research seeks to give voice to Ugandan churches in overseas partnerships – how do they mentally organize these overseas relationships?

A majority of overseas relationships are *not* local-to-local, instead exhibiting the hallmarks of more traditional forms of engagement – offices, vehicles and/or professional personnel (missionary or local) in Uganda. Clearly, these arrangements are alive and well. More than that, they dominate the landscape in terms of outside resources coming into and through local church coffers, and churches engaged in these relationships are significantly happier with them than churches reporting on the local-to-local variety. What is the traditional or gatekeeper perspective on the rise of local-to-local relationships? Given that the average church with a relationship overseas is engaged in close to three such relationships, how do these diverse relationships cohabitate within a single church or denomination? What is the perspective of the local church on the relative advantages and disadvantages of each?

The survey responses directly pinpoint forty-one instances of overseas, local-to-local relationships. These relationships offer an opportunity for follow up in order to tease apart the continuum of local-to-local relationships and thus develop a typology – from the perspective of the Ugandan congregations – of these local-to-local relationships. We have seen that there is a copious amount of literature about the short-term mission movement in the North American and Europe, and a small-but-growing body of literature on church twining or church partnerships. These two types of engagement are seen as distinct from each other by North American practitioners and researchers alike (Bakker 2014), and are themselves both differentiated from forms of longer-term engagements involving, for example,

development organization or mission agencies (Wuthnow 2009). This typology (short term missions, church twinings, Christian charity agencies, and mission agencies) is a Western one: are these categories at all meaningful from the perspectives of Ugandan congregations? It behoves us to find out. Simultaneously, as we directly follow-up with the 41 churches, we can begin to systematically leverage these results to try and build a diverse and rich sample of case studies for deeper inquiry.

One of the areas for deeper inquiry is the question of finances and resource transfers. Finances are a big part of overseas partnerships, including local-to-local ones. In Bakker's study, the 'architects of rhetoric' in the sister congregation movement insist that any financial assistance is a by-product or at most a second tier goal in these relationship (2014:132). Ugandan pastors, on the other hand, frame the issue as more central to the relationship. The numbers in the literature seem to adhere more closely to the perspective of Ugandan pastors, because fully 85 percent of large North American churches are giving three percent or more of their annual budget to missions overseas and are engaged in church-to-church partnerships overseas (Priest et al. 2010:97,100). On the Ugandan side, we noted that 46 percent of Mbale churches reporting on a single local-to-local relationship are receive financial assistance from that partner.¹⁵ Another way of looking at this is to note that a local church is 46 percent more likely to have received funds from their partner than they are to go and visit their partner. If building relationships are a central motivation, then why do churches receive money more often than go to visit their partner? It seems, then, that finances are fairly central to these relationships, regardless of the motivations or rhetoric of the overseas partners.

¹⁵ Forty-six percent received funds from one of their partners; these churches have an average of 2.66 partners.

Exploring the motivations and rhetoric of local pastors requires a different type of data than this survey can provide. Based on what we see so far, the temptation is to make a causal argument that greater financial giving/receiving creates greater impact, which in turn creates greater happiness. We cannot, however, build a directional argument on the survey data. The correlation does, however, give us a direction of inquiry which was pursued in subsequent research: How do pastors judge impact? What makes pastors happy in a relationship – impact, funds and the influence they bring, or something else altogether? What motivates churches and pastors to pursue or not pursue partnership?

One further use for this study is that future researchers could use these results as a baseline to measure the frequency and modality of outside partnership in local churches, asking if and how these external relationships have changed over time. The results could give statistical weight to the oft-observed notion that ‘the partnership model of mission ... is becoming increasingly popular’ (Bakker 2014:26), quantifying over time how a group of African churches engage with this global shift in mission practice.

SURVEY LIMITATIONS

The survey was undertaken in a particular geographic, cultural, and socio-political context. By definition, it is valid only in Mbale, Uganda, though it can nonetheless be of interest to a much wider audience of churches, mission researchers and practitioners. While every effort was made to ensure the reliability and validity of the results, it remains for the reader to decide to what extent these results are applicable in her/his own context.

This survey uses local pastors and other church leaders as the voice of the local congregation. While appropriate for a questionnaire survey, it will be important to bring in the voice of congregants into this study as we move into qualitative research.

Research has shown that congregation leaders are more likely to report things as they ‘should be’ in their churches as compared to the congregants they lead (Ammerman et al. 1998).

The process of designing a survey highlighted for me the difficulty in teasing apart a ‘middleman’ mode of mission from my primary research interest, which is the local-to-local mode of mission partnership. While measuring partnership, and especially the latter type, was the primary goal of the survey, we measured local-to-local partnerships at times only indirectly. This was of course not a surprise, since we know that mission relationships exist along a continuum and cannot be neatly divided into two distinct groups for nice, neat quantitative analysis! Further research is needed to tease these apart and develop a more meaningful typology of these relationships along the continuum. Nevertheless, this data offers a good starting place to do that.

CONCLUSION

Let’s recap briefly the two themes which have emerged from our analysis of the survey data. First, we now know that only a minority of local congregations have overseas relationships. Those who have these relationships, then, are already a privileged minority in some sense. There is a gap here. Within that minority of church, the most likely scenario is that these churches have two relationships, followed thereafter by three. Only at this point do we drop back to one relationship as the next most likely response. Clearly the gap between the minority and the majority is widening. Following on from that, we then saw that that those churches which have a single relationship only are more likely to be in an African partnership, which carrier both lower risk and lower financial reward, as opposed to those churches which have two or more relationships and are categorically more likely to have overseas relationships and the greater financial returns and impact they bring.

We see, then, that the gap has widened further still. The collective evidence points to the existence of a sizable divide separating those churches which have overseas partnership from those which do not.

A second theme which emerged is that the experience of traditional v. local-to-local relationships is a nuanced picture that both affirms and contradicts at different points the predominant narrative of local-to-local relationships in the Western literature. We noted that both the activities and the funding of local-to-local partners is more centred on the church itself as the end recipient, whereas traditional relationships are more likely to focus on the wider community, using the local church as a means to that end. This clearly fits with Wuthnow's, Bakker's and Cline's contentions that local-to-local relationships are undertaken and sustained through more personal relationships (Wuthnow 2009; Bakker 2014; David L. Cline 2006).

Yet there is evidence to the contrary, as well. We saw that short-term visitation (of Mbale Christians to overseas partner) is less frequent and that longer-term habitation (of overseas partner in Uganda) is non-existent when set against *traditional* relationships. Both results cut against the grain of the prominence of personal relationship in local-to-local partnerships. And local-to-local partner churches are slightly less happy overall. If local-to-local relationships bring in less money, involve less happiness, and result in less impact, then what is the advantage from a local point of view? Is this whole phenomenon, then, something driven largely from the outside of Uganda? Priest clearly believes that it is.

There appears to be a widespread pattern of church-to-church partnerships, supervised or monitored by highly mobile megachurch mission pastors, enabled by field missionaries and national Christian leaders, funded from the U.S. congregational base, linked through short-term mission trips, and carried out *as an extension of the U.S. megachurch and its vision for ministry*. [emphasis mine] (2010:100)

Ross agrees, insisting that it is 'difficult to argue that the move to adopt twinning as a primary means of interaction has been equally driven from both sides of the partnership. To a great extent it has been an initiative of the Western partner to which the partner in the

South has felt obliged to respond' (Ross 2008). Both Priest and Ross contend that the Western partner is firmly in the driver's seat. The data from our survey seems to point in that direction as well. Neither of these pieces of evidence fits neatly with the self-descriptive narrative of US churches as 'embracing collective actions frames to inspire and propel their sister church relationships' (Bakker 2014:123).

This begets a question: if US churches embrace collective action frames as their motivation, then what do Ugandan churches embrace? It is to that question that we now turn in this next chapter, where we explore Mbale churches' motivations for and perceptions of power in these relationships. Later in our study, we will then compare what we have found among Ugandan church to the motivations and perceptions of their Western counterparts. What we find makes for interesting reading!

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ADDENDUM A – SURVEY METHODOLOGICAL DETAILS

THE SURVEY UNIT OF ANALYSIS

The unit of analysis for the questionnaire is a local church. Representing this local church for the purposes of the survey is the local leader of these local Christian churches.

THE SURVEY POPULATION

According to Rea and Parker, a survey population must be differentiated into two categories, in order to derive a sampling frame (2005:pp.location 3964). A researcher starts by identifying the *general population*, and from that builds a *working population*.

The General Population

The general population is the population to which the results can be generalized. In this survey, the population is specifically self-identifying Christian churches in Mbale District, Uganda. The results can only be generalized to Mbale district because they cannot be extrapolated to all of Uganda or East Africa with a known level of error (Rea & Parker 2005:pp.location 3964).

Despite this limitation, researchers and missiologists may find a great deal of interest to them in the results, and find the results useful in a variety of ways as they look at mission partnerships involving local churches in East Africa and their counterparts in other parts of the world, particularly in the western world.

The Working Population

Operationalizing the survey population was relatively straight forward, and required a workable definition of what both a *Christian church* and *Church Leader* for our research purposes. These terms were operationalized as follows

- *Christian Church* – A Christian was based on self-reporting as such. Any other definition would be almost unworkable in the field. As such, there are some groups that Christians of many stripes consider to be fringe or even outside the faith, such as local groups with cultic characteristics and Jehovah's Witnesses Congregations. A *church* was defined as those self-reporting they were a church 'a group of Christians who meet together most weeks to worship God.'

- *Church Leader* - someone who affirms that they are a ‘pastor or someone leading this church’ who ‘leads a group of Christians...’

In practice, the working population is never a perfect representation of the survey population, and those differences are almost always systematic in some way(s) (Rea & Parker 2005:pp.location 3996). In this survey, churches which are very small, very new, or which are not well known locally (at the sub-county level) were less likely to be included in the frame. Such churches/groups had a lower, but inestimable, probability of selection via exclusion from the working frame. One can reasonably project that such churches are less likely to have outside partnerships, since contact with outside world is invariably more limited either by choice or by circumstance. To minimize their under-representation, site visits to each of 22 sub-counties were conducted and local pastoral contacts were asked to identify other Christian groups/gatherings which they knew of. Particularly towards the end of the survey framing process, such site visits generally confirmed the existence of churches which were already known to us via other means. Given the steps that were taken, I am confident that the working survey frame was about as representative of the population frame as could be reasonably attained without investing much larger amounts of time and resources.

THE SAMPLING FRAME

As noted above, the working population used to establish the sampling frame was local church leaders. These leaders were surveyed as representatives of their respective local churches. Local churches were represented variously by the Parish Priest, Father, Bishop, Pastor, Evangelist, or other senior leader. In a few instances, an assistant or associate pastor in large churches was deemed either the best or a sufficient voice to represent the local congregation in the survey. The eventual sampling frame consisted of 594 units/churches. For eventual analysis, seventy-five Catholic parish churches were later excluded from the frame because of unrepresentativeness.

Process of Establishing the Sampling Frame

My first attempts to establish the frame were conducted at the national/denominational level, but little headway was made due to busy schedules, missed appointments, and access issues. Without national acquiescence or assistance in establishing the sampling frame, the ground work required to secure the understanding and cooperation of such a diverse group of Christian churches and

their leaders was too great to attempt in four separate districts. I had to scale down my plans. With the input of various Ugandan advisors, I decided to concentrate on one district for the survey.

I chose Mbale District in eastern Uganda, which had several attractions as a place to conduct survey research of Ugandan pastors:

- It is big enough to contain churches from most of the major non-Anglican, Protestant denominations present in Uganda, in addition to Anglican and Catholic churches.
- It contains both rural (up on the mountainous foothills to Mt Elgorn) and urbanized sub-districts (the ‘second-tier’ municipality of Mbale).
- It is in neither the richest nor the poorest region (Central and West are generally considered wealthier, while the North Region is considered poorer).
- It is not a highly remote district by Uganda standards, yet it is also a fair distance from the central, urbanized corridor of Entebbe-Kampala-Jinja.
- Through a contact, I had initial access to some key church leaders to kick-start the process.

Changing tack in my approach, I travelled to Mbale district from Kampala, initially with a Christian university professor whose homeland is Mbale. He introduced me to his network in Mbale, and I started making follow-up appointments from those initial contacts. I then proceeded to gain more contacts via a combination of snowball contacting and directly making appointments with local leaders of major denominations and branches. Relatively quickly, I meet with key leaders of various meta-denominational and para-church leaders such as seminary leaders, the district overseer of the Fellowship of Born-Again Pentecostal Churches (NFBAPC), and leaders of the Mbale Elders Fellowship.

Nevertheless, it was clear that it would take me far too long to establish the survey frame. Most pastors wanted to have an extended discussion with me and clearly had various motives in doing so. I decided to recruit and hire a research assistant, local to Mbale district, to assist in establishing the survey frame. With his assistance, much more rapid progress was made and the frame was completed within two months. The research assistant worked from both the bottom-up (site visits to the sub-counties to inquire about and check on churches) and from the top-down

(together with me or alone meeting bishops and overseers, and then working with them to secure a list of their churches in the district). On the ground, there is sometimes a blurry line between a church and a para-church ministry, as between a functioning church and a fellowship or nascent church plant. In general, we deferred to the views of those we talked and made judgement calls when necessary.

Impediments to Establishing the Survey Frame

1. The perceived pressure from the West, including from elements within the western church, regarding human sexuality and the definition of marriage has tensed up the country and particularly churches, making pastors more distrustful of outsiders and particularly white foreigners or 'Mzungus.' It is not unusual for pastors to believe that since a 'mzungu' is doing the study, that it will be used as a means of influencing the church towards values or behaviours they generally perceive to be un-African and un-biblical. After experiencing this impediment fairly early and repeatedly in the process, I thereafter explained, in every significant introduction to church leaders, that I was not here as a teacher with any outside agenda, but as a learner, and that my study and interaction with their churches and congregants would be strictly guided by the core purpose of this study. I also stated my own views of human sexuality and marriage. My perception is that upon hearing this, the 'ice' was often broken and a freer, more open dialogue ensued which inevitably resulted in their willing participation and collaboration in the research.
2. Academic research is a foreign concept to the vast majority of pastors, particularly those with little formal education. Many persistently believed that, by giving us their contact information, they would in turn receive an external partner. Gaining their understanding and then beyond that their trust, took time and more than one visit in many cases.
3. Every pastor knows someone, or at least knows a story of someone, who take advantage of their and others churches for personal profit. Pastors or church members sometimes believed that my research assistant was among their number. Knowing or discovering that a 'Mzungu' was behind the study made it much more complicated for the research assistant to finish the sampling frame. Pastors often suspected that the research assistant was trying to use them and their information in some way to benefit himself. Nevertheless, my presence was also needed to secure the cooperation of the heads of denominations and independent

church movements, as well as explaining the research to the local Catholic and Anglican (Church of Uganda) authorities.

4. The 2014 national census had just taken place – allegedly, 26 pastors/church leaders were arrested in Mbale during the recent national census for teaching/preaching contra the census exercise. This made some pastors suspicious of a wandering research assistant, with some people conceiving of him as a government agent.

In many cases, with time and attention, these impediments were overcome. In other cases, all or at least the essential information was gathered in other ways, either from their bishop/overseer, from another pastor, or from various pastors' fellowships.

Cleaning the Sampling Frame

Before starting the telephone interviews, essential missing data was identified (church name, pastor's name, telephone number) and was added both before and as the research went along. Duplicates were identified and removed. Confusing and suspect entries were clarified with the research assistant. On the ground.

Local parish churches under the Catholic and Anglican parishes structures were included individually in the frame. The parish priest's/reverend's survey results were then duplicated to each of the parish churches under his care which were randomly chosen for sampling. Because of the high concentration of local churches under very few priests, and the great disparity in parish size, the Catholic local parish churches were removed from the sample as unrepresentative and potentially distortionary.¹⁶

The same process was used for Anglican parishes, though these are considerably more decentralized than their Catholic counterparts.

In the Born Again churches, a few senior pastors and bishop wished to be contacted for all their sub churches, rather than the local pastors. In order to honour their wishes, they were called and asked about the local church where they were most directly pasturing, and their results were then counted as representing all their sub-churches who came up in the sample. The resulting data was listed as coming from a pastor of 2+ churches. If a pastor was listed for 2 or more churches separately, it was

¹⁶ For example, the Catholic parish of Nyondo has a total of forty-five local parish churches; as such, it is the largest parish or related group of churches in the data set. Of these forty-five churches, thirty-one were randomly included into the actual sample. Nyondo Parish is overseen by two Catholic priests, one of whom I interviewed over the telephone. Nyondo parish had no external partnership and the thirty-one local parish churches were coded as such. On the other hand, St Denis Ssebugwawo Catholic Church in Mbale municipality is the only local church in that parish. This large, urban church was also randomly included in the sample. The parish priest responded that their church had an external partnership.

because he considered himself to be leading both (or leading one, planting another which was sufficiently established to be listed by the pastors indication). In the case of Jehovah's Witness churches, a church 'elder' does not technically have a role above other churches with their own 'elders' ; however, one elder requested to speak for all five such churches, and in this instance the answers of this elder were replicated for all five JW churches in the sample.

THE SAMPLE

Because we had built an exhaustive sampling frame, I was able to use probability sampling, specifically using the Simple Random Sampling technique, to establish a sample set (Rea & Parker 2005:pp.location 4038). Non-repeating, quasi-random samples were generated computationally¹⁷ in four rounds (three progressive rounds as the frame grew, and one additional sweep of the whole sample set to 'top up' the final number of samples due to an initially higher-than-expected non-response rate). I chose a large sample because I was unsure of the percentage of units which would report having an outside partnership. If 50% of churches did not have any outside partners, than the sample size for all subsequent questions about that partnership would be only 50% of the original sample size. Wanting to keep as robust a sample size as possible for those central-but-subsequent questions, and to have more robust samples for other segmentation purposes, I opted for a large initial sample. The 445 units selected for sampling represented 74.9% of the sampling frame. Of these 445 units selected for sampling, we were successful in obtaining a response from 394 of them. This leaves us with a non-response rate of 11.8%. The section entitled *Non-Response* contains more details on the response and non-response rates.

SURVEY METHOD

The chosen method for collecting the required data was an interviewer-administered telephone questionnaire. Other major options were ruled out for logistical reasons¹⁸.

Interviewers Training

Four students were selected from the student body at a local Protestant, evangelically-minded institution called Africa Renewal University to administer the

¹⁷ The website <http://www.random.org/integer-sets/> was used to generate a quasi-random set of non-repetitive samples. The samples are 'quasi-random' rather than completely random because they are generated by the underlying architecture of programmed software, and thus cannot be said to be purely 'random.'

¹⁸ Web surveys were clearly out of the realm of possibility, and the degree of difficulty in getting self completed interviews returned to the researcher in Uganda ruled that option out. The time and expense of conducting face-to-face interviews, given the required sample size, were prohibitive.

telephone interviews. After interviewing the student body president and explaining clearly the criteria needed for quality interviewers, I asked him to select three additional students who met the criteria I requested of him. In two meetings, these four students (two male, two female) were then trained to administer the survey. They were first given a fairly detailed explanation of the study, and where the telephone survey fit into that study. The purpose of the telephone survey was then explained, as well as the purpose of every question on that survey. Together we went over the research participant consent form/data sheet, and decided on wording for introduction and revised it together going forward. After working over the survey questions together, the interviewers then practiced the survey on each other, then over the phone to a friend, and then over the phone to a pastor outside the research frame. At the tail end of the survey process, I trained a fifth interviewer (male) in the survey. This interviewer was the research assistant in Mbale who assisted in putting the research frame together; he did interviews over the phone and in person as part of the follow-up effort to gain responses from the original sample units, thus lowering the Unit Non-Response. I myself also did limited interviewing over the phone as well as face-to-face interviews during this same follow-up effort.

THE SURVEY DESIGN

The survey instrument was *limited* because this survey was one (quantitative) piece of a larger (mostly qualitative) research design. The instrument was intentionally limited to closed, prompted, pre-coded questions. While limiting the richness of the data, this enables a simpler survey design, interviewing technique, coding and analysis. Together, these lower the incidence of errors and increase the reliability of the data (Brace 2013:location 323). The ‘richness’ and depth lacking in this data will develop in the subsequent research.

The survey questions (Addendum B, see pg 23) variously yielded Dichotomous, Ordinal, Ratio, or Interval data. In the addendum, each question is labelled for both the purpose behind the question, and for the type of data which that question yields. Ordinal Questions (Q’s 12, 13, 15) were given reverse prompts in 50% of the surveys to negate the effects of recency bias (reverse prompt surveys was used in 49.3% of the successful interviews)(Brace 2013:pp.location 2286). The exception to this was question #11. I deemed it more important to put the prompts asking about funding (a sensitive topic for some) behind the other prompts rather than the beginning of the prompts, where it is more likely to induce a refusal to answer. Furthermore, each prompt for question #11 was answered individually with a ‘Yes’ or ‘No’ which in

theory eliminates any recency problems, while (potentially) introducing answer fatigue. However, the prompts here are short and clear and the overall interview averaged about 12-15 minutes, so answer fatigue did not seem to be an issue.

The questionnaire was originally developed by myself. It was then pre-testing and revised by myself through five rounds of face-to-face interviews with pastors in Mbale and Kampala. Between each round, the interview was revised. This was then followed by 3 rounds of pre-testing by the original four telephone interviewers themselves, with myself moderating a discussion resulting in a collective revision between each round. After a few 'live' interviews yielding research data one further revision was done, which improved the introduction and moving a somewhat-sensitive question further back in the interview, to a point where the interviewer had more time to build trust with the interviewee.

Survey Pre-testing

In order to know what I wish to know, I have endeavoured to familiarize myself with the Ugandan church. I have largely done so by engaging with the church in Uganda directly, as one might engage a primary source in a 'pre-research' manner. After moving to Uganda in August 2012, I attended various local churches in Kampala, in Mbale, and in other parts of Uganda. I undertook unstructured interviews with 4 faculty/pastors at Africa Renewal University, unstructured-but-directional conversations with 2 NGO 'middlemen,' and semi-structured interviews with five pastors in Mbale. At this point, I developed a preliminary survey instrument (a telephone questionnaire) which I then pre-tested and revised in many rounds, first by myself and subsequently through a facilitated pre-testing process with the four telephone interviews over four rounds.

Survey Objectives

The survey was designed to measure the incidence of external relationships and, more narrowly and indirectly, to measure the incidence of local-to-local overseas mission relationships in Ugandan congregations. Given the work required to answer those primary questions, however, it made sense to leverage the survey to gain additional insight into these external relationships. This added very little additional work and relatively little extra cost to conducting the survey. This is the additional data that I sought to measure:

- continent and country of the outside relationship.
- duration of the relationship.

- major activities of the relationship (also used as a proxy for the purpose/nature of the relationship).
- incidence of funding or material assistance as a feature of these relationships.
- perceived impact of these relationships upon their church and their wider community, from the perspective of Ugandan pastors.
- perceived locus of control in the relationship, from the perspective of Ugandan pastors.
- level of satisfaction in the relationships, from the perspective of Ugandan pastors.

Differentiating Local-to-Local v. Traditional relationships

The larger study to which this survey contributes seeks to examine *local-to-local* relationships. This survey was an opportunity to compare and contrast *local-to-local* relationships with their *traditional* counterparts. These relationships were teased apart in the survey by asking three funnelling, dichotomous (yes/no) questions of all respondents who reported having external partnerships:

- Do you know of anyone who lives in Uganda whose professional work is for the outside group of Christians? This person could be a foreign missionary or a Ugandan who is employed by the outside group.
- Have you seen an office here in Uganda with the name or logo of the outside group on it?
- Have you seen a vehicle here in Uganda with the name or logo of the outside group on it?

Answering in the affirmative to any of these 3 categories resulted in a classification of *traditional* relationship.¹⁹ Creating two distinct categories necessarily divides what is in reality a continuum of relationships. In any continuum, there are only small degrees of distinction in responses, and in some cases individual judgement must be used in attempting any categorization. It can also be profitable or even advisable to drop the indistinct middle(s) of the data set and analyze only the data

¹⁹ One church with a relationship to a Kenyan group of Christians was an exception to this rule: the respondent indicated that their partner had neither personnel nor offices in Uganda, but did report having seen a vehicle (in Uganda) with the name or logo of the Kenyan partner on it. It is common to drive vehicles across the border between the two countries, and in this case I deemed it likely that the respondent had most likely received Kenyan visitors who drove to Uganda in their Kenyan registered vehicle, and I went ahead and classified this relationship as a local-to-local one (though most of the analysis concentrates on *overseas* local-to-local or traditional relationships, which excludes this respondent regardless of classification).

which clearly falls into the distinct categories. In this survey, however, very little of the former (exercising individual judgement) and none of the latter (dropping indistinct data) proved necessary.

Rather than force respondents into answering ‘yes’ or ‘no,’ they were also given an option (unprompted, as were the *yes* and *no* answers) of replying ‘not sure’ to each of the three questions. In the end, however, ninety-six percent (95.6%) of responses came back either a clear ‘yes’ or ‘no.’ The first and most important funnelling question (regarding personnel on the ground living in Uganda) returned no ‘not sure’ responses, and ninety-eight percent (97.6%) of responses ultimately classified as *traditional* answered ‘yes’ to this question. In the end, the data quite neatly divided itself into these two classifications based on the responses to the three dichotomous question, and I was left with no indistinct middle which required exclusion from the analysis.

Survey Translation

The survey was translated jointly by a native Luganda speaker, then back-translated into English by a different Luganda speaker to check for accuracy and understanding. The Luganda translation was next given to the telephone interviewers for checking and any further revision – they found a few typos and spelling errors, but were otherwise happy with the translation. One telephone interviewer was a native from Mbale who spoke the local Lugisu language, who was on stand-by should any of the sampled pastors understand neither English nor Luganda. Upon the advice of various people and the interviewers themselves, the survey was not translated into Lugisu, the local language of the Bagisu tribe which predominates in the survey population. During the interviews, the Luganda translation was used eleven times, while Lugisu was spoken on one occasion.

SURVEY RESPONSE AND NON-RESPONSE ERRORS

Statisticians often divide the errors that affect survey research into two categories: sampling errors and non-sampling errors. Sampling errors are the mathematical errors and uncertainties that occur by the very nature of using samples to extrapolate results to a population. Non-sampling errors, on the other hand, are not mathematical errors but very human errors. Non-sampling errors can be further divided into two sub-categories of *response* errors and *non-response* errors (Penwarden 2013). We will first deal with non-response errors.

Minimizing Survey Non-Response

Non-response errors occur when a unit selected for sampling does not respond, and the data cannot be gathered for the research. This usually introduces a bias of some sort in the results. In general, unit non-response error is less likely to introduce a bias if non-response is low, so the first objective is simply to get as many sampled units to respond as possible (Israel 2012). In order to minimize non-response, interviewers sent a text message to each pastor the day before attempting to contact them.²⁰ The actual calls were made over a six week period from October to mid November, including calling for non-response follow-up.

Pastors were contacted at least 5 times before they were listed as initial non-respondents. The interviewers attempted to call pastors according to these protocols:

- Send generalized SMS text message
- Call, (Call #1)
- If no response, call back after 1 hr (Call#2)
- If no response, send a personalized SMS text message
- Call back another time of day + another day (if possible) (Call #3)
- No response, call back 2 more times of day on different days for a minimum of 5 attempts (Calls #4 & #5)
- If no response, record as ‘ 5x’

In this research, pastors without a cell phone (we found one such pastor in the survey, but he was included in the frame via his neighbour’s phone), or those whose cell phones are often off or uncharged, were more likely to be subject to unit total non-response.

Dealing with Survey Non-Response

Unit Total Non-response

Following the above protocols, the initial rate of unit total non-response was 31%. This was then lowered through non-response follow-up on the ground in Mbale, to a much more acceptable 11.8% overall (18.3% for Born-Again churches). I tracked 3 reasons for the initial non-responses, the first two of which are types of *no-contact* non-response and the third of which is a simple *refusal*:

1. 5x = Call back 4 times (total minimum of 5 calls) before written off as unit total non-response. This was because of a combination of phone being busy, turned off, or network is down. Many in this category received more than 5

²⁰ The exception to this was the initial tranche of calls made

call attempts. Cellular networks being 'down' was an occasional event which seemed to effect all calls to Mbale over a given network. Two networks were used for the survey, and both were sporadically troublesome. Network issues were never the sole reasons for unit total non-response, however. Some but not all of these were successfully contacted during follow-up, which lowered the number of '5x' unit total non-response to 48 cases. This category is by far the largest reason for unit total non-response.

2. — = Incorrect or missing phone numbers in the sample. This category was eliminated by follow-up procedures to lower non-response, either by gathering correct phone numbers or interviewing face-to-face. However, it is very possible that there is some of this category are classified as '5x' non-response, since the differences are not always clear-cut.
3. X = Refusal to cooperate, after non-response follow up procedures this was lowered to three (3) instances of this in the data, mostly by my engaging them directly in follow-up (i.e. some pastors are happier to cooperate when the senior researcher engages with them). This was more of a problem while establishing the frame, though even then few ultimately declined to participate.

Unit Total Non-Response Substitution.

After the initial calling protocols were finished for all sampled units, I and a research assistant in Mbale began to engage in follow-up to raise the response rate, through correcting/checking phone contacts and calling them and also, as a second step, through conducting face-to-face interviews. Simultaneous to those efforts, I decided to run another tranche of the survey frame for an additional sample, to ensure an adequate sample size if our efforts at raising the response rate should prove unsuccessful. As the literature recommends, this additional sample was selected using the same criteria as the original sample (i.e. simple probability sampling), rather than using any of the variety of field substitution techniques (Vehovar 1999).

Unit Partial Non-Response

Partial Non-Response was generally due to refusal or reluctance to specify the number/quantity of outside relationships (question 16). These refusals totalled twelve (12). Of these twelve, five (5) refused to answer that particular question, while an additional five (5) were willing to answer that they had ' more than two'

and one (1) respondent answered that they had ‘more than five.’ Partial non-response by refusal was 8% of the sample when the ‘more than two’ and ‘more than 5’ answers are included, or 4% without their inclusion. The partial non-response from refusal, with one exception, was limited to question 16, and again the data set is too small to look for clear patterns. In practice, however, there is reason to believe that most if not all of these refusals were from pastors whose churches had multiple external relationships, as indicated by the ‘more than (2 or 5)’ answers. An additional ten units failed to have question #16 asked or recorded of them due to a printing error on the response form at one stage. For purposes of analysis, these answers were included in the data as churches which have external relationships (as opposed to churches without), while they were omitted from the data on the number of church partnerships.

Non-response leads to error only when it is systematic in nature (Penwarden 2013). The ‘5x’ non-responses skewed slightly urban and churches under the BAFFE umbrella were overrepresented compared to the population; again, however, the non-responses are too small a data set to read too much into their known characteristics, much less to measure their impact, if any.

DATA ANALYSIS

The data was analyzed using both Microsoft’s Office Excel and IBM’s SPSS software.

ADDENDUM B – THE SURVEY INSTRUMENT

This is the English version, the instrument was also developed and used as *English Reverse Prompt, Luganda* and *Luganda Reverse Prompt* versions

(ENGLISH) TELE SURVEY - PRELIM DATA & INFORMED CONSENT

Interviewer Name: _____

Date of Interview: (DD.MM.YY) _____

Church ID # : _____

- i. Introduction: Hello
Pastor/Bishop/Father _____, my name is _____ . I am a Christian/Born Again student at Africa Renewal University in Kampala. I am part of a team of students that is conducting research by asking a few questions over the telephone from many church leaders in Eastern Uganda. (IF YOU HAVE THE NAME OF THEIR LEADER, YOU CAN TELL THEM THAT WE WERE GIVEN PERMISSION TO CONTACT THEM BY THEIR LEADER. YOU CAN MENTION THAT OTHER MEMBERS OF THE TEAM ARE JOHN TUGGY AND NICHOLAS ABRAHAM WAMBEDE, WHO MAY HAVE MET W/ THEM OR THEIR LEADER IN MBALE)
- ii. Have friendly conversation
- iii. Do I have your permission to ask a few questions? It will last about 10 minutes.
 - Yes (*THANK THEM FOR THEIR WILLINGNESS TO HELP, CONTINUE INTERVIEW*)
 - No (*ARRANGE TO CALL THEM BACK AT A LATER TIME. IF NOT POSSIBLE TO ARRANGE, THEN THANK THEM AND END INTERVIEW*)
- iv. Are you a pastor or someone who is leading this church?
 - Yes
 - No
- v. Do you lead a group of Christians who meets together most weeks to worship God?
 - Yes (*GO TO Q-ix*)
 - No
- vi. If you are not the pastor, do you know who the pastor is?
 - Yes
 - No (*END INTERVIEW, MOVE TO NEXT RANDOM SAMPLE*)
- vii. Do I have your permission to call him/her?
 - Yes
 - No (*END INTERVIEW, MOVE TO NEXT RANDOM SAMPLE*)
- viii. Do you have his/her name and phone number?
 - YesNAME: _____
PHONE NUMBER: _____

(THANK THEM, END INTERVIEW, CALL THE PHONE NUMBER & INTERVIEW)
 - No (*THANK THEM AND END INTERVIEW*)
- ix. Do you have any other questions you would like to ask me about this research?
 - Yes (*ANSWER THEIR QUESTION*)
 - No

TELEPHONE SURVEY - MAIN SURVEY INSTRUMENT

Survey Objective: Local-to-local (Funnelling, Dichotomous)

1. Has your church ever cooperated to do an activity together with other Churches or Christian Organizations in Uganda?
 - Yes
 - No

2. In the past, has your church ever cooperated with Christians from outside of Uganda, in order to do something together?
 - Yes
 - No (*THANK THEM FOR TALKING TO YOU AND END THE INTERVIEW*)

3. Was that only in the past, or does your church continue on today to cooperate with at least one outside group of Christians?
 - Yes, continue today
 - No, only in the past

4. Has your church been involved in any relationships with outside groups of Christians that ended in a way that you were unhappy about?
 - Yes
 - No

If your church has cooperated or continues today to cooperate with more than one group, think about any *one* group of Christians *from outside of Africa* your church has worked with. Choose one group only.

5. Do you have a specific group chosen in your mind?
 - Yes
 - No (*RE-READ THE STATEMENT ABOVE, UNTIL THEY CAN ANSWER "YES" TO THIS QUESTION*)

The rest of our questions will be about your church's relationships with this one group of outside Christians. We have 10 short questions we are asking of all church leaders that we call. So when I ask these 10 questions, please think about your relationship with this one group of outside Christians. We don't think about other relationships your church may have, we think only about your relationships with this one group.

Survey Objective: Cross-continental (Ordinal)

6. Which country does the outside group come from?

(WRITE NAME OF COUNTRY: _____)

(MARK WHICH CONTINENT THE COUNTRY ABOVE BELONGS TO:

Europe

North America

Asia

Africa

Other _____

Not sure

Survey Objective: Duration of partnership (Ratio)

7. How long has your church been in relationships with the outside group?

Less than one year

One year

Two years

Three years

Four years

Five years or more

Survey Objective: Local-to-local (Funnelling, Dichotomous)

8. Do you know of anyone who lives in Uganda whose professional work is for the outside group of Christians? This person could be a foreign missionary or a Ugandan who is employed by the outside group.

Yes

No

Not Sure

9. Have you seen an office here in Uganda with the name or logo of the outside group on it?

Yes

No

Not Sure

10. Have you seen a vehicle here in Uganda with the name or logo of the outside group on it?

Yes

No

Not Sure

Survey Objective: Missional (Ordinal)

11. I am going to ask you some questions about activities that can be done together with an outside group. (ASK EACH QUESTION AND PAUSE FOR ANSWER, CHECK ALL THAT APPLY)

11.1. Has the outside group come to visit your church?

11.2. Have you or your church members gone to visit the outside group in their home country?

11.3. Has the outside group done any training or teaching for either church leaders or other Christians?

11.4. Have you together done any Crusades or Evangelism?

11.5. Have you together done any other activities, including any development activities, as outreach to the community?

- 11.6. Has the outside group given any fund to assist or help your church or church members?
- 11.7. Has the outside group given any funds for outreach or benefit to the community?
- 11.8. Funds given by outside group for any other activity

Survey Objective: Church benefit (ordinal, semantic, weighted itemized scale, reverse prompts in 50% of surveys to negate recency bias)

12. I'm going to ask about the results or the impact of this relationship has had in your church, and also in the community. So there is a question for church, and a question for community. First, I will ask about your *CHURCH*. There are 5 possible levels of impact in your *CHURCH*. I will read you the 5 statements, and then I will ask you to pick the one statement which most accurately describes your experience. According to your experience, what has been the overall effect on your *church* of this relationship with the outside group? (READ ALL OPTIONS, REPEAT IF NECESSARY)

- The church has benefited a very great amount from this relationship
- The church has benefited significantly from this relationship
- The church has benefited a little bit from this relationship
- The church has not really seen any benefits from this relationship
- The church has been harmed because of this relationship

So let me repeat those 5 options. Has your *church* benefited a very great amount, benefited significantly, benefited a little, not really seen any benefit, or been harmed from this relationship?

Survey Objective: Community benefit (ordinal, semantic, weighted itemized scale, reverse prompts in 50% of surveys to negate recency bias)

13. Now I will ask you the second question. It is almost the same as the first question, but it is asking about the results or the impact of this relationship in the *COMMUNITY*, not in your church. There are 5 possible levels of impact of this relationship in your *COMMUNITY*. Like the first time, I will read you the 5 statements, and then I will ask you to pick the one statement which most accurately describes your experience. According to your experience, what has been the overall effect on the *community* of this relationship with the outside group? (READ ALL OPTIONS, REPEAT IF NECESSARY)

- The community has benefited *a very great amount* from this relationship
- The community has benefited *significantly* from this relationship
- The community has benefited *a little bit* from this relationship
- The community has *not really seen any benefits* from this relationship
- The community has been *harmed* because of this relationship

So let me repeat those 5 options. Has your *community* has benefited a very great amount, benefited significantly, benefited a little, not really seen any benefit, or been harmed from this relationship?

Survey Objective: Locus of control in the relationship (Interval scale)

14. On a scale of 0 to 10, who makes the major decisions in this partnership?
- Choosing “0” means that the outside group makes all the major decisions in the relationship.
 - Choosing “5” means that your church and the outside group both make the major decisions in the relationship.
 - Choosing “10” means your church make all the major decisions in the relationship

On a scale of 0 to 10, you can choose any number. Which number is closest to your experience? (CHOOSE ONE)

□	□	□	□	□	□	□	□	□	□	□
0	1	2	3	4	5	6	7	8	9	10
↑					↑					↑
Outside group decides					Both decide		Your church decides			

Survey Objective: Perception of Success (Ordinal, Likart scale, reverse prompts in 50% of surveys to negate recency bias)

15. Has your church’s relationship with the outside group made you very happy, somewhat happy, neutral, somewhat unhappy, or very unhappy? (*CIRCLE ONE*)
 Old: Overall, how pleased are you with your church’s relationship to the outside group?

- Very happy 1
- Somewhat happy 2
- Neutral (not happy or unhappy) 3
- Somewhat unhappy 4
- Very unhappy 5

16. (ASK ONLY IF “ YES” to Q#3 - THEIR CHURCH CONTINUES TODAY TO COOP. W/ OUTSIDE GROUP) Thank you, we have talked about the cooperation your church has with this outside group of Christians. Now I have one last question to ask you. All together, how many groups from outside of Uganda does your church have a relationship with? _____ (WRITE NUMBER)
17. I have your name written as _____. Is that correct? (IF NOT, WRITE NAME
CORRECTION: _____
_____)
18. THANK THEM FOR THEIR PARTICIPATION; LET THEM KNOW THAT THE RESULTS OF THE SURVEY (WHEN COMPLETED) WILL BE GIVEN TO CHURCH AUTHORITIES IN MBALE TO PASS ON TO ANYONE INTERESTED.

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