DONOR FUNDING AND FINANCIAL SUSTAINABILITY OF COMMUNITY SERVICE PROJECTS OF ANGLICAN CHURCH OF UGANDA.

CASE STUDY BUMADU ARCHDEACONRY CHURCH BUNDIBUGYO

BY

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A RESEARCH REPORT SUBMITTED TO THE COLLEGE OF HUMANITIES AND SOCIAL SCIENCES FOR A PARTIAL FULFILLMENT OF THE AWARD OF ABACHELORS DEGREE IN PUBLIC ADMINISTRATION OF KAMPALA INTERNATIONAL UNIVERSITY UGANDA

JUNE, 2014.

DECLARATION

I declare that this research report is my original work and to the best of my knowledge has never been presented before, wholly or partially to any university for the award of a degree or any academic qualification.

Signature:.....

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Date. 04/06/2014

APPROVAL

This research report titled "Donor funding and financial sustainability of community service projects of Anglican Church of Uganda" by Kabasomi Ruth is being done under my supervision and submitted to the college of humanities and social sciences with my approval.

Signature.....

Mr. Mlonga M Isaac

(Supervisor)

Date....04/08/2014

DEDICATION

I dedicate this research report to my beloved parents.

ACUNOWLEDGEMENTS

This project would not have been possible without the considerable talent, patience, and endurance of several people.

I would like to express my highest gratitude to God the Almighty for granting me the will and strength to finish the research in time. Without His blessings and permission nothing would have been possible.

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LIST OF ABBREVIATIONS

ACU	Anglican Church of Uganda
CBOs	Community Based Organization
DOSS	Director of Social Services
NGO	Non Government Organization
LTD	Limited
FBO	Faith Based Organization
CMS	Christian Missionary Society
CCS	Christian Community Services

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CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter contains the background of the study, statement of the problems, purpose of the study, research objectives, general objectives, specific objectives, research questions, scope of the study, significance of the study

1.1 Background of the study

Faith-Based Organizations (FBOs) and Community-Based Organizations (CBOs) have historically provided vital services to needy populations and contributed significantly to the strengthening of individuals' lives, families and communities, Vidal,(2001). Churches are generally viewed as one of the largest institutions of civil society providing social services to communities. The Churches are present in every community and much of voluntary effect in civil society is focused around Churches, Stevens, (2005).

Churches tend to have scarce resources for social service delivery, depending mainly on donor funding, yet they make large contributions to society. Approximately half of all social services in Australia are delivered by church related organizations, Lewis (2008). 91% of religious congregations in the USA provide at least one social service, Aryan (2000). One of the possible reasons for this is because religious leaders and institutions are often the most trusted institutions, Canaan et al., (1999).

Conceptually, a community development undertaken by a faith based organization is an asset building that improves the quality of life among residents of low-to-moderate income communities, (Ferguson and Dickens 1999) in (Vidal, 2001).

In recent years, policy makers have been looking at churches, synagogues, mosques and other faith-based organizations to play a greater role in strengthening communities, Vidal (2001). Churches are often among the strongest institutions in otherwise disadvantaged communities, and this has stimulated growing interest in increasing faith-based involvement in community development.

The Anglican Church of Uganda (ACU) is an active participant in social service delivery in the communities. The Church's history of giving social services to communities began in 1844 when the first Missionary from the Church Missionary Society (CMS), arrived in Mombasa. Missionary work included church planting, formal education, healthcare services, agricultural extension services and youth vocational training (ACU, 2012). In a period spanning 168 years, the Church has established 31ACUes and several institutions. ACU is a member of over 70 million strong Anglican Communion worldwide.

Directorate of Social Services (DOSS) is the national level organ set up by ACU for the purpose of spearheading development issues and positive social transformation that leads to fulfillment of the social service ministry of the Church. It has curved a niche in the overall holistic ministry of the Church under the name of Christian Community Services (CCS) which believes in "an abundant life" for all people of God.

DOSS was established in 1983 after the Church leaders' conference in which the leaders articulated the philosophy and theology of the Church's involvement in participatory community development with the poor. It runs a core secretariat of program officers under a Director, who provide facilitation services and capacity building to community-based groups and individuals through a well-defined CCS regional structure encompassing all ACU archdeaconrys. The CCS regions have evolved into operationally autonomous and effective organizations with specific legal entity Boards of Directors and staff that combine competence and church worship. This was deliberately planned as an assurance of efficient management and delivery of social services to communities.

The Directorate of Social Services is involved in a wide range of programs at national and regional levels, all aimed at improving the wellbeing of poor people. These include integrated food security programs addressing production, transportation, marketing and processing of agricultural and livestock production, availability of safe drinking water for human and livestock, plus the conservation of soil, water, wildlife and environment at community level. Health programs for disease prevention and treatment often form a common feature, in high population density locations such as in the slums, and in the rural areas.

The focus of capacity building at national level ensures a workforce with appropriate skills to promote participatory and sustainable community development, while at the same time empowering the community to be more analytical about their situations and resources and to develop appropriate interventions, to address their challenges.

Arising from the observation that disasters and calamities have locked poor and marginalized communities over decades, DOSS designed disaster management and prevention programs (DMPs) to cover the entire country with specific emphasis on disaster prone areas.

Community social service delivery is an integral part of the holistic ministry of the Church. ACU programs reach all members of communities regardless of religious belief, ethnicity or gender. The church targets assistance to the most vulnerable groups of orphans and other vulnerable children, youth - headed households, widows, HIV positive persons, displaced people and refugees.

Faith- Based Organizations largely depend on donor funding for their community service projects. For example, 98% of the resources needed to run HIV/AIDS initiatives in Uganda are donor funded, KANCO (2007). Faith-Based Organizations' dependence on donor funding raises questions of sustainability. Donor funds have tremendous limitations and restrictions that sometimes challenge the ideals of social services to communities. The conditions and restrictions imposed by the donors on their funding often prove unfavorable to the kind of development and social service activities that really need to be implemented by the Faith-Based Organizations for the welfare of the communities.

The study will be aimed at establishing the level of sustainability of the ACU. This will be intended for the projects to be more sustainable and effective for better service delivery to the communities.

1.2 Statement of the Problem

Faith-Based community service delivery projects initiated and funded by donor agencies perform poorly and many of them become non-operational on termination of donor funding. Ntubiri (2004), stated that for a development project to be financially sustainable, it requires a sound financial base arising from reliable source of funding, donor funding to facilitate accountability and cash flow projections and development of marketable products to generate excess income over expenditure of the projects.

The problem of the faith-based projects being financially unsustainable is likely to result into undesirable consequences such as food insecurity, spread of HIV/AIDS, lack of clean water and good sanitation among the poor and vulnerable communities in Uganda.

While there may be many causes of the problem of Church- run community service projects being financial unsustainable, the main causes are likely to be unreliability of sources of funding, inappropriate donor funding for accountability and cash flow projections and undesired services due to overdependence on donor funding. The major source of funding for the projects is donor agencies, which are increasingly terminating the funding due to increasing global demand on limited donor resources and the church's inability to comply with donor conditions. The researcher against this background sought to establish the extent of donor funding and the level of financial sustainability for projects on service delivery to the communities by the Anglican Church of Uganda.

1.3 General Objective:

To establish the effect of donor funding on sustainability of faith-based projects and Church community service delivery projects.

1.4 Specific Objectives:

To identify the demographic characteristics of the respondents in terms of: gender, age, educational level, number of years of work experience and number of years working in the archdeaconry

1. To determine the nature and the quality of products and services they offer in ACU Bumadu Archdeaconry.
2. To establish the level of financial sustainability of the ACU Bumadu Archdeaconry.
3. To establish the relationship between the donor funding and financial sustainability of social service delivery projects of ACU Bumadu Archdeaconry.

1.5 Research Questions

1. What are the nature and the quality of products and services they offer and their effects on financial sustainability of community service projects of ACU Bumadu Archdeaconry?
2. What is the level of financial sustainability of the ACU Bumadu Archdeaconry?
3. Is there any relationship between the donor funding and financial sustainability of social service delivery projects of ACU Bumadu Archdeaconry?

1.6 Scope of the Study

1.6.1 Geographical scope

The study will be limited to ACU Bumadu archdeaconry in Bundibugyo, western Uganda.

1.6.2 Content scope

The study will be limited to the effect of donor funding dependent on donor funding on the sustainability of the Church's community service delivery projects in Bumadu, Uganda.

1.6.3 Time scope

The study will be conducted in a period of three months, from March to June, 2014.

1.7 Significance of the Study

The findings of the study stand to benefit the **leadership** of the Bumadu Archdeaconry church to understand the need for self-sustenance of its community service delivery projects to avoid over-

reliance on external funding. This will allow continued and smooth running of the projects even when key donors withhold or withdraw their funding.

The findings of the study will also be of importance to **government ministries** and other **policy makers**, and of any agencies providing community service, on their bid to offer assistance to upcoming projects in order to promote service delivery in the country.

The proposed study could also be a blue print of how to proceed further in attempting to ensure financial sustainability of faith- based projects in the entire ACU and in other Churches for sustainable and better social service delivery.

The future researchers will utilize the findings of this study to embark on a related study.

1.8 Operational Definitions of Key Terms

For the purpose of this study, the following terms are defined as they are used in the study:

Demographic characteristics of the respondents are attributes looked for in this study in terms of gender, age, educational level, and number of years in service.

Donor Funding is a foreign source of funding for the social service

Financial sustainability is a component of benefit sustainability that addresses issues of management capability for eventual self-financing for development investments.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Literature

Concepts, Ideas, Opinions from Experts/Authors

2.1 Donor Support

The reality is that foreign funding can never be sustainable and, therefore, NGOs are increasingly beginning to accept the need to consider local and self-financing alternatives as a basis for future financial sustainability/viability (Abdelkarim, 2002). Abdelkarim further noted that experiences of NGOs in many countries around the world suggest that international funding is in decline and therefore cannot be relied upon for long term financial sustainability and goes on to recommend that a sound strategy for NGOs' long-term financial sustainability should be centered on the concept of "diversification" to avoid dependency on any single funding source, whether external or internal.

Uganda's dependence on donor funding is hindering the country's efforts to fight HIV/AIDS and the fact that Uganda largely depends on donor funding to fight HIV/AIDS raises questions of sustainability and highlights the need for the government to increase its contribution to the national response, UANCO, (2007).

Donor funds have tremendous limitations and restrictions that sometimes challenge the ideals of social work, Aryan, (2000). As a result some NGOs are known to implement projects based on certain conditions imposed by donors who prove to be unfavorable to the kind of activities that really need to be implemented for the welfare of communities that are served by the NGOs.

2.2 Financial Sustainability

Although most donors and recipients of donor funding would agree that sustainability is an important issue, no generally accepted definition exists for the term "sustainability" (Bratt, et al 1998). Wolff et el, (1991) define sustainability in general terms as an organization's ability to meet its goals, engage in strategic planning and develop a diversified funding base.

Meanwhile, Abdelkarim, (2002) refers to financial sustainability as the ability of an NGO to develop a diverse resources base so that it could continue its institutional structure and

production of benefits for intended client population after the cessation of donor financial support. Khan and Hare (2005), however, pointed out that for an NGO to be sustainable, it has to develop a sound institutional base, a strong programmatic approach, and sufficient funds. At the institutional level, the NGO needs to establish internal systems, structures and work culture that promotes strong leadership and positive organizational image, foster the belief that people are willing to support products and services they find valuable and facilitate the development plans for sustainability.

At the program level, the NGO needs to carefully analyze the market and encourage community participation at all stages from design through implementation to evaluation of the program in order to offer quality service at reasonable prices. At the financial level the NGO needs to have systems and strategies for generating adequate levels of finance and managing these resources well. It requires a good grasp of the nature and level of its costs and preparedness to sustain its programs through a combination of cost reduction, cost recovery and leveraging support from the community, Khan and Hare (2005).

Khan and Hare (2005) also noted that for an NGO to be financially sustainable, it must provide clear and timely accounts of the financial position of the organization, reduce the costs of providing services, recover costs of service provision from clients and community, raise resources through institutional earnings and use assets to attract and leverage resources from the community, the government and diverse donors.

According to Asian Development Bank, (2004), there are three aspects of financial sustainability. These are the availability of adequate funds, the recovery of some of the projects' costs from the projects' beneficiaries, and the financial incentive necessary to ensure participation in the project.

Members of Church-based projects are usually against the idea of making a profit in their social service delivery to communities which are composed of poor people, as they consider it unethical. As Halloway (2000) stated, "when the main purpose becomes making money-albeit this money will be used for the work of the organization – a new set of attitudes starts creeping in and many organizations become concerned that they will lose their internal cohesion, which comes from a shared vision of a better and less exploitative society." The self-financing method

has therefore to be related to the mission and values of the church. The government can also be an obstacle to self- financing of social services delivery by putting hurdles on the Church due to self-financing activities the church may be engaged in. Abdelkarim (2002) observed that in many countries, there is unclear regulatory environment for registration and tax treatment of self financing activities of NGOs.

Further, generating revenues through local sources is a treacherous path to take given that the tradition of charitable organizations in different regions is still in incipient (Leon, 2001). This limiting tradition, especially in Africa can be attributed to ACU of government initiatives to encourage charitable contributions, ACU of trustworthiness, a relatively small percentage of the population with sufficient means to have extra income to donate, and economic fluctuations and distrust on long term savings plans, which compel heads of families to prioritize the well-being of the nuclear family (Leon, 2001).

Nature and quality of social services delivered and the Road to financial sustainability

Social service delivery projects of faith-based organizations can be made more financially sustainable by reducing costs through use of volunteers. The donors can provide start up funds to organize people and train them, but then the volunteers will carry on the good work of, for example, distributing family planning facilities, providing home-based care for the sick, serving as youth peer-educators or caring for orphans (Swindler and Watkins, 2010).

The donors would do much better if they could systematically determine what projects are effective and then sustain them by paying local workers to actually do the work of social service delivery like providing healthcare, sell discounted seeds and fertilizers, treat STIs, provide ARVs; supply children with books and school uniforms or care for the ill and elderly (Kremer and Mogul, 2007).

A sound strategy for NGOs' long term financial sustainability should be centered on the concept of "source diversification" to avoid dependency on any single funding source, whether external or local (Abdelkarim, 2002).

According to Mott, (2003), foundations that receive funds from a single donor, especially when they are not in form of an endowment, can leave a foundation highly valuable. Foundations and

NGOs are increasingly recognizing that earned income from the sale of products, services, or intellectual property can be an additional source of operational funding that complements other fundraising tactics while helping to build organizational sustainability. Having discretionary funds from earned income allows a foundation to invest in programs for which it is otherwise difficult to raise donor funds.

Foundations may be taking a gamble in trying to generate earned income. A significant investment of capital, time and effort must be made in order to identify an important market niche in which an organization can be competitive. It requires drawing on private-sector expertise within the organization's network of board, staff, and volunteers in order to identify and implement an appropriate business plan. At the same time, carrying out earned income activities can also mean directing scarce resources away from the pressing social agenda of the organization. Moreover, simply earning income does not guarantee financial sustainability for an organization. It is perhaps not surprising then that few foundations around the world have taken significant advantage of market approaches to earning income (Schneider and Gilson, 1997), which provides an excellent overview of the considerations involved in practicing earned income as a fundraising strategy.

International donors can support capacity- building by allocating part of their resources to institutional development for the foundations they are seeking to support or channel funds through. Natasha (2003) makes a plea for this in Indonesia, arguing for donors to "support the building of both management and delivery capacities of civil society organizations, but in a judicious and targeted manner". He also argues for donors, particularly international donors, to coordinate their supportive efforts as much as is feasible. The result of this complex reality is that emerging and existing indigenous foundations in developing countries will have to continue exploring new paths to building financial sustainability. As a set of stories and experiences, it is crafted to help spark dialogue amongst staff and peers within foundations, donor agencies and other support organizations. The new thinking that we are confident will emerge from such dialogue will undoubtedly mean incurring some risks along the way. Ultimately, however, new ideas in the field will enable civil society in Southeast Asia to tap into more innovative means for financing development (Natasha, 2003).

2.3 Theoretical Perspective

The idea of sustainability came to public attention after a 1972 report, "Limits to Growth," issued by the international think tank Club of Rome. In 1980 the World Conservation Strategy developed by the International Union for Conservation of Nature, in collaboration with the U.N. Environment Programme and World Wildlife Foundation, worked to make sustainability a benchmark of international action. Then the term "sustainable development" achieved international public prominence through the 1987 report of the World Commission on Environment and Development, *Our Common Future*, often called the "Brundtland Report" after the name of its chair, former Norwegian prime minister Gro Harlem Brundtland. It presented the famous definition: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED 1987, 43).

For many organizations and agencies, that formula or something close to it remains a working definition. Some have criticized the Brundtland definition for binding sustainability too closely to development and for focusing on human needs to the exclusion of other life. But the Brundtland Report has helped initiate an international public debate on sustainability that has since generated numerous alternative formulations.

Many twenty- and twenty-first-century thinkers in diverse fields include discussions of religious traditions, theological concepts, and spiritual practices in debates about sustainability. If sustainability already seems a complicated and pluralist moral concept, why involve religion?

Perhaps spiritual commitments motivate change, or religious communities wield powerful authority for cultural transformation. Perhaps the roots of globalizing economic and technological systems lie in a moral consciousness profoundly shaped by religion. In that view, meaningful cultural change depends on reconsidering those religious roots and criticizing certain religious attitudes in order to renew the sustaining power of cultural worldviews.

Another view on the role of religion in sustainability debates holds that religious metaphors and spiritual practices have unique capacities for interpreting life's complexity and generating holistic responses. If part of the challenge of sustainability is to understand the mutual relations of humanity and nature within a wider worldview, then religions may have useful resources. If

widespread environmental degradation indicates an alienation of human personhood from the rest of the living Earth, then spiritual practices may help heal this division and reconcile humans to their ecological web.

For some communities, the crisis of sustainability presents an opportunity for religious renewal or spiritual renaissance. Certainly the world has witnessed, in all lands and from many cultures and traditions, new forms of religious change and spiritually motivated activism as communities attempt to comprehend and respond to ecological challenges. The Earth Charter, the definitive document (finalized in 2000) of the organization Earth Charter Initiative, represents a comprehensive plan to draw from many traditions and movements in order to invoke shared sacred values and to call humans into intimacy with the community of Earth.

Religious thought enters public sustainability debates as societies are increasingly challenged to make decisions about what is worth sustaining and to formulate questions about what sustains them. There is a paradoxical depth to such questions; although they inquire about the moral minimum of a decent survival, answering them invites reflection on the totality of what sustains us. For many, a good answer must reach toward the religious—toward spirit, the sacred, God, love, faith, or grace.

2.4 Related Studies

2.4.1 Donor Funding and Financial Sustainability

Nturibi, (2004), in his study of family programs promotion services on integrated community care and support projects in Uganda established that the level of sustainability of income generating activities often depend on perceived and actual returns to the beneficiaries i.e. orphans, grandparents giving care, project implementers, community health workers and committee members. The study established that although the proceeds are primarily meant to assist the first group, all the others also expect to benefit. Unfortunately the magnitude of the projects initiated so far does not allow for this due to the fact that the products are sold in fairly poor neighborhoods.

Nturibi, (2004), proceeds to comment that we need more time to see how the projects will develop as demand for the products increases. So far the committees have been encouraged to devote their proceeds to the needs of the orphans and incidental expenses of volunteers. It also takes a long time to change the desire of members of committees from thinking about projects that would benefit them and would-be beneficiaries as individuals rather that jointly owned and implemented projects.

A study of sixteen reproductive health NGOs in Uganda by Mugisha, Birungi and Askew (2005), found that almost half had no strategic plans, and only one had conducted a critical assessment of the competitive and economic environment, and few of the Ugandan NGOs had a clear understanding of their relative advantages versus of those of competitors. Without a strategic plan and without understanding of an organization's competitiveness in the market in products or service delivery renders such organizations incapable of determining its financial sustainability. Meanwhile in a study in Ecuador, by Das et al., (2007), it was established that cost centered and income generation are the two main paths to sustainability available to NGO's. This study revealed the importance of sound donor funding and reliable sources of generating income for financial sustainability of projects. Developing sustainability plans enables the NGOs and the communities they serve to explore and expand local opportunities for generating funds and when foreign funding declines, a project may work to return to financial sustainability through some combination of cost centered and income generation.

It is also noted that a study by Szentendre (1997), reported a conclusive evidence on the struggle of central and East Europe NGOs for sustainable financing as nearly seventy-five percent of the NGOs surveyed assessed their financial status as either poor, very poor or unstable. Financial support from international donors accounted for the largest source of NGO funding in the regions when compared with support from national private donations, membership dues, governmental grants and a service fees. Similar evidence was also documented in respect of the NGOs in a number of African countries (Cannon, 1999).

CHAPTER THREE
METHODOLOGY

3.0 INTRODUCTION

This chapter focused mainly on data collected methods as the researcher designed and a recommendation of the study on the subsequent chapters was based on. The researcher collected data which was to be processed and organized in a manner that was meaningful, presentable enough for the various decisions making.

3.1 Research Design

This study employed the descriptive survey design specifically the descriptive correlational strategy. Descriptive studies were non-experimental researches that describe the characteristics of a particular individual, or of a group. It deals with the relationship between variables, testing of hypothesis and development of generalizations and use of theories that had universal validity. Descriptive co relational was used to determine the relationship between independent variable and the dependent variable. Other variables such as the demographic characteristics of the respondents were also described in the study.

3.2 Research Population

The target population includes 51 clergy, 49 lay officials, and 190 lay members. The clergy was involved in this study because they acted as the chief executive officers of the parishes, the lay officials were also involved because they were the board of directors in these parishes and the lay members were included because they were the beneficiaries of the projects established by these parishes.

3.3 Sample Size

The minimum sample size was 168 respondents. It was determined using the Sloven's formula. Table gives the summary of the computation.

$n = N/1+N(e^2)$
Where n= sample size
N= target population
e= 0.05 coefficient of validity
n=? N=290, e2= 0.05
n=290/1+290(0.0025)
n=290/1+0.725
n=290/1.725
n=168

Table 1

Respondents of the Study

	Total Target Population			Sample size		
	Clergy	**Lay officials**	**Lay members**	**Clergy**	**Lay officials**	**Lay members**
	51	49	190	45	43	80
Total	**290**			**168**		

3.4 Sampling Procedure

Purposive sampling was utilized to select the respondents based on these inclusion criteria:

1. Male or female respondents in the ACU Bumadu archdeaconry
2. leaders and implementers of social service delivery projects in ACU Bumadu archdeaconry

From the list of qualified respondents chosen based on the inclusion criteria, the systematic random sampling was used to finally select the respondents with consideration to the computed minimum sample size.

3.5 Research Instruments

The research tools that was utilized in this study included the following: face sheet to gather data on the respondents' demographic characteristics (gender, age, educational level, and number of years in service); and researcher devised questionnaires were used to establish the donor funding of the community service projects applied by ACU Bumadu Archdeaconry and the relationship between donor funding and financial sustainability of community service projects of ACU Bumadu Archdeaconry Questionnaires were also used to determine if the financial sustainability of community service projects of ACU Bumadu Archdeaconry was affected by the nature and the quality of products and services they offer and to determine the level of financial sustainability of the ACU Bumadu Archdeaconry.

3.6 Data Gathering Procedures

The procedures of data gathering were done after every data collection to ensure completeness and uniformity. It necessitated editing and checking of errors as well as omissions that had influence on the study. Having collected both quantitative and qualitative data, the qualitative data was presented by use of statistics, different graphs and tables. Quantitative data was presented by use of paragraphs in columns that reviewed the study objectives. Tabulation was used in the process of presentation of social demographic characteristics.

3.7 Data Analysis

The frequency and percentage distribution table was used to determine the demographic characteristics of the respondents.

3.8 Ethical Considerations

To ensure confidentiality of the information provided by the respondents and to ascertain the practice of ethics in this study, the following activities were implemented by the researcher:

1. The respondents were coded instead of reflecting their names.
2. The researcher solicited permission through a written request to the ACU Bumadu Archdeaconry that was included in the study.
3. The researcher acknowledged the authors quoted in this study through citations and referencing.
4. The researcher presented the findings in a generalized manner.

3.9 Limitations of the Study

1. *Extraneous variables* will be beyond the researcher's control such as respondents' honesty, personal biases and uncontrolled setting of the study.
2. *The language* may be a barrier in this study because some people don't know Luwisi,Lhwamba,Venoma and Lhukonzo that are popularly spoken in Bumadu Archdeaconry Bundibugyo district.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

Demographic Characteristics of the Respondents

In this study, the researcher identified the demographic characteristics of the respondents in terms of gender, age, educational level, work experience, post and number of years working in the ACU Bumadu Archdeaconry. Table 2A and 2B summarizes the findings:

Table 2A

Demographic Characteristics of the Respondents

Respondent's Profile	Frequency	Percentage (%)
Gender		
Male	100	61
Female	68	39
Age		
Below 25 yrs	19	16
26 yrs-30 yrs	6	05
31 yrs-44 yrs	108	48
Above 45 yrs	35	31

Source: Field Research

Table 2B

Demographic Characteristics of the Respondents

Respondent's Profile	Frequency	Percentage (%)
Educational Level		
Certificate	10	09
Diploma	23	20
Bachelors	98	40
Masters	35	29
Ph.d	02	02
Working Experience		
Below 1 yr	11	09
1 yr-2 yrs	09	08
3 yrs-4 yrs	07	06
5 yrs-6 yrs	31	20
Above 7 yrs	110	57
Post		
Clergy	38	23
Lay Official	30	17
Lay Member	100	60
Number of yrs working in the ACU Bumadu Archdeaconry		
1 yr-5 yrs	109	53
6 yrs-10 yrs	45	29
Above 10 yrs	14	18

Source: Field Research

Table 2A shows that the majority of the respondents were male. This was indicated with 61% compared to the female respondents who had only 39% representation. This affirms that there are more male employees in ACU than the female. This could be attributed to the fact that there is still a wide belief that women are not supposed to be church leaders following the recommendations in the Old Testament section of the bible.

From the same table, the findings also indicated that in the gender category of the respondent's profile, respondents within the age group of 31-44 comprised of the highest population and were represented by 48%, followed by those who were above 45 years who were represented by 31%. Those below 25 years and within 26-30 years were represented by 16% and 5% respectively. These results confirm that the respondents within the age group of 31 to 44 years of age are more in population compared to those above or below that age bracket. This could be because the church finds it more comfortable working with people who are not too young or too old for the job.

Table 2B also indicates that Bachelor holders constituted the highest number of respondents, 40% whereas those with PhD constituted the least number of respondents 2%. Respondents with certificates and diplomas were represented by 9% and 20% respectively while masters had only 29%. This clearly shows that the ACU has most of its employees holding Bachelors as their highest educational qualification. This could be because most people today are going to school to upgrade and the fresh students from secondary prefer pursuing a degree course direct without wasting time with diploma.

The research finding as indicated in Table 2B shows that 57% of the respondents have a work experience of more than 7 years whereas those with less than 1 year work experience were only 9%. Respondents with work experience between 1-2 years and 3-4 years were represented by 8% and 6% respectively while those with 5-6 years were represented by 20%. This shows that the ACU has the majority of its employees having a work experience above 7 years. This clearly explains why the majority of the respondents were within the age bracket of 31-44 and above 45 years.

The lay members also indicated the biggest number of respondents who were represented by 60% compared to the clergy who were represented by only 23%. The lay officials were the least

in number with a representation of only 17%. This shows that the lay members are more in number in the ACU compared to any other positions in the church. This is because the other positions in the church are few and specific, say the lay official hold only managerial positions and as usual there is no way the managers can be more than the common employees in any organization around the globe. The clergy are also always outnumbered by the members of the congregation. This is because a lay member can be a choir leader, Sunday school teacher or a member of the congregation.

The research finding also revealed that 53% of the respondents had been working in the same archdeaconry for between 1 – 5 years. Those who had worked in the archdeaconry for 6-10 years were represented by 29% while those who had worked for more than 10 years were represented by 18%. This shows that the employees who have worked in the same archdeaconry for 1-5 years are more in number compared to those who had worked for more than 5 years. This could be because the church is interested in fresh and professional brains to carry out their projects. This is shown in Table 2B revealing more respondents having bachelors as their educational qualification.

When asked if they had had any training while serving in the ACU, a number of respondents responded is indicated in Table 3, blow;

Table 3

Respondents Who Underwent Formal Training

Undergone Training	**Frequency**	**Percentage (%)**
Yes	42	35
No	78	65
Total	120	100

Source: Field Research

From Table 3, the finding reveal that 65% of the respondents had not undergone any formal training while only 35% consented that they had had some form of training. This shows that majority of the employees in ACU had never been to any training at all. Those who had undergone these trainings revealed that they benefited from it in several ways. They indicated

that it improved their leadership skills, made them understand church procedures and perfected their evangelism and counseling skills.

The finding also revealed that 66% of the respondents were satisfied with staff's level of knowledge of the services offered by the ACU whereas 34% of the respondents believe that most of the staffs do not have any knowledge whatsoever of the services offered in the ACU. Table 4 gives the summary this revelation.

Table 4

Respondents Satisfaction with Staff's Level of Knowledge of the Services Offered by the ACU

n=168

Are you satisfied with staff's level of knowledge of the services offered by this ACU/institution?	Frequency	Percentage (%)
Yes	114	66
No	54	34
Total	168	100

Source: Field Research

This study was to determine if the financial sustainability of community service projects of ACU Bumadu archdeaconry is affected by the first objective, the nature and the quality of products and services they offer. 39% of the respondents agreed that counseling and guidance is the major service offered by Bumadu archdeaconry, 21% of the respondents also agreed that preaching the gospel ranks the second major services while the rest follow in their descending order as Training and Bible study with 17%, praying for the sick with 15%, and helping the needy with 8%. This shows that if the nature and quality of the products the church project offers is not good to the community or does not help them in any way, the financial sustainability of the church will

be threatened but if the project is helpful to the community, they will reap big from it. This will increase the financial sustainability of the church. Table 5 gives a summary of the findings.

Table 5

Nature and Quality of Social Services Offered by the ACU

The nature and quality of social services that are offered by this ACU/institution are in high demand	Frequency	Percentage (%)
Preaching the gospel	35	21
Counseling and guidance	100	39
Training and bible study	30	17
Helping the needy	09	08
Praying for the sick	27	15
Total	**168**	**100**

Source: Field Research

When asked to indicate the main sources of income for their ACU for social service delivery in order of ranking from 1 to 4, *local fund raising* was ranked number one with 48% of the respondents backing it up while *charges on consumers* was ranked last with only 4% of the respondents seconding it. This shows that a majority of the respondents are in support of the church project funds being locally fund raised. This could be because the church body is getting tired of the stringent conditions attached to offers they receive from the donors. Table 6 gives the summary of the finding.

Table 6

Main Sources of Income for the ACU

What are the major sources of income for this ACU Bumadu archdeaconry for social service delivery? (Rank them in order of preference from 1 to 4)	Frequency	Percentage (%)
Local fund raising	102	48
Donor funding	36	30
Church funding	22	18
Charges on consumer of the services	08	4
Total	**168**	**100**

Source: Field Research

The research finding also revealed that the main techniques employed by the parishes of Bumadu archdeaconry to raise funds are by:

Appealing to donors; Fund raising; Tithes and offerings; Bumadu(voluntary local fundraising); Charges on consumers for example, (weddings, hiring halls, and charges on parking); Christian giving and thanks giving.

Apart from appealing to donors, the finding indicates that most of the techniques can push the church into self financial reliance if they are effectively implemented and observed.

When asked whether the income generated from provisions of the social services provided by their parishes/institutions affect financial sustainability of those parishes/institutions; 63% of the respondents agreed whereas 37% disagreed. This showed that provision of social services by the ACU adds on its financial bag hence guaranteeing its financial sustainability. Table 7 gives the summary of the finding.

The Level of Financial Sustainability of ACU Bumadu archdeaconry

The second objective of this study was to establish the level of financial sustainability of the ACU Bumadu archdeaconry.

Table 7

Level of Financial Sustainability

n=168

Items	Mean	Interpretation	Rank
1. ACU Bumadu archdeaconry prepares financial plans with projected incomes and expenditures.	3.22	Satisfactory	1
2. Financial reports are consistently used for management decisions.	3.21	Satisfactory	2
3. Management committee members are active in promoting the image and fundraising for ACU Bumadu archdeaconry	3.20	Satisfactory	3
4. Local donor are cultivated through special events and other local fundraising	3.16	Satisfactory	4
5. ACU Bumadu archdeaconry management committee has a representative membership (in terms of age, gender and discipline)	3.15	Satisfactory	5
6. The management committee is distinct from the executive management and supportive of the Human Resources programs of ACU Bumadu archdeaconry	3.15	Satisfactory	6
7. Managerial and field staff has marketing and communication skills.	3.14	Satisfactory	7
8. A high awareness of and demand for ACU Bumadu archdeaconry products and services has been created.	2.59	Satisfactory	8

9. Performance and accountability are promoted and rewarded in the ACU Bumadu archdeaconry	2.58	Satisfactory	9
10. ACU Bumadu archdeaconry has a vision of it as self-sustaining and is making efforts to decrease donor dependence.	2.56	Satisfactory	10
11. The ACU/institution uses cost analysis to determine unit fixed and variable costs, and to track costs against benefits.	2.56	Satisfactory	11
12. ACU Bumadu archdeaconry resources are shared with other ACU ACU/institutions to minimize costs.	2.51	Satisfactory	12
13. Systems or procedures for charging consumers of the social services produced exist.	2.47	Fair	13
14. ACU Bumadu archdeaconry has a marketing and communication strategy for its social services.	1.78	Fair	14
15. A system exists for conducting market analysis and using the findings to tailor products and services of the ACU/Institution	1.52	Fair	15
Average Mean	**2.97**	**Satisfactory**	

Mean range: 2.51-3.25 (Satisfactory)

From Table 7 above, the average mean of the level of financial sustainability is 2.97 and according to the mean range above, it is interpreted as satisfactory. This shows that the level of financial sustainability of ACU Bumadu archdeaconry is at a satisfactory level. This might be attributed to the fact that most of their projects are not donor funded but rather their financial sources like tithes and offerings, fund raising, Bumadu archdeaconry and charges on consumers justify this financial sustainability.

The respondents also satisfactorily agreed that ACU Bumadu archdeaconry prepares financial plans with projected incomes and expenditures and those financial reports are consistently used for management decisions. They also agreed that management committee members are active in

promoting the image and fundraising for the ACU Bumadu archdeaconry and that local door are cultivated through special events and other local fundraising. These are indications enough to justify the financial sustainability of the church.

Furthermore, respondents also satisfactorily agreed that the ACU Bumadu archdeaconry management committee has a representative membership (in terms of age, gender and discipline) and that the management committee is distinct from the executive management and supportive of the Human Resources programs of the ACU Bumadu archdeaconry. They also agreed that managerial and field staff have marketing and communication skills and that a high awareness of and demand for ACU Bumadu archdeaconry products and services has been created. These findings show that there is an organized setting within the church organization where protocol is observed to ensure financial sustainability.

The research finding also indicated that performance and accountability are promoted and rewarded in the ACU Bumadu archdeaconry and that the ACU Bumadu archdeaconry has a vision of itself as self-sustaining and is making efforts to decrease donor dependence. The respondents still agreed that the ACU/institution uses cost analysis to determine unit fixed and variable costs, and to track costs against benefits and those ACU Bumadu archdeaconry resources are shared with other ACU Bumadu archdeaconry to minimize costs. This measure is an act of stabilizing the employees and employing proper donor funding to ensure financial sustainability within the church.

The respondents however disagreed that systems or procedures for charging consumers of the social services produced exists and that a system exists for conducting market analysis and using the findings to tailor products and services of the ACU Bumadu archdeaconry. This is an indication that these items though might be in operation are not effective or are not being exploited considerably. This could also be because there are no professionals to work in such departments since most of the activities of the ACU Bumadu archdeaconry are actually run by the clergy or the priest who has no idea on donor funding.

Financial Sustainability

The third objective of this study was to establish if there is a relationship between the donor funding and financial sustainability of social service delivery projects of ACU Bumadu archdeaconry. The respondents were asked to give their opinion on whether there is a relationship between donor funding and financial sustainability of social service delivery projects in ACU Bumadu archdeaconry; 53% of the respondents accepted that there is while 47% refused that there is any relationship.

Of those who consented, this is what they revealed in support of their opinions. They argued that the available efficient donor funding in place have effected financial sustainability in a way that there is an active financial department which has a team which is responsible and accountable for any finances spent. This they affirm that it has promoted the development of the church structurally and also enabled the creation and maintenance of children's ministry. On the other hand however, the respondents who refused to consent to the topic in question had these ideas in their defense. They argued that financial sustainability does not only depend on systems but also on resources. Others added that those serving in the finance department are not trained and delay in payment of workers has been the order of the day. Table 8 gives the summary of the findings.

Table 8

Relationship between Donor funding and Financial Sustainability

n=168

Do you think there is a relationship between donor funding and financial sustainability of social service delivery projects of your ACU/institution?	Frequency	Percentage (%)
Yes	98	53
No	70	47
Total	168	100

Source: Field Research

From Table 8 above, 53% of the respondents agreeing mean that there is a relationship between donor funding and financial sustainability of social service delivery projects in ACU Bumadu archdeaconry.

CHAPTER FIVE

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Summary of Findings

This study identified the demographic characteristics of the respondents in terms of: gender, age, educational level, number of years of work experience and number of years working in the Archdeaconry; to critically analyze the study well, the study was guided by three objectives; to establish if there is a relationship between the donor funding and financial sustainability of social service delivery projects of ACU Bumadu archdeaconry; to determine if the financial sustainability of community service projects of ACU Bumadu archdeaconry is affected by the nature and the quality of products and services they offer; and to establish the level of financial sustainability of ACU Bumadu archdeaconry.

Among the findings of this study, was to identify the demographic characteristics of the respondents in terms of: gender, age, educational level, number of years of work experience and number of years working in ACU Bumadu archdeaconry. The research showed that the male respondents dominated with 61% and the respondents within the age brackets of 31-44 years constituted the highest percentage of 48% than any other age group. Bachelor holders also comprised of the highest percentage 40% compared to other educational levels. 57% of the respondents had work experience of over 7 years constituting the highest number of respondents in that category. The respondents who were lay members also dominated in their category with 60% while those who had worked in the Archdeaconry for between 1-5 years also showed a significant dominance in their category with 53%.

The first objective of this study was to determine if the financial sustainability of community service projects of ACU Bumadu archdeaconry is affected by the nature and the quality of products and services they offer. According to the finding of this study, 39% of respondents agreed that it is affected.

The second and last objective of this study was to establish the level of financial sustainability of ACU Bumadu archdeaconry. According to Table 10, the research finding showed a 2.72 mean which was interpreted as satisfactory.

The third objective of this study was to establish if there is a relationship between the donor funding and financial sustainability of social service delivery projects of ACU Bumadu archdeaconry. The research finding indicated that there was a relationship and it was showed by 53% response.

Conclusions

Because sustainability requires humans to recognize the simple facts of ecological dependency, it can provoke reflection on our dearest values and most fundamental beliefs, our intimate habits, and our overarching worldviews. To meet the challenges of sustainability in the twenty-first century individuals and communities alike are seeking ways in which to explore the *spirit* of sustainability—from creating new rituals, such as the Council of All Beings (workshops aimed at alleviating the alienation many people feel from the living Earth) to reviving ancient values, such as respect for God's creation. The Brundtland's theory of sustainability is thus considered relevant for this study.

The relationship between the donor funding and financial sustainability of social service delivery projects of ACU Bumadu archdeaconry is still at an average level and therefore it is not yet stable to guarantee financial sustainability of the church.

The financial sustainability of community service projects of ACU Bumadu archdeaconry is affected by the nature and the quality of products and services they offer. According to the percentage of 39% indicated above, the positive impact of these projects on the financial sustainability of the church is still at a questionable level.

The level of financial sustainability of the ACU Bumadu Archdeaconry is satisfactory but more effort is needed to make it more satisfactory.

Recommendations

Making the local people to own the projects can make them have a sense of ownership and responsibility.

Encouraging team building and multidisciplinary involvement

Having committees to run the program and not leaving it to the clergy

The formed committees should seek to connect with supporting groups within the community and other well wishers

The church should have a clear financial management system and definition of the management roles

Employ professionals and not the clergy/priests, to manage social service delivery projects

Carry out feasibility study before embarking into any project

Church leadership should be of very high standard

The leaders should be proactive and sensitive to members' needs

The church leaders should enhance evangelism so that more members are recruited

Implement proper accountability tools and procedures

Initiate projects that can bring in money to the church

Re-invest in the society/giving back to the society

Conduct proper marketing and publicity

Churches should work hard to understand how international donors operate and actively seek partnerships with them.

Churches should take advantage of their unique influence and reach within society to lobby governments on behalf of the worst-hit and poorest communities.

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APPENDIX VI A

DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

Gender (Please Tick):

_____ (1) Male

_____ (2) Female

Age

Below 25 years
26 – 30 years
31 – 44 years
45 years and above

Qualifications Under Education Discipline (Please Specify):

(1) Certificate_____

(2) Diploma _____

(3) Bachelors _____

(4) Masters _____

(5) Ph.D. _____

Number of Years of working Experience (Please Tick):

____(1) Less than/Below one year
____(2) 1- 2yrs
____(3) 3-4yrs
____(4) 5-6yrs
____(5) 7 years and above

1. Which post do you hold in the Bumadu Archdeaconry? ----------
2. For how long have you worked in this Bumadu Archdeaconry? ----------
3. Have you undergone any training while serving in this Bumadu Archdeaconry?

   1. Yes ☐ 2.No ☐

4. If yes, to question 3 above, how is the training beneficial to you?

   1. Yes ☐ 2.No ☐

5. Are you satisfied with staff's level of knowledge of the services offered by this Bumadu Archdeaconry?

BUMADU ARCHDEACONRY

SECTION I: TO DETERMINE THE NATURE AND THE QUALITY OF PRODUCTS AND SERVICES OFFERED IN ACU BUMADU ARCHDECONRY

6. Whether yes or no above, give reasons for your answer.

1. Yes ☐ 2. No ☐

7. What are the major sources of income for this Bumadu Archdeaconry for social service delivery?

(Rank them in order of preference. i.e. 1, 2, 3, 4)

Local fund raising ☐

Donor fundraising ☐

Charges on consumers ☐

Church funding ☐

Others (specify).....

8. What are some of the services offered by Bumadu Archdeaconry?

(Rank them in order of preference i.e.1, 2, 3, 4, and 5)

1. Preaching the gospel. ☐
2. Counseling and guidance. ☐
3. Training and Bible study. ☐
4. Helping the needy. ☐
5. Praying for the sick. ☐

APPENDIX VI

SECTION II: QUESTIONNAIRE TO ESTABLISH THE LEVEL OF FINANCIALSUSTAINABILITY OF ACU

Instructions for question 9-19
Please indicate the extent to which you agree with factors on the scale provided: 1 = strongly disagree 2 = Disagree, 3 = Agree, 4 = strongly agree, 5 = do not know

	1	2	3	4	5
9.The Bumadu Archdeaconry has a vision of itself as self-sustaining and is making efforts to decrease donor dependence.					
10.The Bumadu Archdeaconry has a positive image with the community, government organizations and donors					
11.Managerial and field staff have marketing and communication skills.					
12.The Bumadu Archdeaconry receives support from a variety of donors, government agencies and individuals.					
13. Capacity exits to write new proposals for donors or government agencies.					
14.Local donor are cultivated through special events and other local fundraising					
15.Perfornance and accountability are promoted and rewarded in the Bumadu Archdeaconry					
16.The Bumadu Archdeaconry uses cost analysis to determine unit fixed and variable costs, and to trACU costs against benefits.					
17. Financial reports are consistently used for management decisions.					
18. The Bumadu Archdeaconry prepares financial plans with projected incomes and expenditures.					
19.Bumadu Archdeaconry resources are shared with other ACU ACUes/institutions to minimize costs.					

APPENDIX VI B

SECTION III: TO ESTABLISH THE RELATIONSHIP BETWEEN THE DONOR FUNDING AND FINANCIAL SUSTAINABILITY OF SOCIAL SERVICE DELIVERY.

Instructions for question 20-33

Please indicate the extent to which you agree with factors on the scale provided: 1 = strongly disagree 2 = Disagree, 3 = Agree, 4 = strongly agree, 5 = do not know

	1	2	3	4	5
20. Systems or procedures for charging consumers of the social services produced exist.					
21.The Bumadu Archdeaconry management committee has a representative membership (in terms of age, gender and discipline)					
22. Management committee members are active in promoting the image and fundraising for the Bumadu Archdeaconry					
23. The management committee is distinct from the executive management and supportive of the Human Resources programs of the Bumadu Archdeaconry					
24. Documented personnel policies for the ACU/ Institution are available and known.					
25.Bumadu Archdeaconry Personnel policies are consulted when hiring, supervising, or reviewing staff performance.					
26. Clearly- defined, written job descriptions and work plans for the Bumadu Archdeaconry exist and are consistent with the training and capabilities of staff.					
27.Bumadu Archdeaconry Staff development plans exist to improve staff performance, motivation and teamwork.					
28. The Bumadu Archdeaconry has a marketing and communication strategy for its social services.					
29. A system exists for conducting market analysis and using the findings to tailor products and services of the Bumadu Archdeaconry					
30. A high awareness of and demand for the Bumadu Archdeaconry products and services has been created.					

31. The nature and quality of social services that are offered by this Bumadu Archdeaconry are in high demand.					
32. In your own opinion, the income generated from provisions of the social services provided by your Bumadu Archdeaconry affect the financial sustainability of your Bumadu Archdeaconry.					
33. There is something to be done to improve the social service delivery and the performance of the church to the community.					

Budget of the study

NO	ITEM	QTY	RATE	AMOUNT
1	Ream of papers	2	15,000=	30,000=
2	ball pen	4	500=	2,000=
3	Typing and printing	3books	20,000=	60,000=
4	Transport	3 routes	120,000=	360,000=
5	Internet surfing		60,000=	60,000=
6	Miscellaneous			200,000=
7	**Total**			**712,000=**

Time frame of the study

Activity	Months
Identification of the research topic	12th March 2014
Identification of the research problem	18th March 2014
Writing of the proposal	20th March 2014
Presentation for approval	7thApril 2014
Collection of data from the respondent	9th April2014
Data processing and analysis	12th May 2014
Report writing and handing over	20th June 2014

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COLLEGE OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF POLITICAL AND ADMINISTRATIVE STUDIES

Date: 30/5/2014

To: The Archdiocese, Bumadu Archdiocesan, Bundibugyo district.

This is to introduce to you Kabasomi Ruth Reg. No. BPA/34593/113/DU who is a bonafide student of Kampala International University. He/She is working on a research project for a dissertation, which is a partial requirement for the award of a Degree. I here by request you, in the name of the University, to accord him/her all the necessary assistance he/she may require for this work.

I have the pleasure of thanking you in advance for your cooperation!

Yours Sincerely,

Mr. Mwesigye William
Head of Department, Political and Administrative Studies