

‘BORN AGAIN’ QUALITATIVE INTERVIEWS

Summer 2001, Balaka District

QUESTIONNAIRE GUIDE

Respondents who reported having become Born Again or having made *Tauba* in the MDICP-2 household survey questionnaire were asked the following questions:

1) Why they changed, what was attractive about the Born Again churches / making Tauba? Did they want God’s help in overcoming misfortunes, such as poverty and illness? Personal problems such as marital problems, esp. a spouse who is misbehaving? Did they want God’s help in resisting the temptation of other partners, or of drinking? If one spouse becomes born again, is the other likely to? Does the BA persuade her/his spouse?

2) Before they became Born Again / made Tauba, had they talked with friends who were Born Again? Did that influence them to join the Born Again church themselves?

3) What about after they became Born Again: How many people are in their born again religious community? Do they share problems with them? Do they get counseling from the minister, or from other people in their group? What about subgroups, e.g. bible study groups, prayer meetings—do they share their problems with the people in those groups?

Same questions about those who have made *Tauba*: do they get counseling from the sheik, or some other notable in the Moslem community? What about prayer groups or Koran study groups among the Moslems—and do they share their problems with the people in those groups?

4) After a person becomes Born Again or has made *Tauba*, does the minister/pastor/sheikh call on them if he suspects they might be misbehaving?

After each respondent who reported to be a Born Again, the following questions were asked for the NEXT respondent who reported to be Christian but NOT a Born Again:

How many people are in their church (e.g. on Sunday)? Do they get counseling from the minister, or from other people in their group? What about subgroups, e.g. bible study groups, prayer meetings—do they share their problems with the people in those groups? What do they think of people who are Born Again, how are they different?

After each respondent who reported to have made Tauba, the following questions were asked for the NEXT respondent who reported to be Muslim but NOT to have made Tauba:

How many people are in their mosque on Friday evening? Do they ever go to the sheik or some other notable in the mosque to seek guidance for their personal problems? What about prayer Koran study groups-- do they share their problems with the people in those groups? What do they think of people who have made *Tauba*, how are they different?