

**THE CONTRIBUTIONS OF THEOLOGIES TOWARDS
ANTI-POVERTY FORMULAE AND RELATED
EDUCATIONAL CHALLENGES IN
SELECTED REGIONS
IN UGANDA**

BY

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DECLARATION

I, ARINAITWE LUCIAN declares that the contents of this thesis are a result of my own study and findings. To the best of my knowledge it has never been submitted to any University or institution for any academic award whatsoever.

Signed

ARINAITWE LUCIAN

.....

Date

APPROVAL

This is to certify that this study entitled **“The contributions of theologies towards anti-poverty formulae and related educational challenges in selected regions in Uganda** has been under our guidance and supervision

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.....

Date

.....

Prof. Samuel O Owolabi

.....

Date

DEDICATION

This thesis is dedication to my beloved parents and family members (Michael, Pudesian, Winfred, Mathias, Emily, Seregio, Aniset and Fortunate) communities of Immaculate Heart SSS, St Adrian S, Bishop Comboni college and St Peters S.S Nyarushanje, the Christians, clergy, religious, the entire people of southern, Central and Western regions of our country Uganda, and all people of good will, who love holistic development, as well as my late grandparents: Kahwite, Rubuga, Kakata, Baraata, Mwambikye and Kagambirwe.

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ABSTRACT

The main focus of the study was to investigate the contributions of theologies towards anti-poverty formulae and related educational challenges in Uganda. The study had a particular concern to the problem of poverty which stifles advancement of education in many ways; prevents authentic spiritual and material development; and also with the awareness that poverty in extreme cases kills people.

The study put more emphasis on the three Christian theologies that influence larger populations as follows: Catholics (42%) Protestants (36%) and Pentecostals (5%) forming about 83% of the entire population of Uganda. This was made in particular reference to three main regions of the country namely the Western, Southern and Central parts of Uganda. The apparent nature of the three theologies underlined the holistic (spiritual and material) development based on the metaphysical, epistemological and axiological bases in Christ's philosophy of life, that demand the catering for the holistic needs of people, including the need to fight poverty. This is amidst the challenge that biting poverty in many instances appear to remain and in others appear to even worsen, despite the above theological inputs.

Subsequently three research questions were formulated as follows: Are the Christian theological doctrines and plans reflecting the holistic nature, towards anti-poverty and related educational challenges in Uganda? Is what is to be implemented (towards anti-poverty formulae), being achieved, up to grassroots levels?; What are the factors affecting the above contributions, including the metaphysical, epistemological and axiological aspects therein?; This was done in connection with three hypothesis which were also formulated as follows:

- i. There is a significant relationship between the Christian theological doctrines/plans and the theoretical inputs towards anti-poverty formulae as well as related educational challenges in Uganda;
- ii. There is a significant relationship between the Christian theological doctrines/plans and the Christian anti-poverty practical implementations as well as related educational challenges up to the grassroots levels.
- iii. There is a significant relationship between the theologies' anti-poverty contributions and the factors of inadequate implementations of their ideals, when merged with other factors thereof.

The findings revealed that on the theoretical level, the theological doctrines and plans, also upheld by respondents (98.7%), were upholding the values of both spiritual and material development, as confirmed with their base of scripture (that talk about christ's words; writings of theologians; official documents of churches and examples of Christian witness in their way of life. Thus the first hypothesis was maintained.

On the practical implementations level, despite the many anti-poverty activities, categorised in 67 activities, the majority of the respondents (52.8%) conceded that the anti-poverty implementations were not being done successfully up to the grassroots level, more especially given the criteria of Christian ideals of genuine love and sharing with the poor. Thus the second hypothesis was rejected. The leading factors affecting the current theologies contribution were also analysed to include inadequate incomes; inefficient planning, holistic

imbalances amidst metaphysical epistemological and axiological realms; as well as varied interpretations of Christ's messages, thus the third hypothesis was maintained

From the above, three main conclusions were drawn following the three main objectives and the three main research questions. In addition to the above the study forwards three main recommendations. The two recommendations are mainly the theological and educational components while the third is with mainly the educational component this is finally followed by three areas of research recommended for further study.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This work is about the contributions of Theologies towards anti-poverty formulae and related educational challenges in selected regions in Uganda amidst holistic challenges. The effects of poverty on human beings are so drastic that poverty deserves more critical attention of various human and natural scientists, theologians educationalists and other helpful researchers. The theologies generally regarded as sets of beliefs and interpretations of the nature of God, the world and foundations of religious beliefs, cannot be justifiably left out in handling complex and crucial problems like poverty.

1.2 Background to the Study

A critical look at Uganda's history and its religious background reveals what has been called "four-politico-religious parties", as Byaruhanga- Akiiki (1995:5) noted, highlighting the Ugandan:(a) Traditional religious heritage (with values for both spiritual and material well being), which has been there since creation; (b) Islam which arrived in 1844; (c) Protestantism which came in 1877; and (d) Catholicism which came in 1879. The three, namely, Islam, Protestantism and Catholicism, as they followed one another, came from outside, with an aim of establishing themselves, their control over people in God's name. There was an impression of higher capacity for superior contributions by those new theologies almost in each and every aspect of life. The computed percentages of Ugandans population at 26.8 million in 2002 highlighted by Mulumba (2005:2) revealed Catholics (42%), Protestants (34%) and

Pentecostals (5%) making a total of 83%. The study intends to stress these three main Christian theologies embraced by the larger majority of the Ugandan population.

Further analysis of the historical and social economic backgrounds of Christian theologies reveal a concern of the first Christian missionaries to Uganda not only in constructing new churches, health units, and other economic projects but also revealed other contributions in the education field as they built schools and endeavoured to promote holistic qualities and religious values in especially aims, content, provision and products of education. Similar Christian trends appear as a big challenge even today when poverty tends to remain unchecked

In the context of Christian theologies among other theologies, the stress is on Christ as true liberator and saviour. The Christian theologies which deal with philosophical questions like “what is real?”, “what is true?” and “what is valuable or good?”, as well as related metaphysical, epistemological and axiological bases in Christ’s philosophy of life, call for improving the spiritual and material well-being of people, that is, catering for the holistic needs of people. This is much similar to the efforts in the education field to construct a relevant and meaningful education system which incorporates “basic needs of the people and how these needs can be met” (Kajubi, 1989:14).

With regard to the human needs indicated above, one of the burning needs today is the need to eradicate poverty. Critical analysis shows that poverty stifles advancement of education in many ways; poverty prevents authentic spiritual and material development; and poverty in extreme cases kills people. Deirdre also notes that,

“Because poverty is multi-faceted and multi-dimensional, it should be eradicated in full partnership with the poor, using all possible organs and approaches, including the state, NGOs, Co-operatives, Churches and grass-root communities”(Deidre,1998:227)

Despite the Christian theologies, above, especially spearheaded by the Christian leaders whose ideal indicators (bench marks) of their contributions are christ’s mission of “Love”and liberation from anti - life aspects or having “full life ” (Jn 10:10), several indicators forward their contributions, with a lot of unsolved challenges especially where poverty remains and in other instances continues to worsen. For example, Dr. Rukirande (Bishop) in Five-Year-Plan, edited by Twine (1994:1), states: “uncoordinated efforts in an attempt to develop the Dioceses has been without effective results. We still need to address among other things, the needs of the people who in many respects are poor”. Following the turbulent times of 1970s and 1980s the Bishops of Uganda (1986:1) wrote

We blame everybody but our selves. Let us (Ugandans) accept the blame for our choices.... We have failed in bringing peace, stability and prosperity to our country

In addition. President Museveni (2002:5) emphasized to religious leaders in South Western Uganda in Kabale thus: “since you (religious leaders) reach the remotest villages, your powers of mobilization are greater than those of many institutions in our land. The church should give more.... the church must fight and end poverty”. Similarly, many challenges are being raised in current seminars, debates, on millennium goals and other avenues on what the churches offer materially, amidst the poverty levels.

In addition to the historical and contextual backgrounds above, deeper elucidation on conceptual and contextual background of the study, highlights the three main variables namely “Christian theologies,” “anti-poverty formulae,” and “educational challenges” whereby “Christian theologies serve as the independent variable on the other two dependent variables.

Due to multidimensional and multifaceted nature of the problem in the study, it is deemed as vital and helpful to first present the physical and cultural environment in this introduction, from (a) to (c) as follows:

(a) Geographical setting and social political set-up

Geographically, the study emphasizes the bigger geographical area of the Republic of Uganda which is in East Africa and is bisected by the equator. It is a landlocked country, bordering with Kenya in the East, Tanzania in the South and Rwanda in the south-West, the Democratic Republic of Congo in the West and Sudan in the North. The study focuses on three main regions (not administrative), namely southern, central and western regions as demarcated on the map (Appendix O)

According to Uganda Bureau of statistics (UBS) 2002, Uganda has an area of 241,032 square kilometres, 18 percent of which is open water and swamps and 12 percent of which is forest and swamps. The central, Southern and Western regions have two rainy seasons a year with heavy rains from March to May and light rains between September and December. The soil fertility varies, being generally fertile in central, southern and western regions and becoming less fertile as one moves to the East and North. Due to these climatic conditions, Uganda varies between tropical rain forest

vegetation in the south and savannah woodlands and semi-desert vegetation in the north. The above climatic conditions affect and determine the general agricultural potential and affect the land's population-carrying capacity, e.g. the population densities are high in the central, south and western regions and lower towards the Northern region whereby Wendo and Baguma (2005:1-2) highlight 88% of the total population to be living in the rural areas, that exhibit more indices of poverty.

With regard to social-political set-up, Uganda is composed of many language groups, including Bantu, Nilotic, Nilo-Hamitic, and Sudanese language groups. The 2002 National census results as compiled by Mulumba (2005:1-2) show the situation of the Ethnic groups tabled as follows:

Table 1.1 Percentages of ethnic groups in Uganda

Ethnic group	Percentages
Buganda	17.3%
Banyankore	9.8%
Basoga	8.6%
Bakiga	7.0%
Iteso	6.6%
Langi	6.2%
Ancoli	4.8%
Bagisu	4.7%
Lugbara	4.3%
Other ethnic groups	30.7%
TOTAL (Uganda = 26.8M)	100%

From the above table the biggest ethnic group is the Baganda 17.3% which also explains the consideration that Luganda is the most widely spoken Language in Uganda (mainly used in the central region of the study), followed by Swahili and English (the official language of the country).

Under the above ethnic groups, there are a number of clans which affect the day-today social activities like the choice of marriage patterners and related human solidarity especially in villages, as noted by Byabazaire (1979:23) about 150 clans identified among Banyoro, about 47 clans among Banyankore, about 100 among the Bakiga, as an example. The above observation becomes essential for our study, because although the modern times have brought new trends of indifference to past clan ethos, totems, clan marriages and symbols, still some are attached to them e.g. some clan elders still have a say on the individual choice to their sons (in terms of marriage or divorce). Some riddles, proverbs and folk tales of elders are part of the tools used in helping the youth acquire practical skills and knowledge to enable them be productive members of the community, as well as fighting poverty in their homesteads.

Politically, Uganda became independent of the British colonial rule in October 1962. The country is divided into administrative districts (56) which do not necessarily overlap with divisions among tribal groups. Districts are further divided into counties, sub-counties, and parishes. It is a system which is administered by appointed chiefs. There is also a system of elected administrators that operates parallel to the above system, namely the local councils. The local councils (LCs) operate at the local levels: District (LC 5), county (LC 4), sub-county (LC 3), parish

(LC 2)) and village or group villages (LC 1). It is a system that has an impact on state issues like policy implementations including those on poverty.

The current political structure above, differ from that of the past whereby the past smaller communities were states and others stateless and they were “not a single political unity” Byabazaire (1979:19). Thus the maintenance of law and order, the protection and the promotion of the welfare of the citizens, lay in the hierarchy of offices, principalities, the monarchy, chieftainships and clan-headships. One of the main weaknesses of the structure of such government was the absent of tribal unity and the occasional occurrence of unhealthy competition feuds, jealousy and warfare between groups which often accentuated poverty especially among the defeated groups. Although above factors in the fields of geographical and social political set-up, are vital for the study on challenges of poverty, they remain general and the study endeavours to fill the gap by deeper investigations in the particular area of theologies’ contributions and related educational challenges.

(b) Education system and programmes

As per Uganda ministry of Education and sports profile (MES 2004:85-86), there is an increase in school enrolments especially that of primary schools which was earlier noted at 6.5 million primary school pupils in 2000 school year. This is in the Uganda’s education system, which includes academic and technical training at the primary, secondary and tertiary levels. In 1997, a new government initiative Universal primary education (UPE), was implementation with the intent of broadening access to primary schooling, largely through reducing the costs of schooling to households. For many years, prior to the implementation of UPE, households sending children to primary schools paid sizeable percentage of the direct

costs of primary schooling. The government (with UPE) intended to reduce this household burden by eliminating tuition fees in public primary schools for up to four children per household. This increased the enrolment dramatically of about 68% percent, from about 3.1 million in 1996 to 5.2 million in 1997, and the pupil teacher ratio from 59:1 to 110:1, as confirmed by Uganda DHS Education survey (2001:3).

Despite its challenges of accommodation and quality difficulties, UPE was generally regarded as an added attempt to fighting poverty.

From primary, the secondary and tertiary education which follow, are generally regarded as expensive and more so, to the ordinary person. Tertiary education which includes schooling at University, colleges of commerce, technical colleges and teacher colleges require the Uganda advanced certificated of education(UACE) or 'A' levels, which is not easily attained by students from the poor families, a situation that tend to affect the females more, right from the primary level as shown in the education statistics noted by the profile of Uganda ministry of education and sports Profile (MES 2004:85) tabulated as in tables 1.2 and 1.3.

Table 1.2: Education categories and related sex:

Students	Male	Female	Total
All Pre-primary enrolment	32.148	32.336	64.484
All primary schools enrolment	3.872.589	3.760.725	7.633.314
All private schools enrolment	400.096	397.693	797.789
Government primary enrolment P.1	852.682	846.330	1.699.012
“ “ “ P.2	556.200	547.500	1.103.700
“ “ “ P.3	531.868	520.305	1.105.173
“ “ “ P.4	405.405	486.777	981.182
“ “ “ P.5	439.204	430.295	869.499
“ “ “ P.6	357.290	335.257	692.547
“ “ “ P.7	240.844	196.568	437.412
Total	3.472.493	3.363.032	6.835.525

The above table 1.2 indicate a reduction in the upper levels of education especially P4

– P7 an indication that there is need to support the pupils who are mainly handicapped

by poverty circumstances

Table 1.3: Some post-primary categories and related sex:

Students	Male	Female	Total
All secondary enrolment	374.659	308.950	683.609
Government enrolment	191.719	144.644	336.362
All tertiary enrolment	50.890	34.099	84.986
All universities	32.780	22.863	55.643
Makerere University (public)	18.796	12.535	31.331
Private universities	7.403	5.663	13.066
UCCs	2.309	1.010	3.319
NTCs	9.078	8.287	17.365

The above tables 1.3 indicate a reduction in the enrolment, in the upper levels of education, especially on the side of females. The poverty situation unfortunately knocks out some members including Christians who fail to get needed scholastic materials even at the primary levels, despite what is termed as “free” UPE. The study develops on the above to establish the given and other related challenges in their linkages with holistic Christian theologies especially in the Western, Central and Southern regions of Uganda.

(c) Economic setting

Economically, the main regions of the study (Western, Central and Southern) fall in the category of the economy that is predominantly agricultural, with the majority of the population dependent on subsistence farming and light agriculture-based industries. During the period immediately following independence from 1962 to 1970, Uganda had flourishing economy with a gross domestic product G.D.P. of 5%

per annum compared to a population growth rate of 2.6 per annum, until problems came with civil and military unrest of 1970s and 1980s which severely damaged the economic and social infrastructure (Rutiba, 1986:15).

After the above type of wars, particularly from 1986 up to today, it has been contended that there has been an improvement in the economy (MED 2004:86).

As an example, between 1996 and 2000, the country's real GDP grew at an average rate of 6.2% per annum, a rate which is higher than the population growth rate during the same period, which was an estimated 2.9% per annum during the same period. Despite the above growth, the pertinent questions still remain, whether our national planning and national budgets are currently answering the needs of the poor. These are economic circumstances that remain, despite the determination of the government to reduce the proportion of the population living in absolute poverty to 10%, and in relative poverty to 30% by the year 2017, as Lukwago (2003:1-2) asks "Does the budget address the economic reality of the poor Ugandans, especially those in conflict areas, light unemployment and vulnerable groups? Are resources actually reaching the poor, with least expenditure of budget on agriculture (2%) and water (3%)?"

In the economic field, some have gone to the extent of stating that "To think of Africa is to think of poverty" (O'Connor 1991:1). It is now common to categorise poverty in two parts, that is, absolute poverty and relative poverty. With the absolute poverty, it refers to a state in which an individual, usually a citizen or resident of a third world country, or a family lacks resources that are necessary for subsistence. On the other hand, relative poverty which is favoured by sociologists and economists of Europe

and America refer to the poor in those societies as lack of material resources of an individual or a group as compared to that of others in the society of which he is a part.

The above concept of “relative” refers to the standard of living compared to that of other people. Thus human poverty is an impoverishment which is multidimensional in nature and can even be confusing in the international context where the poor Blacks and Chicanos in America own cars, TVs, radios, most have three meals a day, are well-dressed, over fed and enjoy relative medical care as compared to the poor in Somalia Ethiopia or Uganda. The multidimensional nature is also noted in the various areas of the conditions and circumstances of man as noted by O’Connor (1991:26) also tabulated in the following table No. 2.4.

Table 1.4 Relative indices alongside major indices of poverty.

Relative indices of poverty	Major indices of poverty
<ul style="list-style-type: none"> - Being disabled (e.g. Blind, crippled, mentally impaired). - Lacking hand tools, livestock, farm equipment. - Having more mouths to feed but few hands to work. - Bad or substandard housing. - Suffering from effects of destructive habits such as alcoholism and drugs. - Lack of able-bodied members to feed family members in times of crisis. - Being “poor in people” or lacking social support or lacking friends. - Lacking necessities to take children to school. - Lacking meaningful work for ones children. - Having to accept demeaning or low status work. - Having food security for few months a year. - Being dependent on common property or resources. 	<ul style="list-style-type: none"> - Continuous hunger, that is, hunger being experienced all year round. - Being in a state of perpetual want. - Being under-nourished which in turn leads to ill-health. - Being constantly dressed in the second-hand clothings. - Being lonely which leads to unhappiness. - Being perpetually in despair and fear of the future. - Living under undemocratic and dictatorial regimes. - Living under perpetual fear to say or stand for worthwhile principles and freedoms.

The above table 1.4 reveals indices of poverty that should not be confused with causes of poverty, for example, failure or inability to send children to school is listed as an index of poverty but cannot be listed as one of the causes in that context. It can be noted that the varying types of capitalism makes it possible for a few to amass wealth at the expense of the majority, which aggravates the poor living conditions of the masses, a condition that remains a big concern for this study-especially in a country that has the majority as Christians (83%) with majority living in rural areas (88%), the type of percentages also noted by Lukwago (2003:1).

d) Religious Setting

Religiously the people in the area of study, like other people in Africa, reflected on The origins of man and the world, the sustenance and the destiny of human life as well as the origins of evil. It thus becomes a reflection that went beyond mere ideas and theoretical perspectives, but also to the life in action of what is forwarded by Byaruhanga-Akiiki (1995:1) as “the embryonic, terrestrial and spiritual three life environments”. Religions including Christianity are concerned with being successful at all levels and Byaruhanga-Akiiki (1995:7) adds that people involved “have to fight anything that is anti-life, any disease, be it biological, mental, psychological, psychosomatic, social, spiritual or just environment”.

The Uganda census of 2002 compiled by Mulumba (2005:1-2) clearly reveal that the Christians take the lead in terms of large percentage. This percentage is in the context of the computed country’s population that was put at 26.8 million June 30th 2002, and the percentages are revealed in the following table 1.5

Table 1.5: Percentages of religions in Uganda

Religion	Year	Percentages
Catholics	1991	45%
Protestants	1991	39%
Catholics	2005	42%
Protestants	2005	36%
Moslems	2005	12%
Pentecostals	2005	5%

The above table implies that for the year 2005 the Christians percentage (Catholics protestants and Pentecostals) is about 83%. It is the percentage of focus for the study, with special reference to the Western, Southern and Central regions of the country with their related holistic theologies.

Important themes in the Christian theologies including god's creation, God's purpose of creation; the principle of give and take; and having a harmonious relationship with physical environment; and having harmonious relationship with spiritual environment; are handled in the contexts of Christ's philosophy of living a holistic life. The common direct teaching of Christ in his mission and purpose to save or liberate man so that one may "have life in its fullness (Jn.10:10) become very crucial. This is so because "fullness" encompasses the concern to liberate man from biological diseases; the mental, emotional psychological, psychosomatic and spiritual; liberation from angers, hatred, resentments, hostilities, confusions and prejudices; as well as material dissatisfactions that include the biting problems of poverty.

The word “life” above (Jn. 10:10) is also explained by Armellini (1992:129) thus “What kind of life does he (Christ) mean? He means first of all the life we are leading here on this world, where Christians have to commit themselves to set conditions so that everybody can lead a happy life”. Christian message thus posits a holistic message that encompasses even the related economic challenges of poverty.

It is worth noting that the pioneer missionaries who would arrive in a new place had often to start from scratch. This made them look for materials for building churches, chapels and schools. These needs made them grow trees, manufacture bricks, tiles and later even cement blocks. These bricks and related items replaced the traditional building materials of mud, wattle, reeds and grass. These were followed by cooperative societies known as “Loan and thrift societies” and they were defined as associations of people who want to better their economic and social life, agree to save their money together, to lend it to one another and repay the borrowed money at very low rates of interest. They are further regarded as “the first direct economic project undertaken by the churches, what is now called; cooperative savings and credit societies (CSCS) started around 1955 and more impetus was later given in 1960s by priests like Lacoursiere and Father Kakurungu Athanasius”(Byabazaire 1979:94).

Another related factor is noted on the side of Christian Administration which has gradually continued to change due to establishments of more Dioceses which brings services nearer to the people. There is a structure that upholds the organisation and discussions from top levels nationally, to Dioceses, Christian centres up to smaller units within this structure where spiritual and material problems are to be considered including fighting poverty up to grassroots levels.

In the theoretical analysis, the Catholic, Protestant & Pentecostal theories greatly emphasize the development of body and soul which have their metaphysical, axiological and epistemological bases in the philosophy of Christ. These theories are greatly related to management theories which emphasize that without resources, set objectives of an organization cannot be realised and that those resources need to be organized monitored and evaluated. In church systems and organizations, used in Uganda, if Christians accusations include failure to carefully plan, organize resources, implement Christians policies holistically, quality in eradication of poverty can not be achieved, hence, a further need to investigate concretely on Christian theologies contributions.

In addition a number of other conceptual considerations have been developed about Christian theologies that advocate for both the material and spiritual well being of humanity. This is one the core theological teaching in Christianity. This varies with other aspects in Christianity like sacraments authority of Christian top leaders, old nations etc, where different interpretations in Christ's teachings have resulted in different theologies.

Bernard C.M (2002:217) forwards a theory that when individuals work together with unconditional love, they attain improved holistic standards of living. This relevantly applies to the needed harmony with: (a) God (b) neighbour (c) creation/universe

The above theologising is in harmony with many theologians especially in the areas of holistic growth where theory continues to put it also figuratively as follows:

“Christianity is not for slackers. It demands commitments, it demands service, to our fellow men, especially to the poor and oppressed”. This is further related to the contingency management theory, which stipulates that there are many effective ways to perform various management functions applied to human undertaking. According to Galbraith (1973:87) this theory advances that a particular method may lead to fruitful results in one situation, but may yield disastrous results in other situations. When this is merged with Christ’s epistemological, metaphysical and axiological values that centre on “love”. This implies that in general, the theoretical interplay between Christian functions as applied to communities’ development challenges, lead towards holistic growth, which is the focus of Christ teaching in the above three religions (Catholic, Protestant and Pentecostal churches).

In the conceptual analysis, Christian Theologies remain with the main aim of upholding the holistic vision of their founder, Jesus Christ, whose concern is the development of the whole person (body and soul) even amidst various theories as highlighted in the above theoretical framework, where poverty is one of the serious problems of our time. In the process of critical analysis, the following three concepts are employed to logically conceptualise the issues therein, revealing also how the elements involved interrelate. These are (a) Christian theologies (b) anti-poverty formulae (c) educational challenges

Other related conceptual considerations have been developed about Christian theologies that advocates for both the material and spiritual well being of humanity, although there are indicators of poverty challenges as our highlighted in societies, especially where fighting poverty is only in words and not in adequate anti-poverty

actions. This level of conceptualisation is in harmony with many theologians like Bernard C.M. (2002:217) and Deirdre (1998:114) who uphold holistic values to improve poverty levels. It can be observed therefore, that depending on the quality of different contributions, the overall effects tend to expand or narrow the community's influence in a given place, which applies to the challenges of the Christian theological contributions towards anti-poverty formulae and related educational challenges in Uganda.

Despite the vital role of the above economic and religious setting in the study, they equally remain general and tend to touch the subject peripherally, thus the study endeavours to fill those gaps by investigating in the questions of what actually being contributed by the Christian theologies towards anti-poverty formulae and related educational challenges especially in Western, Central and Southern Regions of Uganda

Poverty, with its multi-faceted and multi-dimensional challenges, remains a threat, despite holistic nature of Christian theologies and their contributions. These holistic challenges and the current biting poverty, as well as the indicators of inadequacy have motivated the researcher and also serve as a justification for this study. The purpose of the study is to critically investigate the contribution of the Christian theologies towards anti-poverty formulae and related educational challenges in the selected regions in Uganda; investigate the factors affecting the above contributions; then suggest and recommend a reliable way forward. An urgent need, subsequently, is strongly felt, to critically investigate related avenues, especially those that validly advocate for a holistic (body and soul) development, like the contributions of the

Christian theologies towards anti-poverty formulae and related educational challenges.

The task of investigating the three area mentioned above include the in-depth review of related literature while being meaningfully selective, analytical, critical and comprehensive due to the title of study in addition being a study that handles deep philosophical concepts of theology and education, as well as handling root causes of given ideas, facts and events, the investigation is handled in a critically deep way including the metaphysical, epistemological and axiological aspects therein. Subsequently, the main task of the study is to critically investigate the contribution of the Christian theologies towards anti-poverty formulae and related educational challenges in selected regions in Uganda stressing the three main regions namely western, central and southern.

1.3 Statement of the problem

The main problem of the study is that despite the Christian theologies' contributions, spearheaded by the clergy, towards anti-poverty formulae and related educational challenges, the standards of the people in several areas remain generally poor and unimproved, while others continue to even worsen, especially in rural areas where the majority (over 80% of total Ugandan population) live. This is accentuated by varying theological interpretations with doctrines and plans (e.g on blessed are the poor, the poor naked Jesus on the cross etc), on poverty that continues to stifle development and education in many ways while in extreme cases poverty kills people. This is more so with a country like Uganda where Christian theologies were introduced as early as 1870s and where the majority (over 80%) are Christians, upholding the theologies that

advocate Christ's holistic development (of body and soul). Subsequently, the contributions of the Christian theologies amidst the biting poverty and related educational challenges pose a very serious problem to critically investigate.

1.4 Purpose of the study

The purpose of the study is to investigate the contributions of the theologies stressing main three namely Catholic, Protestant and Pentecostal towards anti-poverty formulae and related educational challenges in selected regions in Uganda; investigate the factors affecting the above contributions; then suggest and recommend a reliable way forward. Subsequently, the study endeavours to critically investigate the contributions of the Christian theological doctrines and plans spearheaded by clergy, towards anti-poverty formulae and related educational challenges in selected regions namely Western, Central and Southern regions Uganda.

1.5 Objectives of the Study

- i. To investigate the contributions of the Christian theological doctrines and plans, towards Anti-poverty formulae and related educational challenges in selected regions in Uganda.
- ii. To investigate the Christian anti-poverty implementations, in terms of what is done up to grassroots levels
- iii. To investigate factors responsible for the above contributions including the Metaphysical, Epistemological and Axiological aspects therein

1.6 Hypotheses

A method of alternate / declarative hypothesis is employed as follows:

- i. There is a significant relationship between the Christian theological doctrines / plans and the theoretical inputs towards anti-poverty formulae as well as related educational challenges in Uganda
- ii. There is a significant relationship between the Christian theological doctrines / plans and the Christian anti-poverty practical implementations as well as related educational challenges up to the grassroots levels.
- iii. There is a significant relationship between the theologies' anti-poverty contributions and the factors of inadequate implementations of their ideals, when merged with other factors thereof.

1.7 Scope of the study

The research was conducted in Uganda with emphasis on the selected three main regions; Western, Central and Southern which possess the highest populations of Christians as per 2002 national census and accommodate most influential centres and leaderships of Christianity in Uganda. In addition, the North was not included due to the above factors as well as difficulties of unpredictable insecurity there. The study upholds scholars' view like Byrne (1983) that there is no monopoly or specific sectarian way of theologising. However, for this work the study focuses on contributions of Christian theologies (especially Pentecostals, Protestants and Catholics) that forms over 80% of the country's population (Mulumba, 2005). These contributions are those towards anti-poverty formulae and related educational challenges.

The period stressed by the study refers to all the historical times when Christian theologies impacted anti-poverty contributions on the people, with more emphasis on the period from the year 2000 to date. This time of emphasis was chosen due to the analytical literature from social, religious, educational, political and other areas that

revealed more crucial yearning to fight poverty including its emphasis that year as one of the eight major millennium development goals.

1.8 Specific research questions

- i. Are the Christian theological doctrines and plans reflecting the holistic nature, towards anti-poverty formulae and related educational challenges in selected regions in Uganda?
- ii. Is what is to be implemented (towards anti-poverty formulae and related educational challenges) being achieved up to grassroots levels?
- iii. What are the factors affecting the above contributions, including the metaphysical, epistemological and axiological aspects therein?

1.9 Definition of Terms

For clarity, this study uses the following **operational terms**:

“**poverty**” in line with scholars like Freire (1973:8) and Deidre (1998:11) whereby it refers to a condition where people do not have sufficient means to procure either the comforts or necessities of life namely; (i) Food, (ii) Shelter, (iii) Clothing, (iv) Basic education in the holistic development process;

“**Anti-poverty formulae,**” referring to all methods, ways, strategies, directives and activities geared at improving a general standard of living, from poor to better conditions of living; “**Christian theologies**” referring to a set of deep and philosophical explanations or theories and interpretations on the nature of God, the world and foundations of religious beliefs, with Christ teaching as central;

“**Related Educational challenges**” referring to puzzling tasks in education’s (i) Aims (ii) content (iii) Provision,(iv) Products of Education, linked with theologies’ anti-poverty contributions (referring to inputs in theory and practice - material and spiritual).

“**Catholics**” refers to members of the Roman Catholic Church.

“**Pentecostals**” refers to Christian religious groups that emphasise special gifts from God, emphasising power to heal and to celebrate them in very enthusiastic services.

“**Protestants**” refers to members of the Christian church that separated from the church of Rome who , in Uganda are under the leadership of Arch Bishop Luke Olombi. Christian refers to a person who believes in the Christian religion based on Christ.

“**Theology**” refers to the study of God and of the foundations of religious beliefs.

“**Poverty formulae**” refers to the opposite of anti poverty formulae leading to a decline of better conditions of living to poor conditions of living.

“**Metaphysical, Epistemological and axiological bases**” refers to philosophical foundations that handle questions of “what is real?”, “what is true?”, and “what is valuable or good?” respectively in line with the study.

“**The material and spiritual development**” refers to progress and advancement in possessions including money and other, as well as having those which satisfy the mind or spirit.“**Paradigm**” refers to pattern of variables intended to explain ideas and events.

“**Education**” is a term which the study links with a latin word “Educere” meaning “to bring out” in line with scholars like Luigi (1995), Kajubi,

(1989), Wamika, (2006) to refer to a process of training, instructing and developing learners in circumstances designed to integrally give knowledge and develop attitudes and skills thus helping the learner to perform to the highest level of which he or she is capable. In this context the purpose of education should be to nurture and draw what is best out of each individual, so that each person's full potential is fully utilised.

1.10 Significance of the study

1. The findings of study generate knowledge on current theological impact and trends towards eradicating poverty, the challenges therein and possible remedies which are helpful to both civic and religious leaders, educationalists and planners of our times.
2. Factors exposed by the study expose bases for further research especially in strategies for implementing national goals of education, especially in the three areas namely Western, Southern and Central Uganda.
3. Findings may provide useful information to help better the system of quality control and quality encouragement in the church systems of promoting holistic development.
4. The findings of the study help to fill the knowledge gaps and consequently, assist leaders (civil and religious) in compiling more realistic profiles and develop more needs – based – strategies.
5. The study is coming out at a time when there are arguments that religions have also contributed to many misunderstandings, tensions, disharmony and conflicts (like with African traditional Religions, Islam and Christianity). The study thus sheds more light on possible strategies (material and spiritual)

towards trends of peaceful co-existence, inter-religions dialogue and co-sharing of resources amidst poverty challenges.

6. The study is coming out in an age when there is greater need for joint growth, unity and inter-faith, a situation that is evident in the recent inaugural speeches of new religions leaders like Arch-Bishop Henry Luke Olombo (year 2004 for protestants) and pope Benedict XVI (year 2005 for Catholics), where such joint efforts led to common social issues, that are to include anti-poverty social activities.
7. The study joins research- world to suggest another valuable original contribution to learning and humanity, particularly in facing the many challenges where science is becoming more spiritual, in terms of their modern discoveries that can not be seen or touched (e.g. modern communication systems and psychosomatics), which delve into richer holistic researches on both the spiritual and the material levels, including anti-poverty formulae.
8. The current philosophies of life and theologies of whatever label (African traditional religions, Islam and Christianity), where they are strongly regarded as fundamental and basic strategies of human serviability, a study on the christian anti-poverty activities remains very valuable.
9. The added contribution of the study lie in the fact that it is coming out at the beginning of the third millennium (including prospects of about year 2007), when the many scientific discoveries, especially the last century (20th) have not solved the many social, political, educational and value problems in the world which are connected to global human development, which is sadly true for Uganda as well. This does not exclude the global village-politics of some worst powerful organisations advancing daily at the expense of the weaker

ones, or where the very rich live side- by-side with those experiencing desperate increase of poverty, even among christian.

10. By giving the results of an investigation on the current christian anti-poverty activities up to grassroots levels as well as the related challenges, the factors that affect the above contributions are exposed, which assists towards making new reliable strategies for the future, especially in our rapidly changing world, that demand higher accountability, efficiency and transparency of all civil and religions leaders.

1.11 Justification of the study

The third millennium trends, which we are experiencing, continues to be characterized by challenges of rapid changes, due to many scientific discoveries, modern values, inter-religious dialogue and unsolved global human development problems including poverty. An urgent need, subsequently, is strongly felt, to critically investigate related avenues, especially those that validly advocate for a holistic (body and soul) development, like the contributions of the Christian theologies towards anti-poverty formulae and related educational challenges. The indicators of biting poverty in various analytical areas (revealed by this study in the introduction), also serve as justification for the study.

1.12 Limitations

- i. Individual interviews tended to take too much time due to participants who may get involved in repetitions and circuitous methods of communications before coming to real points of research
- ii. Priorities of people differed and some appointments with the researcher were not promptly honoured.

- iii. Some of the areas under study especially the south-western part of Uganda were with people who had opted to live on the top of the hills. Such terrains were more demanding in terms of climbing them

1.13 Encountered Problems

- i) The subjectivity of the people played a part especially in cases where sincerity was lacking in the fields of interpretation of concepts of anti poverty formulae contributions reflected in the different religious backgrounds
- ii) Some members of the church responded with uneasiness when it came to talking about their spiritual leaders who are representatives of their God.

1.14 Ethical considerations

The study conducted in three main regions of Uganda took careful steps to ensure that relevant clearance from ethical body gave due regard to the consent of respondents. Moral justification of the investigation as regards the minimal abuse, disregard, safety, social and psychological well being of the person and community were equally respected.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

The major function of the Christian theologies in the life of a human being is to assist towards quality holistic development where Christ reveals his vision of coming as one intending to make people have “life to the full”(John 10:10). Among the fundamental agreements in Christian theologies in Uganda is the accepted reality where they all have the concern for both the spiritual and material well being of the people, despite some varying stress of one or other in practical life. Subsequently, among problems currently raised in various Christian churches, poverty remains on their lists, while it has not yet received any systematic and convincing scholarly attention. Where some authors have endeavoured to imply it, they have tended to touch the subject peripherally, and, in some other cases as only a recommendation for further research on the issue.

In this regard, literature presented in this chapter is drawn from general works. An attempt is made to present one section handling the theoretical review and conceptual framework. These areas are identified and arranged in harmony with the main concept, variables and objectives of the study.

2.2 Theoretical Review

The core theological analysis is reflected in the aspect of living and developing with others basing on the metaphysical, epistemological and axiological bases in the philosophy of life of Christ that emphasise unconditional love Bernard, C. M. (2002:217) . A human being is created not to live like an Island but to progressively advance in meaningful harmony with:

(a) God (b) neighbour (c) creation/universe. In addition he advances his theory that when individuals work together, in that type of unconditional love, they attain improved standards of living. He also adds “Christianity is not for slackers. It demands commitments, it demands service, to our fellow men, especially to the poor and oppressed”. This is further related to the contingency management theory, which stipulates that there are many effective ways to perform various management functions applied to human undertaking. According to Galbraith (1973:87) this theory advances that a particular method may lead to fruitful results in one situation, but may yield disastrous results in other situations. When this is merged with Christ’s epistemological, metaphysical and axiological values that centre on “love”. This implies that in general, the theoretical interplay between Christian functions as applied to communities’ development challenges, lead towards holistic growth, which is the focus of Christ teaching in the above three religions (Catholic, Protestant and Pentecostal churches).

Deirdre (1998), confirms that “poverty is a serious problem of our modern times and that among the areas to explore towards attaining the solutions are ‘religious institutions” (Ibid 1998: 6) which the researcher agree with and continues to explore more during the critical analysis from grass-root levels of the study. The argument in the above work on the danger of increasing poverty, identifies poverty as a world wide phenomenon that prevents the development of society as a whole, denies individuals their rights and freedoms to attain authentic development the argument goes on to stress that while poverty eradication has been the aim of governments world wide, freedom from poverty, should also be the aim of individuals and groups rather than solely the target of government policies. This is considered valid for the study, and the study builds on the needed commitment of

individuals and groups, to bring in the side of christian theologies manifested in various christian churches and the individuals up to the lower levels of society.

The second part of the above work which attempts to examine poverty from the view points of human rights and gender in the contemporary Uganda, has also relevance to the study in the area of joint and fair development. A question in the work is forwarded inquiring on how is it possible to make sense of the fact that the

poorest fifty countries, mostly in Africa, have had their incomes decline to the point where they now count for less than 2% of global income, in what is described as “poverty and marginalisation in the age extremes”. In addition, the call is made for a more holistic understanding of the root causes of poverty in the human rights’ context. The relevance here is implicated in what christian theologies note as a challenge of “extremes” among the very Christians themselves, who are in categories of the very rich and the very poor.

Educational perspective in the work indicate the reality of poverty and what is made a central argument here, is that the reality of poverty in Africa is not a natural condition but can be linked directly with cultural erosion or rejection. The argument goes on to indicate that in order to liberate themselves from dehumanising poverty, Africans have no choice but to find home-grown solutions grounded in their own history and culture. The assessment adds a plea for the creation of a new humanistic type of education system which liberates people to think, feel and act in new ways, so as to contribute towards making Africa a place of happiness and contentment. It is further urged that this type of education should educate Africans in general against the economies of uneven and unequal development, uneven and unequal regional and national growth and inequalities within and

among African people. Another area of relevance to the study is noted here, where the social upheld justice of the distribution of resources in a society is the justice manifested in Christ's commandment of love of God and love of neighbour, especially in fighting all the social challenges including poverty. The related theoretical analysis noted in Bernard CM is found in the work of Armellini (1992: 198) who makes a theological analysis of putting to use our different talents as opposed to sitting back, overcome with unconstructive worry. This theological analysis clearly upholds the holistic nature of Christian Theologies, which are being investigated further by this study. The above work recognises the importance of a right theological perspective in balancing the basic needs of life like food, shelter and clothing with spiritual needs.

Armellini (Ibid:1992:198) asks: "But should the Christians be really so careful not to rely too much on money? Why? Who is really running the danger: the rich or the poor?" In answering his own posed questions, the answer given is that, the danger that money may become one's master exists for everybody, rich and poor alike". The argument is based on what is noted as guidance that "God should be the goal and purpose of all our thoughts, words and actions of our whole life,... man should not substitute God with other little gods/idols of sex, party, dance, drink, culture etc". The critical analysis reveals the situation of not dismissing the value of other goods like money but mainly points out dangers involved. The church is a centre for further investigation in the teachings that might affect their ways of living among both the rich and the poor

What is called more serious, is noted that "God and money give contradictory orders" (Ibid:1992:199). This is dramatised as: whereas God keeps repeating one command to love one another, give food to the hungry, clothe the naked, provide a house to the homeless

etc, the other side may make money demand the opposite. Thus money may demand throw out the poor, sell your goods at the highest possible price etc. The forwarded contention is that “anxieties and worries do not yield anything good; they are disastrous and add suffering.... Our commandment to solve the worries of life should not be what deprives us of the joy of living”. The above theologising is noted as valid at least on the theoretical level, which leaves the gap on the practical level in terms of what is actually being contributed by the Christian theologies up to the grassroots levels.

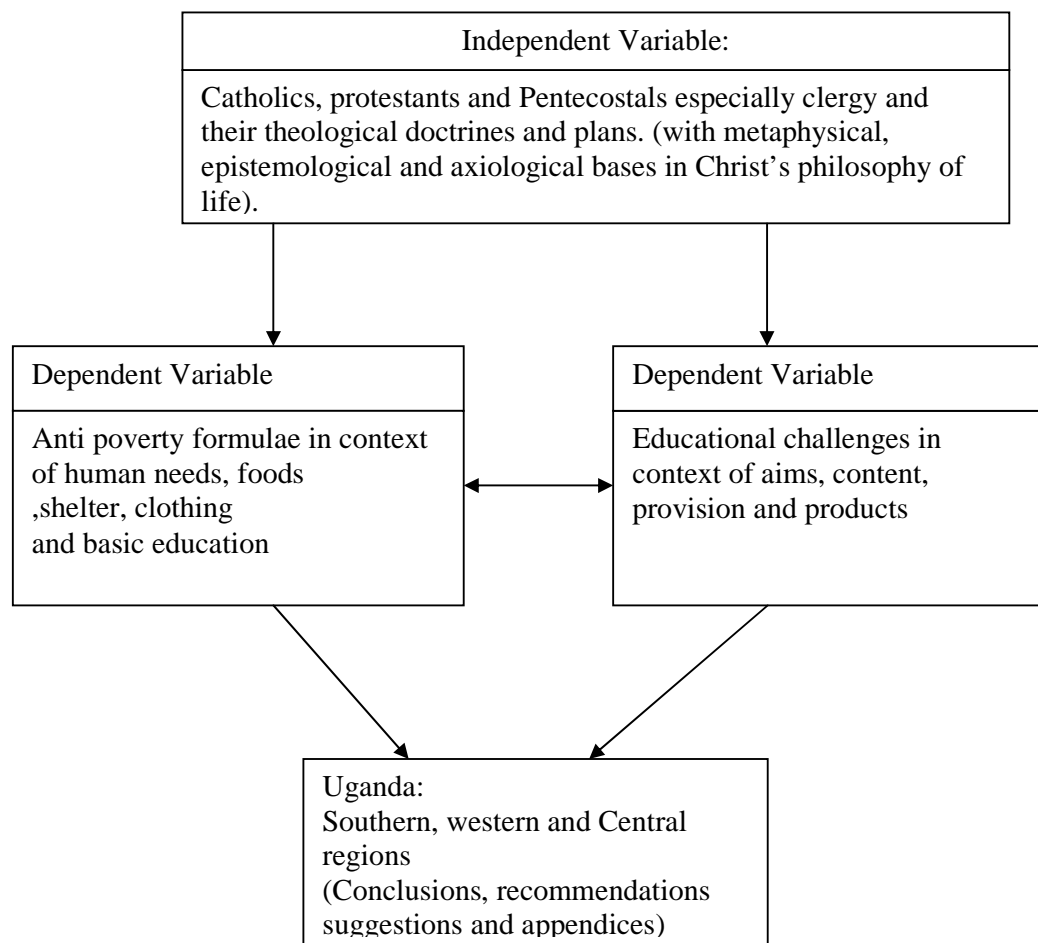
Another theoretical contribution to the study is the exposition of an ordinary level, particularly where “blessed are the poor in spirit” (Mt 5:3) is analysed in detail. The commentary on the above Biblical verse has also the a value of being among official and acceptable commentaries in the church because of the given “Nihil Obstat” (implication of acceptable value) by Perin T.D’sowza and an imprimatur by Maurice Cardinal Otunga, endorsing it as “a practical application of the message..... a volume written as a commentary of the readings of the 3-year liturgical cycle” (Ibid:1992:6). This has another value of being “current” with last similar volume compiled in 2001 and being used by many on getting official explanations on “wealth” “riches” and “poverty”; a concern of the study.

2.3 The Conceptual Framework

The Catholics, Protestants and Pentecostals uphold the material and spiritual doctrines for the integral development of a human person. Their theologies remain with the main aim of upholding the holistic vision of their founder, Jesus Christ, whose concern is the development of the whole person (body and soul) even amidst various theories as highlighted in the above theoretical framework, where poverty is one of the serious

problems of our time. In the process of critical analysis, the following four concepts are employed to logically conceptualise the issues therein, revealing also how the elements involved interrelate. These are (a) Christian theologies (b) anti-poverty formulae (c) poverty (d) educational challenges. The above is further demonstrated in figure I as follows:

Figure 2:1 Holistic Christian theologies' contributions (especially that of Catholics, Protestants and Pentecostals):



The above conceptual framework reveal that in situations where there is increased /high levels of participation and contribution, increased/ high levels of holistic development, emerge.

The conceptualisation of the above variables, are related with theological questions like “should we consider poverty good? and another as “Isn’t the ideal christian community the one where non of the members are in want? (Acts 4:34)”

The posed question above, are given an answer in the analysis that Jesus was continuing on the line of “prophets, so he never looks on wealth and riches as a blessing from heaven but doesn’t even despise them, and never invites anybody to destroy wealth even when it was acquired with the wrong means”. This is further supported with the Biblical episode where in the eyes of Christ, even the “tainted money” becomes good if given out to the poor (Lk: 16:9). It is worth noting that, it is an added advantage to critically analyse what is taken as the mind of Christ, on concepts of riches/affluence versus poverty among the Christians. Christ is further analysed as one who despite of his not condemning riches, he does see riches as a serious danger for anybody wanting to enter the kingdom of heaven. Christ is also presented as one convinced that attachment to the goods and riches of this world represents an insurmountable obstacle for many. This is linked with Christ’s teaching that “non of you can be my disciple unless he gives up all his possessions” (Lk 14:33)

The work above argues further that “our beatitude is to be read in the context of detachment from goods and sharing with the poor”. This helps in the investigation among Christians because the expression “happy are the poor” could wrongly suggest the idea that Christ wants to extol or highly praise poverty or praise those, who without choosing it are poor or become destitute. This is made clear with the perspective, poverty that befalls on individuals and for which one is not responsible is not to be considered beatitude. Thus happy are those who refuse to be rich all alone, those who do not accept to continue as oppressors and masters, those who decide to give out all their goods “so that none be in want” (Acts 4:34).

In the above conceptual review, another concept of “responsibility” is also raised in the analysis as vital. The responsibility of “voluntary” or evangelical poverty that implies detachment from goods and riches is one upheld by Christ. It is a responsibility, requested not only from some Christians who want to be more perfect but it is a responsibility and a request made to all. The type of poverty Christ calls blessed is presented as that which is an answer to a personal spiritual call of the Lord which is to be lived in a good relationship with others, including the poor. Thus the study regards the above aspect as valid especially in terms of the theoretical inputs with theological doctrines and plans. The study continues to fill gaps where holistic values are given peripheral considerations, with further analysis and investigation including the adequate implementation which appears lacking, especially in the Christian anti-poverty contributions up to the grassroots levels as well as the related educational challenges in especially the Central, Western and Eastern parts of Uganda.

2.4 Anti-poverty Contributions amidst various theological approaches and methodologies:

Uganda Episcopal conference (2002), identified the roles and responsibilities of the Cristian churches, and analysed by different experts in Uganda Episcopal conference held from 8th –10th November 2000, in line with debt and poverty. The above work (Ibin 2002:5) shows some frankness on the contributions of the churches especially in the foreword where it states that “There have been some failures and we recognise that it is in order to quote them: in our work of preparation and sensitisation, we have not been fully effective in involving politicians, and the world of academic”. It is also admitted that the mass media, other Christian denominations, other religions, the diplomatic corp. and the United Nations’ family, have not also been effectively involved by the church. In the above perspective,

deepening of the knowledge and practice of the above analysed and coordinated areas are in the social teaching of the church, as the main task, so as to undertake opportune actions in the immediate future. This has relevance to the study as it investigates further the anti-poverty contributions at least on the theoretical level. The economic indicators and some of the social indicators which in spite of sustained economic growth in the last 14 years are analysed as having remained abysmal (Ibid:2002:29), also tabulated in the following table

Table 2.1 Economic and some social welfare indicators

Economic indicators	%	Social welfare indicators	%
- GDP growth rate	5.1	-Annual population growth rate	2.5
- Inflation rate	5.4	- Life expectancy	40
- Real GDP per capita	Us &300	- Internally displaced people	500,000
- Unemployment rate	7.4	- Population living in grass thatched house.	41
- Population under absolute poverty.	3.5	- Illiteracy rate	35
		- Primary pupils drop out rate	64
		- Access to sanitation	48

It is worth noting that the above presentation reveal how the situation has not yet improved and how big the challenge of poverty remain. In this first section, the work observes “Regrettably, in spite of her (church) tremendous contributions to the social services sector, the catholic church in Uganda had remained generally quiet on the issue of poverty” The study considers the above observation as valid, but continues to delve in the “why” and “possible” reliable way in fighting poverty up to the grassroots

The second part of the work reveals the type of seven areas where the church should have done more, yet noted as the main areas of challenge as follows: The church’s mission as option for the poor; the church’s role in advocacy for the poor towards debt cancellation; provision of social services; mobilising savings and credit facilities for the poor; the impact

of social communication on sensitising civil society on poverty eradication in Uganda. The study goes further to investigate whether the above plans and strategies on the national level, are being implemented especially in the Dioceses under study. The observation which is linked with the last part of the work also reveal special relevance to the study because of the attempts to assess who is mainly being helped by the national church programmes. The raised issues query despite the church being one of the major service provider, how much “it would be well in position to measure the efficiency of utilisation of funds and to assess their impact on the quality of the life of poor people”, which remains also part of the investigations of the study especially in the selected western, central and southern parts of Uganda

The analysis of the work which presents what is called “critical issues with respect to the role of the church with regard to poverty eradication”, has an important value to the study since they serve as a base for further analysis on what the churches are currently involved in. They help the study to identify and analyse further what is considered by, the participants in the work, as the most critical issues, with respect to the role of the church in poverty eradication activities, as also shown in the table 2.2 below:

Table 2.2 Role of the church in poverty eradication

Critical issues identified (by participants – 1st section)	Ranking as per presentations
-The clarification made in the keynote address on key concepts: poverty alleviation, reduction and eradication is significant in giving direction to the Church on what course of action to take.	1
-Poverty is symptomatic of a number of social and structural inequalities.	2
-The Church is well represented at the grassroots both through local-level leadership and the participation of all faithful.	3
-The church's work is guided by values that are embedded in Catholic Social Teaching.	4
-Poverty should not only be seen in terms of lack of money/physical property.	5
-The magnitude, consequences and dynamics of poverty have previously not been fully appreciated by the Catholic Church in Uganda.	6
-The important elements of Catholic Social Teaching have not been fully incorporated and integrated in the workings of local church structures.	7
-The relationship between Church and state has on previous occasions been one of mutual respect but with little emphasis put on thorny issues. Sometimes the Church was seen to simply be keeping quiet in the name of being "diplomatic".	8
-The Catholic Church in Uganda has not adequately invested in professional capacity to be able to seriously analyse poverty and policy and consequently be able to effectively participate in "informed advocacy".	9
-The Catholic Church has made tremendous investment in education, health, socio-economic development, etc, but has so far not concerned itself with the effects of particular Government and Donor policies such as on food security, schooling, etc.	10
-Uganda's economic reform programmes have received a lot of support from donors but there is little evidence to show in the move towards poverty eradication.	11

The above table 2.2 was also complemented with another group of items also noted as "Critical issues" also highlighting issues ranging from the extent and depth of poverty among communities up to the added church's relationship with the state's programmes. These were also analysed and summarised in the following table 2.8:

Table 2.3 Other church roles in anti-poverty activities

Critical issues identified (by participants – 2nd section	Ranking as per presentations
-Recognition that the issue of debt cancellation and poverty eradication transcends all cultures, religions and societies.	1
-Due to the extent and depth of poverty among communities, many people had lost hope and were feeling a sense of helplessness.	2
-Little or no linkage is made between debt and Government policy on one hand, and poverty among local communities on the other.	3
-Up to the present, issues of policy advocacy or engaging government in the catholic Church were considered to be “technical issues” only to be handled by particular institution in the Church hierarchy, such as the Episcopal conference.	4
-Corruption appears to be a growing problem, which in addition to denying poor people of services is also a contribution to poor governance. In part this corruption is attributed to moral decay in the community.	5
-Much of the Church’s previous work in advocacy has not been firmly rooted in deep professional analysis with the consequence that some of the outputs of such work have not always been of good quality.	6
-Some of the on-going processes in political, social and economic development are happening at a very fast pace and not enough time has been given to all stakeholders to digest the issues and weight their implications on people. Some of the processes have, indeed, only enlisted the participation of the Church and other institutions without checking what all this means.	7
-Various international financial institutions that are participating in poverty reduction programmes and which sometimes fund the various discussions are often opposed to the position of the Church on population growth.	8
-The Catholic Church’s involvement in Jubilee 2000 had a significant effect on the decisions of the international financial institutions and bilateral donors towards debt reduction for poor countries.	9

The work endeavoured to bring forward some suggestions on what could be considered practical, in order to play “a more meaningful role in advocacy for poverty eradication”. This highlighted the seven main points as follows: Information system; identifying the focal points; building capacity like a modern holistic resource centre; strengthening social communication; including relevant social science and anthropological courses in the

training of future religious leaders; establishing a desk at national level; and linking up with other faith based organisations.

The above seven items are noted to be of great value to the study, not only because their contribution to the field of practical methodologies and holistic ways, but also their giving of an attempt to give what is regarded as reliable way forward, which the study continues to analyse and build on in terms of providing a way forward on reliable anti-poverty contributions up to the grassroots levels

There is an added question in the work on what should be the church's key stakeholders in the process of advocating for debt cancellation and poverty eradication. Despite the above situation, a number of other potential stakeholders were identified with regard to the involvement of the Catholic church in the debt cancellation and poverty eradication programme. A summary of such stakeholders their stake (interest) and proposed roles is given in the table 2.4 below:

Table 2.4 Debt cancellation and poverty eradication programme

Stakeholder	Stake (or interest)	Proposed roles
Central Government	<ul style="list-style-type: none"> Increased availability of resources for investment in social services. Improved policy for poverty eradication. 	Provide up-to-date information on the debt and poverty situation in the country by district, gender and other categories.
Other Ugandan faith-based organisations	<ul style="list-style-type: none"> Mutually supportive collaboration in favour of all poor people. Better livelihood for all peoples. 	Develop programmes to address debt and poverty issues ensuring a collaborative approach among all organisations.
International Non-Faith NGOs	<ul style="list-style-type: none"> Share with the Catholic Church information emanating from the global level that has relevance to the Ugandan debt and poverty situations. 	<ul style="list-style-type: none"> Identify key issues for inclusion in poverty eradication strategies of the Church.
Local NGOs	<ul style="list-style-type: none"> Improved live hood for the people with whom the NGOs work. 	Liaise with the Church at various local levels so as to ensure the design and implementation of appropriate poverty-focused programmes.
International Catholic Organisations	<ul style="list-style-type: none"> Effectiveness of the Catholic Church internationally and in Uganda. 	<ul style="list-style-type: none"> Support capacity-building efforts of the Catholic Church in Uganda. Participate in fundraising efforts of the Catholic Church in Uganda.
Legislators	<ul style="list-style-type: none"> Pro-poor policies in place. 	<ul style="list-style-type: none"> Consult with Church leaders on poverty and debt issues emanating from the constituency of the Church.
Donor agencies	<ul style="list-style-type: none"> Implementation of globally accepted development policies. 	<ul style="list-style-type: none"> Share with the Catholic Church key devolvement policy documents, including papers on the Comprehensive Development Framework (IMF & World Bank), bilateral development strategy papers, and information on the on-going debates.

The work also reveals an added value in the efforts to give an appropriate plan as analysed in suggested six steps and summarised in table 2.10 as follows:

Table 2.5 Steps proposed for the church to eradicate poverty

Step 1	Pastoral letter Prepare a Pastoral letter to guide all faithful on the need for, and urgency of, addressing the question of debt cancellation and poverty eradication.
Who	Episcopal Conference
Step 2	Develop a plan of action The objective of drawing up a plan of action will be to develop a comprehensive plan and to identify key activities to be undertaken, those who will directly participate in implementation, and to also outline a schedule to be followed.
Who	The Christian Secretariat (Caritas)
Step 3	Disseminate information The main purpose of this step would be to generate interest in poverty and debt issues through sharing information and clarifying the role of the Church. The sharing should start with the different Church structures at all levels: dioceses, Deaneries, Parishes and Local Christian Communities.
Who	The Christian Secretariat
Step 4	Identify relevant professionals and build capacity Here, key professionals that are well versed with the issues at stake, debt cancellation and poverty eradication, should be identified and orientated in the proposed programme.
Who	The Christian Secretariat
Step 5	Establish strategic alliances and build networks <ul style="list-style-type: none"> • Develop and/or strengthen strategic alliances with sister Episcopal Conferences, such as in Zambia, the US and elsewhere. • Strengthen networking with other related organisations.
Who	The Episcopal Conference
Step 6	Introduce participatory approaches Promote people-centred generation of ideas and articulation of information from the poor – listen and work with the poor themselves.

Despite the recognised values above, there are several knowledge gaps created by the above work revealed in the tables 2.7, 2.8, 2.9 and 2.10, especially on the grounds that work is mainly on the catholic theoretical level and on presentation of what could be implemented, while the study is interested in both the theoretic and concrete practical contributions, as

well as a consideration that is not only on theological perspective, but also on all the other Christian theological perspectives in the study. The study continues to fill those noted gaps and to build on the voted values in the analysis of poverty challenges among Christians, analysing the Christian anti-poverty activities as well as related theological approaches and methodologies there in, up to the desired implementations at the higher and lower grassroots levels.

Borruso, (1998), speaks of methodologies and some tips in analysing multifaceted and multi dimensional issues which is true of poverty under study. That analysis is considered to be more comprehensive, and the researcher intends to relate it to the study in a methodology to be employed in field research for holistic aspects as well as effective anti-poverty implementations.

In a critical analysis of what is called “energy and some economics” (Ibid: 1998:71), where philosophical images, like that of owing land so as to control two sources of energy (firewood and charcoal), exposes the intricacy of cases of the rich who not only depend on their capital, but also depend on the exploitation of the poor to survive. Figuratively, such type of the rich depends not only on “firewood” but also on “charcoal” because of the economic and social power acquired. The above work and implications present a particular perspective on poverty in terms of relationships of the rich and the poor, which leaves gaps for more causes and other forces surrounding the plight of the poor to be handled by our study. It is also noted that even the poor can do harm to the fellow poor. It thus remains the work of the study to investigate further those remaining gaps up to the grassroots levels in term of what the Christian theologies are offering.

The versatility and human initiatives in the philosophising and thinking positively to improve the world, give part of the value for the study. This is reflected in cases where a lot could eventually be applied to improve social and religious approaches to poverty. For example, preventable death comes in as one of the effects of poverty. Poor people can die for several more reasons than people who are not poor, such as: a lack of food; diminished resistance to diseases; a result of an inadequate diet; deficient or no medical care or exposure to extremes of weather as a result of insufficient clothing or shelter. In these circumstances, other effects of poverty, include stunted physical or mental growth, deprived opportunities for personal growth, as well as lack of education.

The arguments in the work on imagination and creative thinking are analysed as an added value to the study, especially where the two are backed with education. It is contended that most likely, Bill Gates (one of the richest people in the world) would not have managed to pioneer the computer magic if he had not attended school. At least he needed a certain minimum level of literacy to be able to deal with computer programming. The possibility is there to live for years without actually realising where our opportunities and potentials lie, until we get exposed to a stimulating environment, and a school can be a good stimulation, and a tool for fighting poverty, as a holistic theologian-contribution is to further investigated.

The last part of the work above is further revealed in the position forwarded thus: “thinking and truth have liberating power and if you value personal freedom, nothing else will give it to you. Cultures that value truth are outward looking” (Borruso, 1998:140) The mind is presented as an important component of ones life to guard jealously, as it gives a

momentum to one's entire life and thus must be protected from negative thoughts. The mind is regarded as a centre of mind fields where the real battles of human beings are won or lost.

In addition, the analysis of the given concepts of the mind to humans in the search for solutions, include the example of the youth, who, with wrong company, unknowingly create their misfortune, because of the negative thought patterns stored subconsciously, then later translate them into physical bad habits that often cultivate a "fertile" ground for failure.

Subsequently, it can be contended that the analysis of the above work gives a valuable contribution to the study, although the main forces appear to be on the philosophical thinking patterns and "poverty of the mind" or lack of "rich" ideas as well as tendency to value the young more in the process to transform society. The study thus values the contribution as it endeavours to investigate further not only poverty among the young or their minds and a few others, but the entire Christian community in the area of study. Freire, (1973) speaks of meaningful transformation that is integral which is the area to explore further for development that is holistic and that fights poverty in all its forms. This further benefits the study since such transformation is not one-sided but complete which is one of the targets of this research as the researcher analyses the quality of theological contribution therein.

In addition, the concepts and theories of community growth and cooperation which are raised, add value, like where it is presented as part of the very foundation of human resource utilisation. The caring and communal dimension is noted as essential in the process of breaking through the apathy and indifference, with trends of discouragement and hopelessness among the local and poor people. The argument further reveals that groups often experience even despair as they try to face the hard facts of reality including the vicious cycle of poverty. The very low savings follow low investment, low

productivity, low capital then low saving. The study intends to investigate further an other related causes among the Christians in particular.

There is also a value in the presentation in what is noted as the “third world” implying “the two-thirds world”. It is noted with a critical review that very little has changed for the vast majority of the poor people in the third world, while in some places, life has become more difficult. The study values some posed circumstances but wishes to do a deeper search into why the situation appear not to be improving in a number of area of study and the Christian anti-poverty activities.

The reflections on the present technology and the point of dialogue are also worth synchronising in the work. There is a type of awareness now, that on all the major problems that face the modern world, no experts have all the answers. Each may have valuable information to contribution, but we need dialogue to draw in the insights of all who are concerned, as we search for reliable solutions including those of fighting poverty among the Christians at all levels

Byrne, (1983:7) argues that there is no specific ‘catholic way’ ‘protestant way’ or ‘muslim way’ of doing practical work like farming or training unemployed. Thus opens the challenge to all believers to think critically in solving problems of people realistically, which is also the concern of the study.

The above work brings out a distinction between the Christian efforts for the development of things like buildings or projects and that of “every person and the whole person” (Ibid,1983:6) The work contends that every person does not mean a development of one

particular parish, religion or ethnic group. Christians should be interested in every person, the youth, the elders, the rich, the middle class and the poor. Development work is presented as a task that involves the finding out of the needs of the people. Needs which are categorised as felt need and real needs, giving example of a village woman who may be in need of good clean water to drink, but may not know it and continue to use water that is less clean (“felt need”) because she doesn’t have the “real need” for clean water. The evaluation of presenting both material and spiritual development as necessary for true progress has value to the study, since the area of fighting poverty among Christians is highlighted as well.

The added analysis indicates that development should help us to acquire attitudes of self-determination, self-reliance, dignity, achievement, maturity, relationships, sharing, unity and community building. It should help to build a stronger community so that important projects should come from the community themselves e.g. the project to fight the existing poverty and its effects. This leads to a presentation of general obstacles to development.

One of the obstacles forwarded is what is called paternalism, which was observed to be among especially the Christian leaders. Paternalism is practised when Christian leaders give things freely, for example, money, food, clothing, medicine, and transport or building churches. Christians are also paternalistic when they accept such things for nothing, e.g. when they see the church as an organisation for giving gifts and loans. Paternalism is practised when we treat adults like children especially when it comes to telling them details of what they should do and how they should do it (Byrne, 1983:15), especially where we have illiterate people but intelligent enough to exercise their creative and original potentials.

The obstacle added here is when Christian leaders work for people and not with people, often giving an impression that they are incapable of working for themselves, which can easily hinder their growth and efforts to fight poverty. There develops also a tendency for the religious leaders to work at their own speed not the speed of the community. The people in the community may want to go fairly slowly and may not want to rush the development work, thus undermining friendly good relationship needed for reliable development.

The above theological analysis uses the base of Christ as a great leader, who used the method (contrary to paternalism) of encouraging the people to help themselves. Examples here are (a) at the wedding feast which was held in the town called cana, when Mary appealed to Christ to help the people, Christ told them to help themselves. This was done by telling them to fill the water jars with water. After doing something for themselves, Christ helped them by turning the water into wine (Jn 2:1-11). (b) Christ being a great preacher, people in big numbers went to listen to him and stayed a long time and felt hungry. The disciples told Jesus that the people were hungry. In the analysis above, Jesus who was God is noted as one who could have given them food freely, but instead asked them what they had themselves. When they presented their local contribution of five loaves and two fishes, he subsequently worked a miracle and multiplied the loaves and fishes which they had presented to him. The biblical text (Lk 9:12-17) forwards the results as a satisfaction to the people because five thousand people are said to have received enough, and that food remained to fill twelve baskets after everybody had eaten. The analysis has a value to the study not only on the level of anti-paternalistic approaches but also the value of Christ concern to solve the poverty problem in terms of lacking food (a basic material need of humanity)

Two other examples given are linked with the material well-being (in addition to the spiritual) are (a) In Jn. 9:1-17, a blind man asked Jesus to care him. Jesus insisted that the blind man should help himself first. The blind man was asked to wash himself in the pool of Siloam. After doing what he was told to do, Jesus cured him. (b) In Jn.21:1-6, some fishermen had worked all night and caught nothing. Their problem (apparently material problem) was brought to Jesus who told them to cast out their nets again and when they had done so, the fishermen caught much fish. This reveals the aspect of encouraging them to first do something themselves, that is to make an effort themselves, before Jesus could work out the miracle. Even some of the questions put to Jesus were not directly answered which encouraged the people to think and discover the answer to their questions. In addition, Jesus saved the world through suffering, death and resurrection thus there is a part for us to also “suffer, die and resurrect” in following him which applies to catering for our material needs practically, and not just waiting for help from outside.

The value of individual contributions is also noted in the theological analysis that highlight the needed progress of body and soul using the following examples (a) In Mt. 19:26-30, Christ says “learn from me because I am meek and humble of heart” (b) Christ teaches that we have to be forgiving, and when asked “How often shall my brother sin against me and I forgive him?, As many as seven times?” Jesus answer “I do not say seven time but seventy times seven” (mt.18:21-22).

(c) Christ teaches that we have to love one another as he puts it “This is my commandment that you love one another as I have loved you” (In 15:12). The above analysis reveals the value to the study, in the explanation that Christians are bound by Christian charity do

something to help the needy help themselves, and to also give things to people in great need e.g. in times of war, drought, famine or floods that affect mostly the people already in poor conditions.

The work above also manifests an added value to the study in trying to discover the connection between Christianity and social development work. Often the Christians were noted to think that it was sufficient for a Christian to go to church, pray, read the bible and sing hymns. A tendency that has a danger for those Christians involved, not to critically the reason on why they should be involved in development work. In following up the above question for an answer, an argument from the book of Genesis (Gen.1:1-31) is presented, where the theological concept of God the creator of the world is forwarded as a metaphysical base.

God's work of creation is presented as one to be continued (Gen. 1:26-27), since God invited man to participate with him in that work of creation. Man is told to increase and multiply, to cultivate the earth and to make progress. This implies that when Christians do the development work, they are accepting God's invitations to participate in the continuation of God's creative work, a work regarded as pleasing to God.

The added analysis is that of Christ who development worked himself. In addition to Christ's praying and fasting he also used his own hands, and was interested in the human needs of the people. Christ endeavoured to help people so as to help themselves. By the suffering, death and resurrection of Christ, he liberated people from the consequences of sin and saved the people. This is further revealed in what is presented as the main mission: "The spirit of the Lord is upon me because he has appointed me to preach the good news to

the poor” (Lk 4:18), while in Jn. 18: 37 adds:” For this I was born and for this I have come into the world”, and that “you will know the truth and the truth will make you free “(Jn. 8:32).

The other added value to the above epistemological exposition on “the truth” and making believers “free”, is the invitation to imitate Christ resolutely. Christians are given an urgent invitation to imitate Christ by liberating ourselves and others from all those things which prevent us from holistic freedom and from making progress. It thus serves as a reason for Christians to become involved in the work of education and development activities. Christians are to make people aware of the importance of justice in their lives and in their communities, so that they can continually be liberated from oppression, bribery, corruption, superstitions and poverty problems. The Christians through their church activities will be doing their duty of liberation if for example (a) they organise agricultural projects to liberate themselves and others from material hunger; (b) they build schools to liberate the people through education; and (c) they organise health projects preventive and curative and build health institutions to liberate the people from diseases, sickness and pain. This is a liberation that has its wide perspective on all human spheres of body and soul including the liberating of people from poverty up to grassroots levels.

On social justice concept, it is contended thus: “As christian development workers, we must be conscious that the main cause of poverty in the world is social injustice” (Byrne, 1983:23). In this regard, both the rich and the poor need to be involved in the process of liberation. The rich need help to be liberated from materialism which enslaves some of them and can tempt them to oppress the poor and the underprivileged. The poor also need help so that they are liberated from misery. The Christians are alerted that the main motive

for the christian liberation action is “love” not “hate” or “class war-fare”, as Christ states: “Blessed are the peace makers for they shall be called the sons of God “(Mt.5:9).

The above is different from “Blessed are peace lovers” because it is not sufficient to love peace, but to make peace, work for peace and promote peace in the world. This promoting of peace means making people more conscious of the importance of justice and holistic liberation. In this regard, the above work quotes Pope Paul VI (on “Development of peoples”), where it is started: “The most effective witness the church can give to her concern for justice is in its own life style. Her words must always be matched by its actions “(Byrne, 1983:24) The above “marching of words by actions” is regarded valid by the study, and is investigated further in the selected area of study, in order to establish the state of the anti-poverty contributions of the Christian theologies up to the grassroots levels.

2.5 Factors responsible for anti-poverty contributions and related educational challenges

Deidre (1998:227) emphasizes the value of full partnership with the poor in fighting poverty in especially churches and educational institutions. A need to ensure effective implementation, sustainability and sound stewardships is stressed. This is further seen as a fulfilment of what is called the great commission of our lord Jesus Christ, in which he commands us to go and preach, heal, nature and render services . This explains in part, links with the objectives of the study in looking for factors, therein, revealing the underlying philosophy in the aspects of education development. The work above supports the holistic vision for education, which the study supports and endeavours to fill gaps of which is involved therein.

Some of the related educational challenges highlighted are revealed by: academic performance are poor; morale of teachers being low; Presence of moral degeneration on both side of staff and students; leadership crisis in our institutions; and parents have slid back in financing education services. The same analysis continues to state: “Most parents are very poor and cannot afford school fees especially in post-primary schools” which shows a similar concern in the study.

On the point of capacity building, the above work discloses a position of considering education and training as keys for development. In this regard, a new argument is forwarded of carrying out workshops for head teachers, P.T.A, management committees, chaplains, pastors and saved teachers. This is supplemented with planning of Board of Governors and PTA seminars and head teachers and principal’s conference, thus developing them academically as well as developing a higher capacity in managing schools using the enumerated seven strategies as follows: Refresher courses for subject teachers, for both primary and secondary; teacher sponsorship programmes; leadership seminars for head teachers, heads of departments, senior women and deputy head teachers; seminars for chapel wardens and for chaplains and church leaders; workshops for PTA, management committees and Boards of Governors; Radio sensitisation programmes and think- tank selection programmes. The above prioritisation in sectors mentioned above, reveal the determination to improve various aspects for the betterment of the learners and stakeholders including the poor. However, the gravity of the challenge is revealed in the analysis that in view of so many orphaned children in our society, the selecting of one child in a family started becoming unpractical. This not only serves as a shared challenge of inadequate resources but also becomes a vital area to investigate further under the Christian principle of

holistic (body and soul) development of all people (young and old especially those that are in the poor conditions of living)

Anne, H. and Sally, T. (1996:5) highlight the idea of building and theologising integrally for a better society from household levels which is described as “the long march through institutions ” the researcher consider it a positive approach and useful in the task of critical analysis of what is being contributed by Christian theologies from the grass-root levels. The study endeavours to build on the above analysis since the poverty is multifaceted and multidimensional, factors must be investigated critically even in the all the proposed levels of transformation implied therein.

Factors responsible for current anti-poverty contributions and related challenges are sought in the context of holistic approaches. This is why there is an added value from the above work, which endeavours to give general factors responsible for a process of “transformation” and of “building a more just society” that leaves room for fighting poverty. In the above work it is perceived as one involving “the creation of new educational systems, new patterns of health care, new legal systems as well-as new framework for the economy” (Ibid:1996:5)

The analysis of the factors in the process of transformation is linked with expanded survey on the roles of members which have an important link with fighting poverty in the homesteads. It is contended that like the case of women, the basic roles matter, including, the right ways in giving birth; nurturing and caring for the sick; building unity of family and communities around; listening and sharing; celebrating great events of life and other life-long achievements. This is identified as a “weaving together” and this type of weaving

bring about: the fabric of society, where women also have been special weavers of the web of community and cultures (Ibid:1996:5-6). The above “weaving together” is contended to be at what is called the heart of development and fighting of the biting poverty.

The above study which was done included the categories of the neglected street Children, teenagers who have never had enough personal attention, broken families and lonely old people. It is urged that factors behind such unfortunate cases in humanity, are also linked with lack of nurturing of this human quality of life. The nurturing of this quality of life is both for the young and the old: It is a nurturing that also goes with a need of what all people experience at times, when there is need for more of T.L.C (tender loving care) where lack of it leads to the breakdown of social fabric that hinders efforts infighting poverty-jointly.

There are also sub-themes which to some extent synchronise with the research themes and facilitate the deeper investigations that the study endeavours to analyse in the anti-poverty Christian doctrines, plans and implementations. These include what is presented as: the meeting of basic physical needs; relationships between people-rich and poor; community decision making processes and structures education and socialisation; recreation; and beliefs with the related values (Ibid:1996:56). Thus it becomes a categorising valuable to the study in terms of general factors and the gap to fill in by the study is to investigate those applicable to the concrete situation of Christian theologies and endeavour to establish the reasons actually responsible for the current Christian anti-poverty contributions and related educational challenges.

Bernard, C.M. & Fritz, M. (2002) analyses the day-to-day situation of a person integrally in the light of applying the Gospel in one's concrete life. It endeavours to give life hints, strategies and skills in solving problems that confront man in this life. The researcher finds that integral approach valid and useful especially in the analysis that not only handles spiritual programmes in churches and organized locations, but also cherishes analysis in day-to-day challenges, including the trials of poverty in daily life, as well as causes and factors involved.

The theological position, based on what is called "a ringing testimony to God's love, for the poor" ((Ibid: 2002:324), highlight a challenge especially on how one manages what one has. A biblical text used to expand the analysis is Lk. 21:1-4, where Christ "noticed a poverty-stricken widow putting in two small coins and said: I tell you truly, this poor widows has put in more than any of them (the rich)". In that episode, the reason offered is that the rich had put in money they could spare, "but she in her poverty has put in all she had to live on (Lk. 21:4)". The poor widow is taken on the level of really loving her God, while the rich Pharisees are on the level of tossing in some of their great surplus with hardly no understanding of a genuine love.

The analysis also points out that the reports from the researchers dealing with the voluntary offerings to charitable causes reveal a strange paradox involved in the free giving. It is not necessarily the rich who give most to the church or to other charitable causes, but the poor. There are exceptions to the rule but some poor and needy surprisingly give generously a situation that has not changed since Christ

observed the generosity of the poor widow in the temple. An imagined situation is posed thus: if the rich had a charity in proportion to the generosity of so many of their poor brethren, how much human suffering would we be able to alleviate especially among the poor?

The above considerations reveal great similarity with the reflections in “the way-poverty” and “poverty: the modern problem” (Walsh and Yeoman’s; 1970:23ff) presenting evangelical poverty as a radical dedication to service; poverty as the hardest to define and to practice; poverty as absence of desire to possess any created thing as one’s own; poverty as the avoidance or negation of the “proprium” (my very own) for the “communis” (common to all) and that all things must be common to all, rich and poor alike upheld by St. Benedict; Franciscan poverty conceived as the essence of poverty being freedom that demanded expression in physical abandonment and a renunciation of possessions was a means or a condition of spiritual freedom from the desire for possession, which leave the heart free for God. The above related approaches and works reveal one main observation that the poverty of the religious cannot be simply placed on the same footing as that of the secular institutes or general common organisations. The main difference being in the individual values in the religious life who follow their special vocation to live a life of detachment and a love of neighbour as self ; including helping the poor at all costs.

The analytical contributions in the work above share difficulties whereby a series of objections are levelled against traditional religious poverty. The gist of the difficulties is summarised in the following observation of the quoted work as follows (a)poverty cannot be defined simply as an attitude; (b) It needs to be embodied in a way of live; (c) that way of life should give concrete expression to poverty of the spirit, familiar to charitable

organisations or the related generous groups; and should reflect a hybrid quality, a mixture of good and precious elements depending on who applies it. Thus there is a contention that if we do not reflect on the affluent society's approach to wealth, we lose the chance to lead our fellow men to mutual material development and a deeper spirituality. The study values the above approaches and continues to investigate further the people in the area of study. It therefore calls for a synchronising of the different levels by which Christ looked at in the context of his own poverty and his own anti-poverty activities. This becomes a discussion from all levels of theological approaches including the above work which notes; "Jesus himself chose strict poverty (e.g. the way of the cross); Mary in her poverty and humility; Jesus chose His apostles and disciples from among the poor" (Bernard and Fritz, 2003:324).

There is an added value of the above theological works to the study, in terms of the how the attitudes and ideals of analysis differ; Thus it is vital for the study not only to stop at the above variation, but to go deeper into the current documented plans and doctrines, as well as investigate among the selected categories of people the Christian anti-poverty contributions among both the rich and the poor, responsible factors of those current contributions. Byaruhanga –Akiiki, A.B.T. (ed), (1995) makes an analytical contribution in five chapters expounding the values of African World Religion, culture, religious liberty, significance of rituals thus highlighting "the integral life" which the studies is greatly concerned with. In addition, argues that "integral development means healing", which the researcher considers a valid and useful area to explore further, considering the regions, namely: Western, Central and Southern, one assesses critically the contributions of Christian theologies on "healing" those embattled by poverty.

The work above also quotes the Bible in Mt. 10:7-8, where Christ gave a mission “Go heal the sick, and drive out devils”, thus noting that “the principle of appealing to the master create is very much acknowledged in the in the African worked Religion, as well as in Islam and other Religion” (1995:7). It is further urged that there are many approaches to healing and that all should be harnessed for the well-being and integral human development, which highlights the holistic aspects, that Christians use towards the current challenges of poverty.

The added value of the above work to the study is its analysis that “human development means that one has to be really productive by having to work with one’s hand, mind and spirit for a world free of war, oppression, divisions and social injustice”(Byaruhanga-Akiiki 1995:9). Such related human efforts towards integral developments are investigated further in study stressing the Christian anti-poverty activities and related educational challenges especially in the Western Central and Southern parts of Uganda.

Bagumisiriza, N. (Ed) (2004) starts with arguments on the meaning of terms like evangelisation as a process of communicating the Good News of the kingdom of God and about Christ the saviour of all people. The arguments are placed in the context of “what brought him (Christ) on earth” with the reply from the gospel (Jn. 10:10) ; “I have come so that they may have life and have it to the full”, implying the earthy and heavenly planes (Ibid.,2004:5).

The above work has related details which are presented as critical and are summarised in its appendix (Ibid, 2004:25) with data from 24 parishes. The methodology used for data collection was by questionnaire and interview. A summary of findings from two main questions that were being asked to respondents were given. These questions are:

1. Why poverty if Bible doesn't encourage it?
2. Exploited texts for selfish end. (as presented in the next table 2.7)

Table 2.6 Causes of poverty and exploited texts for selfish ends

Why poverty if Bible does not encourage it ?	Exploited texts for selfish ends
<ol style="list-style-type: none"> 1. God gives and takes Joban Mentality 2. Drinking/Alcoholism 3. Traditional neglect of riches 4. Conflicts 5. Jealousy 6. No Church Support 7. Lack of cooperation 8. Laziness 9. Lack of stress on development 10. Government oppression 11. Little/low education 12. Inferiority 13. Discrimination against Catholics 14. Lack of zeal 15. Lack of political power 16. Poor planning 17. Ignorance 18. Lack of sharing 19. Few resources 20. Lack of implementation of what is taught. 	<ol style="list-style-type: none"> 1. Change of water into wine 2. Paul's advice to Timothy 3. Authority comes from God 4. Multiply, fill the earth 5. Give to Caesar his own and God his own 6. Ask and you will receive 7. God favours his people 8. Solomon had many wives 9. Worry not about tomorrow 10. Blessed the poor in spirit 11. Sell your property (Acts) 12. Hard for a rich person to go to heaven 13. Inheriting a brother's wife 14. Jesus and Samaritan woman at the well (sexualised) 15. Song of Songs 16. Prophet are from God 17. Woman caught in adultery 18. Jacob cheats his brother 19. Give to anyone who asks 20. Eat whatever is offered 21. Noah drank 22. God loves sinners 23. First will be last 24. Sick need doctor (witchdoctor) 25. Writ of divorce 26. David killed 27. help widows 28. Man is not for the Sabbath

The Table 2:6 shows that there were more biblical texts exploited for selfish ends in terms of avoiding the responsibility of fighting poverty in the communities where people lived.

Table 2.7 Causes of Poverty amidst Bible usage and percentages

Cause	Frequency	Percentage
God gives and takes	1/24	4%
Drinking alcohol	2-/24	83.3%
Neglect of riches	9/24	37.3%
Conflicts	2/254	8.35
Jealousy	9/24	37.3%
No Church support	1/24	4%
Lack of cooperation	8/24	33.3%
Laziness	8/24	33.3%
No stress on development	2/24	8.3%
Government oppression	1/24	4%
Low Education	11/24	45.8%
Inferiority	1/24	4%
Discrimination l	1/24	4%
Lack of zeal	2/24	8.35%
No political power	7/24	29.2%
Poor planning	11/24	45.8%
Ignorance	3/24	12.5%
Lack of sharing	1/24	4%
Few resources	1/24	4%
No implementation	1/24	4%

According to the data above Kabale diocese Catholics are poor due to the following reasons in order of importance.

1. Drinking alcohol (90% husbands, 50% wives and 70% youth take alcohol)
2. Low education and poor planning
3. Neglect of riches by Church's doctrine, and Jealousy
4. Lack of cooperation and laziness
5. Lack of political power
6. Ignorance
7. Conflicts, lack of zeal, and lack of stress on development
8. Leave-it-all-to-God attitude, inferiority, discrimination and oppression, lack of sharing, few resources, no implementation, and no church support.

With the above results, questions were raised about the possible correlation between drinking alcohol and the low level of education coupled with poor planning, any strategy to confront the problem of poverty in Kabale diocese must deal with the above questions.

Subsequently, the following table 2.8, summarises the proposals:

Table 2.8 Respondents' proposals for Poverty eradication

Action	Frequency	Percentage	Priorities
Projects	21/24	87.5%	2
Loans/Savings	19/24	79.2%	3
Sensitisation/teaching	22/24	91.7%	1
United groups	1/24	4.2%	5
Support poor	14/24	58.3%	4

As per the data above (Ibid: 2004:26) the work discloses that the war against poverty should be waged starting with sensitisation and teaching. This was to be followed by establishing some projects, and the third step was to finance and encourage people to save and at the same time offer them some loans. The work also realise that some people who would be developers are poor and require support. Finally, there is the idea of forming groups in which some individuals would work together for development purposes. This approach seems plausible to them, especially given the fact that it has been deduced from the people's views at the grassroots level. It also gives a general picture of what people are more likely to accept as reliable plans in fighting poverty which is an added value to the study.

An attempt was also made by the work to show which texts are popular in Kabale Diocese as regards material wealth and material poverty. The frequency was measured in terms of how parishes out of the twenty four visited mentioned the text as follows:

Table 2.9 More popular texts on Material Wealth

Text	Frequency	Percentage
Canaan's milk & honey	8/24	33.3%
Kings were rich	6/24	25%
Parable of Talents	11/24	45.8%
No work no food	2/24	8.3%
Hard for rich to enter heaven	8/24	33.3%
Parable of pearl	2/24	8.3%
Joseph in Egypt	4/24	16.7%
Abraham's property	6/24	33.3%
Job's property	6/24	25%
Jesus was offered Gold	5/24	20.85
Creation/Paradise story-Genesis	22/24	91.7%
Rich fool	3/24	12.5%
Jacob's herd	3/24	12.5%

The above Table 2.9 has more frequencies on Canaan's milk and honey and "hard for rich the enter Heaven which from the analysis and interpretation affect peoples attitude and motivation to fight poverty

Table 2.10 More popular texts on Material Poverty

Text	Frequency	Percentage
Poor Lazarus	17/24	70.8
Poor widow	15/24	62.5%
Blessed the poor	10/24	41.7%
The little taken away	1/24	4.2%

The above results have value to the study on the challenges of poverty for one part of the study (Kabale) which is to be investigated further, in relation to other unmentioned areas, as well as formulating a proposed way forward for the entire southern, western and central parts of Uganda. Family conflicts were also noted among the hindrances to general development and anti-poverty civilities. Thus the following were identified as causes of family problems in Kabale:

- i) Alcoholism is main cause of family conflicts
- ii) Poverty

- iii) Ignorance
- iv) Illiteracy
- v) Traditional and cultural biases
- vi) Inferiority complex in both couples
- vii) Pattern/type of work: women work for long hours
- viii) Most men are idle or redundant.

The acceptable starting ground, based on the findings of their locality and the participation of 105 participants from four surrounding districts, was that “there is object poverty among families especially those in rural areas” (Ibid:2004:9). The multifaceted nature of the tasks of evangelisation for poverty eradication made them include the topics on Bible and theology; Religion; politics; economy; family life; health; and culture. The value and relevance of the above work mainly lies in the findings that confirm the existence of the poverty problem in an area that is part of the regions of the study. In addition, the Christian arguments posed, form a base for a more critical analysis and investigation of the study, since the study endeavours to handle factors there and beyond, including the metaphysical, epistemological axiological aspects therein.

Being the first volume, the work of the participants left a number of gaps expected to be filled in, some years to come, as it is put that the future “process would embrace poverty eradication, human rights and peace building, including the prevention, management and resolution of conflicts “(Ibid:,2004:8). The added value of the above work, therefore, is that, despite the limited scope and scanty content, the presentations are a bit more “current”, which to some extent facilitates study’s investigation into the “current” contributions of the

Christian theologies towards anti-poverty formulae and related educational challenges in Uganda

2.6 Summary and conclusions on the literature review

The above main identified areas namely, the Christian theological doctrines and plans' contributions midst poverty trials; the anti-poverty implementations amidst various theological approaches and methodologies; and the factors responsible for current anti-poverty contributions and educational challenges; are all handled in harmony with the main concepts, variables and objectives of the study. Although there has been an exhibition of relevance of the authors' works to the study in various ways, some authors have tended to touch the concrete problem of poverty in the context of theologies' contributions, peripherally and in some other cases as a recommended crucial area for a conscientious research.

The main concepts which have been central namely, the Christian theologies, anti-poverty formulae, and educational challenges have served as a big guide in the critical analysis of the literature review, in terms of what the authors had to say and the stand of the study, aware of the multidimensional aspects of poverty. There has been a general observation that a number of cited authors continue to affirm the existence of the poverty problem and the need to find ways and means of tackling it, which apparently appear on the lists of current challenges.

In the conceptualisation and interpretation of the doctrines of theology the theoretical inputs of anti poverty values (eg Love, Justice, generosity and others) are reflected with a number

of knowledge gaps highlighted in aims, content, provision and products, revealing low outputs in terms of fighting poverty.

Critical analysis of the references of literature review above, reveal that the majority of those cited above have similar identification of the needed holistic (body and soul) approaches, for effective fight of poverty. This included works like that of Borruso (1998) as well as Anne and Sally (1996) who at first sight appear to demean the challenge. This serves as an important contribution to the study especially in terms of providing a base to build on, because the study is interested not only in the Christian theological contributions but also in the practical anti-poverty contributions up to the grassroots. This is noted further in the hypotheses of the study highlighting the theory and practice, in terms of the current contributions of the Christian theologies and related educational challenges.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents materials and methods used by the study highlighting a more detailed description of the selected methodology in seven main subheadings. These subheadings are research design, selection of subjects, instruments, validity of instruments, reliability of instruments, procedure, and data analysis as laid below. The study used quantitative methods as highlighted in tables (eg Table 4.1) and qualitative methods (like contents on doctrines)

3.2 Research Design

The study was conducted while adopting a cross sectional survey design. This was because the researcher needed a representative population across the parent population over a prescribed period of time when issues of anti poverty contributions appeared more crucial. This was more appropriate especially since the different categories represented Christian leaders, planners, policy makers and implementers from upper levels like diocesan levels, up to the families at the grassroots levels, also supported by research literature by Galbraith, J. (1973) and Kakooza, T (2002). The design is also appropriate since the study was largely quantitative (as it required extensive use of figures and statistics) and qualitative (as it required in-depth study of events, units entities of different theologies and anti poverty inputs). Thus methodological triangulation (use of multiple methods) was used.

3.3 Selection of Subjects

A sample of 500 participants was purposively selected to take part in the study. This sample was made larger to suit the sample sizes of the respondents of different categories in the study. The sample sizes were made larger than they usually are the case with qualitative

research, in order to overcome possible weaknesses of unpredictable biases, possible low returns in terms of cooperation, and guarding against losing information due to poor memory over time and among the respondents. This was also in harmony with the forwarded research principle that “a large sample normally has more of the attributes of the population than a small sample” Kakooza (2002:II) a view also shared by Borruso (1998:21).

In addition, purposive sampling was used to enable the researcher select respondents who are experienced and knowledgeable enough to bring out the required data. This was done along with another specific and purposive sampling whereby nine dioceses from three main regions of Uganda namely Southern, Western and central regions were selected. At least three Christian entities or Dioceses were selected from each of the three regions for systematic and detailed analysis as follows:

- i) In the Southern region, Kabale Catholic Diocese, Kigezi Protestant (church of Uganda) and Kigongi (A and B) Pentecostal Christian entity were selected.
- ii) In the Western region, Hoima Catholic Diocese, Bunyoro Kitara Protestant Diocese and Hoima Town Pentecostals were selected.
- iii) In the central region, Kampala Catholic Diocese, Kampala Protestant Diocese and Kampala – Namirembe Pentecostals were selected.
- iv) For more informative and enriched general view of the regions, written Christian doctrines and documented plans in the neighbouring Dioceses were used with particular reference to Rwenzori, Kiyinda-Mityana, West-Ankore(Busenyi),Mbarara, Luwero, Tororo and Busoga Dioceses. This

was also to help in streamlining the objectivity of extreme differences where they would be detected.

With the above type of sampling for big numbers which is also justified by the research literature of Kakooza(2002:12) and Boroso (1998:22) the sample selection was presented in the following table 3.1 in the following

Table 3.1: The Study sample selection

Category of respondents.	Southern			Western			Central			Total
	Kabale	kigezi	Kigongi	Hoima	Bunyoro Kitara	Haima P.T	Kampala	Kampala N.P	Kampala - Namirembe P	
Christian theologians and planners	9	7	4	5	5	1	9	7	3	50
Clergy and their assistants	11	9	7	5	5	1	6	5	1	50
Christian lay leaders	12	11	3	5	5	2	8	3	1	50
Local leaders (Lcs)	13	10	3	3	6	2	7	5	1	50
Christian fathers (up to grassroots)	12	11	3	5	5	2	8	3	1	50
Christian Mother (up to grassroots)	13	8	2	6	5	1	7	6	2	50
Christian youth (up to grassroots)	11	9	7	5	5	1	6	5	1	50
Experience Elderly Christian	11	12	1	5	5	1	9	5	1	50
National and District education officials	11	11	5	5	5	1	6	5	1	50
Christian school administrators	11	10	3	6	4	1	8	6	1	50
Sample Population: Total = 500 = Catholics (238) 47.6%, Protestants (208) 41.6% & Pentecostals (54) 10.3%										500
Parent Population: 5454, Catholics (2780), Protestants (2612) Pentecostals (62)										

Sampling justification from a literature of Kakooza (2002:12), Boroso(1998:22) and Amin (2005:454)

3.4 Instruments

The instruments used in this study were supported by research literature of Galbraith, J. (1973:23) and Kakooza, T (2002:15) especially in handling bigger populations and the type of the topic under study. Subsequently, the more appropriate instruments to collect data required for the study were noted as follows:

1- Questionnaires

Close-ended and open-ended questions were designed in accordance with the objectives of the study as well as the envisaged queries therein. They had close-ended and open-ended items in order to exhaust all the possible responses which respondents would give while answering any question. The questionnaires were designed in line with role of being administered to the categories of Christian theologians and planners; clergy and their assistants, Christian lay leaders, local leaders (LCs), Christian fathers and mothers on local church committees ; the youth, experienced Elderly Christian; National and District education officials as well as Christian school administrators in the area of study.

Questionnaires were preferred in case of those categories of respondents because of the following reasons:

- (i) Respondent were relatively many and spread over a wide geographic area. Questionnaires are generally regarded as easier to administer to big numbers of respondents of such a wide area.
 - (ii) There was need for consistency given the large number of respondents sampled, also supported by Kakooza, T. (2002:16).
 - (iii) The biggest majority of respondents were literate, save some in rural areas at the grassroots levels. Thus majority could read, understand and respond to the various questions in the questionnaires.
 - (iv) In cases where close-ended items are used, they are easier to analyse.
- The copies of each of the administered questionnaires appear in Appendix I .

2- Interviews

Semi- structured informal interviews and critical discussions were used to collect first hand information from different categories of people up to the families at the grassroots levels. The interviews were providing a framework of key points around which the investigative discussion was built including the challenges of spiritual and poverty problems. These types of interviewed were used because of the following:

- i. The study was investigating the Christian contributions up to the rural families where some were non-literate respondents. These had to be interviews to get the valuable information needed from them as well.
- ii. With the varied background of respondents it was easier to repeat questions that appeared unclear to them.
- iii. There was also advantage of following up new ideas that came unexpectedly during the interviews especially on private evaluations of their Christian plans.

Interviews were handled in line with scholars like Deirdre (1998) and Staley K M (1993) who support the use of interviews in documentary analysis and observation checklists as vital in grassroots investigations.

3- Documentary Items

A number of documentary items were consulted, including relevant textbooks, journals, Newspapers, acts, unpublished dissertations and theses which were accessed from Makerere university main library, school of education library, Uganda Martyrs University- Nkozi main library, Uganda Christian university Bishop Barham campus library and Uganda Martyrs University Kabale Centre library.

Five archives/church libraries were used and records were also consulted from ministry of education and sports and Uganda Bureau of statistics. The Holy Bible and number of theological commentaries served as vital documentary sources.

4- Observation Check list

An observation study was carried out in a number of development centres and families especially during the physical visits to nine selected dioceses. Participant and non-participant observations were used in the sense that some observation were made whereby the observer took position where his presence was explained while in other place it required no explanation to the people around him.

Other forms of observations applied were the structured non-structured observations. This was found to be very useful because of the items disclosed in the theological doctrines and plans where it became necessary to move from what is presented on papers and go to observe what is really on the ground. This was also beneficial since some observations were based on check-list form, linked with table No 4.8 containing social and physical things to be observed especially on the side of material development among Christian.

With the help of managers of projects and the clergy in charge of relevant areas, the researcher planed and arranged that contacts were to be made before the visit.. It was accepted that some photos be taken for deeper analysis and some information was also gathered on the spot, during the visits and this helped the researcher to code and record behaviour at the time of its occurrence.

3.5 Validity of the instruments

The validity of the instruments was investigated and established using the content validity test and item analysis was employed. The researcher first engaged himself in examining and cross-examining each item in each instrument, weighting and assessing whether it would bring out what it was intended to in consultation with experts as well as interview them.

Items were then rephrased and paraphrased where they were found to be vague.

This was in harmony with what validity stands for since it refers to the extent to which the measurement technique or instrument actually measures the attributes that were intended in the research. Subsequently, the researcher constructed four sets of questionnaires that were to be used to solicit data from the sampled respondents. These categories were Christian theologians, planners, the clergy and lay leaders, Christian youth (males and females); ministry of education officials and school Administrator; Christian fathers and mothers.

After the construction of the questionnaire, a senior member of staff was consulted to assess whether the items in the instruments would collect information expected as per variable value supported also Anne and Sally (1996:108). As a result, the following adjustments were made; reorganisation and rearrangement of items and incorporation of valuable items that were interview prompts were given to experts, to rate the relevance of the items in order to establish the content validity Ratio (C.V.R.). The guidelines were to determine whether the items were either relevant or not relevant. This was discussed with the two supervisors who approved them.

The following formula was used:

$$\text{CVR} = \frac{ne - N/2}{N/2}$$

Where

ne = Number of judges who said that the item is relevant.

N = Total number of experts rating the items.

After obtaining the CVR for each item, then content Validity Index (CVI) for all the instruments were computed. This was obtained by the average of the CVR for all the items as shown in the detailed calculations in Appendix K. The CVI came to 0.747 which meant that the instruments were valid.

3.6 Reliability of the instruments

The reliability of interview guides and schedules was investigated and established using the test-retest method. Each of these instruments was administered to five respondents in each category at two points in time separated by a period of one month in order to avoid replication effect. The responses of each respondent to each item which were obtained in the first session were compared with the responses of the respondent to each item obtained in the second session. In cases where there was a similarity or content consistency in the responses, the instrument concerned was considered reliable. Otherwise, necessary adjustments were made before the instruments were finally administered.

With regard to the questionnaires, reliability was investigated and established using Cronbach's Alpha coefficient method given by the following formula:

$$\alpha = \frac{K}{K-1} \left(\frac{1 - \sum SD^2_i}{1 \sum SD^2_t} \right)$$

Where α = the alpha coefficient of internal consistency.

K = the number of items in the instrument

\sum = the summation sign

SD^2_t = the variance within each item.

i = the counts of items.

$\sum(SD^2_t)$ = Total variance in all the items.

The sequence in the detailed calculations was followed, whereby the details appear in Appendix K. Subsequently, the reliability coefficients (RC) of the questionnaires were presented in the following table 3.2:

Table 3.2 Reliability coefficients of Questionnaires

Instrument	RC (calculated)
Questionnaire for Christian theologian Planners and the clergy.	0.6
Questionnaire for ministry of education Officials and school administrators.	0.8
Questionnaire for the Christian youth Male and females.	0.6
Questionnaire for the Christian fathers And mothers.	0.7

The above table 3.2 indicates that for each questionnaire, the reliability coefficient was greater than 0.5 therefore, the instruments were highly reliable. Their administration was carried out following the procedure below:

3.7 Procedure

Before attempting to go to the field, an introductory letter from the Dean, school of education was secured. The copy of this letter appears in the Appendix IV. The letter was used for introducing the researcher or his assistants to the selected respondents. After accomplishing the task of making workable preliminary introductions, the researcher requested for respondents' willingness and cooperation before administering the instruments to them. Some of these interactions were made through telephones, others in person. In cases where the distance was not permitting quicker action, a network of research assistant through which the linking up with respondents was set up.

Great care was taken in the selection of research assistant especially in including those who could pick the language of the local community. Special consideration was given those who knew at least two languages in any of the three main regions of the study. The main cherished languages here were the Rukiga, Runyankore, Luganda and English. Other related languages were an added advantage to the exercise.

In addition, attempt was made to take the selected assistants through a series of preliminary interpretation and translation exercises regarding questions they would ask in the field. The research assistants were given their own self-introductory letters written by the principal research, together with the researchers own self –introductory letter from the dean mentioned earlier on. A pre-determined number of research instrument were given to each assistant together with necessary facilitation. Constant communication existed between the principal researcher and the Assistant for purposes of keeping abreast with the progress in the field.

After a period of eight months, all assistants who were still in the last stages of their work were asked to complete and submit whatever instruments they had administered and received by the principal researcher. Fortunately, the whole process was largely smooth except few delays by some assistants and some instruments which were returned without being fully answered, which made us return to the field to complete the task. Despite these short comings, all the received instruments were compiled for data analysis and the uniting of the final report.

3.8 Data analysis

The data were analysed using both quantitative and qualitative techniques in a complementary manner. Quantitative data was analysed research question by research question. they were also categorised interpreted and analysed under respective themes and used to corroborate (give support)quantitative findings

i) Qualitative analysis

Qualitative analysis was used to analyse all responses obtained either in interviews or from the open-ended items appearing in all instruments. These techniques used were content analysis techniques. Thus they involved transcribing and describing each response using both interpretive means and semantic approach. Each response was assessed and examined with great care developing a theme out of it in accordance with the main themes of the study. Some of the response which were clear and straight to the point were transcribed and quoted directly as they appear in chapter four and five as well as appendix II. The others were edited and summarised in form of a tabulated frequency distribution of responses. This was complimented with following quantitative analysis.

ii) Quantitative analysis

Quantitative analysis was engaged in two ways. One was of transforming of some of the qualitatively analysed and developed themes into quantitative form using tallying and counting. Wherever a given response implied an already developed theme, a tally would be assigned to the themes, other wise, another theme would be developed. The employing of this analysis process was done until all responses to all questions in all instruments were engaged, provided such responses were not in the list of those which were considered good for serving quotations. Thus the techniques of data analysis of the study consist of descriptive as well as inferential statistical analysis which includes triangulation. In verifying the hypothesis Pearson product moment correlation was computed. Anova was also computed in testing the influence / contributions of Christian theologies on anti poverty formulae and related educational challenges components. The results obtained and analysed this way appear in chapter four.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter focuses on the presentation and interpretation of findings obtained using the methodology described in the previous chapter three. The study was conducted while adopting the descriptive survey design and the findings (data) collected were highly qualitative.

The presentation and interpretation of findings follow the way research question were stated, and are organised systematically according to sampled categories of respondents as they follow below

4.2 Research question 1: Are the current theological doctrines and plans reflecting the holistic nature towards anti-poverty formulae and related educational challenges in selected regions in selected regions in Uganda?

This research question was set for purposes of establishing whether the theological doctrines and plans were reflecting both the spiritual and material development including the anti-poverty aspects therein. It was approached by setting a number of items and administering them to the various categories of selected respondents outlined earlier on. The items were investigating whether the current theological doctrines and plans were reflecting the holistic nature, from the respondents` point of view. It would then be from the respondents` answers that the holistic and anti-poverty aspects would be deduced, bearing in mind that the holistic theologising and planning , affects poverty levels, in terms of the extent to which it is applied in a satisfying and effective manner. In this regard, the answers to the questions No. 1 and No. 2 of Appendix I, Section C were forwarded accordingly, and the overwhelming majority of respondents (98.7%) responded positively,

affirming that the current churches teach people to work for both spiritual and material development including anti-poverty aspects. They also confirm that the current official church planning's (99.3%) include both spiritual and material developments as well as the anti-poverty aspects. This endorsement was shown and summarised in the two tables 4.1 and No. 4.2 as follows:

Table 4.1 Respondents' on Christian doctrines

Category of Respondents	N= 50 per category			
	Yes		No	
	Freq.	%	Freq.	%
Theologians and planners	49/50	98	1/50	2
The clergy and their Assistants	50/50	100	0/50	0
Christian lay leaders	50/50	100	0/50	0
Fathers at grassroots levels	50/50	100	0/50	0
Mothers at grassroots levels	48/50	96	2/50	4
Youth at grassroots levels	49/50	98	1/50	2
AVERAGE TOTALS	49.3/50	98.7%	0.6/50	1.3%

Table No. 4.1 shows that on average, 98.7% of the sampled respondents agree with the view that the current Christian doctrines uphold and teach people to work for both spiritual and material development.

Table 4.2 Respondents' on Christian plans

Category of Respondents	N= 50			
	yes		No	
	Freq.	%	Freq.	%
Theologians and planners	50/50	100	0/50	0
The clergy and their Assistant	50/50	100	0/50	0
Christian lay leaders	50/50	100	0/50	0
Fathers at grassroots levels	49/50	98	1/50	2
Mothers at grassroots levels	49/50	98	1/50	2
Youth at grassroots levels	50/50	100	0/50	0
AVERAGE TOTALS	49.6/50	99.3	0.3/50	0.7

The analysis of the above Table 4.2 above few who expressed disagreement (1.3%) answered "No" arguing that Christ came to overcome sin in the world and that the church unjustifiably wastes its energies, if it involves itself in teaching various material development issues. Another forwarded contention with this category (1.3%) was that the Biblical texts shown in the next table No.4.3 (the side that exhibits extra caution on the material riches and possessions) were used as a justification to demean the value and efforts towards material development and related anti-poverty activities.

On the other hand those who belong to 98.7% also forwarded their reasons which are summarised and tabulated in the table No. 4.3, especially based on Bible knowledge of the respondents as follows:

Table 4.3 Bible texts used as reasons/bases for anti-poverty formulae.

Those presented to justify fighting poverty.	Those presented to justify fighting poverty with extra caution/risk.
<p>-Gen. 1:27 man receives his existence differently i.e. with the task to be master and conquer earth Luk.4:18-19</p> <p>-Jesus mission presented as holistic. I.e. bringing good news to the poor, liberty to captives, sight to blind, setting free the oppressed.</p> <p>-John 10:10- Christ's task to make people be with full life.</p> <p>-John 15:11- Complete joy as Christ's task and liberating man body and soul.</p> <p>-Mt. 25:use of talents is recommended.</p> <p>-Jn. 5:1-18- curing for the body and soul i.e. "your sins are forgiven Get up pick up your mat and walk....).</p> <p>-Acts 3:42-43- "All (Christians) shared goods and possessions among themselves according to each one's needs. Mt.13:10-17.</p> <p>-Healing a crippled woman on Sabbath.</p> <p>-Prov.6:1 Idler be wise and work like ants.</p> <p>-Prov.23:30 against those who linger on with for so long.</p> <p>-Prov. 31:13- doing ones work with eager hands.</p> <p>- Mt.28:19 – 20 Go to all nations and in my name teach / Educate for I'm with you</p> <p>- Deut.28:11 God will make you abound in possessions / surplus in prosperity</p> <p>-Prov. 30:8- my God, give me neither poverty nor riches.</p> <p>-2Thess. 3:10- Not to let any one eat who refused to work.</p> <p>-Mt. 10: 42,even giving a cup of cold water to a disciple is valuable.</p> <p>-Mt. 25:31-46 man in the end remains with one thing to present on a day of last judgement i.e. his generosity and love to his neighbour which was shown in life-" I was hungry you gave me what to eat(Thirstywhat to drink , now finally come to eternal happiness/eternal life.</p>	<p>-Mt. 5:1-3- Christ says: Blessed are the poor.</p> <p>-Mt. 6: 25- Christ says Don't worry about what you are to eat ...nor about your body and what you are to wear.</p> <p>-Mt. 6:24. you can't be slave of God and of money.</p> <p>-Mt. 10:23: It is easier for a camel to pass through the eye of a needle than for someone rich to enter the kingdom of God.</p> <p>-Luke. 2: 7- Jesus is born in a manger implying born in some poverty</p> <p>Mt. 10:23-rich man presented as a sad Man.</p> <p>-Lk. 10:41 Martha is told not to fret and worry about many things.</p> <p>-Lk. 12:16 A rich man is called a fool with all his riches.</p> <p>-Mt. 14:33 No one can be Christ disciple if he does" not give up all that he owns".</p> <p>-Heb.13:5 keep your lives free from the love of money and be satisfied with what you have</p> <p>-Heb.13:6 And so one (Christian) can say with confidence, with the lord on my side I fear nothing</p> <p>-Lk. 16:19-31-The rich man is sad the poor man Lazarus is happier.</p> <p>-Lk 21:1-4-The poor widow is described as one" who has put in more than any of the rich".</p> <p>-Mt. 10:35 –Jesus comes to bring not "peace" but " division"</p> <p>-Jn. 18:23,30 Jesus the liberator and messiah ends his earthly life on cross, without material riches, and is presented in a state of material poverty of even no clothes on him and declares that "It is fulfilled." As his very climax of earthly life and mission.</p>

The different responses of the respondents also revealed that in some cases, the same words of Christ quoted in the Bible are interpreted to mean different things by different theologians and believers. These varying interpretations create differences in handling different poverty problems as confirmed in the following verbatim reports:

- 1.1 Poverty is a threateningly aggressive phenomenon and it must be fought by all Christians aggressively (in a very determined and forceful way in order to succeed). A person in leadership should never take matters of poverty lightly instead it should be an issue to work hard for solution, and to have focused contemplations and deep thinking every day in terms of achieving a reliable way forward.
- 1.2 My challenge has always been that in many instances Christians who go for spiritual retreats, talks and conferences and those who come from serious re-corrections and meditations often come out with amore spiritual fire and apparently with lesser material fire, lesser aggressiveness in “worldly” matters of politics, health and economics. One singer after meditation, sang “Ngirenta ebyensi tibyaba kantu” meaning “what should I do, things of the world don’t seem to be with worth or of substance now”. On the mountain with the transfiguration of Christ, one disciple was filled with more spiritual energy and wanted to build a tent and they remain where they were, leaving a side worldly things (Mt. 17:1-8). This reveals a challenge to remain loyal 100% for the spiritual and loyal 100% for material.
- 1.3 A person with many riches may still be poor in his mind and the desire for more might be higher and even increase as he or she gets more. Thus to me a truly successful person is one who has become a loving, affirming individual and one who bring happiness not only to himself but also to others. One who does not

concentrate on the weaknesses of others but on their good points amidst the current difficult of life and problems of poverty.

- 1.4 I cherish the man like Nelson Mandela who is quoted as one who said that although he would die now, he would die a happy man because his innermost happiness is in fighting for the rights of the fellow men. My current ambition is also to fight for the true liberation of myself and others including liberation from poverty.
- 1.5 Jesus said that the poor will always be with you implying the carrying of some poverty crosses that must remain due to human weaknesses. Thus the poverty crosses may not all be fought successfully but we only need to pray for the grace and wisdom to do what is possible and the grace to know how to carry those we must in a responsible and happy manner.
- 1.6 Unfortunately drinking alcoholic drinks have contributed a great deal to poverty problems. Although drinking is generally given very high esteem especially with regard to social life and prestige, many people are already alcoholics among religious leaders and laity alike, but they don't want to admit it. One tends to move from one glass to two then a bottle to two, then becomes an alcoholic without knowing it, at times. Thus it often turns out to be a passion, later a mysterious longing for more of it, later an incurable result of personal disorder or an incurable moral and psychological decease, thus affecting the anti-poverty progress.
- 1.7 In political science we say "neutrality" helps indirectly the oppressor never the victim. Silence encourages the tormented, thus Christians must interfere when the problems of poverty are in existence because human beings are endangered and human dignity is in jeopardy, when poverty is still at large.

- 1.8 If the right attitude of loving oneself and fellowmen is established and made to grow, then the battle against poverty is made much easier because all one owes to oneself is love. An expression of love is one in which attempts to make others truly happy is done in an unselfish way. To focus on love, dissolve hate, resentment and hostility is an important Christian and human way to fight poverty while the Muslim neighbours slightly differ in the affirming that “a good Muslim should not be poor”
- 1.9 An option for the poor made by the middle class Christians (including the church leaders) means going in for three basic directions (a) they can actively support or collude (work together secretly or illegally in order to deceive other people) in oppression and impoverishment of people; while blaming their victims for the poverty they suffer without helping them out; (b) They can compromise, by holding on as far as possible to their privileged position, while opting for soft compassion and handouts which ease the suffering of the poor without empowering them or addressing the causes of poverty; (c) They can choose to relinquish their privileged position in society and come into genuine solidarity with those who are poor and oppressed, working to change the unjust system; the only choice which enables such people to share in holistic liberation.
- 1.10 Being poor or weak or oppressed is no guarantee that one will be an agent of liberation from poverty. To do so the poor or the powerless must make a deliberate choice which we may call “an option for the poor by the poor” otherwise two categories can be noted as follows:
- (a) The poor finding themselves so pressured by the hardship of their lives, may settle for the misery of the present rather than risking the little they have. They choose not to hope that a new world is possible.

This means that their minds remain dull and they do not become agents of liberation

- (b) Some poor people may see an opportunity to break out of their poverty in an opportunist way or exploitative way. They choose to clamber (to climb or move with difficulty or with a lot of effort) upwards by “walking on” their neighbours, perhaps by becoming criminals or drug-pushers.

1.11 I may argue that “option for the poor by the poor” imply that type of the poor who receive and accept the grace of choosing to work for liberation in solidarity with other poor people and with all who are willing to work for a common cause with them, on poverty. It thus becomes an option for hope, a choice to value all that is rich in their traditional life of sharing while working to overcome poverty and oppression.

The different opinions of the people are greatly linked with their theoretical and practical inputs in fighting the poverty which is linked with their religious interpretations. It becomes a method of work for both the young and the old in uplifting their standards from poor to better levels which indicates some slight difference with the Muslims who affirm that a good Muslim should not be poor as indicated in 1.8 above

Table 4.3 given above show that an average of 99.3% of the sampled respondents agreed with the view that the current church plans include the spiritual and material development plans including the anti-poverty formulae aspects. The few who answered “No” to the question, represented by 0.7%, had arguments based on their overwhelming emphasis on the spiritual, at the expense of the material aspects and their positions are shown in Appendix II, 1.1. For further analysis on the Christian plans, the plans were put in

categories, and then listed with their percentages that had been computed on the basis of the total of all the plans sampled in the study. This list was drawn alongside the items reflecting the material development and anti-poverty aspects as follows:

Table 4.4: Categories of Plans and anti- poverty items

Category of plans	% in the sample N=50	Anti-poverty Items noted in the plans.
- Five year-plans	61	- Social-economic services.
- Ten year- plans	25	- Health services.
- Three- year plans	10	- Money generating projects.
- One to two-year pans	3	-Education inputs (Vocational)
-Below one- year plans	1	- Education services(especially in schools)
TOTAL 5 Categories	100%	5 Items.

The second aspect of the above research question on “the related educational challenges” is handled by first highlighting the historical aspect of the very first Christian missionaries in Uganda. Education was upheld among urgent priorities by those first Christian missionaries as Tiberondwa (1998:35) noted “wherever there was a village church, usually, there was also an adjacent bush school belonging to the small mission”. Also revealed in the table No. 4.4 above, the place of Education is indisputable and all the churches’ plans in this study were noted with the education component in them.

As a whole, the proceeding results on research question one, show that the Christian doctrines and plans reflect the material development and anti-poverty formulae aspects. They also reveal that the problem of poverty exist among the Christians and attempts to fight the problem are evident in both the Christian doctrines and plans since it surfaces as one of the big challenges in the churches, as it is to be discussed accordingly in the next chapter five.

Research question Two: Is what is to be implemented (towards anti-poverty Formulae and related education challenges), being achieved, up to the grassroots levels?

This research question was set for the purposes of establishing whether the implementations of the Christian doctrines and plans, in fighting poverty, were being done successfully, up to grassroots levels. This was tackled by setting a number of items and administering them to the selected categories of respondents. The items were investigating whether the expected implementations were being done successfully, from the respondents point of view. The respondents were asked to give their stand on whether what is to be implemented is being achieved up to grassroots levels, (a) Very successfully (b) Successfully (c) Unsuccessfully, (d) very unsuccessfully or (e) difficult to tell. This was highlighted under section C, No 3, of the questionnaire Appendix I. Subsequently, the findings were summarised in table No.4.5, below:

Table 4.5: Results on anti-poverty implementation up to grassroots levels

Category	Parents (fathers & mothers)		Theologians & clergy Assistants & Planners		Youth & LCs		Elderly & lay leaders		AVERAGES
	Freq	%	Freq	%	Freq.	%	Freq.	%	
Very successfully	01	01	03	03	01	01	01	01	1.8
Successfully	38	38	42	42	44	44	40	40	41.0
Unsuccessful	56	56	52	52	48	48	55	55	52.8
Very unsuccessfully	03	03	01	01	03	03	01	01	2.0
Don't know	02	02	02	02	04	04	03	03	2.8
TOTAL	100	100	100	100	100	100	100	100	100

The proceeding results in the above table No.4.5 show that the two responses in the category of 52.8% and 41% are more significant than the rest, namely, 2.8% 2.0% and 1.5% respectively. The table also reveals that the majority of the respondents (52.8%) conceded that the anti-poverty implementations are not being done successfully. In other words, they

perceive the contributions of Christian theologies (through the sampled churches) to be more theoretical than practical when analysed up to the grassroots levels.

When they were asked to give reasons for the above stand, several reasons were given which were put in the following three categories.

(a) Criteria of Christian ideals of unconditional love of God and love of neighbour:

As per the ideas of what a Christian community or church should be, in light to the first apostles (Acts 3:44-47) “who distributed their proceeds (goods and possessions) among themselves according to what each one needed”, was presented for their arguments. This was also linked with the ideals of helping in “feeding the hungry ...clothing and sheltering” the needy (Mt.25:35-36), as well as the self-surrendering exemplified by Christ who gave all that he could give, to the extent of giving himself up on the cross for others (Jn.18:30). Respondents in this category felt that the current Christians were no longer living according to the above ideals successfully, especially in circumstances where the biting poverty among their fellow Christians was not improving and in some cases worsening.

(b) Criteria of comparisons and contrasts within and outside the Christian churches:

It was noted that some different churches and their theologians, handle social problems differently, and at times the differences between them are big. Respondents in this category dismissed their own churches as unsuccessful, especially where they contended that such churches were performing very poorly in the anti-poverty activities compared to other churches. Some easier cases of comparisons were noted where the number of widows and orphans, belonging to one locality were assisted differently due to different approaches of the churches there, including their different links with donors (e.g. childcare programmes,

like compassion International, Stromme Foundation, street children, Good Samaritan and others). Comparisons were also made on the number of physical visits from-home-to-home by church leaders compared to other churches and the accompanying material support, in terms of church pamphlets, soap, medicine and agricultural facilities, while others were not getting as much, thus describing such churches` anti-poverty implementations as unsatisfactory and unsuccessful.

(c) Criteria of lack of commitment of the church leaders and current modernisation trends

This category argues with some bitterness that some of their new church leaders are joining such leaderships, not as a response to God's call but to join the current modern trends of economic survival and luxurious life-styles, at the expense of many of the poor Christians who are persistently asked to pay the church dues. They assert that some of these leaders are virtually turning the churches into money making institutions, whereby more attention is on "how much to get from their subjects, including the poor" as opposed to "how much to give to those in need in their churches".

(d) Criteria of liberation from neo-colonialism, fear, unhappiness and despair

This category contends that up to today, tresses of some colonial approaches and methodologies used in colonial obedience, subjugation and dependency on the outside donations and superiors for spiritual and material growth, still lags on, at the expense of genuine enculturation and respect for related non-foreign values. This is equated with observations of Tiberondwa (1998:39) thus: "Although education, Christianity, health services, high moral standards and improved agriculture provided by the missionaries, may be regarded as major contributions to the development of the Africans, it should also be

realised that the same services helped to entrench British colonialism in Uganda” he also adds that “many people were converted to Christianity either through conviction, fear (of the fierce and everlasting fire in hell) or both, but without necessary understanding what the new faith really meant”, Tiberondwa (1998:35). This category argue that up to now many Christians don’t know their faith, obligations to fight poverty, but focus out of fear on heavenly rewards where they will be safe from “fire” .

In addition, some baptised Christians are desperately poor and have little or no hope as well as little or no “joy to the full” (Jn.15:10). This is also added among the cases where the churches are described as unsuccessful in bringing up the Christians resolutely into the needed combat against poverty.

The four criteria above are presented in the table 4.6 indicating criteria used for and against according to their popularity or best option among the respondents as follows:

Table 4.6 Criteria used for and against, towards the churches’ implementations to anti-poverty activities.

(Ranking remarks starting with the most popular)

Criteria used against	Rank	Criteria used in favour	Rank
-Christian Ideals of unconditional love.	1	-Current strategic plans	1
-Comparisons and contrasts within and outside the churches .	3	-Prioritisation on Christian holistic missions.	2
-Commitment of church leaders and current espoused modernisation trends.	2		
-Liberation from Neo-colonialism, fear despair and insecurity.	4		

The above table 4.6, reveals that there seem to be more arguments (4vs2) implying inadequate anti – poverty implementation. When the two tables (4.5 & 4.6) are analysed together, it remains clear that those who concede that the anti-poverty implementations are

being done successfully from a smaller percentage compared to those who are opposed to their stand. The arguments that they forwarded in table 4.6 above can further be analysed in the two categories below:

(a) Criteria of current strategic plans

Respondents in this category argue that in cases where the churches have made strategic plans, some based on SMART (specific, measurable, achievable, realistic and time-bound) objectives, in the areas of fighting poverty, and have made it, success need to be attributed to churches. An example given is the plan that states that “sixteen poor orphans’ fees in secondary schools will be paid for”, where the task is accomplished after two years mentioned in the plan, then the church scores its success. In such cases and other related ones the church is successful if it completes the work it sets out to do within its available material resources.

(b) Criteria of prioritisation on Christian holistic mission:

This category urges that the churches have as their main duty to contribute to the salvation of souls, and this is identified as the most important of all its responsibilities. In this regard, all efforts (on the material side) are considered inferior, and as long as some efforts are directed to the material aspects, they serve as sufficient to regard the churches as successful, in contributing to fighting poverty. Some further contend that the bigger material contributions are to be done not by the churches but to be done by the other bodies like the Government, N.G.Os (Non-Government organisations) and other related institutions. They further forward their reasons for their stand by citing some concrete anti-poverty Activities being done

The above mentioned activities were put in five categories for a more systematic analysis and the percentages were computed according to the main regions stressed in the study (Southern, Central, and Western). The given anti-poverty activities were further investigated in terms of computing the percentages to establish which of those activities were regarded by respondents, as more effective in fighting poverty up to grassroots levels, as shown in the following table 4.7:

Table 4.7 Anti-poverty main contributions and their percentages of impact according to regions (Southern=S, Central=C, Western=W).

Anti-poverty main contributions (+Average %).	Specific activities Involved therein.	Selected Regions		
		S	W	C
Social-economic Contributions and related educational inputs 20.3%.	-Water sanitation services, including special education of workers there in, and their incomes to pay school dues -youth and childcare programmes. -Constructions and repairs of feeder roads. -Micro-Finance saving credit service. -Support programmes to the socially disadvantaged, widows ,orphans and the aged. -Formation of social developmental goals eg Mothers Union,Kolpings,Fathers Unions,Womens Guild,Laitys sharing projects like “Economic empowerment”	22%	15%	24%
Health contributions and related educational inputs 18.6%	-Preventive (health) services and education / teaching of “Prevention is better than cure”. Guidelines, and incomes for children in schools -Curative (health) services. -Other Hospital and Health units contributions. -Training and other opportunities. - Research facilities on health and sensitisations.	16%	22%	18%
Money generating Projects and related educational inputs 31.7%	-Diary farms, canteens, Grinding mills including such services to school stake holders -Garages hotel and shops. -Commercial buildings. -Carpentry workshops. -Vehicle hire and helping in transport in schools. -Back yard projects (of Goats, Rabbits, chicken). -Piggery, Bee keeping, vegetable growing . -A forestation and tree planting. -Vegetable and fruit growing. -Fishing, favourable animal and crop husbandry.	34%	31%	30%
Educational Contributions (Special Educational and creative inputs) 11.7%	-Refresher courses, seminars and workshops on poverty services. -Training in management skills and entrepreneurship -Building and supporting vocational schools -Training of trainers in Agriculture & project planning. -Equipping retired clergy and laity with more skills. -Identification and utilisation of specially talented and gifted Christian to lead in fighting poverty. -Training for more job opportunities & capacity building eg in mechanics and carpentry	12%	13%	10%
Educational Contributions (Pre – primary, Primary, Secondary and tertiary education) 17.3%	-Improving managerial, administrative, supervisory physical and legal capacities of Christian founded schools - Identification priorities and common problems in schools including poverty -Building and supporting pre-primary and post primary schools -Encouraging better performance of schools and high quality -Offering scholarships to the needy and the and the poor. -Providing chaplains for institutions / schools	16%	20%	16%
TOTALS: 5 ITEMS 100%	67 Types of activities	100%	100%	100%

The previous table No.4.7, indicates that in the regions under study, the category of anti-poverty main contribution which is of greater impact in terms of assisting more people out of poverty, is that of money generation projects (31.7%) followed by education (29%), social economic contributions (20.3%) and Health contribution (18.6%), Table 4.8 reveal that in the main three areas (31.7%, 29% and 20.3%), Pentecostals lead with 83% followed by protestants (81%) and 78% for Catholics (who lead in health with 22%), which analytically is greatly due to varying interpretations and implementations.

Table 4.8 Anti poverty main contributions and their percentages impact according to Christian theologies (Protestants =P, Catholics = C and Pentecostals = Pn)

Anti-poverty main contributions (+Average %).	Specific activities involved therein.	Selected Theologies		
		C	P	Pn
Social-economic Contributions 20.3%.	Identified activities in the field	23%	25%	13%
Health contributions 18.6%	Identified activities in the field	22%	19%	17%
Money generating Projects. 31.7%	Identified activities in the field	28%	24%	42%
Educational Contributions (Special Educational and creative inputs) 11.7%	Identified activities in the field	10%	12%	13%
Educational Contributions (Pre – primary, Primary, Secondary and tertiary education) 17.3%	Identified activities in the field	17%	20%	15%
TOTALS: 5 ITEMS 100%	67 Types of activities	100%	100%	100%

The above table 4.8 show that the anti poverty main contributions and their percentages of impact according to theologies reveal that, the percentage of the contributions apportioned to education area in relation to other anti poverty contributions was generally strong with that of protestants being higher followed by Catholics then Pentecostals this confirmed that related educational challenges were evident in all the three.

The findings also revealed the main contributions towards the educational challenges and theologies' anti-poverty contributions in the fields of aims, content, provision and products of education as follows:

Table 4.9 The main related educational challenges and the corresponding theological contributions

Main related areas in Education field	Ranking approved urgency	Educational challenges	Christian theologies' Contributions
Aims (90.2%)	4	- Constructing Aims that satisfy holistic needs and promote authentic development and responsible citizens eg upheld by Kajubi (1989) -Including useful values.	Negotiations and support of holistic aims like Head-cognitive(intellectual; Heart – affective (spiritual, moral; Hand-psychomotor(physical movement/practical skills).
Content (91.3%)	3	- Arts and Sciences with challenges of inadequate implications on lives of all, including the poor.	Encouraging and providing of more subjects that help the poor eg carpentry etc
Provision (97.4%)	1	- Expensive costs of schooling/Education. efficient and poor stakeholders. teachers' varied interpretations of Christ's word.	Offering scholarships, offering buildings and all holistic provisions (explained Table 4.7)
Products/outcomes (95.2%)	2	- Production of white-collar job-seekers, unsatisfied, unsalaried and poor products (citizens) - The increase in the gap between rich and poor. -Interpreting vow of poverty and Christian life till death.	- Forming and encouraging self- help project, guidance and counselling - holistic preaching and teachings against corruption

The above table (No.4.9) shows that the ranking of approved agency by respondents gave the area of “provision” the first place, followed by “products/ outcomes”, “content”, and “aims”. This shows that there was a great indication that people needed more help from the Christian churches in the area of “provision” followed by other three areas.

The study also analysed other added theological contributions to the above related educational challenges which fall in the areas indicated below

- a) Supporting education as a medium for church in imparting its doctrine, morals, ethics and human integral development.
- b) Promoting vocational, professional career education that is relevant to the learners’ concrete life situations so as later serve the churches and the nation, as opposed to unemployed school –completers .
- c) Efforts in establishing and maintaining the Christian founded schools with Christian ideals, including assisting the disadvantaged and the poor.
- d) Promoting the spirit creative, unselfishness and commitment among all Education and church stakeholders.
- e) Offering some scholarships to especially those in need
- f) Constructing buildings and related structures as well as other financial inputs
- g) Promoting efficiency, quality and good morals
- h) With educational institutions managed jointly by Christian churches and government referred to as “government aided”, the government provides policy guidelines, quality assurance and final assessment, while founder institutions retain ownership, management and planning
- i) The findings in the primary section revealed that catholic and protestant churches founded the majority of primary schools eg as shown by statistics of

2004 in the Ministry of Education and sports, noted also by Wamika (2006:43), with 4,291 and 4,753 respectively out of 13,371 total number of primary schools implying 66.12% as compared to 3.38% of the total primary schools founded by government.

- j) In all the three theologies in the study the efforts by the churches thereof are shown to support the goal and task of all teaching activities in the school
- k) Churches also promote development of learners and stake holders to develop all their various talents and abilities

However, the above efforts are often not successful because of human inefficiencies and inadequate financial base from the churches that largely depend on the government system of assistance to schools covering teachers salaries, recurrent expenditures and some contributions towards capital development

The above presentation and interpretation of findings, with regard to the research question at hand, indicate that despite the many anti-poverty contributions of the churches (noted in 67 types of activities) the majority of the respondents (52.8%) concede that the anti-poverty implementations are not being done or achieved successfully up to the grassroots levels. In other words, the critical analysis of the figures and the findings in general reveal that despite the good contributions highlighted, the anti poverty implementations towards ant poverty formulae and related educational challenges are not being successfully achieved to a greater extent. A detailed discussion is to be done on the above findings in the next Chapter Five.

4.4 Research question 3: What are the factors responsible for the above anti-poverty contributions including the metaphysical, epistemology axiological aspects therein?

The above research question was set for the purposes of establishing the factors responsible for the above anti-poverty contributions including the metaphysical, epistemological and axiological aspects therein. The question seeks an answer that discloses the factors responsible for the current anti-poverty contributions of the Christians which according to the study's findings, are regarded, apparently to be rating high in theory, but rating low in practice as tables above (No.4.1,4.2 and 4.6) reveal. The first step tackling this research question was to establish the main general causes of poverty being identified ,especially in the three regions of the study. This was done starting with an investigation in the researched matter on causes of poverty in Uganda.

In a researched report (Raphael, 2003:22), it highlighted that according to U.P.P.A.S.(Uganda Poverty Participation Assessment Project), the causes of poverty by rural farmers were many, and the study, did the documentary analysis and were ranked as follows:

Table 4.10: Ranking of causes of poverty in Uganda:

Main factors	% of rural site	Rank
Lack of access to markets	63	1
Poor health	58	2
Lack of education skills	58	2
Excessive alcohol consumption	54	3
Ignorance/lack of information	54	3
Lack of access to financial services and capital	42	4
Large families	42	4
Insurgency (rebels and rustlers)	38	5
Idleness and laziness	33	6
Lack of cooperation	17	7

In another researched report (Anne & Sally,1996:108) brings forward what the report described as major causes of poverty in our communities (the area of study inclusive). This report was analysed and a list of the major causes was given as tabulated in Table No. 4.11, as follows:

Table 4.11 Major causes of poverty with % of significance

Identified major cause of poverty.	Significance	
	Over 50%	Below 50%
1.Unemployment	1 Yes	No
2.Unfair land distribution/shortage land.	2 Yes	No
3.Lack of technology e.g. tractors and electricity	3 Yes	No
4.Lack suitable education and training.	4. Yes	No
5.No interest in their well-being.	5. No	Yes
6.No decision making power for the poor.	6. Yes	No
7.Women and children deserted by fathers.	7. Yes	No
8.No trade unions or ineffective unions and so low wages.	8.Yes	No
9.National debt and economic structural adjustment programmes.	9. Yes	No
10.War and unrest.	10.Yes	No
11.Over population.	11.Yes	No
12.Lack of personal initiative.	12.Yes	No
13.Wealth and power concentrated in hands of few.	13.Yes	No
14.Low prices for exports, expensive imports and unfair terms of trade.		
15.Corruption	14.Yes	No
16.Banks and multi-national companies which Export acquiring very high profits.	15.Yes	No
17.Capitalist model of development(New machines, few jobs for people and related increase of gap between rich and poor).	16.Yes	No
18.Production of cash crops for exports not for local use.	17.Yes	No
19.Destruction of the environment (trees, water levels and soils).	18.Yes	No
	19 Yes	No

In another related researched report on the theme “A deeper evangelisation in the Third millennium – A challenge of Evangelisation for poverty eradication in Kabale Diocese” (Bagumisiriza, 2004:7), a research sponsored by Mission Aachen was carried out from 10th

September to 21st October 2003), in 24 parishes of Kabale Diocese “with intention to research on seven topics : (a) Bible and Theology (b) Religion (c) Politics (d) economy and (e) family life” whereby some causes of poverty were also identified in the area, alongside, with “indicators of poverty” and “effects of poverty” as follows:

Table 4.12 Main causes of poverty alongside indicators and effects

Main causes	Indicators	Effects
<ul style="list-style-type: none"> - low incomes -The attitude of the people -Poor planning. -Ignorance. - Food insecurity -Insufficient and scattered land. 	<ul style="list-style-type: none"> -poor feeding -Stuntedness of children - Malnutrition cases. -Poor housing 	<ul style="list-style-type: none"> -Poor health -Low productivity -social-economic stagnation.

In another related protestant-based research in the Kigezi Diocesan efforts, to come up with what was called ‘A Diocesan five –year integrated grassroot, community participatory Development plan’ (Byarugaba 2000:iii), the main factors affecting their development were highlighted. They were noted as their main problems and responses to those problems were also proposed. A documentary analysis and related research was done and the major causes and the proposed measures were tabulated in the table 4.13 as follows:

Table: 4.13 Proposed factors affecting Christian holistic development

Factors affecting their holistic development	Proposed corrective measures.
1. Overpopulation and population explosion 2. land shortage and land fragmentation 3. Soil erosion and terrace destruction 4. Lack of safe clean drinking water. 5. Problem of ignorance 6. Food shortage, lack of protein and vitamin 7. Environment destruction 8. Increasing orphans due to aids 9. Unemployment	1. Family planning and birth control 2. land consolidation 3. Re generating the soil with organic manure 4. Reviving the terraces. 5. Holistic education 6 Food and Diet multiplication. Content in the Diet back yard projects goats, rabbits trees etc. 7. Environment protection and revival 8 Holistic sensitisation 9. Savings and credit schemes

In addition to the above, another input, that was catholic-based was also investigated in a bid to examine what were considered as major factors affecting the “churches involvement to poverty eradication” (Uganda Episcopal conference 2002:14) This was analysed, categorised and as tabulated in table 4.14 as follows:

Table 4.14 The Christians' involvement in poverty eradication:

Area where the church's involvement has not been significant	Reasons why involvement has not been significant
-Comprehensive policy analysis and advocacy at national and local levels.	-Inadequate personnel and other institutional capacity leading to low levels of professionalism and inadequate systems.
-Understanding the multi-dimensionality of poverty and linking specific effects to the policy environment.	-No specific objective or strategy in place that shows how the Church plans to widen and deepen the understanding of poverty with a view to challenging the existing situation through advocacy or other avenues.
-Communicating the message internally within its structures on poverty eradication and debt cancellation as an integral part of the Church's mission.	-Previous focus of the Church was on poverty alleviation and poverty reduction, hence concentration on service delivery and charitable efforts.
-Establishment of working relationships with Central and Local Government authorities in the area of poverty eradication and debt cancellation.	-The Church has not clearly defined which role it could play at central and local levels in the area of policy.
-Addressing structural issue of debt as opposed to fighting (the effects of) poverty directly.	-Preoccupation has been with dealing directly with poverty effects, such as poor education, illnesses, destitution, etc.
-Failure to attract and retain professionals, who have both the interest and capacity to engage in the process of policy analysis and advocacy.	-Low remuneration and the tendency to assign even technical responsibilities to only priests and religious, sometimes at the expense of expertise and quality.

The above table 4:14 shows that the main areas and reasons why involvement of Christians have not been significant, mainly include problems in inadequate personnel and inadequate systems.

In addition to the above analysis, a presentation on what was considered "the significant contributions that the church has made in the past regarding debt and poverty eradication" from mainly the Pentecostals in the study, (also noted in Appendix K 1.5 and 1.6) was subsequently analysed and summarised to help in a wider analysis of the on going research question No.3 , in table 4.15 as follows:

Table 4:15 Main Christian contributions to debt cancellation and poverty eradication

Church's contribution	Implications
-The Christians were involved in the formation of the Uganda Debt Network and have continued to participate in its activities.	-The Church has partners from whom it can learn or with whom it can work in the area of poverty and policy. The church's participation should, in other words, not simply be nominal – it should be intrinsic and mutually reinforcing.
-The Christians in Uganda have had a good track record in genuinely listening to, and articulating the views of the poor with particular reference to injustices. This is in particular made possible by the Church's roots in society.	-The Church has a foundation on which it can build to enhance its advocacy strategy. This foundation should be used to fight injustice through improved and increased advocacy.
-The Christians invested considerably in education and health as part of their fight against poverty.	-Involvement in social service delivery should be given a new spin – a consideration that the structural causes of poverty which lead to poor service delivery in the first place have to be addressed. Also, that understanding the situation in health, education and other sectors, including who benefits and who does not, can contribute to better advocacy and a just system.

The above table 4.15 reveals what is called “a consideration that the structural causes of poverty which lead to poor service delivery... has to be addressed,” as well as a question with regard to “health, education and other sectors” inquiring on “who benefits and who does not”, reveal an important aspect for the study since the study is not merely interested in the well-being of only a few, but in the entire situation from top levels to the lower grassroots levels. In addition the church's participation that is mutually reinforcing, advocacy and the type of social service delivery are noted as vital factors in the Christian anti-poverty contributions.

In general, the six tables, namely, from 4.10 to 4.15 on major factors and causes of poverty also apply to the three regions of this study which are part of Uganda and also reflect the

multi-faceted challenges of poverty also noted in various responses above. The six tables above also point a challenging finger to the churches on how much is being put in, to join other government bodies and N.G.Os and Christian families in analysing deeply the above causes and offering every hand possible. Some respondents added that the church has not shown enough commitment in going deep into the causes of poverty and the solutions to counteract them. With their numbers (where Christians are the majority in Uganda) they have a potential to influence the governments and N.G.Os, towards offering more anti-poverty services often that potential is not fully used.

The above factors of lack of adequate concern and commitment to the material development, was followed by differences in interpretation of Christ's words and mission. These differences affect both the inner- self dispositions and attitudes of individuals and groups.

Metaphysically, Christ taught and explained the reality of origins, purpose and nature of the universe, in terms of God's omnipotence whereby God exists as the overall creator and master of all that exists, "Through him (God) all things came into being" (Jn 1:13), thus man "should not be afraid of those who kill the body but cannot kill the soul" (Mt. 10: 28), because the material body has an end (decays) but the spirit remain. The interpretations here "motivates" or "demoralises" in terms of offering anti-poverty services according to the levels of stress on how and to what extent one embraces the spiritual and material development thereof, e.g. in some cases where some clerics declare that their work is not to be economists but pastors to save souls

Epistemologically, Christ shared the position that the more reliable ways of attaining knowledge was to focus on God the Father, the source of all knowledge, as a mystery and thus encouraged the aspect of “faith”. This is shown in Christ teaching “you believe because you can see, blessed are those who have not seen and yet believe”(Jn. 20:29). Thus material gains and proofs for some are demeaned. This becomes another cause that affects the motivational levels in fighting poverty.

Axiologically, Christ presents charity, goodness, kindness and truthfulness as important values for any Christian. On the point of “life values” and “greatness” he explained that “if any one wants to be first, he must make himself last of all and servant of all”(Mk 9:35). He added that “life does not consist in possessions, even when someone has more than he needs”(Lk. 12:15). The interpretations that accrue from this axiological perspective of Christ, affect the human preferences, choices and tastes one emphasises in following Christ. Some songs at funeral services are intended to console the bereaved but end up teaching “the end where material gains are worthless”. This factor was further revealed among the respondents who have few material possessions whereby some are with only bicycles for their means of travelling, yet with an exhibition of more contentment and satisfaction in life, compared with those possessing advanced means of transport.

In summarising all the above presentation and interpretations of data on the above research question No.3, the main factors responsible for the current anti-poverty contributions are tabulated as perceived by corresponding respondents.

Table no. 4.16 Summary of findings on factors responsible for the theologians' contributions towards anti-poverty formulae and related educational challenges

Main factors responsible including metaphysical, epistemological and axiological aspects therein (and average percentages).	Selected Theologies		
	C	P	Pn
Inadequate implementations and incomes from Church projects and donors(29.5)% - Inadequate implementations of Christ holistic mission, Jn-10:10 – Giving full life and Lk4:19-19 bringing good news to the poor in schools/education fields other social settings. - Inadequacy in ideals of love, peace, generosity, justice, equality hard work, respect, generosity, proper use of environment, liberty and fraternity. - Ineffective evaluations based on mere numerical strength verses quality faith and holistic education from what taught. - Measure of regular liturgical attendance and singing in churches. - Measure of regular annual tithe - Constraints of churches due to those paying little or none. - Some unreliable donation from out. - Low income from projects compared to big numbers of members. - Inadequate solutions to social issues of clean water, food shortage shelter and clothes.	31%	29%	28.5%
Low incomes from church members (22.5%). - The rich elite Christians' less concern for the poor amidst the social, economic and political, educational factors affecting the Christians' incomes. - The self inflicted poverty, reflected in idleness, laziness, alcohol ignorance, work-ethics, greed, selfishness, sin, conflicts and poor life-styles. - Limited land and few resources - Not implementing what is taught. - Large families and little education - unemployment and redundancy - Deserted women and children plus orphans and widows. - Unpredictable hazards/risky dangers like floods unfair politicians, epidemics death and ill health.	23.5%	22%	22%
Inefficient planning (9.5%). - Uneven holistic development in some churches under comparisons. - short term strategies Vs long term - Some problems of hierarchical leadership in planning. - Little use of technology e.g use of tractors and electricity or solar power. - inadequate spiritual and material targets to fight poverty effectively - Failure to fully employ the tool of Education in fighting poverty. - Insufficient handling of the unpredictable like heavy rains and human conflicts and wars. - Limited strategies of less poverty for less crime and better educated workforce.	9%	9%	10.5%
Holistic Imbalances (11.5%) - Over stressing the spiritual at the expense of material and educational opportunities in lower and upper levels of education. - Spending more time in prayers and spiritual seminars, crusades and workshops - Inadequate attention to destruction of the environment (trees, water levels and soils) - Stress on messages of how man is to be buried with nothing after death.	11.5%	11%	12%
Varied Theological interpretation and ignorance of Christ's material holistic message (19%). - The inadequate translating of biblical or scripturally rooted social teaching into specific problems like poverty. - Giving little attention to poverty versus abortion, homosexuality, obedience to Bishop and various numbering of sacraments. - Using same texts to stress different issues at the expense of fighting poverty and investing in education for both males and females.	19%	19%	19%
Ineffective church leaders (8%) - inadequate professionalism and management of project by church leaders - Limited human resource and some monopoly of few clergy in society, including unmarried clerics. - Insufficient working relationship with central and local government on poverty and other stakeholders in education field. - Unfair luxurious life-styles of some spiritual leaders.	6%	10%	8%
TOTAL (100%).	100%	100%	100%

The above table indicates that inadequate implementations of Christian ideals and the low incomes as well as low incomes from members plus the varied theological interpretation and ignorance of Christ material message affect the Christian anti-poverty contributions and more than other three factors ,that is 29.5%,22.5% and19% versus 11.5% and 19.5% and 8% respectively. Other factors follow in range of high percentage as follows: Inefficient planning, holistic imbalances amidst metaphysical, epistemological and axiological realms; and ineffective church leadership. It is worth noting; therefore, that poverty itself remains a complex problem in our times and the causes as well the factors responsible for the current Christian theologies' anti-poverty activities also share in that complex nature. This is confirmed by the following verbatim reports:

1.1 The first respondent reasoned thus:

Jesus came into the world to save man from sin and makes man attain eternal life in heaven and was overwhelmingly for the riches of the next world not this earthly one. Therefore a church to me which includes the material development in its teaching and planning is wasting its efforts and diverting from its main mission and doing the mission that belongs to some other organs like the Government and the business sector.

The second respondent said:

Among the three symbolic temptations raised in the gospel (Mt. 4:1-4) the very first one is the temptation of the bread, where Jesus, like the people of Israel (in the desert) feels hungry, and to me, the Bible is telling us that Jesus during his life was tempted to turn his mission and salvation of mankind simply into greater production and availability of material goods, a temptation to avoid in the current church teachings and plans.

Third reasoned:

The Bible (Mt. 4:4) says "Human beings live not on bread alone but on every word that comes from the mouth of God" This shows why the churches need to be careful because true life and happiness taught by Christ need bare minimum of the necessities and cease to be vital issues in the church teaching and plans as Christ says that seek first the spiritual "kingdom of Heaven" and the rest will follow.

1.12 The first apostles are our first examples and they challenge us to share our goods and possessions especially with those in need. The current state of the poor Christians remain and in some cases is worsening e.g where in circumstances where one man of six poor sons has to distribute his small land in six, creating more six poor families etc, while some Christians including Christian leaders simply ignore and continue to enrich themselves uninterrupted.

1.13 The clergy who have shown concern in the material aspects like physical visits to homes, giving both spiritual and material guidance, praying and giving medicine, to me, can't be compared to others who hardly make any step in a similar direction.

1.14 Greater attention is apparently on how much to get from their subjects including the poor as opposed to how much to give to those in need in their churches. Getting from their subjects is fair on the principle of "give and take" but not when there is an unbalance especially at the expense of the poor.

1.15 These are many cases I am convinced of where our planning in the church, have

been with achievable objectives and these can be verified up to the grassroots levels especially in the supplying of educational materials and continual meeting of school dues to the identified orphans, within the available material resources of the churches.

1.16 I believe in dynamic and vibrant churches and since the Christians in the country are the majority, I recommend seriously that they form a strong united force where they can even advice and influence the government and other big companies and economic bodies to fight poverty among our Christians. Remember commitment and unity are a power and our lack of them is a cause of poor contributions as a church.

1.17 With my bicycle as a means of transport I have looked after my children and my wife who has been with me for 35 years. Our two older sons are now mature and independent. I thank God for not giving me too little to regret /curse him, and not giving me too much to forget Him.

1.18 Poverty, to me, is a big battle and only the fighters can win it . I don't agree with the religious leaders who have not sharpened Christians to join the battle and worse still continue to preach the fierce hell-fire that creates only fear and fanatic way of seeking heaven, at the expense of the needed attention to concentrate on anti-poverty activities as well.

1.19 I consider my self mature enough at my age of forty-eight but the way my brother runs after amassing more and more wealth greatly surprises me and at times scares me. This impact is no doubt due to the new religion he has chosen

which is different from my own religion where we prefer to abide by moderate possessions that give glory to my creator or survive with few possession other than risking to go to heaven.

1.20 I have attended many faunal masses but one lesson which comes in the common Runyankore-Rukiga song “Muntu we iwe ekyeine omwiso, ruga aha byensi, muntu we manya ebyensi nibusha,” literally meaning “ you person who is still alive leave worldly things, and know that worldly things are useless or nothing” is that how ever much possession or riches one amasses, at death one is in command of none of them and one is put in the grave with almost nothing. And another song is “oweitu neiguru egingi esigwaho” meaning “ our home is in heaven this material world is to be left behind” another Ruganda “Christu, ayebazibwe” meaning Christ has come (don’t, worry) thanks to him. Thus I am reminded to focus on Christian heaven before my death, as I do the little I can on this material planet.

1.21 I have explained to our Christians that our work as pastors is not to be economists but pastors of souls for spiritual eternity and if they are to judge or evaluate my effectiveness and efficiency as a pastor let them judge my spiritual role not the material roles, that should be done by others in society.

1.22 Happiness in this life depends on money. Even when one is a Christian he can enjoy a happy life of plenty and abundance, then later help the poor when he himself is very sure of what he has amassed. I don’t believe in the thinking of

continuing to give the poor until you become poor yourself. Our happiness in this life is money.

1.23 The reason why the commandment of “love of God and loving your neighbour as you love yourself” is difficult, because in practical terms, it means that you endeavour to share what you have even with strangers in need (like food, shelter and clothing to those who are in need while the natural inclination is normally caring for yourself and close relatives as opposed to the Good Samaritan taught in the Bible.

1.24 Our Christians are urgently in need of pieces of advice from our religious leaders who met us every Sunday. However one problem is that some of them depend on very low incomes including their real families, such people have difficulties to talk about a problem of poverty that they share.

1.25 I often feel unsatisfied with the vow of poverty professed by some priests, sisters and brothers. In front of God and others present in the church they promise to live a live of chastity, obedience and poverty, some forever and ever Amen, while in reality they have good cars, expensive accommodation and other riches. It is as if they make the vows and we in the villages live their vows of poverty; Better explanations are needed on the day of vows.

- 1.26 My question to the religious is “how does the vow of poverty” or “the vows to live happily or content with the few material things that I will have in the convent” mean or assist in fighting poverty among Christians? Does it help people to work harder all the time or to be content with what they already have? I have a feeling that in our age of fighting poverty clear terms on poverty should be used by both the laity and religious.
- 1.27 On causes of poverty, I can say that it is mainly because people don't follow the four fundamental mental laws seriously namely (a) the law of gravity, that also imply laws of development with the law of cause and effect, since nothing happens by accident, (b) the law of the fact that no one can do the same thing in the same way and get different results; (c) one is treated the way he or she presents himself (d) the outer reality of the person in a manifestation of the inner reality, as Christ says they will know you by your fruits.
- 1.28 I wish to argue that “poverty is largely a mental problem” and that is why it is possible to find people harvesting different fruits of riches in the same environment. This is because poverty is mainly mental, because “it is lack of ideas and determination to make money” people are poor not because there are no resources. It is essential to aim at changing the inner reality of people to change the outer reality. Even some people who were given a government “ntandikwa” loan ended being even poorer.
- 1.29 To me Lk 4:18-19 “bringing good news to the poor” in the bible means an economic mission to fight poverty. To liberate the oppressed and setting them

free means a social and political mission to fight injustices. To bring sight to the blind means a health mission and anointing means “to be sent” and to perpetuate the mission of Christ”. Thus it becomes a clear obligation of each Christian to fight poverty and not to fight it is a sin like other sins of omission and neglect.

1.30 Poverty is a threateningly aggressive phenomenon and it must be fought by all Christians aggressively (in a very determined and forceful way in order to succeed). A person in leadership should never take matters of poverty lightly instead it should be an issue to work hard for solution, and to have focused contemplations and deep thinking every day in terms of achieving a reliable way forward.

1.31 My challenge has always been that in many instances Christians who go for spiritual retreats, talks and conferences and those who come from serious re-corrections and meditations often come out with amore spiritual fire and apparently with lesser material fire, lesser aggressiveness in “worldly” matters of politics, health and economics. One singer after meditation, sang “Ngirenta ebyensi tibyaba kantu” meaning “what should I do, things of the world don’t seem to be with worth or of substance now”. On the mountain with the transfiguration of Christ, one disciple was filled with more spiritual energy and wanted to build a tent and they remain where they were, leaving a side worldly things (Mt. 17:1-8). This reveals a challenge to remain loyal 100% for the spiritual and loyal 100% for material.

- 1.32 A person with many riches may still be poor in his mind and the desire for more might be higher and even increase as he or she gets more. Thus to me a truly successful person is one who has become a loving, affirming individual and one who bring happiness not only to himself but also to others. One who does not concentrate on the weaknesses of others but on their good points amidst the current difficult of life and problems of poverty.
- 1.33 I cherish the man like Nelson Mandela who is quoted as one who said that although he would die now, he would die a happy man because his innermost happiness is in fighting for the rights of the fellow men. My current ambition is also to fight for the true liberation of myself and others including liberation from poverty.
- 1.34 Jesus said that the poor will always be with you implying the carrying of some poverty crosses that must remain due to human weaknesses. Thus the poverty crosses may not all be fought successfully but we only need to pray for the grace and wisdom to do what is possible and the grace to know how to carry those we must in a responsible and happy manner.
- 1.35 Unfortunately drinking alcoholic drinks have contributed a great deal to poverty problems. Although drinking is generally given very high esteem especially with regard to social life and prestige, many people are already alcoholics among religious leaders and laity alike, but they don't want to admit it. One tends to move from one glass to two then a bottle to two, then becomes an alcoholic

without knowing it, at times. Thus it often turns out to be a passion, later a mysterious longing for more of it, later an incurable result of personal disorder or an incurable moral and psychological disease, thus affecting the anti-poverty progress.

1.36 In political science we say “neutrality” helps indirectly the oppressor never the victim. Silence encourages the tormented, thus Christians must interfere when the problems of poverty are in existence because human beings are endangered and human dignity is in jeopardy, when poverty is still at large.

1.37 If the right attitude of loving oneself and fellowmen is established and made to grow, then the battle against poverty is made much easier because all one owes to oneself is love. An expression of love is one in which attempts to make others truly happy is done in an unselfish way. To focus on love, dissolve hate, resentment and hostility is an important Christian and human way to fight poverty.

1.38 An option for the poor made by the middle class Christians (including the church leaders) means going in for three basic directions (a) they can actively support or collude (work together secretly or illegally in order to deceive other people) in oppression and impoverishment of people; while blaming their victims for the poverty they suffer without helping them out; (b) They can compromise, by holding on as far as possible to their privileged position, while opting for soft compassion and handouts which ease the suffering of the poor without empowering them or addressing the causes of poverty; (c) They can choose to

relinquish their privileged position in society and come into genuine solidarity with those who are poor and oppressed, working to change the unjust system; the only choice which enables such people to share in holistic liberation.

1.39 Being poor or weak or oppressed is no guarantee that one will be an agent of liberation from poverty. To do so the poor or the powerless must make a deliberate choice which we may call “an option for the poor by the poor” otherwise two categories can be noted as follows:

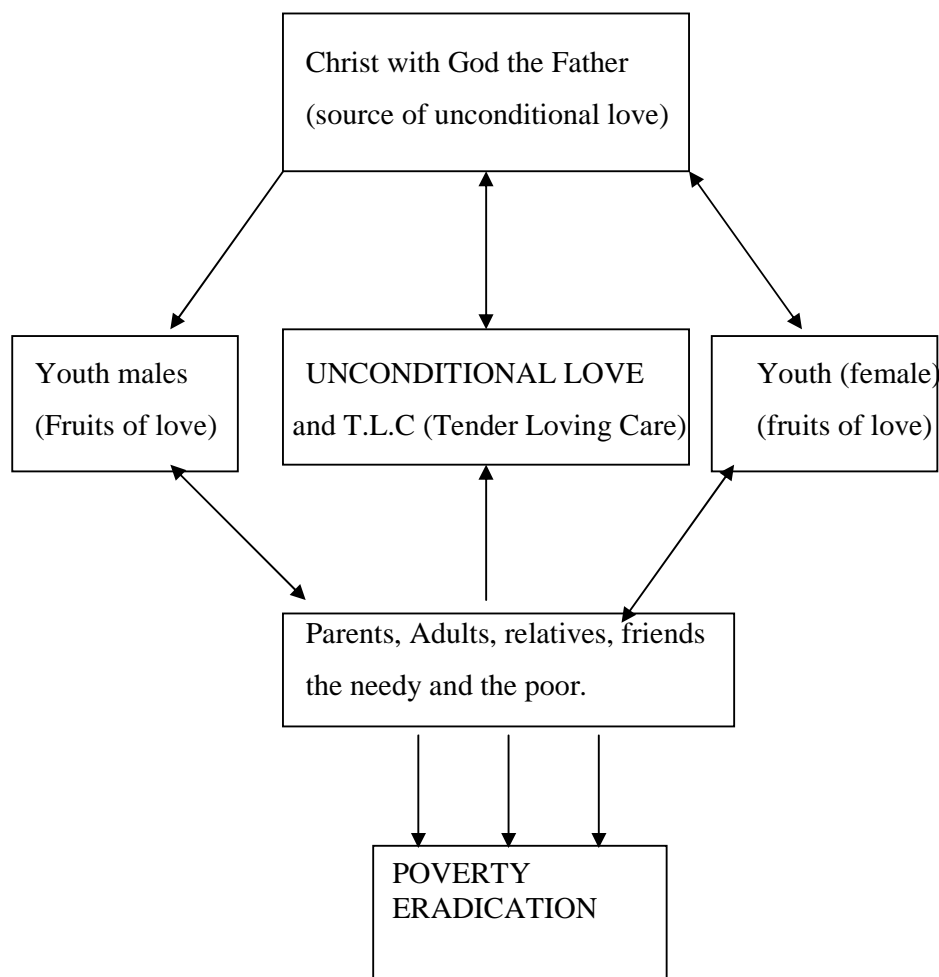
(c) The poor finding themselves so pressured by the hardship of their lives, may settle for the misery of the present rather than risking the little they have. They choose not to hope that a new world is possible. This means that their minds remain dull and they do not become agents of liberation

(d) Some poor people may see an opportunity to break out of their poverty in an opportunist way or exploitative way. They choose to clamber (to climb or move with difficulty or with a lot of effort) upwards by “walking on” their neighbours, perhaps by becoming criminals or drug-pushers.

1.40 I may argue that “option for the poor by the poor” imply that type of the poor who receive and accept the grace of choosing to work for liberation in solidarity with other poor people and with all who are willing to work for a common cause with them, on poverty. It thus becomes an option for hope, a choice to value all that is rich in their traditional life of sharing while working to overcome poverty and oppression.

- 1.41 The struggle against poverty is a psychological –spiritual struggle for liberation. Behind any serious political and economic struggles for liberation lies a more fundamental spiritual struggle, like that by Ghandi of India, and Nelson Mandela of South Africa. The struggle involves need for commitment to transform the people and institutions since evil or selfishness can coagulate around them and within their fabric, and inner spiritual traditions which animate them, a situation that can apply to both civil and religious communities, affecting their anti-poverty efforts.
- 1.42 The zeal to struggle for material development is fine but let us also remember the words of Pope John Paul II when he was addressing the clergy in Philippines where he stated “you are priests not social or political leaders. Let us not be under the illusion that we are serving the Gospel through an exaggerated interest in the wide field of temporal problems” which I feel is a good advise as we continue to fight poverty as clerics.
- 1.43 Our main objectives in fighting poverty as Christians, should be to stick to the main and greatest law of Christ that summaries all others in only four letters LOVE and in which I agree with the figure that puts it in the centre for the related relationships of ones category with others, then God who is the source of that unconditional love also related to T.L/C (Tender Loving Care) that is normally admired by human beings (as presented in the following figure II).

Figure II: Unconditional Christian love that includes the caring and sharing with even the poor.



This complexity is further noted in the above table 4.16 where by the factors of “low incomes from church members” include related factors of insufficient and scattered land; the negative attitude of people on their own lives; the self-inflicted poverty (meaning that people themselves even at grassroots take active part in creating poverty through their laziness, negligence, ignorance, miss behaviour, lack of work-ethics, greed, jealousy, cheap politics, sin, refusing to listen to advice and God’s developmental words, have all created a situation that lacks food shelter and clothing, medicine, freedom peace and justice); all these

contribute to low incomes that influence the entire economic base of the Christian churches involved in fighting poverty

Further analysis was done on the findings to establish the relationship between the Christian theologies and their contributions towards the anti poverty formulae and related educational challenges while controlling extraneous variable (IV).

Table 4.17: Relationship between the Christian theologies and their contributions towards the anti poverty formulae and related educational challenges (While controlling the extraneous variable)

Variables	Christian theological doctrines	Christian theological plans	Christian theological anti poverty implementations	Related educational challenges (Theory part)	Related educational challenges (Implementation part)
Contributions of Christian theologies	$r = 0.7558$	$r = 0.7435$	$r = 0.4937$	$r = 0.7017$	$r = 0.4936$

Findings in table 4.17 show that apart from the Christian theological anti poverty implementations on related educational; challenges where moderate influence is noted, the rest of the sub components of independent variable, show strong relationship with the contributions of Christian theologies.

Regressive analysis was employed using components of contributions of Christian theologies to predict the anti poverty contributions and related educational challenges. this was handled using the ANOVA as follows:

Table 4.18: ANOVA testing the influence / contributions of Christian theologies on anti poverty formulae and related educational challenges.

Model	Sum of square	df	Mean square	F	Sig (0.05)
Regression	86572	5	17133	311	.000
Residual	23120	387	58		
Total	109692	391			

$R = 0.893$, 0.779 , adjusted $R^2 = 0.776$

Findings in Table 4.18 show a very strong linear relationship between independent

Variables and dependent variables ($R = 0.893$). After adjusting the common of

variance (R^2) It shows a strong influence on theoretical levels.

Table 4.19: Rank order of the influence of Christian theologies' contributions on Christian theological doctrines, plans and their implementations, educational challenges and implementations on those challenges

Sub Variable	Standard coefficient B	Standard coefficient Beta β	t	Sign
Christian Theological doctrines	0.38	0.29	6.88	0.00
Christian theological plans	0.38	0.29	6.78	0.00
Anti Poverty Theological implemetatations	0.10	0.11	2.17	0.31
Related educational challenges (Theological inputs)	0.22	0.16	3.77	0.00
Related educational challenges (practical inputs)	0.16	0.15	3.90	0.00

The highest influence of Christian theologies' anti poverty contributions in table 4.19 was noted in the Christian theological doctrines and plans while the least influence was on anti poverty implementations and related educational challenges.

This analysis on the nature of poverty is also in harmony with a philosopher (Deirdre, 1998: 227) who affirms that "poverty is multi-faceted and multi-dimensional" thus the causes and

factors are to continually be explored in the same multi-faceted and multi-dimensional realms. Accordingly, a detailed discussion is to be done in the next Chapter Five.

CHAPTER FIVE

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter focuses on the discussion, followed by conclusions and recommendations. As the case was with chapter four, this chapter is also organised systematically following the research questions, objectives, hypothesis and data presentation of the study.

5.2.1 Discussion of Research Question 1 (Are the current Christian theological doctrines and plans reflecting the holistic nature, towards anti-poverty formulae and related educational challenges in selected regions in Uganda?)

Findings obtained from all the sampled categories of respondents, in response to this research question, were presented in chapter four in both qualitative and quantitative forms, complimenting each other. The quantitative results were presented in Tables 4.1 – 4.5. The general picture which all results reflected is that the current theological doctrines and plans reflect the holistic nature towards anti-poverty formulae and related educational challenges, as shown by respondents' positions of 98.7% and 99.3% respectively. In other words, the current Christian plans include both the spiritual and material development issues, as well as the anti-poverty components, which confirm a contribution towards anti-poverty activities at least on the theoretical level. The big percentages of respondents above reflected their main base to be on Christ's word which is written in the Bible. Efforts to theologise for both the practical implication and the deeper meanings of Christ words, were manifested on mainly the texts forwarded in table 4.3. The challenge on this level was linked with some differences identifying what should not be taken literary as well as Christ's real message in our current circumstances.

Examples to recall here from table 4.3 include “giving up all that one owns to follow Christ”, Christ’s coming to bring “not peace but division”, “blessed are the poor”, “victory in poor circumstances of a cross” “Don’t worry about what you are to eat” and other related texts, were noted to leave knowledge gaps and uncertainties among respondents. Although the percentages in this category were not big, it still has some impact if it comes to individual participation especially in theory and practice. The different level of emphasis on spirituality, and where “maximum use of ones talents” is emphasised, the impact on people differed since the former showed more signs of less zeal to work hard towards solving social issues including poverty.

These results therefore concur with common observation stressing that good planning requires a base of good analysis and interpretation of linked events as also noted by Deidre and O’Raily (1998:229) as well as Bryne (1983:56). It manifested itself as unsatisfactory among respondents especially on the side of leaders if where their interpretation of the Bible, on critical issues like poverty differ both on emphasis and practical motivation to fight it, because their influence on other people especially in rural areas, is greater. It is to be noted, as revealed in table 4.4, that current church plans generally reflect a holistic nature of catering for both material and spiritual development in their different itemisations. On church plans, the categories of longer durations were those of five-year plans and ten-year plans, while for the shorter durations they ended with plans destined to be implemented in even less than one year’s time. Further analysis of church plans revealed direct concern to raise economic incomes of families especially “the neediest poor families in rural areas”. Those were mainly reflected in the three fields: the social-economic contributions, money generating projects and health contributions. The other two following, in terms of direct

and precise plans on poverty, are the man power planning and human resource, as well as educational contributions as tables 4.7 and 4.8 reveal. Consequently, it can be noted that the discussion on the Christian plans above show a significant contribution towards anti-poverty activities at least on the theoretical level which is also confirmed by respondents' rates of 98.7% and 99.3% in table 4.1 and 4.2.

With regard to the related educational challenges, the findings show that the current educational costs (of primary and higher education) are seen to be threateningly higher, especially to the poor rural people. Critically speaking, both the educationalists and theologians in the area of study, face the holistic challenges, in different respects, of trying to satisfy all the needs (material and spiritual) amidst poverty constraints especially in the field of aims, content and provision and products (noted in Table No. 4.9)

In addition to the aims, content provision and products of education cherished by the government and churches, their needs for tuition fees, uniform, clothing's, school supplies, food, textbooks and other items, remain a big challenge when analysed in the perspectives of poverty among the Christians. From the discussed theological doctrines and plans above, some items are clearly geared to handle these challenges by the church, like Table 4.7 on educational contributions (17.3%), including tasks of "imparting knowledge and skills to church leaders and the community", "improving general performance of school", offering scholarships to the needy and poor, and others. In this regard, the church contributions can be noted, towards the related educational challenges, at least from the theoretical point of view. The other discussions on the practical application of such contributions are to be further handled in the next research question.

5.2.2 Research Question 2: [Is what is to be implemented (towards anti-poverty formulae and related educational challenges), being achieved, up to grassroots levels?]

In response to this research question, the findings obtained were also represented in chapter four in both qualitative and quantitative forms in an inter-complimentary manner. The quantitative results were presented in tables 4.5 to 4.9. In general, the results show that the majority of the respondents (52.8%) conceded that the anti-poverty implementations were generally not being done successfully. In other words, they contended that although much is being forwarded on paper and in words (theoretical part), more of it was not being implemented (practical side), when analysed especially up to the grassroots levels. This percentage of 52.8% outweighed the 41% as indicated in table No. 4.5. This implies that the current theological contributions towards anti-poverty implementations were rated to be more theoretical than practical, especially up to the grassroots levels.

Further discussion of the above stand was noted to be on the basis of forwarded criteria used for and against, in terms of anti-poverty implementations, as listed in the table No. 4.7. With a detailed analysis on the four criteria used against and the two criteria used for, done in the last chapter four, findings disclosed that the Christian unconditional love taught, appears to be in disharmony with the situation where rich Christian are living unabated with very poor people some of whom are poor not because they refuse to work, but because they do not have work or they are underpaid, or are too old, or young or sick or disabled or unjustly discriminated against.

Secondly, the criteria of comparisons and contrasts within the churches and outside the churches was based on the Christian unity, advocated for by Christ and a unity that appear to be more in words than in theory when it comes to solving problems like that of poverty

together. Unhealthy competitions among the churches themselves, and undue campaigning against one another, also undermine their unity and development. It thus remains another Christian gap.

Thirdly, the criteria of total liberation from neo-colonialist trends and threats of hell-fire also remain in disharmony with Christ's` gospel of healing and liberating the whole person listed in Table 4.6. The results also disclose a more crucial state of affairs, especially in the southern and Western parts of Uganda where a few Christians own large parcels of land while the majority are left to scratch an acre or so for a living that is normally full of despair fear and insecurity. In addition, these cases are exacerbated by the costs of large families whereby a poor father has to divide that small land among his growing poor sons, and those poor sons among their poorer sons etc, thus occasioning a vicious perpetuation of poverty among those Christians.

Educationally a critical look at Christian doctrines highlights important doctrines that are useful to educators. these include the doctrine on unconditional Love of God and love of Neighbour which espouses and encourages good working relationships and teamwork in learning, teaching and administration; Doctrine in peace that promote harmonious development in education work and responsibilities; Doctrine of heard work justice that speaks against corruption and unfair implementation of educational goals and accountability of funds; Doctrine on respect and generosity, proper use of environment and caring for the poor, disabled and the marginalised in lower and higher learning situations, encouraging efficiency and quality as well as transparency towards all categories (Rich and Poor) in the educational process. However these Christian doctrines that go with the above ideals as per the findings, remain largely un achieved among the Christians up to the grassroots levels

This is related to professor Hennie Lotter`s research edited by Deirdre (1998:9) who states: “The churches can not claim much progress in eradicating poverty or its effects because the number of the poor people continue to grow today.” The situation of poverty among Christians and even where it is worsening amidst the rich Christians, the rationale of the criteria given above, are noted as a big challenge for the churches, and serve as contributory factors in favour of the given position that what is to be implemented towards anti-poverty formulae and related educational challenges, is generally not being achieved successfully, up to the grass roots levels, as also shown by 52.8% versus 41.0% in table 4.5, indicating higher percent in theory and low percent in practice.

5.2.3 Discussion of Research Question 3: (What are the factors affecting the above contributions, including the metaphysical, epistemological and axiological aspects therein?)

The results obtained from the sampled categories of respondents in response to this research question were presented in chapter four in both qualitative and quantitative forms, each complementing the other. The qualitative results, were quoted verbatim while the quantitative results were presented and summarised in table No. 4.16.

The researched material on the causes of poverty among Ugandans in general were found to be also greatly applicable to the findings of the study since the majority of Ugandans are Christians sharing the similar social-economic circumstances. The tables on causes and factors responsible for the existing problem of poverty present some variations due to the different approaches of the researches and varied itemisations. Following the analysis of the above causes, the study went on to analyse causes given by respondents from the field study presented in table 4.16, and out of the six main factors responsible for the current

contributions of the church towards anti-poverty activities, average percentages in table No. 4.16 reveal 29.5%, 22.5%, 9.5% and 8% respectively.

The situation of low incomes both from the church projects and the Christians manifest itself in many ways because the churches cannot afford to meet all the economic needs of its Christians. In the long run, a number of churches face a challenge of how to use meagre resources to adequately raise incomes of Christians in need, especially if very ambitious plans are made. A number of noted items in the findings need money, like creating jobs for Christians, increasing the wages of the underpaid, providing training for the unemployed, improving housing conditions that need money, and where the churches incomes are low, very little or no contribution is offered. It has been urged that one of the most important weapons to fight poverty is good education at all levels. The education of the most disadvantaged children, that is the children of the poor and uneducated rural parents becomes crucial. One notes another vicious circle coming up where poor parents fail to take the children to school and the children of the children of that category tend to produce another group of uneducated church children who at a times are worse off. Yet the children of the poor need the best schools, the best health care and the best attention of the governments, N.G.Os and the churches at least to break the biting cycle of poverty. The limited levels of incomes in churches therefore limit the current contributions especially in the satisfying of holistic needs, aims, contents and provision of Education.

In weaker churches and smaller Christian units where misallocation of economic and other resources as well as poor planning exists, these serve as negative factors. Findings also linked to this area where Christians experience divisions because of the differences in

supporting their superiors or even Christian Bishops, also lag behind development efforts and the related anti-poverty activities.

In addition, following the analysis from the metaphysical, epistemological and axiological perspectives, handled in chapter four, it is worth noting here that the way different Christians are tuned to handle important questions of “what is real”, “what is true” and “what is valuable or good” affect their preferences, choice and tastes which serves as another factor responsible for the above anti-poverty contributions. Poverty being a complex multifaceted multi-dimensional problem, some of its causes are more complex and findings also revealed that even among members of the same family their attitudes to possession differ due to different religions, thus some are more motivated and charged with a spirit of holistically working hard and ever risking their lives not only for spiritual development but also for material development as shown in Appendix K, 1.9.

Metaphysically, questions among the current Christians continue to include the following : “What is real in its ultimate sense? “ Are we only material beings or do we have some affinity to the spiritual realities?” “In our world of the rich and the poor, what is the identity of a human individual, are some of us fundamentally superior or inferior to others?” Many metaphysicians have argued that the human self can never be really and fully grasped, and one of them is Finnis (1998:179) who builds on Plato and Aquinas to affirm: “Our knowledge of self, comes about from our consciousness of our activities such as questioning, considering, reasoning, judging and choosing”. Finnis (1998:178) continues to argue upholding “the unity of the person who lives, wants, chooses, understands, senses, feels, moves and is movedin his being’s ultimate complexity of unity” . This highlights the reality of some Christians who have been poor for generations and others periodically,

where their activities have been determined by the little or no income at their disposal, like in cases where a poor person fails to buy a television set for useful programmes or even manage to drink boiled water everyday, even if it may be urgently advertised for, during church services. Unfortunately such poverty is reflected even among the religious leaders, especially on lower levels, who at times are asked to advocate for education, while their own children are not in schools, due to financial constraints while other clerics may not feel confident to talk about poverty issues while their real parents and close relatives are poor.

Epistemologically, Christians continue to face the challenging questions of “what exactly do we know about God and Christ”. “What can be reliable ways of knowing the indisputable truth? “What knowledge is with a current rich Christian and a current poor Christian, with regard to Christ’s liberation? “An elaboration of two theories can be indicated here whereby one generally known as “spiritual realism” or “idealism” while the other as “physical realism” or “materialism” The former advocates that man attains the height of spiritual perfection and knowledge, when the soul separates from the body; thus making the aim of life to be the perfection of man’s spiritual nature. The latter advocates that man is not different and no more than the physical body he possesses; all his reality or essential nature exists within his physical nature. These two theories are advanced in the context of seeking knowledge and truth but reveal extreme ends for material essence versus spiritual essence of man. However, the opposing trends, can be reflected among the activities, works and feeling of Christians in their fighting poverty but with different determination and vigour (noted in Appendix K,1.9) other philosophers have advocated a mid-way between the two extremes above, respecting values in first and second theory, Staley (1993:131) who observes :” Although the normative theory proposed by Grisez, Finnis and Boyle can get along quite well without theoretical underpinning, its theory of

religion cannot, because, it presupposes certain metaphysical positions.” This can be equated with what Christ teaches that “man does not live on bread alone” (Mt. 4:4) which is taken to mean that food is certainly very important since there is no physical life without food, but the holistic life of man does not depend on the goods in his possession without other kinds of spiritual foods such as “the word of God “ (Mt. 4:4). However findings reveal that there is still a temptation of Christians striving to get as many possessions as possible, at the expense of the poor, as a way of having “ a happy life of plenty and abundance”.

Axiologically, current Christians are also faced with challenging questions like “what is intrinsically good and valuable for a modern Christian?”, “How much is worth possessing for a Christian?”, “how much time of one’s weekly days, should be spent on the spiritual or the material?”, “ why and how much of my property should go to the poor?” . The findings disclose the importance of values even among dedicated religious leaders who use them to select more suitable lessons for their preaching. Values are also employed when preaching to the poor and suitable lines of discipline, evaluating and checking progress of their Christians. The Christians also evaluate their clergy and their other religious leaders basing themselves on their own value systems.

With the different categories of values like ethical value on conduct and behaviour; aesthetic values on appreciation of beautiful things, art, literature, music, drama sculpting and architecture; Religious values on worship, experiences and religious services; social values on community and individual relations to society including the political and economic values; utilitarian values on efficient control of the forces of physical environment or the results of discoveries in technology and science and the other usefulness of things in and

beyond our earthly planet. The five categories of values mentioned here pose a question as to whether they are of the same weight in the Christian sense, or whether they exist independent of human choices and preferences.

The mentioned values above do not all necessarily exist independent of human preferences, choices and tastes or likes except values like goodness, beauty, kindness truthfulness and charity which exist almost in every society. With Christianity, unlike pragmatists (who assert that all values are relative and dependent on who is choosing), it is accepted that there are spiritual values like faith hope and love that are accepted as absolute and with an eternal value e.g Christ teaches thus: “The greatest (first) commandment of all is: love”(Mk. 12:29-31) linked to it, Christ adds “you must love your neighbour as yourself“(Mk.12:31). Some respondents asserted that it was a very difficult commandment to put into practice. This was seen to be difficult especially when it came to loving even the poor neighbours as oneself.

Considering the metaphysical, epistemological and axiological perspectives together, it should, be noted that the factors accruing from the given discussion have a significant impact on the Christians and the effects vary according to individuals and groups especially depending on their choices in words and actions. This is also confirmed by tabulated results on the above philosophical perspectives as indicated in table No. 4.15, showing 11.5%, as third position out of six main categories as perceived by the respondents. Complex nature of poverty is also reflected in the complex and multi-facetedness of factors responsible for the current Christian anti-poverty activities) since they involve actions, feelings, emphasis, loving planning, interpreting, searching, choosing, governing and other related areas mentioned above.

With the proceeding discussion of the three research questions, it is worth noting that the findings assist in taking position on the two alternate/declarative form of hypotheses for this study given in chapter one. The hypothesis stating: “There is a significant relationship between the Christian doctrines/plans and the theoretical (holistic) inputs towards anti-poverty formulae and related educational challenges in Uganda” is maintained, because of the more theoretical contributions evidence by the findings of the study.

This is further portrayed in the tables 4.1 and 4.2 and where the rating of those theoretical contributions of the Christian theologies was noted to be at 99.0% average of the two tables and with 98.7% and 99.3% respectively. This implies that theoretically their anti-poverty contributions are generally rating high.

The second hypothesis which states: “There is a significant relationship between the Christian doctrines/plans and the Christian anti-poverty practical implementations and related educational challenges up to the grassroots levels” was rejected, because the revealed and analysed anti-poverty implementations in the area of study, were noted to be less compared to the findings on what had not been implemented up to grassroots levels. This is also portrayed in table 4.5 where only 41% are noted to be in favour. This is also confirmed by the ANOVA (“Analysis Of Variance”) technique and the Rank order of influence that showed a very strong linear relationship between independent variable and dependent variables, on the theoretical level (Table 4.17, 4.18 and 4.19). This implies that in practice their anti-poverty contributions are generally rating low. Subsequently, the following section presents the main conclusions.

5.3 Conclusions

The main conclusions of the study are presented according to three main research questions and the main variables of the study. These were subsequently the main conclusions.

- 1) The Christian theological doctrines and plans reflect the holistic nature towards anti poverty formulae and related educational challenges from the theoretical perspective.

- 2) Despite the various contributions of the Christian theologies (67 levels of activities), the anti-poverty implementations up to the grassroots levels, still rate low.

- 3) Several factors affect the above theologies anti poverty contributions, while the factors in the two categories namely that of Christian ideals and low incomes in upper levels up to grassroots levels exhibit a relatively higher effect (52%).

The above three conclusions are explained in the following perspectives:

The discussions which were done on the three research question and the three hypotheses reveal that amidst the crucial problem of poverty among Christians, the contributions of the Christian theologies (especially manifested in churches) towards anti-poverty formulae and related educational challenges, have generally remained more theoretical than practical up to the grassroots levels (52.8% versus 41%). The findings reveal that the churches tend to stop in what this study summarises as endangered theological paradigms (sacramental and pastoral), as compared to what this study recommends as a new holistic revolutionary paradigm to operate in, if better results are to be obtained, and these three are expounded as follows:

a) The endangered sacramental paradigm, whereby the church here does not substantively bother itself with material and social well-being of the Christians but insist untiringly on the salvation of souls, religious ceremonies such as Baptisms, marriages and distribution of Holy communion. Such a church walks alongside those condemned by harsh and bitter realities of poverty, helping them to carry their crosses of perseverance by offering spiritual promises of the Kingdom in heaven, after their death.

b) The endangered pastoral paradigm, whereby the church insist to do a lot of pastoral work, and without doubt at a great cost, in setting up special care centres (e.g for widows, orphans and street children), welfare centres, hospitals, schools, organising collections for the oppressed and the poor. Such a church cares for the poor who are battered by the systems in place, but does not bother to question the system or root causes of their sufferings, or to ask the “who” are deeply behind their being poor, or why the bitter vicious circle is intensifying. Secondly, these material contributions are offered as “ a drop in the ocean of poverty” because of the big numbers of Christians in material need, compared to the meagre resources of the church. Thirdly, such a church indirectly condones systems that perpetuate poverty because of such silence, and makes or lets the bitter pains of poverty go on, while in other cases, it indirectly makes it worsen among her Christians.

c) The holistic revolutionally paradigm, whereby the church is deeply spiritual and deeply material. It is a church which incorporates the positive contributions, analysed and sieved from the two paradigms (sacramental and pastoral) mentioned above, and rises above them to more and more of the practical efforts, which make a difference to

the material lives of the people. This is done using the gospel and the story of Christ relevantly. It is a church for a holistic kingdom of God, to live meaningfully in our concrete circumstances. It therefore espouses the improving of the concrete material, spiritual, social and political living conditions of Christians (noted also as a mission “to bring liberty to captives” in Lk 4:18 –19). It is also a church which insists that the salvation and liberation of the poor is not only for the life to come, but that it is a life to live now. These findings of inadequate implementations have similarities with other works like that of Twine (1994) and Kalanda – UCE (2002).

The findings disclose that the contributions of the Christian theologies, especially as manifested in the Christian churches have been operating more in the endangered sacramental and pastoral paradigms, as compared to the holistic and revolutionary paradigm of the practical nature, thus rendering their anti-poverty contributions and related educational challenges, as apparently unsuccessful, as portrayed in table 4.5 (41%).

5.4 Recommendations

Recommendations are presented in reference to the main variables of the study namely: the nature of Christian theologies, anti-poverty formulae, and educational challenges. These are also systematically presented under three main recommendations one as metaphysical recommendation with education component, the second as an epistemological and axiological recommendation with educational component, the third as educational recommendations with mainly educational component(stressing holistic and anti-poverty perpetuation aspects).

1-Metaphysical Recommendation with educational component:

- a) The Christian theologies in their approaches and analysis, as they endeavour to answer questions of “what is real to Christ’s mission?” and “what is the core of Christ’s vision and mission on earth?” should underline Christ’s holistic feature, so that the aspects of Christ’s bringing good news, concern and hope to the poor (which was noted by the study in the data from Catholics, Protestants and Pentecostals) should be clearly and resolutely expounded especially in communities where poverty is evident.
- (b) The Biblical quotation which was also upheld in all the three Christian theologies above, and was noted to be summarising the core mission, should be used opportunely in favour of the poor. This is mainly revealed by its complementary features noted as thus: “The spirit of the Lord is on me, for he has anointed me to bring the good news to the poor. He has sent me to proclaim liberty to captives, sight to the blind, let the oppressed go free (Lk. 4:18) and the text concludes: “to proclaim a year of favour from the Lord” (Lk. 4:19), which should further be used to explain the indispensable responsibility of all followers of Christ, especially in our current times, to be in favour of the poor and against their poverty that must be fought in all its forms.
- (c) The Christian metaphysical perspective, of Christ’s mission “to give life in its fullness (spiritual and material)” (Jn. 10:10) should be urgently used in harmony with God’s option manifested by God’s particular compassion and love for the poor, the widows, the orphans, the strangers and all those who suffer as revealed thus:” I have indeed seen the misery of my people” (Exodus 3:7); This should help all Christians in their holistic analysis so that particular

concern for the miserably poor should be urgently raised in a bid to fight the related poverty.

- (d) The Christian theologies which are also concerned with the metaphysical account of what is real in its ultimate sense, should constantly give not a shallow, but an empowering and deeper evangelisation that reaches all people including those most in need, and should support (in theory and practice) Christ's preferential option for the poor, oppressed, marginalized, refugees, persons affected and infected with HIV/AIDS, internally displaced people and other categories where poverty penetrates with ease.
- (e) The Christian theologies, as revealed by the findings, uphold metaphysical analysis which views the mystery of creation as linked with the mystery of the entire universe including man who is created in God's "image and likeness" (Gen.1:26) which should be used relentlessly to defend the dignity, freedom and goodness of man against any negative forces, including those of biting poverty among the people.
- (f) The Christian metaphysical answer to the question of what makes one a real human being, consists in the contention that man is a spiritual being with a body and a soul, and that man is to attain the height of spiritual perfection after death (what some call a separation of the spirit and the body), and that it only happens if man has lived a good life or "the upright live"(Mt. 25:46). This Christian view should be used to guide the people against undue dichotomising of body and soul and against the demeaning of the material human state as well as the fight against poverty, during the search for the needed spiritual perfection. Thus such a critical doctrine of a balanced development of body and soul should be well expounded and should not remain on top of the

churches but should also reach the grassroots levels where poverty is rampant.

- g) In all the three theologies stressed in the study, the work of creation is presented as one to be continued by man (body and soul). The command given to man is to increase, multiply, to cultivate the earth and make progress. This more than before, should be used by all Christian churches to help the Christian be inspired more towards doing development work, as part of their vocation in accepting God's invitation to participate in the continuation of God's creative work especially that work which entail anti-poverty creative efforts among both Christians and non-Christians alike. Thus Christian sharing in God's creative work (Gen. 1:26-27) should not at all leave out the task of fighting the biting poverty.
- (h) The linked metaphysical theories like pantheism (that upholds that God is all and all is God and identical with what he created); polytheism (that upholds that God exists in many forms and that there are more than one God); and Deism (that upholds that God created the world but is completely detached and disinterested in worldly and manly affairs), should be evaluated in the context of Christian holistic example of Christ's personal interest in the spiritual repentance and the healing of the sick and giving of material food to the hungry (Jn. 9: 6).
- (i) Since the above trends of polytheism, pantheism and Deism indirectly exist among some Christian (because of the mysterious nature of God) as also shown Noted in the study (appendix 1.9,1.10 and 1.3), the Christian should endeavour to clearly point out the questionable differences entailed in the above theories and give concrete examples of helping the poor, especially where the anti-

poverty activities may be discouraged or demeaned by the above theories, on both the theoretical and practical levels.

(j) Aware that the inter-theological analysis reveals that although the different theologies under study have a number of differences, they also have a common position of upholding a holistic (body and soul) approach to poverty and highlight that poverty eradication transcends all cultures, religions and societies; thus different churches should jointly adopt an ecumenical approach in addressing the problem of poverty. As it is a common saying that “unity is strength”, the inter-theological reflections should be emphasised together since there is no realist demarcation of a different “catholic poverty” or “protestant poverty” or “Pentecostal poverty” when it comes to real life- challenges of lacking inadequate food, shelter, clothing and basics of holistic development.

k) The different Christian theologies under study have common approaches of influence through the churches that are represented at the grassroots both through the local level leaderships from the top levels, which reveals a situation of comprehensive structures (noted in basic Christian cells, parishes, sub-parishes, Dioceses, arch-deaconry structures etc) that should be used to influence policies and actions on poverty at local, national and other levels.

(l) The sacramental aspects in the theologies analysed by the study, and which stress emphasis on Baptism and confirmation, should serve as other motivating factors and gifts to all the Christians, which Byrne (1983,144) recognises as “gifts that can be very useful for our development” some of the gifts upheld in the sacrament of confirmation (also a variety that is also noted in 1Cor 12:14) should be employed to the help as follows:

(i) The gift of “wisdom” should help Christians to use their intelligence and deal with root causes of underdevelopment and poverty which they face.

(ii) The gift of understanding should help Christians to see the real cause of poverty and discover solutions to the poverty at hand

(iii) The gift of council should help Christians to seek advice about their plans and projects and thus consult the right people in fighting poverty.

(iv) The gift of fortitude should help Christians in giving them courage to overcome criticisms, opposition and jealousy which Christians may experience in fighting poverty.

(v) The gift of knowledge should help Christians to gather all information required for their holistic projects and assist them to have a sense of social responsibility and help them to perform their duties in their communities to fight poverty which is in line with other gifts “granted to each one.... to be used for the general good” 1Cor 12:7).

M) Since the cooperation of the different churches has been noted to be generally lacking, especially in terms of identifying the magnitude, consequences and dynamics of poverty together, the churches should work jointly to make themselves up-to-date with the incidence and dynamics of poverty in Uganda, and also familiarise themselves with the nature of the programmes that are

designed to address the current poverty, with a view to playing an advocacy role, on the quality and responsiveness of the government programmes.

- n) The relationship between the state and the churches need to be redefined with the view of identifying different issues to be addressed together and establishing appropriate and institutionalise channels of communication, which should also help to avoid favouritism or support of one Christian church by the state against another or corrupt support of anti-poverty programmes at the expense of other Christian churches.
- o) The Christian churches should jointly invest in personnel, professionalism and systems that are aimed at improving the churches' capacity to identify issues and deal with them in a professional way, irrespective of whether the expert is a catholic, protestant or Pentecostal. This should also assist to improve the joint professional capacity, to be able to seriously analyse poverty and related policy, and subsequently be able to effectively participate in "informed advocacy".
- p) The churches should not simply stop at the great investment in health, education and social-economic development, (which often does not adequately help the common man in especially rural areas and slums). In addition the churches should assess carefully their responses to challenges like school drop-outs, food security and lack of protein and vitamin content in diet; over population and population exploitation, lack of safe cleaning water, health and sanitation, land availability and productivity, as part of an overall

understanding of the poverty dimensions in society, that encompass different Christians.

The churches should not stop at sensitising the faithful on their roles, but should also promote greater involvement of the laity including non-formal structures and lobbying so as to engage the government and other institutions on donations issue and policy dialogue, towards attaining relevant donations and policies that also favour the fighting of poverty up to the grassroots.

- q) Since the extent and depth of poverty among communities has made many people experience loss of hope and a feeling of helplessness, the churches should jointly play an important role in building confidence among all Christian communities and other non-Christian communities, by especially endeavouring to influence policy, helped also by their population power of over 80% of Uganda. Thus the churches should jointly respond to the corrective measures that include food and diet multiplication; safe water provision; vigorous campaigns for better and clean houses, family planning and birth control, land consolidation, reviving terraces; backyard projects like goats, rabbits, cows trees, environment protection and revival, and regenerating the soil with organic matter especially in harmony with experts in the given various fields.
- r) Corruption which is seen to be a growing problem and which is also attributed to moral decay in the community should be fought jointly by ensuring that moral rehabilitation is further enhanced (starting with the

church structures themselves) in order to eradicate the problem of corruption that is greatly denying poor people of the needed services and the related problems poor governance.

The inter-theological and ecumenical discussions and dialogue should be intensified with an attitude of sympathy, honesty and openness between those taking part, so as to enhance a joint Christian anti-poverty information system, whereby an information dissemination strategy on poverty, can be put in place, including the upward, downward and horizontal sharing of information, benefiting all the concerned Catholics, protestants, Pentecostals and others in need, as the biblical text confirms universality thus: “because we belong to Christ just as much as they do” (2Cor.10:7).

Subsequently, it should be a joint assiduous anti-poverty sensitisation by both words and actions that include not only the noted 67 activities in table 4.7 and 4.8, but also employing all other possible avenues , towards helping every individual (of whatever denomination) to experience a holistic liberation from poverty and to perform continually to the highest level of which one is capable. This also serves to bring out what is best of each individual, so that each person’s full potential (supported by Christ’s message of best use of one, two and three talents as per ones ability Mt. 25:14-30) is optimumly utilised.

2-Educational Recommendation (holistic and anti-poverty perpetuation aspects)

- (a) Following the noted contributions of the churches (17.3 % in table 4.6), the Christian churches should more than before advocate for holistic development that includes the imparting of knowledge, and skills needed to fight poverty in all its forms, especially through the various institutions of learning that are greatly under their influence. The churches should alert all the stakeholders and planners in education that education itself can cause poverty if its provision is

costly and its contents are irrelevant to the world of the learners and the societies in which they live.

- (b) The Christian churches should ensure that the methods of teaching do not contribute to more poverty, especially when an authoritarian atmosphere is used where learners must listen, be quiet and passive, rather than employing the methods which stimulate self reliance, initiative and co-operation, particularly in the areas of improving the standards of living and the fighting of poverty.
- (c) The findings noted a reduction in the enrolment (in especially on the side of females in the upper levels of education), which should urgently be looked into by advocating a change of attitude and methodology especially in all the structures of the churches that deal with education. Since the females are the majority in Uganda, gender discrimination in education should be checked so that there is no further tolerance of the many ways in which women are impoverished in societies as a result of oppressive and discriminatory measures based on their gender, sometimes starting at home with unequal distribution of limited resources in poor homes.
- (d) In addition, the Christian theologies should use further the biblical texts where Christ's respect for both males and females is clear (Mk.1:31,5:34) so that the current endless demands on the females' time and energy (like household duties, rearing children, caring for the sick, disabled and elderly family members), may not continue to limit their options for pursuing further training or education, as well as opportunities to offer anti-poverty activities themselves.

- (e) The Christian churches should work towards developing contents which do not reinforce the existing attitudes and actions that perpetuate poverty but relevant contents that can be meaningfully used to develop independent, self-reliant citizens capable of creating jobs, taking care of themselves and cooperating with both the rich and the poor for the better.
- (f) New relevant courses need to be carefully introduced by the church education departments including courses like “education for poverty eradication among modern Christians /Ugandans”, so that learning for self-improvement and job performance can greatly be enhanced.
- (g) With the present costs of education which are generally high, there is need to advocate for prioritisation in Christian homes so that the savings for education may not be overlooked since literacy and appropriate education are almost indispensable prerequisites for successful living in our modern societies.
- (h) With a number of adjustments in education at tertiary level, the challenge of on-going process of state withdrawal from funding as before (where it is argued that resources are being diverted to basic rather than tertiary education), the churches should come in and give necessary advice so that the system does not only help as many people as possible to attain minimal literacy and education, but to also ensure that specialised educational levels are also attained. This should ensure that the country with churches are not condemned to a marginal existence on the fringes of important cultural, technological and economic developments, a situation that makes people remain poor.
- (i) The Christian theologies should endeavour to critically evaluate the relevance, context of Christ’s mission to give life to the full (Jn. 10:10), so that the

education system in the country, which has been noted as providing a type of education which is eurocentric and which bring up a mass of dissatisfied young people looking for white-collar jobs, may improve so as to be more relevant to the current needs of society including the poor.

- (j) In addition, the trend of the educated taking themselves as a privileged class who are not always sympathetic to the aspirations of the masses, should be discouraged. The cumulative effect of pursuing the above type of education that leave many graduates out of work per year, despite the knowledge they have acquired, and do not even think of starting an income-generating-activity on their own, to improve their life situations, should be a system to urgently improve, since it also undermines the progress of anti-poverty activities among both the Christians and the non-Christians.
- (k) The Christian education departments should advocate the content of the Curriculum and the teaching methods and text books should be designed in an innovative manner so that the learners at all educational levels are able to develop the requisite business skills and develop self-confidence by engaging themselves in practical skills, entertainments, games, fieldwork, working in micro and small businesses activities, during and after their education.
- (l) The type of examinations given should be reviewed not only in Christian-founded-institutions but also in other related institutions so that the learning of selected subjects are not only geared at how well one grasps concepts and reproduces them in an examination situation (getting high marks), but also to offer an education that is measured in terms of how well one is able to relate these concepts to ones environment and reflect on one's behaviour, to exhibit

practical initiative and actions, including those that contribute to improving standard of living and fighting poverty up to the grassroots levels.

(m) The Christian education departments should support efforts of the oppressed class of society who endeavour to create and apply human learning as a means of averting their suffering, discrediting the causes of inequalities between classes; abhorring injustices; explaining the dangers posed by irresponsible exploitation of resources; resisting or fighting the exploiters and oppressors; and eradicating the poverty in their midst. It should be a type of education to support, since it is a liberating type of education, that espouses Christian principles of justice.

(n) The Christian churches should advocate and influence other national educational departments to work for poor-centred education. This should safeguard learners from education systems that tend to be anti-poverty, producing civil servants who do not serve the civil society but merely serve only their own needs or “stomachs”; journalists who are corrupt and misinformed; politicians who speak a lot, but selfishly manipulate the rest; members of the judiciary who sentence victims and take bribes; a police force that does not fight crime and is corrupt; an army that does not protect citizens but intimidates citizens for bribes; and economists that plan oppressive systems for personal gains at the expense of the common poor man.

(o) There should be a churches’ added move on the level of offering scholarships and some limited scholastic materials to the needy and the poor (noted in the findings of table 4.8) to include the level of advocating a new radical education system that includes educating the learners against the economies of uneven

and unequal development; unequal and uneven regional and national growth; and inequalities within and among not only Christians by also other non-Christians.

- (p) The education system that should be advocated by the church should never underestimate the important social values such as that of preferential option for the poor, the vulnerable and the oppressed, and should further consolidate the Christian trend noted in “I have indeed seen the misery of my people” (Exodus 3: 7). The social needs among categories of the people in the society including the young and the old, rich and the poor, religious, married and unmarried and other categories, must be taken into account in the planning, provision and the entire system of education, so that poverty can be taught in all the sections of people concerned.
- (q) The education system should not only be reformed but should be transformed with Christian holistic principles so that all unfair economic trends and greed for mere amassing of money by a few, are effectively negated and the fair economic trends are upheld to include the needed anti-poverty activities both in the syllabus as well as in the learners’ convictions and practical experiences of their day-to-day lives and among the people they live with.
- (r) In addition, it should be an education system that promotes sound politics and responsible citizens, as opposed to some political African leaders who are busy becoming multi-millionaires in the midst of the immense poverty of the masses they lead, a tendency that appear to be spreading up to even lower political levels. It should be an education system to effectively guide citizens as to how

they can be politically relevant to the poor, in their poverty that appear to be on the increase in many ways .

- (s) The Christian theologies should advocate for a type of education that transforms the inner reality of both the young and the old so as to achieve the desirable outer reality of improving the poor standards of people. This should further be supported by the popular text in the findings “seeds which fell on rich soil produced plenty” Mt. 13:8. This should apply especially in circumstances where society has continued to harbour undue selfishness, jealousy, greed and other vices, so that there can be an education that creates inner renewal and inner transformation of what is in harmony with biblical text “but let the renewing of your minds transform you, so that you may discern for yourselves-what is good, acceptable and mature” (Rom. 12:6). This is in line with what can be called a “de-programming and re-programming” system, where by the programmes of indifference, selfishness and other vices are removed to put in new programmes that include virtues which encompass those of love and concern for the improving of the current poor conditions of people.
- (t) The Christian theologians and the church departments should formulate a type of education that teaches how to think deeply and how to critically investigate causes of things, following their model of Christ who speaks of deeper joy, deeper faith, and full life, (In. 10:10) so that one is enabled to ask questions like: “are we living a spiritual life to the full in current poverty?”, “are we living a political life to the full?” “Is the current education helping people to live a healthy life to the full?” (Lk. 18:19).

It should be a type of education that does not merely produce academicians but critical thinkers and intellectuals with thinking skills towards looking for reliable solutions to problems of life including the multi-faceted problem of poverty.

- (u) Christian educational department should ensure constant improvement in the morale of teachers and students by boosting their motivational factors. Excelling Headteachers, teachers and students and related workers of the schools should be rewarded to encourage better and better performance.
- (v) The community involvement including the people with more money and other stakeholders, like local teachers, traders, the rich, politicians and old students need to be mobilised for a common front to improve schools which are noted to be a great asset in producing future helpful people with the capacity to improve the standards of living including the fighting of poverty.
- (w) The Christian churches should guide both the parents, teachers and students in some of their mistaken beliefs of equating educational excellence with academic excellence, which is predominantly in areas of cognitive (academic) achievements, while greatly neglecting the psychomotor (or practical) and affective skills (or values and attitudes), thus undermining the practical anti-poverty activities. In addition, such an academic excellence should not be taken as the ultimate yardstick for self-worth.
- (x) The Christian educational department should promote educational evaluations and examinations that do not merely test the capacity to reproduce knowledge or that are looked at as a compilation of inert ideas which are merely received and are neither utilised, digested nor employed in into fresh useful

combinations. In other words, the educational evaluations should promote cognitive mental achievements as well as forms of learning and knowing “how to feel”, “how to belong”, “how to live with others” and “how to do”, especially with regard to positive efforts in fighting poverty.

- (y) The Christian educational departments should strongly discourage mistaken traditional beliefs or judgements on who is “bright”, “wise”, “dull”, “able” or “successful” in terms of only excelling in academic subjects, so that, some cases such as students in higher institutions who booze, rape or inflict harm on their colleagues, or parents and teachers who do the same, should not be given the above descriptions, simply because of their past academic achievements. Thus Education should positively influence the whole person (mind, actions, words, thinking and character) as the bible points it out that they will know you by your good fruits because “whoever remains in me (Christ) bears fruits in plenty”. (Jn 15:5)

In conclusion of this educational recommendation, the study recommends an educational system that is holistic and anti-poverty perpetuation oriented, whose philosophy and core aims are more communitarian than individualistic / selfish; with content that is relevant and integral; with methodologies that are not merely for Jobs but also for integral and fulfilling / satisfying; and having products equipped with holistic knowledge and skills to successfully fight poverty and capable of being good agents of transmitting useful values from one generation to the next.

3-Epistemological and Axiological Recommendation with Educational component:

A – Epistemological recommendation with Educational component

- a) The Christian theologies in their efforts to answer epistemological questions like: “what exactly do we know about Christ?”, and “How do we reliably come to Christ’s knowledge and his ways towards poverty?” and “what are the implications of Christ’s teaching of God who is regarded as a source of knowledge and as a mystery amidst poverty challenges?”, should be given answers that are balanced enough to include the educational, spiritual and material dimensions that inspire people to fight poverty since Christ’s philosophy was essentially holistic.

- b) The epistemological aspects embedded in the search for truth revealed in Jn. 20:29: “you believe because you can see, blessed are those who have not seen and yet believe” should not be used to demean the necessary material gains that can be physically seen and observed, especially those that are linked with fighting poverty manifested in lack of adequate food, shelter, water, clothing and some basic scholastic materials.

- c) The epistemological perspective of Christians which consists in finding out the needs of the people (both the felt needs and the real needs) should be extended widely for the benefit of every person, the youth, the elders, the rich, the middle class and the poor.

- d) The popular text of using the different talents optimally (Mt. 25:27-28) noted in all the Christian theologies in the study, should serve as an inspiring knowledge and foundation to acquire attitudes of self-determination, self-

reliance, dignity, achievement, sharing, unity and community building in fighting poverty, each to the best of his or her talents and abilities.

e) As noted in the findings, since the epistemological beliefs greatly influence the church leader' selection of what to preach, as well as the planning, methodology, presentation and evaluation of the Christians under their care, "paternalist tendencies" of treating adults as children or as mere learners must be avoided, especially when it comes to imposing on them the details of what they should do and how they should accept poverty, while undermining their creative and more reliable potentials to fight poverty by themselves where possible.

f) In addition to the above "paternalistic tendencies", the Christian leaders should avoid the giving of an impression that the poor people are incapable of working creatively for themselves and should not stop at "giving them fish but teaching them how to fish for themselves". Thus items given to Christians like money, food, clothing, medicine, transport or building of churches are not to be considered sufficient, if the efforts to develop their capacity to help themselves in fighting poverty are ignored.

g) In connection with the above epistemological perspectives, there is the tendency of claiming monopoly of knowledge by church leaders with regard to what should be done with multifaceted challenges of life like poverty, which subsequently becomes an obstacle to the needed anti-poverty activities, an obstacle that should be resolved by working not only "for" the people but also "with" the people and using not only "their speed" as church

leaders, but also the “the people’s speed” in their concrete circumstances of their communities.

- h) The texts noted among popular ones in the findings where Christ teaches that “learn from me for I am meek and humble of heart “(Mt. 19: 26-30) and where Christ states” Don’t worry about your life, and what you are to eat, nor about your body and what you are to wear” (Mt. 6:25), should not be interpreted to mean an invitation to be lazy or not to be interested in life’s problems or to stop working or to sit back in resignation, but rather to go beyond the level of worry, to the level of working hard including the active involvement in the current anti-poverty activities.
- i) In addition to the interpretations on Mt. 6:25 and Mt.19:26-30 above, some joint seminars and meetings among different Christian theologians should be promoted so that useful and more practical interpretations in line with fighting poverty, may be effectively employed . This should help more in circumstances where the above texts are interpreted to mean a needed Christian commitment to solve the problems of life (including poverty) without undue anxieties and worries that tend to yield undesirable feelings, and tend to add suffering to suffering.
- j) The above should be promoted not only among the young but also among the old people, since it encourages Christians not to fear problems, but to keep their peace of mind and heart, as they encounter very serious difficulties with their belief in a God “who never abandons his children, is ever with them, blesses their efforts and dedication” Armellini (1992:199). Thus it should be an encouragement not to worry more but to love more, work more, share

more, rejoice more and care more, especially in the circumstances of biting poverty.

- k) Any misleading epistemological theory or other diabolic intellectuals who are generally out to convince the simple-minded, with lofty but erroneous arguments, must be firmly checked, including their thinking that some people are created to remain poor or servants eternally under the oppression and mercy of others who are created to remain rich and legitimate oppressors of the rest.
- l) The general trend noted among the Christians in the study that is related to a theory of “revealed knowledge” or “revelationalism” (whereby it is contended that with faith in God, one can supply all answers to all problems and that the only true and valid knowledge for man can be obtained by contacting the holy books (like Bible) holy dogmatic teaching and prophetic experiences, where God has revealed himself), should be used to work out more and more critical systems to safe-guard its work from discrepancies of what is taken by Christians as revealed by God (but understood differently) and what is officially accepted as revealed by God himself. This should further help when it comes to the extreme differences of the rich and the poor and how urgently poverty should be fought by Christians up to the grassroots.
- m) Since the challenges and trends of the general epistemological instruments of knowledge (empiricists, rationalists, telepathists, authoritarians and revelationalists) are evident in the thinking and arguments of the Christians under study, the biblical texts of Jn. 15:12 which states: This is my

commandment that you love one another as I have loved you” and “As a body without a spirit is dead, so is faith without works” (Jn 2: 26), should be used by Christians to counteract the aspects in the above epistemological instruments so that the needed “love” and “works” indicated above, may be directly used to also fight poverty at both the higher and lower levels of society.

- (n) The epistemological position of Christ on “the truth” and making Christians “free” revealed in Jn. 8:32 thus: “you will know the truth and the truth will make you free should be used by Christians to imitate Christ by liberating themselves and others from all those things which prevent human beings from holistic freedom and from making progress, including fighting poverty that has been noted to stifle authentic spiritual and material development.

B - Axiological recommendation with educational component:

- a) The Christian theologies in their efforts to answer axiological questions that include “what is intrinsically good and valuable for a Christian, in our modern times?”, “how much is worth possessing?” and “why and how much of ones property should go to the poor?” and “what values are compatible with anti-poverty activities?”, should not disregard what Christ identifies as “the greatest” and the main mission of “giving life to the full” Jn. 10:10.

- b) Since the values are vital in the making of the choice and decisions for both the Christians and their leaders, Christian leaders should endeavour to identify the helpful Christians values like goodness, kindness, generosity, truthfulness and charity that can direct and inspire the Christians to fight poverty in both urban and rural areas in all churches and educational institutional institutions.

- c) The text of Mk.12: 29-31 where Christ teaches: “The greatest commandment of all is: Love”, should be used as basis for the formulation of all other individual value systems, so that love and sharing should be extended to all including those greatly hit by poverty and its debilitating effects.
- (d) Christians should be warned against axiological trends that exonerate extreme utilitarian values, whereby utility and usefulness are overstressed not only in the science and physical environments but also among poor human being who may apparently be of less value or utility, in the eyes of the donors. Thus the culture of only helping those who will also be of help to the person involved alone, should be discouraged from a Christian point of view, in harmony with Christ’s words of “if you love those who love you what reward will you get? (Mt. 5:46).
- (e) The Christian axiological perspectives on the ethical values should be used to address any behaviour that elicits indifference to the suffering, marginalized and the poor, since the Christian invitation is to “be perfect as your heavenly Father is perfect” Mt. 5:48. Thus the task of bringing goodness to oneself and to others should also embrace those who are poor.
- (f) With the social values that include the political and economic values, Christians should be alert to speak out and defend the poor. This should be put among priorities, especially if the above approaches, prove oppressive and inconsistent to the work of improving the lives of the poor.
- (g) The Christian leaders should help the people to prioritise their choices and preferences amidst the many cherished values like educational values, religious values and other related values, so that the divergent philosophies

like pragmatists (who assert that all values are relative and dependant on the type of person who is choosing, the place where values are being decided and the age when values are being determined, and that problems are solved in a practical and sensible way other than by having fixed ideas and theories), so that such approaches should not be used to override the Christian value of “love your neighbour as yourself” (Mt.12:31), where the term “neighbour” include even the poor people.

- (h) The Christian churches should be more sensitive to the dangers in overstressing cherished values in their sacramental services which the study has categorised in the endangered sacramental paradigm (whereby the church does not bother itself with material and social well-being of the Christians but insist untiringly on the salvation of souls, religious ceremonies such as Baptisms, marriages and distribution of Holy communion). In addition, such a church should be helped to improve from mere walking alongside those condemned by harsh and bitter realities of poverty. The mere helping the poor to carry their crosses of perseverance with spiritual hope of the Heavenly kingdom after their death, should equally be discouraged.
- (i) The Christian churches should be helped to improve from what the study has identified as an endangered pastoral paradigm (whereby the church insists to do a lot of pastoral work, and without doubt at a great cost, in setting up special care centres like those for widows, orphans and street children, welfare centres, hospitals, schools, organising collections for the oppressed and the poor). Such a church should be helped to move from the level of merely showing and caring for the poor who are battered by the unfair

systems in place, to the level of critically questioning the systems or the root causes of their sufferings and root causes of why they are poor.

- (j) In addition, the above churches should be helped to raise above such a level, since in such silence towards the corrupt and oppressive systems in place, the Church condones and indirectly contributes in perpetuating poverty by letting the bitter pains of poverty go on, while in other places, it indirectly makes the poverty situations worsen, even among the churches' own Christians.
- (k) The Christian churches amidst the axiological perspectives above, should adapt what the study categorises as the progressive holistic paradigm (whereby the church is deeply spiritual and deeply material upholding both deep material values and deep spiritual values, so that it is able to progressively incorporate the two paradigms above, and rise above them to even ask deeper questions as well as making a difference to the material lives of the people). It should be a paradigm to embrace, because it also espouses the improving of the concrete material, spiritual, social and political living conditions of Christians progressively. In addition, it should be adapted since it also helps to insist that salvation and liberation of the poor is not for only, the life to come, but that it is a life to live now in our current concrete circumstances.
- (l) In addition, people should be encouraged to work hard towards attaining balanced diet and right eating habits, sensitises people to take children for immunisation programmes and regular health check ups for young and old; regular meetings on health matters to be held on top and lower levels,

promoting useful cultural norms in sexuality; right link with new health innovations and current health rational and local policies.

- (m) The Christian theologies should emphasise the value of good health especially among the Christians in the rural areas where it is quite obvious that given the minimum attention to the issue of health, conditions of poverty have continued to worsen. In this regard, the texts of Christ's concern to the health conditions of the people should be used to support their noble causes to better health (Mk. 10:51-52). It should further be explicated from the holistic Christian point of view, that the state of physical and mental health determines the extent to which one can learn, engage in productive work and extricate oneself from the straitjacket of poverty.
- (n) The Christian axiological perspective should also highlight the value "to work" as an essential component in fighting poverty. Jesus who was a son of carpenter and participated in mystical work and preaching, which should continually serve as a shining example for Christian to value work and work harder to fight poverty. The church should also participate to protect workers and to guard them from performing dangerous work, and remain sensitive to the terms and conditions of workers. In addition, the churches should be alert to help circumstances where salaries for workers have remained low and inadequate for workers and their families to enjoy decent living conditions, that make them remain poor.
- (o) The axiological Christian view of living as harmonious community that stress the value of sharing should be strongly emphasised. The church should make the Christians realise (especially in the areas of study, namely,

Western, Southern and Central Uganda) that if these was a genuine spirit of sharing among those rich Christians and the poor Christians, the levels of poverty would undoubtedly improve greatly. The popular text noted in the findings where the first apostles “distributed their proceeds (goods and possessions) among themselves according to what each one needed” (Acts 3:44-47), should be given as a challenge and a model for all Christians. The challenge to share should start from the hearts of individuals, to the families or those living in communities, up the national and international levels. Sharing should be noted as an indispensable value as noted among the final questions to be asked after one’s death, as shown in questioning whether on earth one participated in “feeding the hungry,... clothing and sheltering” (Mt. 25:35-36) and Christ’s sharing even his entire life on the cross for others (Jn. 18:30).

- p) In addition to promoting the Christian value of sharing, the churches should not stop Biblically praised dignity of a human beings (Gen.1:27- creation of man in the image of God and Jn. 17:21- may they all be one), but should also appeal to moral intuitions shared by many people (among Christians and non-Christians), that suffering and death from lack of food, shelter and medical care are bad. The churches should adapt the argument of the study that if we are able to prevent something bad from happening, without sacrificing anything of comparable moral importance, then we have an obligation to do it . Churches should contend that it becomes an act of omission and a breach of human moral obligation (for Christians and non-Christians) to allow people to gravely suffer and in other cases die of desperate poverty.

- Q) In circumstances where there is despair, unbalanced ambitions for some values, and inadequate valuable ideas or where a person remains with a feeling of being poor even when he or she continues to get more, the message of Christian moderation should be employed, because a person with three shirts or three dresses may experience greater contentment/happiness than one who has six shirts or six dresses (or with one car versus one with 2 cars) and may often find it difficult to share. Such challenges could also be faced applying the message in the prayer. "My God give me neither poverty nor riches.. .for fear that, surrounded by plenty, I should fall away and say: who is Yahweh? Or else, in destitute, take to stealing and profane the name of my God "(Prov. 30:8-9) which is also related to the message in the prayer that: God may grant the serenity to accept the things that cannot be changed, the courage to change the things that can be changed, and the wisdom to know the difference between the two.
- R) Economic values including those of improving the economy of every family as a material resource base, should be strongly encouraged so as to include what improves households incomes like production of high quality commodities; the saving culture in every home; the spirit of hard work in especially income generating projects; the proper use of leisure time; avoiding the habit that hinder development like over drinking and idleness; encouraging vigorous holistic preaching against poverty and related evaluations and follow-ups; encouraging advocacy and networking in helping to impart expert knowledge and skills appropriate to the needed fight against poverty.

- S) The Christian churches should highlight the significance of politics and political values in relation to development and economic growth as shown by the influence of the political machinery on many issues of including security and taxation system that may easily affect the levels of anti-poverty activities. The Christian churches should therefore encourage their Christians leaders to include the following in their responsibilities encouraging participation of Christians in political issues like elections; conscientise the people in political issues; clarify and streamline its clear goals, objectives and vision on political matters, setting up clear departments that are focused on political matters like that of “Justice and peace”; setting up avenues where sharing of ideas is convenient, regular and down –to-earth, especially in matters linked with the government and the local populations.
- T) The Christian axiological analysis that advocate for the value of equality as daughters and sons of one “Father in heaven” (Mt. 6:9), should serve as a base to promote the value of equality among all people, regardless of being rich or poor. Christian equality should be extended to include items and attributes that are due to people, simply because they are human beings, equally worthy of having the vote or mandate of owning personal property or of deciding what kind of relationships they want to engage in, and the values, norms and beliefs they want to live by, especially those that include the anti-poverty activities.
- U) The above Christian value of equality should be linked with the related values that motivated the “French Revolution” (1789) namely liberty, equality and solidarity (fraternity). Thus since it has been noted in the study that poverty is multi-faceted and multi-dimensional, the churches should adapt a progressive

revolutionary approach that will include some sacrifices for the common good and for holistic liberation of human beings. This should thus help to break the barriers which hinder the needed sharing, equality and concern for the poor from top levels up to the lower levels where poverty is still desperately high.

5- Summary on recommendations

From the study findings, analysis, discussions and the conclusions reached, the study presents recommendations that encompass both the theoretical and practical avenues. There theoretical and practical avenues are forwarded in four major recommendations which are highlighted as follows:

a) The metaphysical recommendation with Educational component, which refer to an applicable type of integration of all related aspects/recommendations raised by the study in the metaphysical realm; whereby the details are given, in No. 1, from (a) – (i) stressing on holistic mission of Christ of giving life in its fullness. Jn10:10 helped by un conditional true Love (Theory and Practice).

- i. Theologies in their doctrines and plans need to emphasise the holistic mission of giving life in its fullness (Jn 10:10) helped by unconditional love (Mk12:28 – 34) and care for the poor (Lk 4:18 - 19)
- ii. Christian with educationalists and people of good - will need to corporate in aiming at educating all people to become responsible and self reliant citizens in fighting poverty
- iii. Christians to realise to more that holistic development, liberation, educational progress and fighting poverty, though a big challenge, is a vocation of every Christian (Theory and practice)

b) An educational recommendation with mainly educational component:

- i. An Education system whose aims, content provision and products/outcomes emphasise and give high priority to holistic anti poverty knowledge skills , values and ideals with integration of theory and practice
- ii. The relevant Christian doctrines and values to education to be emphasised and employed in educational networking relationships, Teamwork, quality teaching and learning, fair implementation of educational goals, transparency and accountability education for all (Rich and Poor)
- iii. An education System that emphasises the production of anti poverty perpetuation products capable of transmitting those anti poverty values from one generation to the next continually up to grassroots levels

c)The epistemological and axiological recommendation with Educational Component, which refer to an applicable type of integration of all aspects/ recommendations raised in the study in epistemological realm; where by the details are given in No. 2 (a) to (r) and no 2(a) and (2r).

- i. High priority should be given to the holistic needs and values (Jn 8:32 and Mt 25:27 - 28) especially those of hard work and generosity and other related values in order to liberate people from the raised six principle categories of factors that cause poverty in the churches state and educational institutions
- ii. Liberation from selfishness, discriminations, jealousy, corruption that are the base of stinking poverty
- iii. The churches to play their prophetic part as they seek contributions of other partners

5.5. Suggestions for further studies

(a) A need for research on contributions of other theologies not stressed in the study, like those of new “mushrooming” religions and Moslem communities towards anti-poverty activities as well as investigation on the Born- Again churches, the orthodox churches, the Restoration-Of-Ten-Commandments and owobusobozi could be done, focusing on their particular contributions to poverty eradication.

(b) A need for research on areas outside the western, central and Southern parts of the study not stressed by the study on the issues of poverty and educational challenges

(c) It has been forwarded that “Religion” can be defined as the factory for repair of human minds (with the truth of God) and of human hearts (with the love of God), thus a study is hereby suggested to investigate further the possible unknown religions that may privately exist among individuals and what they also contribute towards anti-poverty activities in education industry.

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APPENDIX A

QUESTIONNAIRE TO CHRISTIAN THEOLOGIANS AND PLANNERS

Dear Sir/ Madam /Cleric /Religious,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
- (c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As a theologian/planner, do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?

(Tick) Yesor No

2. If Yes how is material poverty looked at in your church?(tick)

- a) as a problem b) a blessing c) a curse d) difficult to tell.
3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives.
(tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
- (ii) My church helps and teaches people to strive for 100% in material development.
(Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty?
(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (b) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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 5. Other comments on this section as a current theologian/planner?

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SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No

2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No

3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,

- (a) Very successfully (b) Successfully (c) Unsuccessfully
 (c) Very unsuccessfully (e) I don't know.

4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.

- (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

6. Do you think being poor is necessary for salvation?

(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

7. Acquisition of more property and riches are among the cherished values in my church.

(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree

(b) I disagree (d) I strongly disagree

9. Does your diocese/ church have a family poverty Eradication programme?(Tick)

Yesor No

10. In my area, the poorest people's strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree

(c) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on food, shelter, clothing and basic education

2. In what ways have families been helped by your church to fight poverty?

What are the main challenges in that task if any?.....

SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:

Tick your most appropriate answer:

1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.

(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

2. My church's attitude to poverty has positively promoted education in my area. I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

3. Other comments on this

section.....

Appendix B

QUESTIONNAIRE TO CLERGY AND THEIR ASSISTANTS

Dear Cleric /Religious,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
(c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As a cleric, do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?
(Tick) Yesor No
2. If Yes how is material poverty looked at in your church?(tick)
a) as a problem b) a blessing c) a curse d) difficult to tell.

3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives.
(tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
(ii) My church helps and teaches people to strive for 100% in material development.
(Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty?
(d) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (e) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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 5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No

2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No

3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,

(b) Very successfully (b) Successfully (c) Unsuccessfully

(f) Very unsuccessfully (e) I don't know.

4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.

(b) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

6. Do you think being poor is necessary for salvation?

(b) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

7. Acquisition of more property and riches are among the cherished values in my church.

(d) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree

(e) I disagree (d) I strongly disagree

9. Does your diocese/ church have a family poverty Eradication programme?(Tick)

Yesor No

10. In my area, the poorest people's strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree

(f) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching
on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots
levels and in families?

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5. Other comments on this section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:**Part I Tick your most appropriate answer:**

1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.
(b) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

2. My church's attitude to poverty has positively promoted education in my area.

3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.
(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.
(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. There are Christina founded schools that are poor in terms of scholastic materials.
a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?

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2. What do you regard as the main educational challenge (s) related to your church's fight against poverty?

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3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. As a cleric do you have other comments on this section?

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Appendix C

QUESTIONNAIRE TO CHRISTIAN LAY LEADERS

Dear Sir/ Madam,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
- (c) Marital status?
- iv. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As a Christian leader do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?

(Tick) Yesor No

2. If Yes how is material poverty looked at in your church?(tick)
a) as a problem b) a blessing c) a curse d) difficult to tell.
3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives.
(tick) (a) I strongly agree (b) I agree (c) I disagree (d)I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
(ii) My church helps and teaches people to strive for 100% in material development.
(Tick) (a) I strongly agree (b)I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d)I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty?
(g) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (h) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

- 1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No
- 2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No
- 3-The Christian doctrines and plans towards anti-poverty formulae are being implemented,
 (c) Very successfully (b) Successfully (c) Unsuccessfully
 (i) Very unsuccessfully (e) I don't know.
4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.
 (c) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree
6. Do you think being poor is necessary for salvation?
 (c) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

- 7. Acquisition of more property and riches are among the cherished values in my church.
(g) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

- 8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree (h) I disagree (d) I strongly disagree

- 9. Does your diocese/ church have a family poverty Eradication programme?(Tick)
Yesor No

- 10. In my area, the poorest people’s strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree (i) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a)Food.....
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b)Shelter.....
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c)Clothing.....
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d) BasicEducation (holistic).....

2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots levels and in families?

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5. Other comments on this section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:

Part I Tick your most appropriate answer:

1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.

(c) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

2. My church’s attitude to poverty has positively promoted education in my area.

3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.

(b) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.

(b) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. There are Christina founded schools that are poor in terms of scholastic materials.

a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?

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2. What do you regard as the main educational challenge (s) related to your church’s fight against poverty?

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3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. Other comments on this section?

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Appendix D

QUESTIONNAIRE TO CHRISTIAN LOCAL LEADERS

Dear Sir/ Madam /Cleric /Religious,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
(c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As an LC official, do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?
(Tick) Yesor No
2. If Yes how is material poverty looked at in your church?(tick)
a) as a problem b) a blessing c) a curse d) difficult to tell.

3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives.
(tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
(ii) My church helps and teaches people to strive for 100% in material development.
(Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty?
(j) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (k) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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 5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No

2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No

3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,

(d) Very successfully (b) Successfully (c) Unsuccessfully

(l) Very unsuccessfully (e) I don't know.

4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.

(d) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

6. Do you think being poor is necessary for salvation?

(d) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

7. Acquisition of more property and riches are among the cherished values in my church.

(j) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree

(k) I disagree (d) I strongly disagree

9. Does your diocese/ church have a family poverty Eradication programme?(Tick)

Yesor No

10. In my area, the poorest people's strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree

(l) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching
on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots
levels and in families?

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5. Other comments on this section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:**Part I Tick your most appropriate answer:**

1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.
(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
2. My church's attitude to poverty has positively promoted education in my area.
3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.
(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.
(a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
5. There are Christiana founded schools that are poor in terms of scholastic materials.
a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?

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2. What do you regard as the main educational challenge (s) related to your church's fight against poverty?

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3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. Other comments on this section?

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Appendix E

QUESTIONNAIRE TO CHRISTIAN FATHERS

Dear Sir/ Madam

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
(c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As a father do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?
(Tick) Yesor No
2. If Yes how is material poverty looked at in your church?(tick)

- a) as a problem b) a blessing c) a curse d) difficult to tell.
3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives. (tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
- (ii) My church helps and teaches people to strive for 100% in material development. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty? (m) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (n) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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 5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No

2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No

3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,

(e) Very successfully (b) Successfully (c) Unsuccessfully

(o) Very unsuccessfully (e) I don't know.

4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.

(e) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

6. Do you think being poor is necessary for salvation?

(e) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

7. Acquisition of more property and riches are among the cherished values in my church.

(m)I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree

(n) I disagree (d) I strongly disagree

9. Does your diocese/ church have a family poverty Eradication programme?(Tick)

Yesor No

10. In my area, the poorest people’s strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree

(o) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching
on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots
levels and in families?

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5. Other comments on this section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:

Part I Tick your most appropriate answer:

1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.
(e) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

2. My church's attitude to poverty has positively promoted education in my area.

3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.
(d) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.
(d) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. There are Christina founded schools that are poor in terms of scholastic materials.
a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?

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2. What do you regard as the main educational challenge (s) related to your church's fight against poverty?

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3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. Other comments on this section?

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Appendix F

QUESTIONNAIRE TO CHRISTIAN MOTHERS

Dear Sir/ Madam /Cleric /Religious,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
- (c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As a mother do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?
(Tick) Yesor No
2. If Yes how is material poverty looked at in your church?(tick)
 - a) as a problem b) a blessing c) a curse d) difficult to tell.

3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives.
(tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
(ii) My church helps and teaches people to strive for 100% in material development.
(Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty?
(p) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (q) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

- 1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No
- 2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No
- 3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,
 (f) Very successfully (b) Successfully (c) Unsuccessfully
 (r) Very unsuccessfully (e) I don't know.
4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.
 (f) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree
6. Do you think being poor is necessary for salvation?
 (f) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

- 7. Acquisition of more property and riches are among the cherished values in my church.
(p) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

- 8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree (q) I disagree (d) I strongly disagree

- 9. Does your diocese/ church have a family poverty Eradication programme?(Tick)
Yesor No

- 10. In my area, the poorest people’s strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree (r) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching
on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots
levels and in families?

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5. Other comments on this section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:**Part I Tick your most appropriate answer:**

1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.
(f) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
2. My church's attitude to poverty has positively promoted education in my area.
3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.
(e) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.
(e) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
5. There are Christina founded schools that are poor in terms of scholastic materials.
a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?

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2. What do you regard as the main educational challenge (s) related to your church's fight against poverty?

3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. Other comments on this section?

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Appendix G

QUESTIONNAIRE TO EXPERIENCED / ELDERLY CHRISTIANS

Dear Sir/ Madam /Cleric /Religious,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
- (c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As an elder, do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?
(Tick) Yesor No
2. If Yes how is material poverty looked at in your church?(tick)
 - a) as a problem b) a blessing c) a curse d) difficult to tell.

3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives.
(tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
(ii) My church helps and teaches people to strive for 100% in material development.
(Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty?
(s) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (t) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

- 1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No
- 2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No
- 3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,
 (g) Very successfully (b) Successfully (c) Unsuccessfully
 (u) Very unsuccessfully (e) I don't know.
4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.
 (g) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree
6. Do you think being poor is necessary for salvation?
 (g) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

- 7. Acquisition of more property and riches are among the cherished values in my church.
(s) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

- 8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree (t) I disagree (d) I strongly disagree

- 9. Does your diocese/ church have a family poverty Eradication programme?(Tick)
Yesor No

- 10. In my area, the poorest people’s strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree (u) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching
on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots
levels and in families?

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5. Other comments on this section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:

Part I Tick your most appropriate answer:

1. There are holistic methods of evangelisation and education that were used by

the first missionaries that are still of help today.

(g) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

2. My church's attitude to poverty has positively promoted education in my area.
3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.
(f) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.
(f) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
5. There are Christina founded schools that are poor in terms of scholastic materials.
a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?

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2. What do you regard as the main educational challenge (s) related to your church's fight against poverty?

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3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. Other comments on this section?

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Appendix H

QUESTIONNAIRE TO CHRISTIAN YOUTH

Dear Sir/ Madam /Cleric /Religious,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
- (c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As a youth, do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?
(Tick) Yesor No
2. If Yes how is material poverty looked at in your church?(tick)
 - a) as a problem b) a blessing c) a curse d) difficult to tell.

3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives.
(tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
(ii) My church helps and teaches people to strive for 100% in material development.
(Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty?
(v) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (w) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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 5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No

2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No

3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,

(h) Very successfully (b) Successfully (c) Unsuccessfully

(x) Very unsuccessfully (e) I don't know.

4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.

(h) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

6. Do you think being poor is necessary for salvation?

(h) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

7. Acquisition of more property and riches are among the cherished values in my church.

(v) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree

(w)I disagree (d) I strongly disagree

9. Does your diocese/ church have a family poverty Eradication programme?(Tick)

Yesor No

10. In my area, the poorest people’s strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree

(x) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching
on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots
levels and in families?

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5. Other comments on this section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:**Part I Tick your most appropriate answer:**

1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.
(h) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
2. My church's attitude to poverty has positively promoted education in my area.
3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.
(g) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.
(g) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
5. There are Christina founded schools that are poor in terms of scholastic materials.
a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?
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2. What do you regard as the main educational challenge (s) related to your church's fight against poverty?
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3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. Other comments on this section?

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Appendix I

QUESTIONNAIRE TO NATIONAL AND DISTRICT EDUCATION ADMINISTRATORS

Dear Sir/ Madam /Cleric /Religious,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
(c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As an education official do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?

(Tick) Yesor No

2. If Yes how is material poverty looked at in your church?(tick)

- a) as a problem b) a blessing c) a curse d) difficult to tell
3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always (b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives. (tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development. (tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
- (ii) My church helps and teaches people to strive for 100% in material development. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty? (y) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (z) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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 5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No

2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No

3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,

(i) Very successfully (b) Successfully (c) Unsuccessfully

(aa) Very unsuccessfully (e) I don't know.

4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.

(i) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

6. Do you think being poor is necessary for salvation?

(i) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

7. Acquisition of more property and riches are among the cherished values in my church.

(y) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree

(z) I disagree (d) I strongly disagree

9. Does your diocese/ church have a family poverty Eradication programme?(Tick)

Yesor No

10. In my area, the poorest people's strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree

(aa) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching
on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots
levels and in families?

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5. Other comments on this section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:

Part I Tick your most appropriate answer:

1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.
(i) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

2. My church’s attitude to poverty has positively promoted education in my area.

3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.
(h) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.
(h) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. There are Christina founded schools that are poor in terms of scholastic materials.
a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?

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2. What do you regard as the main educational challenge (s) related to your

church's fight against poverty?

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3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. Other comments on this section?

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Appendix J
QUESTIONNAIRE TO CHRISTIAN SECONDARY AND PRIMARY
SCHOOL ADMINISTRATORS

Dear Sir/ Madam /Cleric /Religious,

We are carrying out this study, to find out the current state and factors that affect the Christian Theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda. The findings of the study are also intended to assist in areas where we may encourage and recommend appropriate action or reliable way forward.

Kindly answer the following questions as honestly as possible. Feel free not to disclose your name. All information given will be treated with the highest confidentiality and will be used only for the purpose of this study. Further personal comments can be given at the end of the questions presented in each section.

SECTION A: BACKGROUND QUESTIONS.

1. What is your sex ? (tick) Male Female
2. What is your (a) nationality? (b) Religion?
 (c) Marital status?
3. What is your current responsibility in your church(if any)?

SECTION B: ON CHRISTIAN THEOLOGIES AND PLANS:

PART I: Tick your most appropriate answer

1. As a secondary/primary school administrator do you feel that material poverty (especially in the basic needs of food, shelter, clothing and basic education), exists among your church members?
 (Tick) Yesor No
2. If Yes how is material poverty looked at in your church?(tick)

- a) as a problem b) a blessing c) a curse d) difficult to tell.
3. Have you ever attended any of your church's Sunday preaching where you were taught to fight poverty? (tick) Yes or No
4. In other Christian meetings you have ever attended, do the leaders there, encourage people to fight poverty? (tick the most appropriate) (a) always
(b) very often (c) rarely (d) Not at all.
5. My church guides and teaches people to fight poverty with concrete directives. (tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
6. (i) My church helps and teaches people to strive for 100% in spiritual development.
(tick) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
- (ii) My church helps and teaches people to strive for 100% in material development. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) the above teaching does not exist at all.
7. Poverty eradication is among the priorities of my religion. (Tick) (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
8. Holistic evangelism is a key (the most important) to eradication of poverty among the Christians. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
9. The Bible is an important tool which can help people to fight poverty?
(bb) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
10. Faith and strong devotion to Jesus can help people to fight poverty. (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

Part II: -Kindly give precise and short answers on the following:-

1. In the last five years, what steps or measures (if any) do you consider most effective in fighting poverty in your church?.....

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2. In the last five years, what steps or measures (if any) do you consider least effective in fighting poverty in your church?

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3. What quotations or texts in the Bible are commonly used (a) fight poverty or (cc) to condone or encourage poverty?

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4. What do you think the church should do to effectively help its members to fight poverty?

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 5. Other comments on this section.....

SECTION C: ON GRASSROOTS LEVELS AND FAMILIES.

Part I: Tick your most appropriate answer:

1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No

2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No

3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,

(j) Very successfully (b) Successfully (c) Unsuccessfully

(dd) Very unsuccessfully (e) I don't know.

4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.

5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.

(j) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

6. Do you think being poor is necessary for salvation?

(j) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

7. Acquisition of more property and riches are among the cherished values in my church.

(bb) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree

8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree

(cc) I disagree (d) I strongly disagree

9. Does your diocese/ church have a family poverty Eradication programme?(Tick)

Yesor No

10. In my area, the poorest people's strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree

(dd) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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2. In what ways have families been helped by your church to fight poverty?
What are the main challenges in that task if any?

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3. Are there Biblical quotations or texts which are often used when preaching
on poverty and riches? How do they help or not help?

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4. What do you think the church should do to fight poverty at the grassroots
levels and in families?

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5. As a Christian school leader can you give any other comments on this
section?

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SECTION D: ON EDUCATIONAL AND THEOLOGICAL ISSUES:

Part I Tick your most appropriate answer:

- 1. There are holistic methods of evangelisation and education that were used by the first missionaries that are still of help today.
(j) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
- 2. My church’s attitude to poverty has positively promoted education in my area.
- 3. There are young people in my area who are school drop-outs from Christian founded schools because of poverty.
(i) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
- 4. The school syllabus and examination systems in my area encourage learners to develop skills and attitudes to fight poverty.
(i) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
- 5. There are Christina founded schools that are poor in terms of scholastic materials.
a) I strongly agree b) I agree c) I disagree d) I strongly disagree.

Part II Kindly give precise and short answers on the following:

- 1. Which specific educational activities did the first missionaries /clerics use (if any) while fighting poverty that are still of help today?

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2. What do you regard as the main educational challenge (s) related to your church's fight against poverty?

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3. What are the effects of poverty on education's content, relevance and main goals?

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4. What type of education do you think is needed to answer people's needs, especially poverty eradication in especially poverty eradication in your area.

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5. As a school leader can you offer any other comments on this section?

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1- Do the current churches teach people to work for both spiritual and material development, including the anti-poverty aspects therein? YesOr No

2- Do the church's current plans include both the spiritual and material development as well as the anti-poverty aspects? Yesor No

- 3- The Christian doctrines and plans towards anti-poverty formulae are being implemented,
- (k) Very successfully (b) Successfully (c) Unsuccessfully
(ee) Very unsuccessfully (e) I don't know.
4. In my church plans, fighting poverty is currently among its priorities (a) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree.
5. On the family level, does the church accept/uphold the teaching of striving for both heavenly (spiritual) paradise (state of perfect happiness) and terrestrial (earthly) paradise.
- (k) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree
6. Do you think being poor is necessary for salvation?
- (k) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree
7. Acquisition of more property and riches are among the cherished values in my church.
- (ee) I strongly agree (b) I agree (c) I disagree (d) I strongly disagree
8. Would you agree that the religious leaders are among the right people to teach how to fight poverty among their Christians? (a) I strongly agree (b) I agree (ff) I disagree (d) I strongly disagree
9. Does your diocese/ church have a family poverty Eradication programme?(Tick)
Yesor No
10. In my area, the poorest people's strong devotion (in faith in Christ), is helping them to fight poverty (a) I strongly agree (b) I agree (c) I disagree (gg) I strongly disagree.

Part II: Kindly give precise and short answers on the following:

1. Do you recall any concrete or practical lesson or example from your church on

a) Food

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b) Shelter

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c) Clothing

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d) Basic Education (holistic).

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Appendix K:

COMPUTATIONS OF THE CONTENT VALIDITY INDEX

I.I Ratings for interview guides and questionnaire for key informations:

- 1- Ratings for three experts (N=3) on items probing current contributions theoretical level of doctrines and plans towards anti-poverty activities.

Item	Very essential/ Relevant	Not very essential /relevant.	Not essential /relevant.	CVR, (calculated)
1	2	1	0	0.330
2	3	0	0	1
3	2	1	0	0.33
4	3	0	0	1
5	0	2	1	-1
6	3	0	0	1
7	2	1	0	0.33
8	3	0	0	0.33
9	2	1	0	0.33
10	1	1	1	-0.33
11	2	1	0	0.33
12	3	0	0	1
13	2	1	0	0.33
14	3	0	0	1
15	2	1	0	0.33
16	2	1	0	0.33
TOTAL				7.31

Sample calculation.

$$\text{CVR;} = \frac{ne - N/2}{N/2}$$

Using item 1 in the table above, ne is 2 and N is 3.

$$\begin{aligned} \text{CVR,} &= \frac{2 - 3/2}{3/2} \\ &= 0.33 \end{aligned}$$

Content validity Index (CVI) $\frac{\sum \text{CVR}_i}{Q_t}$

When Q_t is the total number of questions. In the case above were 16 questions, out of which two were rejected because their CVR;s were less than 0.33, reducing Q_t to CVI for relevant was:

$$\frac{\sum(0.33,1,0.33,1,1,0.33, 1,0.33,0.33,1,0.33,1,0.33,0.33)}{14} = \frac{8.64}{14} = 0.62$$

Thus the instrument is valid.

2- Rating for three experts (N=3) on the guides probing the anti-poverty Implementations up to the grassroots levels.

Item	Very essential/ Relevant ne	Not very Essential/relevant	Not essential/ relevant	CVR; calculated
1	3	0	0	1
2	2	0	0	0.33
3	2	1	0	0.33
4	3	0	0	1
5	0	2	1	-1
6	3	0	0	1
7	2	1	0	0.33
8	3	0	0	1
9	2	1	0	0.33
10	1	1	1	-0.33
11	2	1	0	0.33
12	3	0	0	1
13	2	1	0	0.33
14	2	1	0	0.33
15	2	1	0	0.33
16	2	1	0	0.33
TOTAL				0.64

CVI for the anti-poverty implementations up to the grassroots levels was 0.59

(CVR; less than 0.3 are rejected). Thus the instrument for the anti-poverty implementation was valid.

3-Ratings three experts (N=3) on guides probing the factors responsible for current Christian contributions on poverty.

Item	Very essential/ relevant	Not very essential /relevant.	Not essential/ Relevant.	CVR. Calculated
1	3	0	0	1
2	3	0	0	1
3	1	1	1	-0.33
4	2		0	0.33
5	2	1	0	0.33
6	3	0	0	1
	3	0	0	1
8	2	1	0	0.33
9	3	0	0	1
10	3	0	0	1
TOTAL				6.66

CVI for factors responsible for current Christian contribution on poverty and related educational challenges was 0.78(CVR; less than 0.3 is rejected)

Thus the instrument was valid.

4- Rating of three experts (N=3) on guides probing the anti-poverty contributions and related educational challenges.

Item	Very essential/ Relevant.	Not very essential/ Relevant.	Not essential/ Relevant.	CVR (calculated)
1	3	0	0	1.00
2	3	0	0	1.00
3	3	0	0	1.00
TOTAL				3.00

CVI for Christian anti-poverty contributions and related educational challenges was 1.00.

Thus the instrument is the average of all the CVI for all the variables.

$$= \frac{0.62 + 0.59 + 0.78 + 1}{4}$$

$$= 0.747$$

Appendix L

CONSISTENCY OF INSTRUMENT

To test the consistency of the instrument, Cronbach's alpha coefficient was used. The formula is as follows.

$$\alpha = \frac{K}{K-1} \left(\frac{1 - \sum SD^2_i}{I \sum SD^2_t} \right)$$

Where	α	=	alpha coefficient
	K	=	number of items in the instrument
	\sum	=	summation sign
	SD^2_i	=	variance within each item
	Sd^2_t	=	total variance

Results

- (a) Education officials and school Administrators (Parents) Questionnaire Part – I only.

Using Cronbach's alpha coefficient method the consistency of the instrument was as follows:

$$\alpha = \frac{K}{K-1} \left(\frac{1 - \sum SD^2_i}{I \sum SD^2_t} \right)$$

Where $K = 17$

$$SD^2_i = 30$$

$$SD^2_t = 4.2$$

$$\alpha = \frac{17}{17-1} \left(\frac{1-3}{4.2} \right)$$

$$\begin{aligned} \frac{17}{16} \left[0.71 \right] &= 1.063 \times 0.71 \\ &= \underline{0.75473} = 0.8 \end{aligned}$$

Thus the above assessment indicates that the instrument used in the pilot sample survey was consistent.

- (b) Christian Theologians, planners and clergy Questionnaire.
 $K = 49$

$$SD^2_i = 2.3$$

$$SD^2_t = 5.3$$

$$\frac{49}{48} [0.57]$$

$$1.02 \times 0.57 = 0.5814$$

$$\underline{0.58} = 0.6$$

Therefore the instrument is consistent.

- (c) Christian Fathers and Mothers Questionnaire
 $K = 17$

$$SD^2_i = 2.6$$

$$SD^2_t = 6.8$$

$$1.063 \times 0.62 = 0.65906$$

$$= 0.66 = 0.7$$

Therefore instrument is consistent

- (d) Christian Youth's Questionnaire

Using Cronbach's alpha coefficient method the consistency of the instrument was as follows:

$$K = 17$$

$$SD^2_i = 5.3$$

$$SD^2_t = 2.4$$

$$0.58465 = 0.58 = 0.6$$

Therefore instrument is consistent

Appendix M

INTRODUCTORY/RECOMMENDATION LETTERS

MAKERERE UNIVERSITY
SCHOOL OF EDUCATION
DEPARTMENT OF HIGHER EDUCATION
P.O. BOX 7062
KAMPALA – UGANDA
22ND JUNE 2004

Your Ref:

Our Ref: R/01

Dear Sir/Madam/Rev ...

RE: **Ph D RESEARCH WORK MAKERERE UNIVERSITY STUDENT:**

Wish it humbly introduce myself to you in view of the above mentioned Phd research which we are carrying out. The study being carried out, is intended to find out the current state and factors that affect the christian theologies' contributions towards anti-poverty formulae and related educational challenges in Uganda.

The findings are also intended to assist in the areas where we may encourage and recommended appropriate action or reliable way forward. We beg for your kind cooperation and honesty, especially in answering our questions.

Kindly do the needful and best wishes to you.

Yours faithful

.....

Arinaitwe Lucian

Principal Researcher.

**MAKERERE UNIVERSITY
SCHOOL OF EDUCATION
DEPARTMENT OF HIGHER EDUCATION
P.O. BOX 7062
KAMPALA – UGANDA
22ND JUNE 2004**

Your Ref:

Our Ref: R/02

Dear Sir/Madam.....

RE: **INTRODUCTION OF OUR RESEARCH ASSISTANTS**

I wish to humbly introduce to you our research assistant by the names of.....

The study being carried out is intended to find out the current state and factors that affect the christian theologies contributions towards anti-poverty formulae and related educational challenges.

Kindly offer to him/her the necessary assistance

Yours faithfully,

.....
Arinaitwe Lucian
Principal Researcher.

**Rushoroza Parish
P.O Box 56
KABALE – Uganda**

30th July 2004

Our Ref:

Your Ref:

Dear Sir/Madam

RE: **INTRODUCTION OF A PhD STUDENT: ARINAITWE LUCIAN**

I wish to introduce to you the above named student who is carrying out a Phd research from Makerere University. He is handling issues on christian theology, Education and poverty. Kindly assist him where possible especially during his investigations in our area.

MAY GOD BLESS YOU ALWAYS

Yours faithfully

.....
PARISH PRIST.

DIOCESAN DEPARTMENT OF EDUCATION

KABALE DIOCESE
P.O. BOX 56
KABALE – Uganda

30th July 2004

Your Ref:

Our Ref:

Dear Sir/madam

RE: **Phd RESEARCH ON THEOLOGICAL AND EDUCATIONAL ISSUES**

The bearer of this introduction letter is a student of Makerere University carrying out a research on theological and educational issues related to poverty. We recommend him and request you to offer any possible assistance towards the accomplishment of the above task.

Thanks.

Yours faithfully,

.....
Diocesan Educational Secretary.

Appendix N

FOCUS GROUPS: MAIN INFORMANTS

(The following method of presentation is used below due to the sensitive nature of the topic and the promised confidentiality)

- Christian theologians and planners: These included mainly the clergy, academicians, planners: currently serving in different communities and higher institutions of learning. The following belong to this category as : Prof. Kanyandago Peter (expert in theology, law and African studies) ; Pro. Deirdre carbine (Lecture in Development studies and ethics); Dr. Martin O'Reilly (Lecture in extra mural studies); Dr. Rukirande (bishop Emeritus and pastor); Bishop Katwesigye George (active Bishop in current pastoral issues.

- The clergy and their assistants: These included mainly the religions leaders who are still active in their christian apostolate. The following belong to this group Dr. Pastor Mpora (preacher, philosopher advisor and lecturer), Rev.Felix Bunimba, Rev. Nkurunungi militon (preacher and official in safe wafer project).

- Christian lay leaders: Dr. Pius Ruhemuran (head of the Diocese Christian laity); Mrs Calorine Bahazi (leader of Diocese women; Mrs Nkurunungi; Mr. Johnson Musoke (on fathers union committee) and Dr. Tom Kabaabo and others who are on the committees up to lower christian entities.

- Local leaders (Lcs): These included the mainly active leaders and at times their

Assistants were also consulted. They included Mr. Mugaragu John, Mr. Pius Katabazi Mr. Mukasa Peter , Mr. Kisembo Bernard, Mr. Katureebe Johnson (aged 54 years interviewed on 4th May 2003 at Kabale Hospital).

- Christian fathers up the grassroots levels: They were those socially regarded as Male leaders in homes usually with wife(s) and children in a homestead. These included Mr. Barekye Celestino, Mr. Martin Kwehangana Serapio Basobora and Charles Kwibiha (with a large family of 12 children).
- Christian mothers at grassroots levels: These were identified from the local families and they include mothers in school and those doing domestic duties at homes. Mrs. Katarahwaire Penina; Mrs. Budesiana Tindiwegi, Mrs. Penina Mitanga and Mrs. Late Kajuga Brazio (leader of women's development group) belong to this category.
- Experience /elderly Christians: Sir Mathew Bitamba, Mr. Remegius Kataratambi Mr. Kamerwa Festo; Mrs. Polina Keboneza and Mr. Kayonga Remegius belong to this category.
- Christian youth at grassroots levels: These were mainly the youth leaders and those that live in both urban and rural areas. Mr. Byengye Tomson, Mr. Kemerwa Peter, Mr. Katwakiire Mathias, Mr. Johnson Kyantonza, Mrs. Judith Baine, Mrs. Benardette Namusisi.

- National and District education leaders/ Administrators. Mr. Olupot John, Mr. Maseruka Aloysius, Mr. Agaba John, Mr. Magezi celestino , Mr. Mathias Akeeka, Mr. Innocent Ndahirirwe; belong to this category.

- Christian secondary and primary school Administrators: Br. Kato John; John Bosco. Mr. Ruhumuriza Emos, Mr. Kenedy Rwaboona, Fr. Charles Rwanga. Mrs Nakyeyune Penninah, Ms. Kakai Gertrude and Mr. Paul Birungi Paul belong to this category.

Appendix O
Photographs

Appendix O: Photographs

(N.B, Source: Photographs in 1.1, 1.2, 1.3 are from New Vision
Complement of policy review Vol:3,2.Oct 7th,2003)

1.1 Poverty in Families



1.2: The Young and Poverty

1.2 The young and poverty:

IN UGANDA, 2007: HOW FAR ARE WE?

ERADICATE EXTREME POVERTY AND HUNGER

GOAL

20% of the population live on less than \$1.25 per day in 2007. Women had increased utilization of reproductive health services in 2007.

ACHIEVE UNIVERSAL PRIMARY EDUCATION

GOAL

About 80% of children are enrolled in primary school, but the net enrollment rate (NER) is still below the target of 90%.

United Nations in Uganda

1.3: Poverty in Areas of Labour and Incomes of Poverty

3 JULY 2004 | THE ILLUSTRATED Mary Jo Kane professor at Harvard U
 "The illustrious" she said, "when a young
 poet on screens and I see every one of
 them."

The New Yorker, Illustration
 November 23, 2007

Monday Wilson, November 18, 2002
The New States, Wednesday, June 13, 2002

C HAKINAKA H...
 need
 National
 CHRISTIANS are
 among the
 billion. STRENGTH
 against
 against and
 with 100
 of
 the population is 10% of the
 world.

How much money the Christians
 need to be able to satisfy the
 needs of the body?
 in order to be able to satisfy the
 needs of the body? As much as
 possible. In fact, you are a
 child of God, you should use
 your talents to the best of your
 ability. The Christians of the world
 would attack the purpose of
 the world & that it is the same
 as the rest of the world for
 financial purposes.
 If you have a lot of money
 you must make your money
 available to the poor people of the
 world, make it available to the
 poor people of the world.

1.4: Poverty in Areas of Labour, Mindsets and Health



