

**THE ANGLICAN CHURCH IN A BID TO RAISE INCOME AMONG THE CLERGY
AND THE LAITY SO AS TO CONTRIBUTE TO THEIR LIVELIHOOD AND
ACQUIRE A SUSTAINABLE LIVELIHOOD: A CASE STUDY OF BUNYORO –
KITARA DIOCESE IN UGANDA**

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ABSTRACT

Because many Anglican clergy under the Church of Uganda have a rather poor standard of living, there was need to find out what exactly the cause is and how the church of Uganda can go about it. For many years, there has always been a seemingly unsustainable livelihood among the Anglican clergy both the serving and retired clergy in Uganda. This study subsequently examined the reasons as to why the Anglican clergy live in an unsustainable livelihood and yet, they are the ones who would live a better standard of living. The empirical analysis shows a combination of historical, political, social, economic and spiritual aspects as being responsible for this cause. In line with the findings, the study reflected on how the new patterns on ministry are emerging and that the church is working within a rapidly changing society due to Globalization and therefore need for Pastoral reorganization in relation to the variety of the various communities. Nevertheless, the study explores the mechanism by which social and economic inequalities could be maintained and reproduced in the Anglican Church and to which the clergy can acquire a sustainable livelihood. In quest for improvement of the clergy's livelihood and sustenance, various approaches and recommendations have been examined. Various challenges and opportunities have been outlined by the study. This to be done however should be gradual. Patience and determination is paramount. This study gives a hint on policies for the church like establishing a policy of recruitment and the need for the congregation to understand the role of the church in their lives.

Key Words: Anglican Church, income, clergy, laity, sustainable livelihood, Bunyoro – Kitara diocese, Uganda

Introduction

For many years, there has always been a seemingly an unsustainable livelihood among the Anglican clergy and the laity in Uganda. This study mainly focuses on what really is the cause, what is being done by the Anglican Church and also the possible recommendations. The aim of this research is to attempt to document the kinds of socio-economic changes that have taken place and indicate the factors responsible for the emergence of various new social forms in the Anglican Church's clergy. The clergy, as the main target group (though this study also hinted on the laity since they do work hand in hand), was looked at two fronts.

1. The clergy still in the active service
2. The retired clergy

The Anglican Church in Uganda is commonly known as the Church of Uganda (C.O.U) or the Protestant church, which constitutes of the following clergy hierarchy;

1. The Archbishop of the Church Uganda
2. The Bishop
3. The Archdeacon
4. Reverend Canon
5. The Deacon of commonly know as the Reverend.
6. Lay reader
7. The churchwarden

The above are the leaders in the Anglican Church who are referred to as the clergy as for the purposes of this research study. They can be both males and females. However, other leaders in the church of Uganda include the following:

1. Members of the synod. (This one represents the parish to the Diocesan general meetings usually carried out once a year.
2. Head of the laity or the representative of the laity in that particular church or Diocese.
3. The laity (both men and women and their children).

In Uganda, the Church of Uganda Headquarters are based at Namirembe, headed by the Archbishop elected by the House of bishops who heads several Dioceses which are 34 in number. Each diocese has its own Bishop who normally is always elected by the Diocesan synod.

Theoretical Background

In order to discover the causes of the unsustainable livelihood among the clergy and what exactly the church is doing about this problem, this research used Bunyoro-Kitara Dioceses under the church of Uganda as the case study. Bunyoro-Kitara Diocese is in mid-western Uganda and covers what today is Bunyoro-Kitara kingdom with three districts under one Bishop as the head

of the Anglican Christians found there. The districts are Kibale, Buliisa and Hoima. Hoima district being in the centre of these, it's the seat of the Bishop and the main church being St.Peters Cathedral.

Kyamanywa (1995) puts it clear that Bunyoro-Kitara diocese was established or given that status in 1972 after being under the then Mboga-Zaire today known as the Democratic Republic of Congo. From 1972, the diocese has exchanged a number of Bishops and different clergymen and clergywomen have served in the diocese. The first Bishop was Rt. Rev. Justus Ruhindi, now retired (1972-1981), then Rt. Rev. Yonasani Rwakaikara, now deceased (1981-1989), the Rt. Rev. Wilson Turumanya from 1989 to 2002 now retired, then today there is Rt. Rev. Nathan Kyamanywa. The diocese has 8 archdeaconries and each with an archdeacon.

The Diocese now has over 75 parishes, 8 Archdeaconries and 480 congregations. Each Archdeaconry has over 10 Parishes and each Parish headed by a Reverend or Parish Priest or Pastor to which each Parish contains over 10 villages or village churches. And finally a village being composed of number of laity households. Here, we may define a household according to K. Hailu (2000) as a unit of family whose composition includes Uncles, Aunts, Grandparents, Parents and other persons such as a house helper or farm labourer. The members normally live together in one house or on closely related premises and take their meals from the same kitchen.

Research Problem

All along the clergy, both the retired and those still serving under the Anglican Church are sincerely, living what Economists could call an unsustainable livelihood. Some clergy live under situations which are so alarming and one wonders and gets discouraged to believe in what the man or woman of God is preaching. Most young men today, have a mix up in believing if at all what these clergy people say, can be fulfilled or have a hope of getting what you wish to have through prayers and believing.

Personally, I have always been perturbed by the way the clergy look at the world. For instance, very deep in the villages, where there is a parish Pastor or Reverend, you find the man of God living with all his family of around 10 people in a leaking grass thatched house, no kitchen, no enough food and no shelter and bathroom; but the whole man of God relies on food from his Christians in that church. Matters are worse when most Reverends take up responsibility for orphans, due to Aids scourge and school fees also end up being another burden. All in all you just find that a whole Reverend is living under real poverty; there is real poverty in his home.

Moreover, there is an always-subsequent transfer to different parishes. A Reverend cannot settle in one parish for around 10 years. He keeps on being shifted from one parish to another and this leaves him/her with no room or time to plan for his/her life. By the time he/she comes to retirement, he/she is already too old and continue living under poverty or in an unsustainable livelihood.

Objectives of the Study

The main purposes and therefore, the objectives of the study were focused on the relationship between the clergy's way of life and their seemingly unsustainable livelihood. The established working objectives were:

1. To identify real causes of the unsustainable livelihood among the Anglican clergy, both retired and the serving.
2. To find out the possible solutions or policy guidelines the church can put in place.
3. To offer possible suggestions on how the laity can always support the clergy and also suggest to the clergy how to support themselves through side investments.
4. To develop a practical expertise in using sustainable livelihood approaches among the clergy and the laity so as to reduce poverty.

Research Question

Why does the Anglican clergy live in an unsustainable livelihood and yet, they are the ones who would live a better standard of living for serving God?

Sub questions

1. How can such a way of life continue to encourage young men, and women who want to join the Ministry?
2. When and how will such ways stop in the life of the clergy?

After the findings, an attempt has been made to outline some recommendations and policy implications to which if the church of Uganda as whole can relay on it then there could be a drastic improvement in the lives of the clergy.

Combining historical, political, social and economic aspects, this study intended to explore mechanisms by which social and economic inequalities are maintained and reproduced in the Anglican Church and to which the clergy are the ones who end up being the ones most affected.

The methodological processes

There were interviews carried out with the serving and retired clergy as key respondents. The Diocese comprises of three districts and 15 serving clergy were interviewed in each district. Then from each district also around 5 retired clergy were interviewed from each district hence making a total of 60. These clergymen and women were selected as key respondents because they are regarded as the main authority of knowledge in respect to their livelihood. Furthermore, open-handed questions were used in the interviews to enable comparison of answers, face-to-face discussion, to get the feelings and opinions of the respondents, explanations on the policy

issues and its implications on their livelihood. Besides, focus group discussions were conducted for three groups of serving clergy in each archdeaconry. This too was to compare responses and establish common belief about the study. An observation through clergy homes and their livelihoods was also done. This went hand in hand with the photography methods by taking pictures of some livelihood assets in a clergy's home. Finally documentation or other literatures, which relate to the content scope of this study, were used to examine and compare the field information and other conceptual or theoretical framework. Diocesan synod meeting minutes were also accessed. Deacon minutes were also accessed.

The strategy of the study

As a methodological strategy, this has been a deductive exploratory study that has used a case study of Bunyoro Kitara Diocese as an approach to examine the extent to which the Anglican clergy are living in an unsustainable livelihood. This strategy was used because the researcher could not test this trend in all the Dioceses under church of Uganda due to the designed scope of the study.

Literature Review

This part of the study focused on literature review about the clergy, the church of Uganda and the relationship between priesthood and a sustainable livelihood. It also shows the operationalization of the above concepts in relation to development geared towards a human sustainable livelihood.

The following terms used in this study have been explained as follows;

Sustainable livelihood: The Stockholm Environment Institute (SEI) (1992) provides the following definition on sustainable livelihood;

The creation of conditions that are self-supportive of sustainable development in human, national and economics systems that whilst safeguarding resources and opportunities for future generations, provides individuals with means to pride themselves with food , shelter and an acceptable quality of life.

The development alternative group under Chambers (1992) provides simple definition of sustainable livelihoods believing that the concept of livelihoods can be defined as “a means of living or of supporting life and meeting individuals and community needs”

The definition used by the UK Department of foreign and International Development (DFID) (1992) incorporates the sentiments.

A livelihood, comprise the capabilities, assets, including both material and social resources and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shock and maintained or chance its capabilities and assets both now and in future while not undermining the natural resource base.

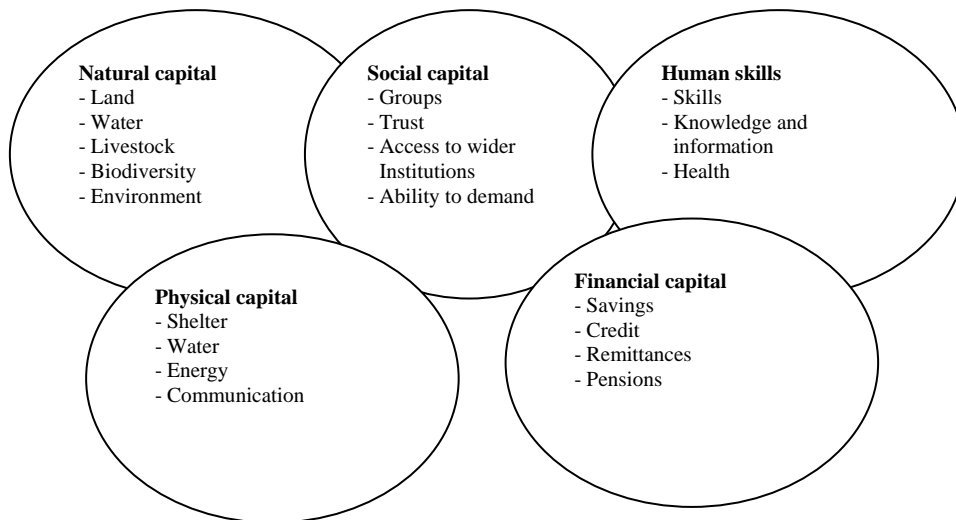
The UNDP (1994) differentiates between a job and a livelihood, which are often used interchangeably.

Livelihoods: This is engagement in a number of activities, which, at times neither require a formal agreement nor are limited to a particular trade. Livelihoods may or may not involve money. Jobs invariably do. Livelihoods are based on income derived from assets and entitlements.

Job: A job connotes one particular activity or trade that is performed in exchange for payment. A job can however compose part of an overall livelihood, but not so only to complement other aspects of a livelihood portfolio; that is a means of living or supporting life and meeting individual and community needs.

Livelihood strategies: A livelihood strategy means the range and combination of activities and choices to achieve sustainable livelihood approaches and diversity aiming to achieve greater capacity to survive or adapt to shocks and stresses from the vulnerability context. The diversity of livelihood strategies results from dynamic process of combining activities to meet various needs from available asset stocks. Robert chambers (1992) simplified a livelihood as the one comprising the capabilities, assets and activities required for a means of living. This specifically makes a development worker discover why the Anglican clergy’s life cannot comprise of the above.

According to the IDL group (2002) livelihood assets include:



Source: Chambers. R, (1983) *Rural Development*. Longman London

In a deeper understanding of the theoretical relationship between poverty and livelihood, Chambers in 1983, undertook a rural development research and found out that once man cannot

afford a better livelihood which must comprise of the above trends as shown , then he/she is deprived of many elements of poverty like;

1. Powerlessness
2. Isolation
3. Poor access to money and
4. Vulnerability

Chambers, urged that people experience, worsening deprivation rapidly after the initial onset of poverty, hence a poverty ratchet twists to create increasing vulnerability which in turn produces powerlessness and later a cluster of deprivation. This is what is exactly happening with the Anglican clergy. In most cases, many have always complained of neglect after serving the church for many years and the concerned Diocese don't even take time to care about them. Because of failure to sustain their lives, some retired clergy are being taken up by the Homosexual global developments so that they can as well receive aid from rich western churches.

The clergy: This refers to a body of men set apart, by due ordination, to the service of God, in the Christian church. Others call them, the group of ordained people, consecrated for unique ministry for a particular church or denomination. In his book, *The Faith in the Christian Church*, Gustaf Aulen (1960, pp.241), the word clergy comes from the Greek word used to describe the formal religious leadership within a given religion and briefly means fortune or heritage. Depending on the religion, clergy usually take care of the ritual; aspects of the religious doctrine. There is significance difference between the clergy and theologians (Atkinson, D. Field, 1995, p. 71). The Clergy have the mentioned duties while theologians are scholars of religion and theology and are not necessarily clergy. A layperson can be a theologian. In Uganda's Anglican church, clergy comprise of Deacons (Reverends), Archdeacons, and Bishop in ascending order of seniority.

Causes of the unsustainable livelihood of the clergy

Education: Most clergy in church of Uganda unfortunately are school dropouts who just joined the ministry without a well-based education foundation. Over 80% of the Deacons/Reverends in the Anglican Church never reached senior two. Literature available tells us that the Church Missionary Society (CMS) missionaries established the Church of Uganda. When these CMS missionaries saw that the church was now established, they embarked on education and administration and left the Pastoral field to the Ugandans.

John Baur (1994, pp.126) examined this at large;

Compared with the Catholics who have an increasing number of expatriate missionaries, they made fewer conversions but their Church became indigenised. The strong dependency of the Anglican Church placed on the chiefs turned to its

disadvantage when many of the second or third generation chiefs lost their favour and returned to polygamy, drunkenness, and traditional religions customs. The new emphasis on education diverted the church leaders from proper pastoral work. Beside the lack of sufficient funds prevented the self-reliant churches from offering salaries that would have attracted school graduates, hence “ironically” the church that was so keen to promote education was not served by well-educated men and women.

This has made most clergy men to always live unsustainable livelihood and some living under poverty. This implies that they do not have the capacity to:

1. Sustain the basic activities for a means of living
2. They have no ability to cope with stresses and shock and
3. Cannot maintain the natural assets without undermining the natural resource base.

Clergy’s self-reliance: Any physically and mentally sound person is expected to be master of his or her own well-being and even participate in the improvement of the whole community’s life. He /she who meet his/her material and non material needs by his/her own sweat deserves to be called “self reliant”

Meaning of self reliance: The term self-reliance refers to an individual’s physical/material and mental/moral capacity to persistently and confidently provide him/her with basic human needs and have a feeling of self esteem. Emerson (<http://www/emersoncentral.com/selfreliance.htm>) puts it:

Man is his own star...there is a time in every man’s education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing can come to him but through his toil bestowed on that plot of ground that is given to him to till.

Therefore, people are not supposed to sit and wait; they should instead work hard for their prosperity. This will eventually free them from any sort of dependency. Having access to material assets alone is not enough for mental or moral freedom, which enables one to independently execute free choices and decisions over the trend of his/her life. This in turn, enables the individual to steadily strive for the material self sufficiency, and later on individual self sustainability.

Education as means of self reliance: Education is one of the most ancient social institutions. Mbiti (1981, pp 10) view education as a deliberation attempt to acquire and to transmit the accumulated, worthwhile skills, attitudes, knowledge and understanding from one human generation to net. Actually, the process of education involves learners, instructions and learning materials aiming at transforming individuals for the better. In a similar perspective, Marcions (2001, pp 2015) describes education as the social institutions through which society provides

members with important knowledge, including basic facts job skills as well as cultural norms and values.

Education touches all the human senses, thus leading to comprehensive change of the individual. The education process transforms individuals into a more productive labour-reliance and sustainability. Owuna (1998, pp 70) also acknowledges this increase in productivities and sustainability owing to education when he says.

Education is crucial factor (precondition) for development because it is the provider of basic skills such as literacy and numeracy and most specialized technical knowledge that modern methods of production demand....Education leads to increase in labour market and hence increase in productivity because education provides awareness, which enables a literate person to produce more than an illiterate person.

This being so the returns of education investment are reflected highly in an individual's capacity to have a hopeful sustainable livelihood. Most clergy in the church of Uganda are not well educated, like in Catholic Church where the Reverend Fathers, their counterpart are. In fact, in the Catholic Church Priests are highly qualified as for theology is concerned. They also get educated in different fields, which make them attain a better sustainable livelihood, as they can be able to work in the church as well as in other sectors. Tom Tuma (1993, pp.17) notes that as recently as 1992, most Priest (Reverends) in the church of Uganda could not read or write English, Majority were primary school graduates who had been trained at their local diocesan headquarters in vernacular and ordained into the ministry.

Relationship between a job livelihood and Priesthood: More related to that is that the Anglican clergy especially the Reverends have always joined the church ladders to serve God but back in their minds, they see it as a professional job. Many Reverends take clergy hood as a job to which one must realize that clergy hood should be taken as vocation but not a profession.

Thomas C. Oden (1993, p32) noted that,

Like we said at the start, many pastors at the start were semiliterate. They went into the ministry as primary school dropouts who saw their calling largely as a service to God. Today being a Pastor is seen as a job. Men wear cassocks and the collar not because they want to lead others to heaven but as a way of finding their family's wherewithal fees and other necessities.

Low stipend: The clergy in the Anglican Church face a problem of low salaries thus, many cannot afford a comfortable lifestyle. Even today, young Reverends who are degree holders, get salaries that are not commensurate with their education and peer expectation. For instance, Reverend Deacons or Priests in most part of Uganda get between 50 US dollars and 80 US dollars monthly salary. Even then, it (Salary) comes if his parish has been able to hit its financial targets set by the diocese. If a particular Reverend fails to remit the money required by the

bishop, the salary will fluctuate or may not come at all and that particular Reverend will face a transfer.

In the definition of the stipend in the Anglican church (CSA requirement 1989, pp 73) a stipend should be adequate for a clergyman/woman to do his/her job, without unnecessary anxiety about paying the bills, and to be able with his family to enjoy modest comforts. In particular, the CSA document noted that in 1989, clergyman/clergywomen would have needed an increase of 63% to have equal in terms of net disposable pay with a police inspector, 31% to equal a Hospital registrar, or 4% to equal a senior teacher. This means as compared with other working groups of people, the clergy in general and those in the church of Uganda in particular, live an unsustainable livelihood.

In these cases Church of Uganda clergy are likely to suffer distress as individuals and will be distracted from doing their job properly and later the clergy live a life with financial worries. However, there is a family heavy weight of evidence amongst dioceses in Uganda that those clergy who are employed as chaplains in the armed forces, prison or hospital receive regular incremental increases.

Large families: The clergy especially the men have large families. Firstly, they produce many children on grounds that the church does not agree with family planning methods. Secondly, they have adopted children from their poor folks in the church. Some are orphans and this means looking after all these members of the family notwithstanding the extended family system in Uganda, is a big problem. The only source of funds is from the church, to which the salary is very little to pay school fees, buy food and other essentials in a home (Lambeth conference, 1988).

On top of that, clergy's homes are open to various visitors who as in the African style of hospitality, wishes to be served food whenever they visit the home of the clergy. This further strains the clergy and the little they get, ends up even entertaining their visitors for example buying sugar for Tea. Gideon Byamugisha, (1994, pp.31) says that many wives of Parochial and senior clergy act as unpaid secretaries, receptionists and producers of refreshments. Many open their homes to meetings. We feel that this work should be acknowledged financially and recommend that each diocese reviews this aspect of ministry by at least paying something to the wives.

Biblical theoretical concepts in relation to the livelihood of the clergy: The Bible has some good ideas one can study in view of the relationship between;

1. A job, livelihood and Priesthood in the protestant Church.
2. Spiritual beliefs or perceptions about being poor or well off in a life of a clergy and laity.

The Christian scriptures mention wealth both in positive and in negative terms. In the positive terms, wealth is good because it is to be used for worthy causes. It's a symbol of blessings from God and therefore an indication of God's acceptance.

Nehemiah M.Nyaundi (2002, pp.141) asserts that in the negative terms, wealth is portrayed as a hindrance. It hinders an individual devotion to God. Wealth makes an individual selfish and inward looking. In Mark 10:21-22 (The Holy Bible, pp.236), the rich young man was wealthy and Jesus looking upon him and said to him, “you lack one thing, go sell what you have, and give to the poor and you will have treasurer in heaven and come follow me” In John 2:15, the writer tells the people of God that they should not love the world or the things in the world, if anyone loves the world, love of the father is not in him. Such kinds of teachings have tended to distract the clergy from even investing after retirement because; they feel that they will be taken away by the love of things of this world.

How Christian’s teachings promote the mentality of being poor as being good: There are some religious views that promote this unsustainable livelihood among the Christians and more so, it’s the clergy themselves who move in various villages preaching such views. For instance, the same clergy (especially the church of Uganda clergy), coupled with their little education, and misinterpretation of Biblical statements, they have made their own lives a menace of lacking better standards of living. They go on borrowing Jesus statement from Matthew chapter 5 on whole sale that “Blessed are the poor, for they will see the kingdom of God” In many instances, they forget to plan for their future when they are still in active service and only realize when they are already in retirement. This is also because of misinterpreting and misunderstanding Mathew 6:34 teaching.

That therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Don’t worry of tomorrow; about what will you eat; what will you put on for God knows what to do when tomorrow comes.

Such teachings have made the Reverends fail to plan for their future because they overstretch this mentality and fail to plan. As it is usually the case, when one fails to plan, then one has already planned to fail. In modern times, if an individual does not plan any skills, then the individual is not likely to get a comfortable salaried income or a sustainable livelihood.

Social projects for possible support to the clergy to attain sustainable livelihood: The church of Uganda in the Modern times has realized how her clergy is living an unsustainable livelihood both when they are still in service and also in retirement. So today, through its Planning, Development and Rehabilitation (PDR) department, it has embarked on various projects for sustainable livelihood through applying various approaches. In its report (PDR annual report, 2014, pp.34) a number of projects were implemented. The report says that, various projects in the province have bred a spirits of belonging on the part of the project holders to their projects. Most projects in each Diocese under the church of Uganda are income generating. And the establishment of these projects is by the PDR department headquarters in Namirembe Diocese. However, the income got from these projects goes to supplement the salaries or other activities in their respective Diocese. The following are the various income-generating projects to each Diocese funded by PDR.

Table 1: Income generating projects

Diocese	Project
Busoga Diocese	a) Bulange Parish grinding mill
	b) Kisozi Parish grinding mill
	c) Kisozi women Bakery Project
Bukedi Diocese	a) Kayoro poultry Project
	b) Butaleja Grinding mill project
Mbale Diocese	a) Mulats, Heaifer Project
Soroti Diocese	a) Ox Plough Programme
Karamoja Diocese	a) Kaabong women's oil press
	b) Nakapiripiti , Fish Pond
Namirembe Diocese	a) Kyanja Poultry Project
	b) Bugoma Health Clinic
	c) Ssesse guest House Extension
West Buganda Diocese	a) Ndombolo Passion fruit Project
	b) Kyebando maize mill
Mityana Diocese	Kibonwa Piggery Project

Source: Church of Uganda Planning, Development and rehabilitation (PDR), report 1994

Given all the above issue put forward, it is worth to note to a large extent that, the clergy are living under an unsustainable livelihood. There is however a few who are some how better off and having all what life needs depending on one perception and mindset of the standard of living. This point to a range of concerns about human health and well-being concerning local amenity, the use of and misuse of natural resources, the pollution of the atmosphere, soil and water, and the disposal of waste- on which the welfare of all us depends. A sustainable livelihood is bound up inescapably with questions of justice and equity. One person's livelihood may be another's pollution. The view of unsustainable livelihood among the Anglican clergy has the power of myth. But too often, it leads us to feed fantasies and avoid facing up to what is really happening. It is just such a trend of life occurring less obviously, in ways barely noticeable to people living in the midst of it. Indeed most of us have not appreciated these patterns and it is vital and high time we did so, if we are to think creatively about the future, and plan the role the Anglican Church must play in decades ahead.

Data Analysis and Presentation of Results

This study was carried out in Bunyoro-Kitara Diocese, an Anglican diocese under the Church of Uganda in Midwestern Uganda. Since the Diocese covers three districts (Hoima, Kibale and Buliisa), it was important to use an exploratory study as methodological strategy. Questionnaires were widely used. Observation and discussions in the offices of top Diocesan officials were key to this study as methods of data collection. Face to face discussions were used as a method to discover the fore mentioned findings because the clergy were so willing to fill the questionnaires and where appropriate we could discuss the point together for further clarification either on my side or on the side of the concerned respondents.

For purposes of their spiritual ministry and given the sensitivity of this topic, their names and their parishes' names (places of work) were requested to be withheld or at least be used at a minimum level. This strategy was used because it had to test the unsustainable livelihood of the Anglican clergy in the entire Diocese. Besides, it would be too conspiratorial to cover or publish their names and addresses that according to them would undermine the authenticity of their work.

This section surveys and juxtaposes the current reasons that can explain the way of life of Uganda's Anglican clergy, which to my understanding, is unsustainable and almost with a low standard level of living. Results of this research were got from the following groups of people.

1. Serving clergy
2. Retired clergy
3. Interviews from twelve members of the laity

The serving clergy were 15 in numbers each district hence 45 and the retired clergy were 5 from each district, and hence 15 were selected.

Then, some good information was also got from the top Diocesan officials namely:

1. The Bishop
2. The Diocesan secretary
3. Some Archdeacons
4. The vicar, St. Peters Cathedral
5. Some laity synod representatives.

Responses and completeness

This analysis was based on 72 of the expected questionnaires. Of these only 68 provided information, this was sufficient for the researcher to use for analyzing the unsustainable livelihood among the clergy. From the Focus group discussions with the laity, almost all the respondents agreed that to a large extent, the Anglican clergy are living an unsustainable livelihood.

Out of the 68 respondents, 48 strongly agreed that the Anglican clergy are living in a sorry state. 13 disagreed and only 7 stated that they were not very sure and could not whole heartedly agree with the statement. However, this means that to a lesser extent few clergymen and women around 18% were put in the category of a better standard of living and hence a better livelihood.

These include such clergy who rose through the ranks up to Bishop level or Archdeacon or equivalent. It is such groups and a few well to do among the many who are able to retire to a good life and sustain themselves in retirement, educate their children and put up a decent house irrespective of size.

Little education and income generation

Through discussion with respondents and some through feeling the questionnaires, it was found out that one of the major areas of concern for this poor state of unsustainable livelihood was some how related to the level of education. The Reverends themselves revealed that they are not well educated like their counterparts in the Catholic Church. The study discovered that, this trend of life has denied them of many opportunities being innovative so as to reach to the top. The Bugambe Parish Reverend, Rev Stanley Rumanywoha, revealed that,

“Lack of education is the biggest cause of our state of livelihood. Most of us stopped in junior level of Education”

The Junior level of Education is that one according to him, the equivalent to the modern senior secondary form two in today's secondary system of education. The study also discovered that few Reverends have completed S. 6 level of education or its equivalent and very few have completed University Education or Postgraduate Education. The Data in the below table indicates the big number of Reverends fall in the junior level of education (42%). Since many of them were born during the 1960's, 1970's and later joined the ministry in early 1980's and 1990's. Only 6% account for those educated at degree level and yet only in divinity from Uganda Christian University, the then Mukono Theological College.

Table 2: Age group, income and time of joining clergy hood

Age group	Year of joining	Education Level	Earning per Month Uganda shillings	Sex
Les than 30	1980's and 1990's	Below S.A	80000-100000	Male only
30 to 40 years	During 1970's	Junior	100000	Male
50 year	During 1970's	Junior	100000-150000	Male and Few Female

Source: Field research based on Diocesan Minutes

As seen in the table above it is clearly noted that this study found out that today, few women are willing to be ordained and yet in around the 1980's and 1990's a few women were willing to join the Anglican Priesthood. This means that the way of life of the clergy is discouraging off more women to join the ministry as their career or vocation. For one to fully decide a future career, he/she first of all sees how the current mentors are living. This is due to globalisation and post modernism trends where young women today prefer to do other things in their life that can earn a better income.

Income/salary

This depends on the level of education and also mostly, the parish to which that particular Reverend is heading. In the questionnaire, the respondents were asked to give reasons as to why the clergy were living such a life and about 40 of them ticked the point of remoteness of the parishes and frequent drought causing low collection offertories during Sunday. Some Parishes are in very remote areas where there is even absence of immense economic activities and the population is scanty. This will later affect the Pastors pay as the Christians in that church won't be giving in much, in times of offertory. Another factor found out during the study is that the Reverends are supposed to really mobilize funds or offertory collection in terms of money at places where they are stationed. So any Reverend who is found with little funds collection/offertory collection every Sunday per month/at the end of the year will either be transferred to a very remote area or given promotion of transfer or responsibility if the reverse is true.

Professionalism, vocation, and a job.

Data collection on this subject indicate that whereas the priests in the catholic church join priesthood as vocation and see it as special calling from God and begin training in special schools like seminaries from their teen years, the Anglican clergy mostly were found to be joining priesthood as a by the way, at times to get gainful employment or a job. From the findings many join after dropping out from school. Over 40 respondents didn't go beyond form four as per their answers in the questionnaires.

Out of the 72 respondents, 68 were the ordained clergy who filled the question regarding reasons as to why they joined the ministry and 48% overwhelmingly ticked the idea of employment opportunity as one of the reasons. Many regard being a reverend a job instead of vocation calling. This has rendered them always to remain engaged in only preaching and locked up in their parishes where they are posted through out their life.

Findings indicated that 48% of the respondents asked, honestly revealed that they joined priesthood to get a way out of this reckless world and that they wanted to at least be occupied by having what to do. On the other hand, 40% confirmed that for them it was strictly to preach the Gospel though they did not believe that it was a real call from God. While 22% agreed they must have joined the ministry because of a call.

Poverty livelihood and assets

Information got under focus group discussions, observation and photography, helped this study to discover that the Anglican clergy, though placed in good positions of social class strata of influence, they themselves are denied managing their own time. In fact, it is time that manages them. Rev. Kellen Sabiti, the curate of St. Peter's Cathedral noted that:

“Most clergy at times go in old age without knowing what they would have planned earlier when they were still strong”

The study revealed that many even fail to get time to visit their close relatives from their ancestral homes that is Mother, Father and other Siblings. On the question of how many times do they get time to visit their relatives, out of the 60 clergy respondents, 56 answered that they hardly get the time. Only 4 respondents said that they somehow get time to visit their close relatives. This implies many clergy have no leisure mostly and a great number of them only visit their ageing fathers and mothers only when they are on leave.

During the mothers union conference, most of the respondents the researcher talked to during a heated debate on what is mostly the hindering factor in their work rose up their voices by suggesting that economic reasons was the biggest factor. Not only that, this was even confirmed through the questionnaires that were filled to which 46% of the respondents agreed that economic factors were the most hindering factor against their work. Economic factors to which here include things like low income, no assets, no land and transport facilities.

On the other hand, 28% of the respondents differed by ticking the social factor reason as being solely responsible for the biggest hindrance and problem they have always faced. And then 22% went for the cultural factor and lastly, 4% opted for the political factor as being another hindrance for the pastoral work. The cultural factor includes the different traditional belief and the political factors include things like powerlessness and no participation.

On the question of what exactly do they mostly use as a form of transport, out of the 60 Reverends 48 (80%) answered that they use bicycles while only 12 (10%) either use motorcycles or public means depending on the distance. This implies that a typical parish Reverend in the village is only in possession of a Bicycle as an asset. This is what he/she uses to go round his Parish almost half of a sub-country to baptise and visit the Christians. Not only that, while moving around the diocese, the researcher met many Reverends moving on bicycles to their parishioners. Two Reverends in Kibale district especially under Naigama archdeaconry revealed that:

“We mostly suffer with Bicycle transport when called for archdeaconry meetings. There are a few of us who use motorcycles. The situation become worse during the rainy season”

Family

Large families are also a commonality in the life of the Anglican Clergy in Uganda. This happens due to having to take care of their relatives, orphans and other adopted children found under the scourge of poverty in the parish. So, information through observation and questionnaire filling revealed that this has affected or denied the clergy to own the essential assets necessary for a household. Many clergy homes were found to be with over seven people in a home, this is quite many and straining to an individual household. Biblical belief about owning property as explained in chapter two also was one of the reasons why the Anglican Clergy don't put this as a priority.

The researcher visited 22 homes of the clergy in villages and then 8 homes of the clergy in town. A few snaps were taken on permission from the head of the family. Out of these 30 homes visited, the researcher found out that the clergy don't have the capacity to keep cows. The respondents in Buliiasa archdeaconry state that untimely and unexpected transfer could not also allow them own valuable assets or grow permanent crops like coffee, bananas and engage in commercial agriculture and practice sustainable livelihood farming.

Using the various bases on participatory observation, many clergy homes (60%) visited were found to be rearing goats as the major side income generating activity. To note here, however, is that the researcher found it hard to ask the individual clergy questions regarding the number of goats or cows and chicken he/she owns. This means that the research just relied on observation and discussion while in the home of the clergy.

Findings indicated that poultry keeping is mostly preferred to cows because the traditional birds are self-sufficient and sustainable in their own way. They cannot inconvenience them in times of transfers. Deep discussions on this aspect helped the researcher to understand that mostly these birds are sources of income to the clergy wives. One clergy house wife observed that;

“We sell a few eggs during market days. Each egg goes for 150 shillings and each cock could go up to 6000 Uganda Shillings. Some birds belong to my children who also sell some eggs at times and use the money to buy exercise books, pens and pencil and mathematical set instruments”

However a few of the animals belonged to their churches as institution and these come as a result when a few devoted families come to have a special giving ceremony at the church and bring an animal or chicken as an offertory. And then it is up to the Reverend's family to look after the animal. Through out this study, it was discovered that one of the reasons as to why the clergy don't engage in livestock farming is due to the frequent and unpredictable transfers they always face. With in two years, the Reverend can be transferred to two different parishes and this not only affects their assets they would be keeping and holding permanently, but also affects their daily-o-daily food for consumption.

At time, some don't even cultivate the perennial crops because of fear of the transfer and they survive on buying food most of the time. Christians can also come to help on buying food most

of the time. Christians can also come to help if at all that congregation likes that particular Reverend any way; since some are hated because of preaching against the bad and immoral ways that particular society engages in. During the researcher's visit in some homes one could hardly see a busy homestead. Most of the members of the family were just redundant and seated in the compound.

It was also worth to note that the Reverends are highly doubted by Micro finance institutions for purposes of giving them loans. This is because they are totally without anything to mortgage as part of security to even get a small soft loan of around 200,000 Uganda shillings. Some Micro finance institutions require just as little as furniture in the house and things like a good Radio cassette as Security but poor Reverends even fail to raise this as seen from the above graph where the score for loanable factors was as little as that for owning their own businesses.

Almost three quarters of the respondents while filling the given questionnaires, acknowledged that they have never owned a bank account. This therefore implies that there is either no money to save or there is no culture to plan for the future. As seen from the findings, it is only the top clergy located in good churches that were found to be with a personal Bank account. The findings also depict that many clergy cannot afford a better livelihood which must comprise of the above.

This study under observation helped me to realize that the clergy in the long run are deprived of many elements of poverty like; powerlessness, isolation, poor access to money and vulnerability. This is what Robert Chambers found out in 1992 in his rural development research in developing countries. Chambers, argued that when the above combine, they lead eventually lead to a cluster of deprivation and hence a vicious circle of poverty. That is why even the clergy are failing to pay school fees for their children up to University level, and later such a trend perpetuates itself to the extent that even the next generation lives in a unsustainable livelihood.

Finally, looking at the Diocesan synod minutes of 1999 to 2014, and basing on various discussions with the top diocesan officials in their offices and notwithstanding the various reports of the Planning and Development Department (PDR) of the 1990's, this study discovered that today, the church has also realized how the retired clergy are sent off in misery life.

In minute 005/coordinator/2013 to 2014 PDR zonal Development reports, there are various schemes that have been opened up to subsidize on the incomes of the serving and retired clergy. A closed focus group discussion in office of the vicar and Dean of the Cathedral made this research to know that there are various Reverends put on the American adopted scheme (Encounter Uganda, 2000-2010) as they call it, by getting subsidized monthly salary. Income generating projects in Bunyoro Kitara Diocese like the Wambabya coffee Farm and other commercial house in town are generating money to which a certain percentage fee is always saved to the "Retiring scheme account" as innovated by the new Bishop.

A personal discussion in the office of the Bishop, also helped this study to discover that various new coming Reverends are sponsored on various workshops on courses related to Project

planning and management, business administration, community leadership and entrepreneurship management.

“All these courses are in either Nsamizi training institute and Mukono Christian University of which one graduated this year like Reverend Kajura and others are in Kabale University” Said the Bishop.

The Bishop indicated to this study that these would come back and also pass on the knowledge to the rest of their colleagues and be early planners of life to have a sustained and sustainable livelihood in their Priesthood.

Conclusions and Recommendations

This study has been able to unveil the factors that can easily explain why the Anglican clergy are living in an unsustainable livelihood. Basing on the questionnaires answered by the Reverends themselves, it is worth to note that their work is much hampered by economic factors and a lot of constraints are seen from the demand side rather than from the supply side. It is high time that the Province of the Church of Uganda realized the need to establish sustainable livelihood approaches that contribute to the needs of the clergy. Many projects are being set up but it is their sustainability that will matter and their impact on the life of the clergy.

Training of the clergy

Following on from this study, it is clearly essential that the clergy who are to work in rural areas should receive the right kind of training to prepare them for present day ministry. The church of Uganda, for many years has been recruiting school dropouts like senior four leavers and below into the ranks of the clergy as this study revealed. This implies therefore, exposure is needed and this kind of appointments should stop through gradually.

For a full parish priest to lead over 300 parishioners implies that such an individual must have close acquaintance to community development and leadership skills both inborn and trained skills. Short of this, many clergy will approach church ministry within outdated, ill-conceived and misunderstanding of Bible interpretations and also with misunderstanding of the recent changes of this global world.

This implies that their approach towards their duties will be out modeled style of ministry. On that note, this research recommends that dioceses should recognize their responsibility for induction of the clergy. They should set up their own courses geared towards community mobilization and leadership and in future, they should campaign for professionals in different fields to be trained or ordained as Reverends. This will stop the unsustainability and low sources of income among the clergy. There is also need for the church to consider at least a minimum level of education in order for one to be enrolled as a clergy but this should depend on the geographical location of that particular diocese.

The phenomenon of having school dropouts should be discouraged and this study recommend that the clergy should have a straight background of secondary education up to senior six rather than passing through an upgrading system of education like how the study revealed that some of the clergy were found to be with diplomas and degrees without a clear straight ordinary level or advanced level of education.

Another recommendation is that the Church of Uganda should encourage the respective dioceses to campaign for other professionals to join the ministry of clergy hood. People qualified as teachers, nurses, carpenters and extension workers and successful businessmen can be called and encouraged to be ordained as Reverends so that as they serve, they can always be working some where as part of income generation.

Clergy numbers and deployment

This study discovered that the future of the church of Uganda is at stake as there is a decline in clergy numbers joining the ministry. This is partly due to the trend of unsustainable livelihood among the clergy, which is not so ornamental in making the youth admire the clergy as their mentor in life career focus. Therefore, there is urgently need for research to be undertaken to get a fully clear view of the causes underlying the reduction in the numbers of the ordained ministry. The unsustainable livelihood of the clergy is also perpetuated by the frequent untimely transfers from one parish to another as the study discovered, this brings with itself many livelihood reduction effects as a result. Dioceses should, therefore, establish a long term deployment plan to ensure that at least a Reverend stays in a particular parish for at least minimum of ten years before being transferred unless otherwise. This implies that he/she will be able to grow average perennial crops, rear animals like cows, engage in commercial cash crop farming even through it may be on a small scale, and perhaps own a chop in the trading centre. All these will lead to an improved income strategy in the clergy's home.

Support for the clergy and their families

This study came to a conclusion that at one level, there is little difference between situation faced by clergy families and that faced between situation faced by clergy families and that faced by many other families in the countryside. The high cost of living and the shortage of essential services are common to clergy families as they face a modest level of income. It is, therefore, very essential for the clergy to be in another paid employment and this will add an enormous difference in the life of the clergy. This not only adds to the family income but also provides a separated role outside the parish.

Clergy wives

The wives of the clergy are expected to play a particular parish role, as they should have a significant supportive role to play. Therefore, this study recommends that they should at least get some stipend. Wide evidence from this study suggests that the role played by many wives of parochial and senior clergy, as unpaid secretaries, receptionists and producers of refreshments

should be acknowledged. This work should be acknowledged financially and it is recommended that each diocese review this aspect of ministry of the clergy spouses.

More so, the clergy wives in rural parishes may be particularly vulnerable. Some young wives have been taken by surprise at the level of personal hostility, which can be directed towards them when their husbands pursue an unpopular course of action. On the other hand, people with problems who want to talk to a woman may approach wives. Given all these services therefore, it is not good to ignore their invaluable pastoral and counseling role, not least in respect of their own husbands, and this should be measured for the purposes of this honorarium.

Leisure and spirituality of the clergy as livelihood need

Because of the way the Anglican clergy are trained and cared for, they have spiritual repercussions. While this study discovered some rural clergy who are cheerful and extremely positive, many were found to be bewildered, frustrated, and disillusioned. The weight of the study's evidence suggests that in a fast changing situation, lay people still look to the clergy for leadership and expect them to be people of prayer and wisdom. What lay people must realize is that this means that the clergy need ample time for study and prayer. Because the private life of the clergy is so public, regular days off and proper holidays are important as part of a better livelihood need and hence a show of an improved standard of living.

Many clergy as the study revealed, do not even take time off or do not even have the money to go in for some little leisure. Another reason for not taking holidays is the difficulty of finding any one to take services. Therefore, dioceses should always plan for this and it should be compulsory as it is worth to note that where clergy do not take adequate time off, there are sad repercussions all around them. This shall therefore then not be a good example of good stewardship and a better way of livelihood.

Education and young people

There is need for a broad education of lay people, which will automatically create a future surety for sustained and sustainable church leaders. The growth of universal education during this century and the new social mixes which are being formed in rural areas means that there is a great deal of potential for lay leadership in most areas. A growing partnership between educated ordained and educated lay Christians means that a better livelihood in the church will be achieved and there shall be continuous wider church community participation. The church should be directly engaged in the education of children and young people in rural areas. All this for no other reason other than ensuring a systematic awareness to the future generation for them to keep in touch with the church, and get to grow knowing all the responsibilities and obligations towards running and supporting the church and the clergy as being one of their core values since without the congregation or laity, there is no church.

This study therefore recommends that dioceses help individual schools continually to evaluate and assess their relationship with local community school as focal point in the community and

these schools as they serve local neighborhoods, they will be indirectly creating a strong foundation for the future sustainability of the church in general and the future sustainability of the clergy in particular. It is also recommend that the interest of individual clergy in education be taken into account when making appointments to rural parishes, which include church schools. Dioceses should strengthen wherever possible their advisory service to church school and their provision of in-service training to teachers in church schools. Hirst (1972 pp6-11, Vol.11) in such a situation, also recommends that dioceses should explore the benefits of having Bishop's visitors appointed to church schools to strengthen the links between school and diocese, and should develop ways to equip such visitors to work effectively.

Hull (1974 pp117) also asserts that the church be outward looking in her approach to young people, seeking ways of being of service to young people outside the immediate fellowship of the church, and offering an appropriate fellowship of the church, and offering the appropriate program of formal and informal opportunities for Christians nurture and education in a increasingly secular society.

The role of the Bishop

Historically, the role of the leader of the church belongs to the Bishop. He has a presence in every parish and the cure of souls is both his and the incumbent parish priest. The work of the Bishop involves national as well as local responsibilities. In Uganda, because the dioceses are with a big geographical area, and that the size and scale of different dioceses vary greatly, then therefore there is need for new dioceses to be created so as to avail the Bishops have a more active, personal relationship with local parishes and with their clergy. This implies that bishops will be left with good time to concentrate on those aspects of spiritual leadership, involving study, prayerful reflection, encouraging the clergy, and visiting which would in fact be most beneficial for the rural church and the normal livelihood of the clergy psychologically. Not only that, it will also, preserve a sense of fellowship and the desire for mutual support among the clergy which in the long run will add to the improved self esteem and confidence in the life of the clergy before his parishioners.

Hence, this self esteem will automatically curb the ideal of being isolated and neglected which truly solves the other side effects of poor livelihood like, deprivation, powerlessness and vulnerability. The practice of a bishop spending a pastoral day with a single parish or a group of parishes without the function of an induction or confirmation is much recommended and should be appreciated by the church. It can take the form of challenging encounters, during which, he hears what the people are doing and what are planning so that he/she celebrate the Eucharist and spends the day within the benefice. This shall always be a day of celebration and challenge; encouraging unity and understanding of what their clergy go through practically and discuss together a way forward for possible livelihood strategies/approaches in the parish or in their lives either after retirement of before retirement.

Salaries of the clergy

The question of stipends raised itself periodically during this study research. It is through this study that a conclusion on those who did not have private incomes or benefactors, or whose wives were engaged with parish work and looking after their families, felt that their vocation and duty lay there, that is therefore, became apparent that the level of stipend was an important factor not only in family life, but in the achievement of a better livelihood. It is worth to recommend that diocese should establish a stipend adequate for a clergyman/woman to do his/her job, without unnecessary anxiety about paying the bills, and to be able with his/her family to enjoy modest comforts: shorts of this, the clergy are likely to suffer distress as individuals and will be distracted from doing their job properly.

This study recommends that stipends should be with regular incremental bonuses. A system of additional payments for length of service and retirement benefits should be introduced in each diocese. This calls goes more so to the retired clergy who always feel like being neglected after all that time of loyalty to their respective dioceses. Each diocese should have monthly funds to send to the retired clergy every month. A major consideration is that a large group of the clergy remains parish priests for the whole of their ministry. It is not easy to get to the top given their level of education and there are few top appointments in the church of Uganda diocesan hierarchy. In such a situation of little pay and no motivations of further appointments it is easy for the clergy to become stale and disaffected. Hence, Bishops should always have personal and frequent contacts with the clergy. This will assist in stimulation, encourage and open windows and hope for increased financial rewards as well.

As for how to find this money, this study recommends that dioceses should carefully plan a stewardship campaign to assist in explaining the reasons of raising the funds, with publicity material prepared for wide spread distribution within the parishes. The laity should be the major target in being made to understand that they are the pillars of the church and the particular churches belong to them but not the clergy. This will in the long run make them respond with sacrificial and generous-hearted giving.

Business as way forward

It is time that the church of Uganda started business department in each and every diocese. Each diocese should have a strong component official business company to specifically generate income and add to its little resources it has depending however on the geographical location of the diocese. Such businesses could include:

1. Media companies like FM Radio and television stations.
2. Small scale industries like ssawmills, maize mills, coffee and cotton processing plants etc.
3. Commercial farming like specializing in coffee, cotton rice and any other depending on the need of the diocese.

4. Construction of commercial houses for rent or even establishing hotels and guesthouses in the various town centres where these dioceses are.
5. Buying shares in multinational or great national companies whenever there is an opportunity. For example companies like those dealing in Telecommunication services like MTN and also insurance companies and many others could be so instrumental in raising the income of various dioceses tremendously.

It is only through such kind of approaches that when followed carefully, dioceses could become well off and financially independent to the extent that in future, they can always afford to look after the retired clergy and all financial rewards for these businesses should only go towards subsidising incomes/salaries of the clergy. Grants given to churches should also be welcomed and mobilized more for the establishment and growth of such business in various dioceses.

General Conclusion

Within the church's structure, this study realized the effects of declining clergy numbers, the growth of multi-parish benefices and the serious questions they are posing for the laity as well as the clergy. This study finally reflected on how the new patterns on ministry, which are emerging, and the preparations and training, which they require. Since the church is working within a rapidly changing rural context, I consider pastoral re-organization and the need for parishes to relate to a variety of communities, which are not necessarily coterminous with villages.

This trend has been caused partly by the changes in the church itself, and partly by the recent developments in rural society.

Aims of the church ministry

Based on this study, one comes to a conclusion that the church itself is not understood very well by the people/laity. There is need for the society to realize that the church as an institution, belongs to them and they must be the ones to nurture its existence. Without them, there is no church.

What is the church for?

The Revd. Bruce Reed in his book, *Faith and order* (Paper no.111, 1982) assisted that;

The church is called to proclaim and prefigure the kingdom of God. It accomplishes this by announcing the Gospel to the world. Therefore, living in the communion with God, all members of the church are called to confess their faith and account on their responsibility. This mission needs to be carried out in varying political, social, cultural and economic contexts.

The Lambeth conference (1988, pp, 52) echoed the same observation in its report;

This means that lay people must take hold of their ministerial responsibility for doing their Christian living out in that they see their sharing of the life of the

streets and shops, of feeding and housing and transportation of business and unemployment as their Christian vocation of ministry for the effectiveness of the church.

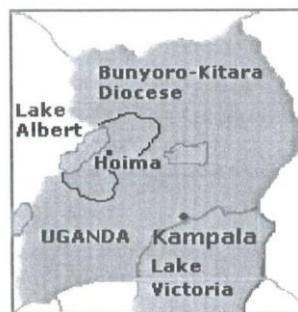
According to Canon John Tiller (1974.pp.52), the clergy and the laity must work together. This means that is quite simply essential for the church, and every minister and congregation to see themselves as being fully responsible with all their minds and capacities and potentials of the society they are living in. But the context is not the text, the church's context is the society and its text is the Gospel. Greater involvement of the people in church matters will have great implications on livelihood of the clergy and this therefore necessitates that the masses should be sensitized heavily of their responsibilities by lending a long hand economically, politically, and socially.

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Appendix I: Map of Uganda, and location of Bunyoro Kitara Diocese



Source: Bunyoro –Kitara Diocese Education office