Exploring Holistic Transformation Theology in the Anglican Church of Uganda: A Case of Three Dioceses

by
Ruhama Denis Onzima

Thesis Presented in Fulfilment of the Requirements for the Degree of Doctor of Philosophy in Theology and Development in the Faculty of Theology at Stellenbosch University

Supervisor: Prof. Nadine Francis Bowers Du Toit
Co-supervisor: Dr Chris Sugden

March 2025

Stellenbosch
UNIVERSITY
IYUNIVESITHI
UNIVERSITEIT

DECLARATION

This is my original work. It has not been submitted either partially or fully for any award or qualification. No third-party rights will be infringed on by Stellenbosch University publishing this thesis.

Denis Ruhama Onzima

March 2025

DEDICATION

To my grandmothers Yemima Anyakuru and Edisa Adroru, although you never went through formal education, your wisdom, hard work, and love for God have yielded several fruits including this manuscript. Through your grandson and this work, you will extend the kingdom of God to many whom you will never know!

To my mother Baifa Adania Onzima who taught me hard work in my childhood and challenged me to embrace education to avoid labouring in peasantry all my life. This work is one of the fruits of your continuous nagging that “if you do not want to dig like this the rest of your life, then continue to be in school”. I will always remember those words!

ACKNOWLEDGEMENT

For this study to have been completed successfully, several parties are worthy of acknowledging their commensurate contributions. First, I thank the Almighty God for revealing himself to me in my childhood and sustaining me in the faith up to this day. This study is a testimony of God's faithfulness and power at work in me. To him be glory forever!

I sincerely thank my supervisors Prof. Nadine Francis Bowers Du Toit and Dr. Chris Sugden. Prof. Nadine patiently guided me as I clarified my thoughts throughout the writing process of the study. In the process of supervising me, the professor engaged with me not only as an academic but also as a pastor. She kept checking on me, encouraging me in the difficult times of poor health during the Covid-19 pandemic when I was hospitalised. This work would not be possible without her professorial capacity in Theology and Development and moral support. I also thank Dr Chris Sugden for critically looking at my conceptualisation of HTT as one of the developers of the concept right from the 20th century. Dr Chris greatly helped me to acknowledge the sources I engaged with in this study.

I thank OCRPL for the lectures and seminars on research methodology and other areas of theological education. The lectures gave me insights into the process of writing the thesis. I Dr Moussa Bongoyok for the mentoring in the process of the study. The mentorship process helped me so much in keeping me moving during this study. Dr moussa also supported me financially in the process of the study. I thank my colleagues in OCRPL for the encouragement and promptings in the process of this study, to mention a few, Bishop Zakke Lalem, Pastor George, Rev. George Hope, Dr. Basilius, Dr. Manyok Zachariah and Dr Renee Uribe.

I especially thank Prof. Len Hansen for the seminars on research methodology. The presentations of Prof. Nel have guided me in writing the research design and methodology chapter. I also thank the faculty Librarian Heila Marie for always being available to offer service to me whenever I asked for it.

I am grateful to Prof Christopher Byaruhanga of Bishop Tucker School of Divinity and Theology for choosing me to benefit from the support from Local Leaders International. I also thank Local Leaders International, and its partners for mobilising resources for the study, fees, and travel

expenses. In comparison with other persons they supported, I am aware of being quite demanding and slow in the process of the study. I indeed thank Local Leaders International for their patience and understanding to enhance the study through payment of tuition and facilitating the travel expenses.

I thank Canon Bob Obettinzima, the former director of Uganda Christian University Arua Campus, for proposing me to benefit from the support from Local Leaders. Canon Bob kept following and encouraging me as I started the process application for the study. Without the encouragement and support of Canon Bob, this study would not have been possible. I thank the management of Uganda Christian University at Arua Campus for allowing time out in Stellenbosch for writing in 2023. Specially, I thank my colleagues in the Department of Divinity and Theology for praying for me.

I am very thankful to Bishop Joel Obetia for locating me to join the ordained ministry. Bishop Joel challenged me to join him as an insider to influence the body of Christ through ordained ministry. Most importantly, I thank Bishop Joel for accepting my transition from the Diocesan Planning and Development Department to Uganda Christian University Arua Campus. He also encouraged me to undertake further studies of which this thesis is the result.

I am indebted to my friends for praying and supporting me. To mention Alice Drateru, Rev. Denis Adoroti, Rev. Nelson Abaku, Joshua Aceku, and Moses Lematia. I thank Franco Ajuga for asking me questions to clarify my thoughts and the debates on ministry that have kept me thinking.

I am very grateful to my greater Peter Onzima Family; my parents Peter and Baifa Onzima for praying for me all this time. This work has been an answer to their daily prayers; my brothers and sisters; George Afema, Moses Ariaka, Godfrey Adrapi and Dorah Jane Onzia for supporting me materially and financially. I specifically thank my cousin Masimasi Eric for the financial support.

Lastly, I thank my children Deborah, Deogratias and Deuel for enduring my absence from home during the study. I sincerely thank my wife Proscovia Ruhama for taking care of the family while I was away. Proscovia was my best friend, encouraging me as I wrote and challenging me to finish the project. This work in many ways is her effort and encouragement.

To God be all the glory for the great things he has done, especially this manuscript!

ABSTRACT

This study examines the notion of Holistic Transformation Theology (HTT), as an important theme in congregational ministry praxis. The study explored HTT in the Anglican Church of Uganda; a case of three dioceses. Six (6) congregations from the Diocese of Kampala, West Ankole and the Diocese of Madi West Nile were involved. The main research question was: "In what ways have the three (3) selected dioceses of the Church of Uganda adopted the HTT in their ministry?

Holistic Transformation Theology has developed as a notion within evangelicalism over the last 5 decades with its deeper roots extending to the Lausanne Congress of 1974. The defining concept of HTT is attributed to transformation as echoed at the Church in Response to Human Need in 1983. As a Christian framework, HTT upholds human transformation without separating the human and spiritual needs of the community. In practice, HTT underscores evangelism, responding to immediate human needs and nurturing the sociopolitical transformation of society. In this study, it is argued that HTT has eschatology, soteriology, ecclesiology, anthropology and sociopolitical dimensions.

The study argues that Anglican social thought in some ways contributes to the praxis of HTT in the Anglican Communion. The Clapham sect and the Church Missionary Society play a vital role in promoting education, health and industry in the Global South. On the other hand, the work of modern Evangelical Anglicans such as John Stott, Vinay Samuel and Chris Sugden transverse evangelicalism with Anglican Social Thought to bring about the notion of holistic transformation as understood today. The study further forges a dialogue between secular development theories (Modernisation and Dependency) and pragmatic approaches (Sustainable Development Goals, Gender and Development and Asset Based Community Development).

The study is in Practical Theology and employs Cowan's LIM of the practice-theory-practice model as its guiding model. A qualitative research design was adopted for the study, particularly a case study with multi-case particularity. The participants for the study were selected using non-probabilistic sampling - purposive and quota strategies. The participants included policymakers (members of the three diocesan synods), leaders of congregations and members of the lay leadership (parish priest, Lay Readers and wardens). The data was collected through face-to-face interviews, focus group discussions and document reviews.

Several findings accrued from the study, namely that poverty is a challenge to all the dioceses whether metropolitan (Kampala), peri-urban (West Ankole) or rural (Diocese of Madi West Nile). The understanding of HTT in the dioceses is that the ministry of the church should cover the spiritual, social and physical needs of the people. Holistic Transformation Theology praxis in a congregation is expected to yield empowered Christians who meet their needs and have good relationships. Although there is a good understanding of HTT, the congregations mainly focus on the spiritual needs of Christians. In addition to the spiritual activities, the congregations have established learning institutions (pre-primary, primary, secondary and tertiary institutions). The socio-political engagement of the congregations was found to be erratic. The congregations occasionally provide school fees, food items, medical bills and support during weddings and funerals. Some congregations also engage in economic empowerment ventures through village saving groups and SACCOs. However, apart from Jubilee SACCO of the West Ankole Diocese, the saving groups in the other dioceses are not under the management of the congregations.

The study concluded that the congregations in the Anglican Church of Uganda have adopted a ministry that focuses on the spiritual needs of people with less involvement in social responsibility. This therefore means there is no authentic HTT in their ministry praxis. Consequently, members of the Anglican Church of Uganda flock to other churches to benefit from their social services. The focus on the spiritual aspect of Christian lives in the congregations has not enhanced transformation as supposed.

The study, therefore, made recommendations to the Provincial office, dioceses, congregations and theological institutions that conduct ministerial formation. The Directorate of Household and Community Transformation at the Provincial Office needs to design a holistic transformation strategy that would cascade to the whole province. Dioceses and congregations need to demystify human development and see it as a process and not a one-time thing. Human development initiatives should be funded, resourced and owned by congregations and dioceses rather than by others. Lastly, theological institutions should deliberately include social transformation and holistic transformation training in the ministerial formation curriculum.

ABSTRAK

Hierdie studie ondersoek die idee van holistiese transformasie teologie (HTT) as 'n belangrike tema in gemeentelike bedienings praktyke deur die wyses te ondersoek waarop drie gekose bisdomme van die Anglikaanse Kerk van Uganda (Die Bisdom van Kampala, die Bisdom van Madi Wes Nyl en die Bisdom van Ankole) HTT aangeneem het in hul Christelike getuienis en sosiale-aksie praktyke. HTT het oor etlike dekades ontwikkel, veral binne die evangeliese beweging. Dit is voorgestel as 'n Christelike raamwerk vir transformasie wat menslike transformasie bevorder sonder om gemeenskappe se menslike en geestelike behoeftes van mekaar te skei. In praktyk word evangelisering deur HTT bevorder deur te reageer op onmiddellike menslike behoeftes, en die sosiopolitieke transformasie van die samelewing te ontgin. Hierdie studie voer aan dat eskatologiese, soteriologiese, ekklesiologiese, antropologiese en sosiopolitieke dimensies deur HTT aangeraak word.

Die studie voer bykomend aan dat die tradisie van Anglikaanse Sosiale Denke (*Anglican Social Thought*), soos dit oor die eeue heen ontwikkel het, bydra tot die praktyk van HTT in die Anglikaanse Gemeenskap (*Anglican Communion*) en ook binne die Anglikaanse Kerk van Uganda. Die invloed van die Clapham-sekte en die Church Missionary Society byvoorbeeld, het 'n belangrike rol gespeel in die bevordering van die onderwys, gesondheid en nywerheid sektore in die Globale Suide (*Global South*). Aan die ander kant het die werk van moderne Evangeliese Anglikane (*Evangelical Anglicans*) soos John Stott, Vinay Samuel en Chris Sugden die konsepte van evangelisering en Anglikaanse Sosiale Denke met mekaar in gesprek gebring om die idee van holistiese transformasie teweeg te bring soos dit vandag verstaan word. Verder bring die studie ook die sekulêre ontwikkelings teorieë (Modernisering en Afhanklikheid teorie) en pragmatiese benaderings (SDG's, Gender en Ontwikkeling en Bategebaseerde Gemeenskapsontwikkeling) in dialoog, om vas te stel hoe gemeentes, meer spesifiek, die idee van ontwikkeling verstaan en implementeer.

Verskeie bevindinge kom vanuit die studie na vore. Onder meer, armoede is 'n uitdaging binne al die bisdomme, hetsy in die metropolitaans (Kampala), buitestedelike (Wes-Ankole) of plattelandse (Bisdom van Madi Wes-Nyl) areas. Dit kom breedweg na vore dat terwyl die verstaan van HTT

grootliks holisties is en sommige gemeentes wel besig is met inspirerende en holistiese transformasie bedieninge, soos wat deur HTT aangevoer word, is baie van die gemeentes hoofsaaklik betrokke by bedieninge wat fokus om in die geestelike behoeftes van hul eie lidmate te voorsien. Wat maatskaplike uitdagings betref, word dit dikwels in die vorm van verligting of liefdadigheidspogings aangespreek, wat die risiko inhou van verdere afhanklikheid. As gevolg van hierdie benadering, toon die bevindinge dat daar geargumenteer kan word dat HTT nie volledig toegepas word in baie van die bisdomme en gemeentes soos aangeneem word nie.

Gevolglike, daag hierdie studie die Anglikaanse Kerk van Uganda uit om 'n holistiese transformasie strategie te ontwerp wat deur die hele provinsie aangeneem kan word en ook geestelike leiers in hierdie opsig kan oplei. Verder poog dit om verskeie aanbevelings te maak ten opsigte van ontwikkelingsinisiatiewe wat deur gemeentes en bisdomme self gefinansier, aangevul en besit kan word.

TABLE OF CONTENTS

1. Introduction 1
1.2.1 Motivation for the Study 2
1.2.2 Anglican Church of Uganda 3
1.2.3 An Overview of the Evolution, Development and Praxis of HTT 4
1.3.1 Problem Statement and Focus 10
1.3.2 Research Question 11
1.3.3 Specific Objectives 11
1.4 Positioning the Study 12
1.4.2 The Theology and Development Nature of the Study 14
1.5 Research Design 16
1.5.1 Sampling Techniques 17
1.5.2 Data Collection Techniques 17
1.5.3 Data Analysis 18
1.6. Delimitation of the Study 18
1.7 Ethical Considerations 19
1.8 Potential Impact of the Study 19
1.9 Overview of Chapters 20
CHAPTER TWO 23
TOWARD HOLISTIC TRANSFORMATION THEOLOGY 23
2.1 Introduction 23
2.2. Shaping of Evangelical Social Conscience 24
2.3.1 Defining Holistic Transformation Theology 28
2.3.2 Toward Eschatological Dimension of HTT 30
2.3.3 Towards a Soteriological Dimension of HTT 33
2.3.4 Anthropological Dimension of HTT 36
2.3.5 The Socio-Political Dimension of HTT 42
2.3.6 Toward the Ecclesiological Dimension of HTT 45
2.4. Factors Influencing HTT 48
2.4.1 Enabling Human and Structural Capacities 48
2.4.2 Partnering with Individuals and Organisations 53
2.6 Examples of Praxis in the Global South 56
2.7 Conclusions 61

CHAPTER THREE 62
TOWARD ANGLICAN HOLISTIC TRANSFORMATION THEOLOGY: 62
BACKGROUND, DEVELOPMENT AND PRACTICES 62
3.1 Introduction 62
3.2 Identity of the Anglican Church 62
3.3 The Influence of Anglican Social Thought of the Church of England 63
3.4. Contribution of the Evangelical Anglicans to HTT 67
3.4.1 The Clapham Sect and the Church Missionary Society 68
3.4.2. Contribution of Modern Evangelical Anglicans 70
3.5 The Five Marks of Mission: Anglican Understanding of Holistic Mission 75
3.6.1 Basic Principles and Practices of Holistic Mission in the Anglican Church 79
3.6.2 Anglican Mission Praxis affirming HTT 83
3.7 Background of the Holistic Transformation Theology of the Church of Uganda 86
3.7.1 Brief Background of the Church of Uganda 86
3.7.2 Historical Background of Holistic Ministry in the Church of Uganda 86
3.8 Factors and Challenges of Holistic Transformation Theology in the Church of Uganda 93
3.9 Conclusion 96
CHAPTER FOUR 98
ENGAGING CURRENT DEVELOPMENT DISCOURSE 98
4.1 Introduction 98
4.2.1 Development: Its Roots and Definitions 98
4.2.2. Theories of Development 100
4.2.2.1 Modernisation Theory 100
4.3 The Role of Religion in Human Development 107
4.3.1 Religion and Development 107
4.3.2 Christian Theories of Human Development 109
4.3. Current Approaches to Community Development 112
4.3.1. Towards Micro theories of Development Community Development 113
4.3.2 Asset-Based Community Development 115
4.3.3 Sustainable Development Goals 121
4.3.4 Gender and Development 125
4.3.5 Decolonising Development 132
4.4 Conclusion 134

CHAPTER FIVE 136
RESEARCH DESIGN AND METHODOLOGY 136
5.1 Introduction 136
5.2 Research Design 136
5.2.1 Case Study Design 138
5.2.3 Type of Case Study Employed 139
5.3.2 Case Study Design Employed in the Study 140
5.2.3 Unit of Study 141
5.3. Sampling and Data Collecting Procedures 141
5.3.1 Diocese of Kampala 144
5.3.2 West Ankole 145
5.3.3 Diocese of Madi West-Nile 146
5.4. Data Collection Tools 147
5.4.1 Interview 147
5.4.2 Focus Group Discussion 148
5.4.3 Document Study 148
5.4.4 Designing Data Collection Protocol 149
5.5 Data Analysis and Procedures 150
5.5.1 Organisation of the Data 151
5.5.2 Coding 152
5.5.3 Data Analysis 153
5.5.4 Qualitative Methodological Considerations 154
5.6 Ethical Considerations 156
5.6.1 Ethical Considerations Before Data Collection 157
5.6.2 Ethical Considerations During Data Collection 158
5.6.3 Ethical Considerations During Data Analysis and Reporting 159
5.7 Limitations of the Study 161
5.8 Conclusion 161
CHAPTER SIX 164
ANALYSIS OF HOLISTIC TRANSFORMATION THEOLOGY PRAXIS OF DIOCESE OF KAMPALA 164
6.1 Introduction 164
6.2.1 Overview of the Diocese of Kampala 164

6.2.2 Profile of the Participants 165
6.2.3 Understanding the Social and Economic Challenges of the Diocese of Kampala 165
6.3 Understanding of Holistic Transformation Theology in DoK 168
6.4 Holistic Transformation Theology Practices in the Congregations of Diocese of Kampala 171
6.4.2 DoKC2 178
6.4.3 6.4.2.1 Overview DoKC2 178
6.5 Factors Behind the Understanding and Adoption of Holistic Transformation 182
6.5.1 Introduction 182
6.5.2 Theological and Missiological Factors 183
6.7 Conclusion 196
CHAPTER SEVEN 198
ANALYSIS OF HOLISTIC TRANSFORMATION THEOLOGY PRAXIS OF WEST ANKOLE DIOCESE 198
7.1 Introduction 198
7.1.1 Overview of West Ankole Diocese 198
7.1.2 Profile of the Respondents in West Ankole Diocese 199
7.2. Analysis of the Social and Economic Situation of West Ankole Diocese 199
7.3 Understanding of Holistic Transformation Theology 201
7.4 Analysing Congregational Practices of HTT in West Ankole Diocese 204
7.4.1 HTT Adoption at WADC1 204
7.4.2 HTT Adoption at WADC2 210
7.5 Factors for the Kind of Holistic Transformation Theology in the West Ankole Diocese 215
7.5.2 Missiological and Ecclesiological Factors 215
7.5.3 Adoption of Contemporary Approaches to Development as HTT in West Ankole Diocese 221
7.6 Conclusion 225
CHAPTER EIGHT 228
ANALYSIS OF HOLISTIC TRANSFORMATION ADOPTION IN THE DIOCESE OF MADI WEST NILE 228
8.1. Introduction 228
8.1.2 Profile of the Participants in the Diocese of Madi West Nile 229
8.2.3 Analysis of Social and Economic Situation of Diocese of Madi-West Nile 230
8.3 Analysing the Understanding of Holistic Transformation Theology in the Diocese 233

8.3.1 Understanding of HTT 233
8.4 Analysis of Holistic Transformation Theology Adoption in Congregations in DMWN 237
8.4.1 Introduction 237
8.4.2. HTT Adoption at DMWNC1 237
8.4.3 HTT Adoption at DMWNC2 240
8.5. Factors Influencing the Kind of HTT Adoption in the Congregations 243
8.5.1 Theological and Missiological Factors 244
8.5.2 The Understanding of the Relationship between Evangelistic and Social 244
8.5.1.1 Influence of East African Revival 247
8.5.2 Engaging with Contemporary Approaches to Development 253
8.6 Conclusion 257
CHAPTER NINE 260
SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS 260
9.2 Review of the Study 260
9.3 Summary of the Findings 262
9.3.1. Social and Economic Challenges 262
9.3.2 Understanding of HTT 263
9.3.3 Congregational HTT Practices 265
9.3.4. Factors Instigating the Kind of HTT Praxis 267
9.4 General Conclusion 270
9.5 Recommendations of the Study 273
9.5.1 Recommendations for the Provincial Office of the Church of Uganda 274
9.5.2 Recommendations for Diocesan Offices 275
9.5.3 Recommendations for Congregations 277
9.5.4 Recommendations for Theological Training Colleges 278
9.5 Areas for Further Research 279
9.6 Conclusions 280
BIBLIOGRAPHY 283
APPENDICES 308

LIST OF FIGURES

Figure 1 Showing Areas of Data Collection 144
Figure 2 Showing Data Analysis 154

ABBREVIATIONS AND ACRONYMS

ABCD	Asset Based Community Development
ACDME	Anglican Department of Mission and Evangelism
ACECEN	Association of Evangelical Church Schools in Nicaragua
AIDS	Acquire Immune Deficiency Syndrome
AIM	African Inland Mission
AoH	Ambassadors of Hope
CASA	Church's Auxiliary for Social Action
CMS	Church Missionary Society
CNGOs	Christian Non-Governmental Organisations
COU	Church of Uganda
CRESR	Consultation on the Relationship between Evangelism and Social Responsibility
CRHN	Church in Response to Human Need
CRS	Christian Rural Services
CRUDAN	Christian Rural and Urban Development Association of Nigeria
CWME	Council on World Mission and Evangelism
DMWN	Diocese of Madi West Nile
DoK	Diocese of Kampala
EARM	East African Revival Movement
ECWA	Evangelical Church Winning All
EFICOR	Evangelical Fellowship of India Commission on Relief
EM	Edudeo Ministry
EZE	Association for Cooperation for Development
FGDs	Focus Group Discussions
GAD	Gender And Development
GAFCON	Global Anglican Future Conference

HCT	Household and Community Transformation
HIV	Human Immune Virus
HTT	Holistic Transformation Theology
IMCDT	Integral Mission Course Development Team
IMF	International Monetary Fund
IRCU	Inter-Religious Council of Uganda
JPIC	Joint Peace and Integrity of Creation
LIM	Loyola Institute of Ministries
MDGs	Millenium Development Goals
MISAG	Advisory Group on Mission Issues and Strategy
MRI	Mutual Relationship and Interdependence
OCMS	Oxford Centre for Mission Studies
OCRPL	Oxford Centre for Religion and Public Life
PDAO	Planning Development Advisory Office
PDR	Planning Development and Rehabilitation
PIM	Partners In Mission
POD	People Oriented Development
RoSCA	Rotational Savings and Credit Associations
SACCO	Savings and Cooperative Community Organisation
SDGs	Sustainable Development Goals
UK	United Kingdom
UNCST	Uganda National Council of Science and Technology
URCSA	United Reformed Church of South Africa
USA	United States of America
USAID	United States of America International Development
USHS	Ugandan Shillings
WAD	West Ankole Diocese
WCC	World Council of Churches

WID	Women In Development

CHAPTER ONE
INTRODUCTION

1. Introduction

Conceived within what could be termed progressive evangelicalism which emerged in the 1970s, Holistic Transformation Theology (HTT) argues that the church's role is to seek the holistic transformation of humanity which addresses the material, physical, economic, social and spiritual[1]. The theology does not uphold the traditional evangelical dichotomy in the ministry praxis of the church but rather maintains that evangelism and social action are one indivisible or integral whole. This is because "engaging in just one aspect is and will always be incomplete and ultimately fail the people they serve" (Robinson 2009:7). HTT has undergone several debates among the evangelical churches since 1974 and it is important to note that sectors of the Anglican Church also have been part of the debate, and that the Anglican Church of Uganda has claimed to subscribe to HTT[2]. This research investigates a case of Holistic Transformation Theology (HTT) in the mission and social action praxis of the Church of Uganda (CoU). Three (3) dioceses: Madi West Nile, West Ankole and Kampala Dioceses, which represent rural, peri-urban and urban areas respectively, were selected for the study. As a practical theological inquiry within the field of Theology and Development, the study employs a qualitative research approach, which both analysed the content of selected documents of CoU to trace how HTT evolved and developed; and conducted empirical data collection methods to examine the interconnectedness of evangelism and social action praxis with the HTT in the selected dioceses.

This first chapter provides the background to the study by explaining the evolution and understanding of Holistic Transformation Theology followed by a brief background of the Church of Uganda, motivation for the study, a statement of the problem facing the church and the central research question and objectives that emanate from this question. The chapter also explores the

[1] Tizon (2010:61-62) argues that before 1920s, the evangelicals engaged in holistic mission that addressed the needs of humanity holistically. The father of modern Missions, William Carey is cited to, in addition to church planting established schools, fought against slavery, demonstrated against sugar grown by Indian slaves in the West. The 1920s showed the prominence of what David Moberg referred to as the 'Great Reversal'. This is where the debate about getting aback to holistic mission began.

[2] Although the Anglican Church seem not to have adopted a clear strategy unlike the Roman Catholic Church which has maintained Catholic Social Justice as an integral part of the church's ministry.

interdisciplinary nature of this study, more especially as it is positioned within the sub-discipline of Practical Theology and Theology Development and Practical Theology. The chapter concludes with a brief outline of the chapters of the study after highlighting the methodology espoused in the study.

1.2.1 Motivation for the Study

The primary motivation to undertake the study stems from the experience I had as a Development Programmes Officer at CoU, Diocese of Madi West Nile for five years (2010 to 2014). Although our intention as a diocese through the development office was to enhance the holistic transformation of the communities in which we were engaged, this seemed far-fetched. All our projects focused mainly on the physical, socio-economic, and political perspectives of the communities with little or no spiritual aspects considered. The project designs were mainly determined by the funding agencies whose guidelines did not consider spiritual matters. This is because any engagement in a person's spiritual life was regarded as proselytism of the community. We, therefore, had to do what the funding organisations expected of us.

Contrary to our expectations and even though we implemented similar projects to other secular Non-Governmental Organisations, the organisations were yielding better results than us. The resources we put into the projects did not yield the anticipated results. As a faith-based entity, we had nothing reported as far as the faith of our participants was concerned, although both then and now the number of Anglicans in Uganda is regressing[3]. These facts were frustrating for me as a clergyperson, because I felt that our efforts were not placed within the objectives of the church, especially regarding mission and evangelism. This scenario pushed me towards seeking opportunities to understand what holistic mission entails, thereby undertaking this study.

As I delved into understanding HTT, I realised that several studies have been conducted in the area with varied levels of success. For instance, Faber (2014:104) found successful application of the principles of HTT in Nicaragua among three ministries; Edudeo Ministries (EM), the Nehemiah Center and Asociación de Centros Educativos Evangélicos de Nicaragua (Association of Evangelical Christian Schools of Nicaragua (ACECEN). The application of the HTT principles

[3] According to the UBOS 2014, the Anglican population dropped from 36.7% to 32%, as in other denominations.

was found to have distinctively transformed the lives of the people involved in the three ministries: school pupils, teachers, parents and pastors. As compared with this study, however, the principles of HTT were applied in education and training in the communities. The aspects of training and education should have made it easier to enshrine the principles in the teaching and training curricula of the organisations. I also noticed that the funding organisation (EM) was instrumental in promoting the Transformational Development framework in the work of the organisations by making it a requirement of the funding.

Another similar study was conducted in Northern Nigeria, where Ephraim Yoms (2015) evaluated the People Oriented Development (POD) programme of the Evangelical Church Winning All (ECWA). Yoms found that the implementation of the holistic transformation principles was not quite successful; there was a dichotomy between evangelism and social action in praxis and strategy. ECWA's POD Community Development Facilitators (CDFs) concentrated on the social needs of the people without spiritual integration on the one hand, on the other hand, the pastors focused on the preaching of the gospel without concerning themselves with social action (Yoms 2015:218). Although the findings were convincing enough to castigate the ECWA's POD for its failure in implementing HTT, the study does not show the factors that led to the way transformational principles and perspectives were implemented. The current study, in addition to understanding HTT, will explore the factors that have led to the adoption of HTT in the selected ACoU Dioceses. Secondly, Yoms used a summative evaluation design (Yoms 2015:13) in studying the impact of the POD programme considering the transformational development principles. On the other hand, this is a case study of 3 dioceses of the ACoU. The intention is to explore what holistic transformation praxis is in the CoU. The mentioned studies appeared to imply that when a case of holistic transformation of the CoU is given a critical study in terms of evolution, development, understanding the concept, mitigating and promoting factors for the adoption, then one would have a better understanding of the mode of HTT the CoU espouses. It is therefore important to seek an understanding of HTT specifically in the CoU, as it has not been the subject of academic study.

1.2.2 Anglican Church of Uganda

The Anglican in Uganda was established in 1877 by the Church Missionary Society (CMS), where the first missionaries; Lt. Shergold Smith and Rev. C.T. Wilson arrived at the invitation of Kabaka

Mutesa I. In 1897 the Diocese of Uganda was formed out of the Diocese of Eastern Equatorial Africa. In 1924 the Diocese of Upper Nile was created from the Diocese of Uganda. In 1960 the Diocese of Uganda was further divided into five (5) dioceses, namely: Namirembe, West Buganda, Ankole-Kigezi, Ruwenzori and Rwanda-Burundi. In 1961, the Province of Church of Uganda, Rwanda-Burundi was inaugurated when Leslie Brown was Archbishop, with a total of the first 8 dioceses. Later Rwanda-Burundi formed their province. The CoU currently has 38 Dioceses, 600 archdeaconries, 4,000 parishes, and 25,000 sub parishes/congregations. The membership of the CoU constitutes 32% of the Ugandan population (UBOS 2014).

In its effort holistic of ministry, the Church of Uganda (CoU) has founded 1,200 pre-primary schools, 5,118 Primary Schools, 460 Secondary Schools, 14 theological colleges, 6 Universities, and 50 other tertiary institutions of learning. The Church of Uganda also has 250 Health Centres and 12 Hospitals. The CoU has been involved in community development, caring for the people affected and infected with HIV/AIDS and advocating for social transformation and development. The church has also offered hope to the marginalised and up-rooted persons in the Great Lakes Region- such as refugees from Rwanda, South Sudan and Congo. The Church of Uganda is a member of the Global Anglican Communion, and played an active role in the Global Anglican Future Conference (GAFCON), which temporarily provided pastoral oversight to over 44 Parishes of the USA Episcopal Church.

1.2.3 An Overview of the Evolution, Development and Praxis of HTT

The evolution and development of a Holistic Theology of Transformation became more prominent among the Evangelical Churches in the mid-20th Century and was preceded and juxtaposed by the progress of the term ‘development’ that was meant for the recovery of communities after the two World Wars. ‘Development’ was primarily considered in terms of the material and economic prowess of nations measured by Gross Domestic Product (GDP) (Willis 2005:1). According to Todaro (1992: 487), development is the process of improving the quality of human lives. The concept of development was dominated by three strands of thought: stages of growth theories in

the 1950s and early 1960s, the international dependence theories in the late 1960s to the 1970s and the free-market theories of the 1980s and 1990s (Todaro 1992:98)[4].

In September 2000, the United Nations agreed to adopt the Millennium Development Goals which were to: "eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability; and develop a global partnership for development" (Willis 2005:1). The Millenium Development Goals later in 2015 transformed into Sustainable Development Goals (as discussed in 4.3.2) as a strategy for eliminating poverty.

Similarly, since the 1970s, Uganda has, while pursuing development, undergone a series of socio-economic transitions; the socio-economic instability phase (1970-1986), post-war reconstruction phase (1986-1997), poverty eradication phase (1997-2000), social transformation phase (2000-2020) and now economic prosperity phase (Vision 2040). Kisamba-Mugerwa (2016:3-4) argues that all these efforts have been aligned towards the global trends in social transformation and have made positive impacts on the human development indices. However, human development is yet to be achieved in Uganda. Asea and Letsosa (2014:2) argue that weak public sector management and administration exacerbate constraints in achieving human development in Uganda. As such poverty continues to be a challenge in the country. Asea (2018) also believes that the persistence of the poverty situation in Uganda results from corruption, gender issues, negative attitudes, mindsets and cultural practices. Therefore, Uganda has a long way to go in achieving the millennium goals (now SDGs) unless the approaches to development are reviewed.

In this context of development, Holistic Transformation Theology (HTT) offers an inclusive theological approach as discussed in the preliminary literature reviewed below. The preliminary literature on HTT provides an evolution, understanding and praxis of the notion. Notions such as integral mission, holistic ministry, holistic mission, transformational development, holistic development, Christian community development, *diaconia* and holistic transformation theology evolved among theologians in the mid-20th century to promote social action and evangelism.

[4] The theories are discussed in chapter four, where the modernisation theory and dependency theory were considered as the core basis from which other theories accrued.

These notions are believed to aim to address the traditional dichotomy, which separated social action from evangelism and often relegated social action to a secondary role. It should be noted, however, that for this study, Holistic Transformation Theology (HTT) is preferred to the other terms.

Kirkpatrick (2016:353) claims that the origins of HTT are "to be found within shared political and social stimuli" after the Second World War. Kirkpatrick argues that the roots of HTT possibly can be vividly traced in the revolutionary Latin American university environment in the 1960s to 1970s. Rene Padilla, then the Travelling Secretary of the International Fellowship of Evangelical Students, widely traversed Latin American universities and propagated the notion. The guiding principle of HTT was that "social action and evangelism are both essential and indivisible components of the Christian mission and central aspects of the Christian Gospel" (Kirkpatrick 2016: 353). As the concept gained ground on Latin American soil, the Lausanne Congress of 1974 saw the need for the confluence of the two streams of 'social action' and 'evangelism', which at that time were viewed as flowing separately among the evangelical churches, to converge. The two concepts formed a deep river called 'holistic mission' (Padilla 1985:28). Padilla further argues that the evangelical church at this point confessed "its unscriptural isolation from the world and failure to apply scriptural principles to such problems as racism, war, population explosion, poverty, family disintegration, social revolution and communism". Ten years after Lausanne, John Stott noted the reasons for this initial separation of social action and evangelism. According to John Stott, for approximately fifty years (1920-70), evangelicals were preoccupied with "defending the historic biblical faith against the attacks of liberalism, and its social gospel". So, Stott saw this period as an important era to address this ambiguity in evangelicalism. Between the 1970s and 1980s, it was therefore recognised among the evangelicals that God had given them social as well as evangelistic responsibilities in his world (Stott 1984:xi). In 1983, the Wheaton Consultation further affirmed the HTT by opting for the term 'transformation' instead of 'development' for all evangelical social action as it meant more than development (Samuel and Sugden 1999:265). Similarly in the Anglican fraternity, the Anglican Communion Consultative Council in 1984, formed the 'marks of mission' to promote holistic mission within the Communion, which included: proclamation, teaching, discipleship, response to human needs, seeking to transform unjust structures and creating a safe environment.

As the relationship between social action and Christian witness developed, several scholars advanced the meaning and praxis of HTT. According to Woolnough (2013:3-6), Yoms and Bowers (2017:45) and Lindiwe (2011:23), HTT seeks to relieve individuals and communities from both material and spiritual poverty and empower the whole person in mind, body and spirit. Kuhn (2005:4), furthermore, argues that HTT presents "God's purpose of redeeming, healing, saving and transforming individuals and communities into his likeness". Similarly, Padilla (2011:283) brings in another perspective of HTT as a praxis that crosses frontiers between faiths, cultural and ethnic differences, and social, economic and political terms to transform life in all dimensions according to God's plan. It can, therefore, be argued that through HTT all people and human communities are to experience the abundant life God offers, both in the spiritual and social aspects.

In the praxis of HTT, Kuhn (2005:6) and Hwa Yung (2004:197) argue that there is no dichotomy between evangelism and social action. As upheld by the Micah Network, in holistic transformation, "the proclamation of the gospel has social consequences, and social involvement has evangelistic consequences to bear witness to the transforming grace of Jesus Christ" (The Micah Declaration on Integral Mission 2000:19). Tearfund, one of the major players in HTT and an internationally recognised Faith Based Organisation, believes that a holistic mission results in basic needs being met, participation and empowerment, good stewardship of resources, advocacy, value change, local church engagement and participation in Christian faith leadership (Tearfund 2019). As a result, HTT proposes justice and peace to political systems, between peoples, and a healing relationship between humankind and God's creation. The theology also presupposes the notion that "the whole church takes the whole gospel to the whole world" (International Congress on World Evangelism in Lausanne 1974). As expressed by Tearfund, HTT "is the work of the local church in contributing to the economic, physical, psychological, social and spiritual transformation of poor people" (Tearfund n.d.:7). HTT, therefore, is a process of the church that involves empowering people to take action to address their challenges enabling them to respond to the love of God shared with them rather than limiting their understanding of mission to church planting (Woolnough and Ma 2010:8).

From a Biblical point of view, HTT seeks to enhance *shalom* (peace, wholeness, justice and welfare) for humanity with God, with oneself, with others and with God's creation (Myers

2011:175). The Old Testament Prophets looked towards a time of total tranquility among God's people to show *shalom*. The relationship among God's people in the context of *shalom* reveals a holistic community; no war equipment (Isa. 2:4), productive just economic order (Micah 4:4), transformed social order (Isa. 42:1-4) and righteousness and justice guiding decisions for the poor (Isa.11:4) (Woolnough and Ma 2010:3).

Sider (2010:17-19) claims that the concept of HTT stems from the ministry of Jesus who came to reveal the kingdom of God. Jesus modelled justice and *shalom* for the poor and oppressed by feeding the hungry, and welcoming the socially ostracised into his community, demonstrating the visible kingdom of God (Sider 2010:24-25). Mutebi (2003:109) and Asea and Letsosa (2014:2-3) argue that HTT is Good News to the poor, liberating them from poverty and injustice as God's law is put in their minds and written in their hearts (Jeremiah 31:31-34). The goal of HTT is, therefore, to have people who are changed, have recovered their identity and vocation and live in just and peaceful relationships with God and one another (Myers 2011:177-181, 203). HTT also seeks to address the root causes of poverty through the Christian gospel of repentance, forgiveness and salvation on one hand and political action, fighting social injustice on the other (Woolnough and Ma 2010:7).

Although the Lausanne Congress of 1974 made holistic transformation acceptable and compulsory for every Evangelical Church to include the social element in their mission to the world as part of their Christian duty, Woolnough and Ma (2010:5) observe that several factors over the years have inhibited the adoption and praxis of HTT within Evangelical Churches. For instance, in the Nazarene Church, Magezi and Mutowa (2018:3) argue that HTT has largely remained a broad heuristic framework that lacks clarity on how it can be done practically. This gives it no proper meaning and understanding for effective adoption. On the other hand, Asea and Letsosa (2014:6) argue that a poor understanding of poverty and its causes in structural sin is the major cause of the failure of HTT in Uganda. In such an understanding, the poor are considered as the cause of their poverty and therefore blamed for being poor.

Samuel and Sugden (1999:269) also clearly articulate that sin should not be solely understood as the personal fault of an individual nor a "necessary evil" but "often a result of social, economic, political and religious systems marked by injustice, exploitation and oppression". This is because

much as the human heart is evil, social structures also reinforce evil. This is a critical challenge for the church in advancing HTT. Therefore, the church is to raise its voice against bad governance, corruption, unjust financial systems, lack of political will by governments and people, civil wars, inhospitable physical and climatic conditions, indifference, selfishness and sin throughout the world, which are the major causes of poverty in Africa. The engagement of the church should tackle all aspects of life; the material, the emotional, the environmental as well as the spiritual and bring hope to the poor (Woolnough 2013:2-4). The church is supposed to be where the poor are and identify with them as does the Lord Jesus Christ[5] and is called to preach the gospel and simultaneously bring development to the community (Asea and Letsosa 2014:3). Hwa Yung (204:199, 204), therefore, believes that through engaging both in word and deed, the church restores humanity to its rightful position and incarnates the words and work of Jesus in the community.

As a major part of the study, Bryant Myers was widely consulted as he offers rich resources on the understanding of poverty and a Christian framework for human and social needs transformation without separating the human and spiritual needs of the community (Myers 2011;108). Woolnough and Ma (eds) (2010) offer robust resources on the historical, biblical and practical aspects of holistic transformation theology since the 1910 Edinburgh Conference on Mission, (here several scholars in Woolnough and Ma (eds) 2010 were consulted). Yom's 2015 thesis, which evaluated the People Oriented Development (POD) of the Evangelical Church Winning All (ECWA) in Nigeria considering Transformational Development offered insights into practical experiences of holistic transformation theology as applied to the African context. Another enormous resource on the formative stages of HTT was the numerous works of Vinay Samuel and Chris Sugden – who it is argued in this thesis may be regarded historically as key proponents of this notion together with scholars such as Padilla (section 3.4.2).

Although HTT as a concept has been widely studied concerning its foundation, understanding and praxis the world over, there is limited information on how the theology was developed in the Church of Uganda. There is also limited literature on the understanding of the theology within the CoU and limited information on the praxis of the theology. Therefore, this thesis explores the

[5] Mark 1:18,20, 38-39, 2 Cor 8:9, Gal. 3:28

development of HTT and seeks to assess the understanding and praxis of the selected dioceses in the Church of Uganda. The focus of the study is the ministry of the church at the congregational level, not the development work conducted through the Household and Community Transformation departments in the dioceses. Using the dialogue between the Christian tradition, theological classics and biblical texts and the HTT praxis in the selected CoU dioceses, recommendations for the Church of Uganda and its theological colleges to nurture holistic ministry without dichotomy between social action and Christian witness in the CoU are made in the concluding chapter of this thesis.

1.3.1 Problem Statement and Focus

Although the Church of Uganda began the Planning and Development Advisory arm with the intention of a holistic mission[6], a dichotomy in ministry practice set in instead. Holistic community transformation in the CoU is shouldered by the Household and Community Transformation[7] (HCT) department, while departments like mission and outreach, education, and health focus on their specific areas, even when the same people are being targeted. The Provincial vision for ministry is, to see "a faster growing sustainable church". The Mandate of the church is, "to proclaim the Gospel following Christ's commission to make disciples of all nations.". The vision and mandate of the CoU are achieved through the following objectives: "to win souls for Christ; to nurture and equip Christians to maturity and to promote holistic transformation for communities" (Church of Uganda 2015:xv). As each of the objectives is distinct, there is a high likelihood that evangelism and social action operate separately while implementing the strategic plan.

The dichotomy between evangelism and social action significantly affects the spiritual and numerical growth of membership of congregations of the Church of Uganda. It is argued that the continued reduction in the number of Church of Uganda members; (36% to 32) (UBOS 2014), is

[6] The Planning and Development Advisory office started in September 1974. It was later renamed Planning Development and Rehabilitation in 1979. The Lausanne Congress 1974 would be seen as one of the factors in the initial activities of the department, however, the support for the establishment of the department came through WCC. The first staff of PDR Kdowo E. Ankrah was formerly a staff of WCC (Kondwo E.K. Report on 14th June 1979).
[7] Household and Community Transformation (HCT) is the new name for the Planning, Development and Rehabilitation Department (Church of Uganda 2025). The department has transformed from Planning and Development Advisory to Planning, Development and Rehabilitation to Household and Community Transformation.

attributed to failure to meet the social and physical needs. The members move to the other denominations and religious groups to have their needs met. It is not clear, therefore, how the congregations in the Church of Uganda are balancing social responsibility and spiritual aspects in their ministry. This study, therefore, explores how the congregations in the selected dioceses of the Church of Uganda balance the spiritual and social responsibility in their ministry praxis.

1.3.2 Research Question

In what ways have the three (3) selected dioceses of the Anglican Church of Uganda adopted the holistic transformation theology in their ministry?

1.3.3 Specific Objectives

1. To identify and discuss the core distinctives of Holistic Transformation Theology (HTT) and how the theology has developed among the evangelical church.
2. To explore the notion of Anglican Social Thought from both global and African perspectives regarding the Church of Uganda and the positioning of HTT with regard to AST.
3. To identify and discuss development frameworks and core emerging community development practices and how the practices engage with a theological framework of HTT.
4. To identify and explore the understanding of HTT within the three identified dioceses of the Church of Uganda and how the congregations in selected dioceses of the Church of Uganda have espoused HTT in their ministry praxis, including how this speaks to current community development praxis.
5. To identify and analyse the factors that have led to the kind of HTT adoption in the congregations in selected dioceses of the Church of Uganda.
6. To highlight the challenges and opportunities that arise from the findings and to make recommendations for the implementation of a more holistic HTT praxis in the Church of Uganda.

1.4 Positioning the Study

This is an interdisciplinary study within Practical Theology and Theology and Development. This section discusses theology and development as an important discipline that anchors the study. The nature of practical theology and the model used in this study are also discussed.

1.4.1 Practical Theological Nature of the Study

The study adopts Practical Theology as its theoretical framework. The theoretical framework in a study provides the direction for the study (Mellows 2022:27). A theoretical framework can, therefore, be perceived as the lens through which one understands the world. This study is practical theological as well as interdisciplinary in nature. For instance, Practical Theology has missiological implications as it aims at fulfilling *Missio Dei* here on the earth (Mellows 2022:32; Swinton and Mowat 2006:25). At the same time, Practical Theology also involves the application of the narrative of systematic theology and propositions of pastoral theology in the everyday life of humanity (Veling 2005:6-7). In practice, Practical Theology relates to the "real world" through critical thinking about people and understanding their situations, responding in love towards their situation and caring for them in times of need (Veling 2005:5, 10). Klassen (2014:2) further argues that the task of Practical Theology has broadened from the mere training of church ministers to professionalism beyond the limits of traditional church ministry to include ministries in the public domain. Consequently, Practical Theology can therefore be conceived as a vocation that aims at achieving the purpose of God through engaging in activities that promote life in a meaningful manner (Veling 2005:12).

Swinton and Mowat (2006:76, 86) conceive Practical Theology as an interpretive discipline that stands its ground to understand better "life, God and the meaning to life". Mellows (2022:28) further argues that “Practical Theology is a broad and flexible framework” which engages with different human relations in different settings. This nature of Practical Theology helps to differentiate a study like this one from a social science undertaking (Mellows 2022:31). This study is a practical theological engagement and as an interdisciplinary study the secular views on development are discussed in chapter four. The objective of discussing a secular understanding of development is to set the stage for dialogue with HTT to ascertain the praxis of the congregations. This explains why understanding of HTT (chapter two) and Anglican social thought (chapter three)

are discussed as the basis of the study before discussing human development from a secular perspective.

Woodbridge (2014:90) claims that engaging in practical theological research involves answering these key questions: "what is going on?", "why is it going on?", "what ought to be going on?" and "how might we respond?". To answer these questions, scholars in Practical Theology have developed several models to guide studies in Practical Theology. These models include among others; Swinton and Mowat's model[8], Osmer's four phases of Practical Theology and Cowan's 2000 LIM (Loyola Institute of Ministries) Model.

The study employs Michael Cowan's 2000 LIM Model which espouses practice-theory-practice design. Woodbridge (2014:102, 105, 109) argues that Cowan's model starts by identifying a real problem that concerns the church or community. This involves identifying the forces that cause the situation. The second step includes describing the situation and interpreting it. This process involves a systematic investigation of the situation using both empirical and literary methods. The objective of this step is to interpret "the what, the how and the why of the problem". Then the third step is the normative stage where, through discussion of the findings, the world is interpreted as it should be. This process involves carefully selecting aspects of the "faith tradition" and exegeting materials from them. These materials include scripture, teachings, and theological classics. The fourth stage of the model involves developing a feasible action plan that faithfully represents the will of God as interpreted in our faith tradition and provides a doable remedy to the problem (Woodbridge 2014:105, 109).

It can, therefore, be argued that the LIM model embraces the intentions of Practical Theology. Swinton and Mowat (2016:77-78) argue that "practical theology is intended to enlighten, broaden, deepen and if necessary, challenge both ecclesial practice and theological understandings in the

[8] Swinton and Mowat (2006:95-96) discuss the four stages practical theological research undergoes to make meaning of the study. These stages include: "Situation-intuitive, reflective phase" which explores the nature of the situation to get an understanding. This phase aims at explaining why situation occurs the way it is. Then cultural/contextual analysis involves analysing other areas of knowledge to give a better understanding of the situation. This stage aims at engaging with the situation to bring in new ideas from the complex situation. Next theological reflection engages in theological reflection on the data acquired in stage two and three. This stage helps to relate the findings to the traditions and views of scholars on the topic of study. "Formulating revised form of practice": this is the fourth stage which involves bringing together the three analyses to make conclusion on the original situation (Swinton and Mowat 2006:96)

light of the current practice, Christian tradition and illumination gained from other sources." The use of Cowan's LIM model in this study, therefore, helped to analyse the situation of holistic transformation theology in the congregations of the selected dioceses. Later analysis was conducted on the reflections of scholars on the development and implementation of HTT in evangelicalism. An empirical study was then conducted to analyse the social and economic challenges, understanding of HTT, adoption of HTT by congregations and factors that have caused the kind of HTT (Chapter 6,7,8). The findings are therefore discussed with the literature obtained earlier on the traditions of faith and scriptures. Finally, feasible recommendations and actions are made for the congregations for better adoption of HTT in their ministry praxis**.**

1.4.2 The Theology and Development Nature of the Study

Theology and Development is an inter-disciplinary sub-discipline that includes economics, political science, sociology and engages with various theological disciplines (Chilongozi 2022:13; August 2010: 93). Theology and Development as a field could be understood as initially evolving from Catholic Social Teaching and the World Council of Churches and the ecumenical fraternity with the main motive of "seeking solutions to human, social and political problems in the contemporary world" (Beukes and Plaatjies van Huffel 2016: 226). While the notion of HTT was growing in the Catholic Church and WCC, at the same time it was developing within the evangelical sphere under the notion of holistic or integral mission (Beukes and Plaatjies van Huffel 2016:226; Bowers Du Toit 2010). Beukes and Plaatjies van Huffel further argue that the praxis of Theology and Development is rooted in Christ's work on the cross which, they argue, addresses both the spiritual and physical needs of communities.

Although Theology and Development is viewed as a study in theology, it is important to note that some scholars have treated research in Theology and Development as also positioned within development studies. However, Mellows (2022:35) in looking at the views of Chung 2014 and Phiri 2019, argues that Theology and Development has its roots in *diaconia* where it relates to the love for neighbour and takes economic justice seriously. This view positions Theology and Development as God's mandate to bring justice to the vulnerable in society to enhance empowerment and justice for them. Mellows further argues Theology and Development and Practical Theology together promote the missiological aspect of the church (Mellows 2022:35).

Therefore, it can be argued that Theology and Development has a broader perspective and should not be restricted to one discipline (Mellows 2022:32). These characteristics of Theology and Development makes the sub-discipline indispensable for the transformation of communities by the church.

Chilongozi (2022:14) argues that Theology and Development promotes the values of the kingdom of God by offering practical solutions to the challenges of society. The discipline is founded on the notion that the church must consider both social action and evangelistic activities as part of the *Missio Dei* (Bowers Du Toit 2010:432; Chilongozi 2022:14)[9]. Samuel and Sugden (s1981:19) stipulate that "Theology of Development is the "reflection on the reasons for Christian involvement in development, the method of involvement, and the goal of involvement from a Christian and biblical perspective". Samuel and Sugden further argue that the praxis of Theology and Development is based on the worldview of the practitioners: God's purpose and the potential of humanity as created in the image of God.

To achieve its objective, Theology and Development treats people as subjects of their transformation. Beukes and Plaatjies van Heffel (2016:226) claim that effective Theology and Development embraces all the "four generations of NGOs"[10] proposed by Korten in addressing the plights of the community. The praxis of Theology and Development in a congregation involves the provision of relief and basic needs, promoting community development, advocacy for policy reformation and equipping people to be at the forefront of their development initiatives. Theology and Development therefore can be argued to focus on "holistic people-centred development from a practical theological perspective" (Beukes and Plaatjies van Heffel 2016:226). The discipline

[9] Gathogo (2019:322) argues that Theology and Development proposes a Sustainable Livelihood Framework (SLF) as a core notion of holistic transformation. The sustainable livelihood Framework identifies with God's vision of *Shalom*. This vision is expressed in good relationships with God, neighbours and those who are other. The framework also promotes peace and justice for the marginalised, poor and suffering who receive God's grace. Furthermore, Gathogo expresses that T&D is concerned with health, ecology and sustainable livelihood frameworks which are people-driven, integrated, program-driven, participatory and consultative (Gathogo 2019:324).

[10] The four generations of NGOs as proposed by Korten are the different types of engagement of NGOs in communities since the 1920s. These include relief and provision of basic needs, community development, advocacy in policy reform and people-centred development (Beukes and Plaatjies van Heffel, 2016:226)

also “seeks to equip church leadership at different levels and their congregations in development” (Chilongozi, 2022:14)[11].

Theology and Development as a discipline relates to the central research question of this study, namely: in what ways have the three (3) selected dioceses of the Church of Uganda adopted the holistic transformation theology in their ministry? Theology and Development as a discipline, is therefore relevant to this study as it argues for the involvement of congregations to address both the social and spiritual aspects of community in their ministry praxis and uses practical theological frameworks to accomplish the task.

1.5 Research Design

The study is a qualitative one using a case study design. A case study design is usually implemented to provide an in-depth analysis to answer the research question (Berg 2009:318; Creswell 2014:14; May 2014:223). The case study design best answers the “how” and “why” research questions (Yin 2018: 29), making it suitable for this study based on its question (cf 1.3.1). For this study, an exploratory case study was adopted. According to Yin (2018:30), exploratory case studies are supported by criteria to judge if the cases are successful or not in achieving what was intended. The dioceses sampled in the study are meant to offer a variety of understanding and practices of HTT in the Church of Uganda. This will help to assess if the adoption in the congregational ministry has been successful or not and what possible explanations there are for the current situation. A multi-case study design (Yin 2018:54) was particularly employed to explore the significant experiences of the congregations in the selected dioceses: rural (Diocese of Madi West-Nile); peri-urban (West Ankole Diocese) and metropolitan (Kampala Diocese).

[11] People-centred development has been embraced in Africa in different ways. For instance, in the United Reformed Church of South Africa (URCSA) the focus has been on the love for neighbour. The love for neighbours is understood mainly to be concerned with welfare actions to address the immediate needs of people. There are fewer efforts put by these churches towards community development projects, advocacy for policy reforms and people-centred development. Similarly, Bowers Du Toit (2012: 265) cites understanding and practices of love of neighbour in the congregations in Paarl in Western Cape Province to be preoccupied with relief services. The congregations were found to be engaged in providing food rations and clothing to the people in need. According to Bowers Du Toit, the engagements of the congregations in the Paarl community do not promote authentic Theology and Development. It can therefore be argued that the understanding and practice of the love of neighbour that operates at the first generation of NGOs does not identify with Theology and Development. Instead, such engagements degenerate into sustained dependence on the organisations that provide the services.

1.5.1 Sampling Techniques

Sampling is the process of selecting a small group of cases from a large group (Walliman, 2011:93). A non-probability sampling strategy[12] was used to select the population of the study. This sampling strategy was used to select participants who understood the research problem better (Creswell and Poth 2018:224; Bryman 2016: 408; Creswell 2014:239). Purposive sampling was employed to select the participants. The participants selected were individuals who were knowledgeable about the ministry of the church both at diocesan and congregational levels. The participants included (a) policymakers (members of the synod, boards, diocesan laity leadership, secretariat staff, archdeacons), (b) policy implementers (parish priests and church teachers), and (c) policy recipients/participants (churchwardens, laity representatives).

1.5.2 Data Collection Techniques

As noted by Creswell (2014:185), qualitative research always relies on multiple sources of data to be more accurate. Moreover, the design will help capture the various nuances, patterns, and latent elements (Creswell 2014:14; Berg 2009:319) of HTT in these dioceses to enable an analytical generalisation of the espousal of HTT in the CoU. The study will employ interviews, focus group discussion and literature study.

Individual interviews were conducted to generate conversation with people to gain from their rich insights, opinions, experiences, attitudes, and feelings (May 2014:131) on HTT. Semi-structured interviews[13] were employed in the study with policymakers and participants from DOKC1 (cf 5.4.1). The data from the interviews were audio-taped and later transcribed and edited for analysis.

Focus group discussions (FGDs) were also used in the study. FGDs are a technique of interviewing at least four (to a maximum of 12) interviewees together to promote discussions among participants (Bryman 2016:500). FGDs were conducted with policy implementers and participants; these included parish priests, church teachers, and laity representatives (youth,

[12] Sampling strategy where selection of participants is not done randomly, meaning some units in the population are more likely to be selected than others (Bryman Alan 2016:693)

[13] Semi-structured interviews contain structured and unstructured sections with standardized and open types of question (Walliman 2011:99).

women, and men). Five (5) FGDs were conducted during the study (cf 5.4.2). The discussions were audio-recorded and transcribed for interpretation.

A literature study was also conducted to obtain data that could not be yielded through interviews and FGDs (Bryman 2012:312). The documents reviewed included policy documents, meeting minutes and resolutions. Strategic plans, ministry manuals, and reports were among the major documents of the diocese that were reviewed to ascertain the focus of ministry in the diocese (refer to section 5.4.3 for more information).

1.5.3 Data Analysis

Data analysis in qualitative studies entails making sense of the text, voice and image data collected, and it involves segmenting and putting the data together (Creswell 2014:195). The data from the individual interviews and focused group discussions was transcribed into written texts using Otter[14]. The data was classified, coded, and segmented According to biases, patterns, and themes (Berg, 2009:338-339). The coding of the data was conducted with the help of qualitative data analysis software ATLAS.ti. Thematic analysis was used to analyse the data and enhance understanding to give interpretation. The analysed data was reported qualitatively According to the units of study (cf 5.2.3).

1.6. Delimitation of the Study

The study was limited to the adoption of holistic transformation theology in ministries of congregations and does not focus on the general programming at the provincial and diocesan offices. The study argues that it is at the congregational level that effective transformational ministry takes place. The study focused on exploring how congregations in the selected dioceses have adopted holistic transformation theology in their ministry but not in the work of Household and Community Transformation (HCT) Departments at the provincial and diocesan offices.

The content scope of the study centred on the socioeconomic challenges, understanding of HTT and practices of congregations that show the kind of HTT. Another aspect of this study was discussing the factors responsible for the understanding and practices of HTT in the congregations.

[14] Otter is an online software for transcribing an audio document into word. The software is paid for by the user.

The study also explored whether and how the congregations have employed contemporary approaches to community development in the attempt to adopt HTT. The contemporary approaches to community development discussed in the study are Sustainable Development Goals (SDGs), Asset Based Community Development (ABCD) and Gender and Development (GAD).

The study was geographically confined to three dioceses: the Diocese of Kampala, the West Ankole Diocese and the Diocese of Madi West Nile. From each of these dioceses two congregations were engaged: - one from the urban and the other in a rural setting. In the Diocese of Kampala, DOKC2 is a church in a slum area, while the Church of DOKC1 is in an affluent Church community. In the West Ankole, WADC2 is a rural congregation and WADC1 is an urban one. Meanwhile, in the Diocese of Madi and West Nile DMWNC2 is a rural community church while DMWNC1 is in an urban setting.

1.7 Ethical Considerations

This study dealt with human subjects. Therefore, interaction with the subjects requires observing the guidelines of ethical research (Creswell and Poth 2018:217). The research proposal and the instruments for data collection were submitted to the Research Ethics Committee (REC) of Stellenbosch University for sanctioning. Thereafter, the researcher was granted permission to conduct the research by the Research and Ethics Committee of Uganda Christian University on behalf of the Uganda National Council for Science and Technology (UNCST). The researcher was offered an entrance permit by the Provincial Secretary, who is the administrator of the Church of Uganda Provincial Office, to access the dioceses for the study. Then, with the help of the Diocesan Secretaries of each diocese, the researcher identified the participants of the study and then scheduled discussions (cf section 5.6).

1.8 Potential Impact of the Study

The focus of this study was on congregational engagement to bring changes in the lives of the people they minister to. As a practical theological inquiry, the study is expected to bring positive changes in ministry practices, especially at the congregational level. In practical terms, the findings of the study showed that the congregations assumed that focusing on the spiritual aspects of the role of the church would automatically bring about positive social changes in the community. This

made the churches tilt their ministry towards the spiritual lives of the people, while the social challenges of the people were relegated to other agencies and the government. The study further established that members of the Church of Uganda leave for other denominations to look for social support (cf 9.3.4). These findings are vital reminders for the Church of Uganda to broaden its ministry to embrace social engagements, especially at the congregational level. Therefore, the study made recommendations for the provincial office of the Church of Uganda, Diocesan Offices and congregations to engage in integral ministries.

The study identified gaps in the ministerial formation processes and curriculum. The ministerial formation dimensions of the Church of Uganda, especially at Bishop Tucker College seem to focus on the traditional seminary approach and curriculum. The study therefore made recommendations to espouse ministerial formation that should train ministers in diverse ways to cater for both the spiritual and social needs of Christians. The study also offers literature on congregational ministry that encompasses Christian witness and social action without any dichotomy. A study with such a focus has not been conducted in the Church of Uganda. This is an exploratory study. Therefore, this study can be considered a springboard for more studies to evolve, particularly on HTT practices in congregational ministries of the Church of Uganda.

1.9 Overview of Chapters

This section outlines the different chapters of the study. The objective of the section is to provide an overview of each chapter.

Chapter One is the introduction to the study. This chapter provides the background to the study, motivations and statement and focus of the study. Chapter One also spells out the research question and the objectives to engage with to answer the research question. The chapter further highlights the positioning of the study in Theology and Development and Practical Theology.

Chapter Two explores the Theology of Holistic Transformation (HTT) and therefore discusses holistic transformation theology, its origins and development as well as the different aspects of the approach. The eschatological, soteriological, anthropological and ecclesiastical dimensions are discussed in Chapter Two. The aim of this is to provide a foundation for the study. The chapter

also highlights some practical examples of HTT among evangelical churches, especially in the Global South with specific reference to Africa.

Chapter Three focuses on the Anglican Church and its engagement in social responsibility and evangelism. The chapter highlights an overview of the Anglican Church and its nature as *via media*. The chapter discussed the influence of Anglican Social Thought as an important factor in influencing the Anglican perspective of Holistic Transformation Theology. The chapter concludes with an overview of the Anglican Church of Uganda and its understanding and practices of HTT.

Chapter Four focuses on secular development theory and the origins of development as it is understood both historically as well as in current discourse. Two major development theories; the Modernisation and Dependency theories are discussed and critically engaged as foundational theories for development as a discipline and practice. The chapter highlights the contemporary approaches to human development, via discussions on the SDGs, ABCD and GAD as possible approaches congregations could have used to adopt holistic transformation theology in their ministries.

Chapter Five discusses the Research Design and Methodology. The chapter explains the methodology used in the study and focuses on the design, sampling strategies, tools of data collection, and data analysis. Chapter Two also discusses the ethical considerations before, during and after data collection. The chapter ends by analysing the limitations of the study.

Chapters Six, Seven and Eight explore the empirical findings which emerge of the study from the three dioceses: Kampala, West Ankole and Madi West Nile. These chapters discuss the major findings of the study in all three dioceses and congregations engaged in the study. The themes discussed in the chapter include social and economic challenges of communities, understanding of HTT by the congregations, and adoption of HTT. The chapters also discuss the factors that resulted in the kind of adoption of HTT in the congregations. These chapters conclude with an analysis of the findings in relation to the literature discussed in chapters 2, 3 and 4.

Chapter Nine concludes the study. It contains the general summary of the study, conclusions and recommendations. The chapter summarises the major findings of the study while comparing the dioceses. It also makes recommendations for the Church of Uganda provincial secretariat,

dioceses, congregations and theological institutions that train the church ministers in the Province of the Church of Uganda. Chapter two commences the literature chapters of this study and begins by discussing Holistic Transformation Theology.

CHAPTER TWO
TOWARD HOLISTIC TRANSFORMATION THEOLOGY

2.1 Introduction

According to Bowers Du Toit (2005: 38), the debate concerning the evangelistic and sociopolitical role of the church has been quite divisive since the fourth century. Although the church has over the centuries engaged in public life and caring for people in need, there has been an underlying tension between evangelism and socio-political action regarding the mission of the church (Bosch 1991:180; Pillay 2017:2)[15]. Over the past 50 years, it appears that this dichotomy has shifted towards a more holistic understanding, which understands the role of the church as needing to address the physical, social, economic, and spiritual aspects at both individual and corporate levels (Bediako 1995:129). In this respect, it could be argued that HTT conceptualisation today has an equal emphasis on evangelism, socio-political concerns and recognition of the role of signs and wonders (Moffit 2005:1; Christian 2010:99). However, in the last four decades, evangelicals have nevertheless grappled with the question, understanding and practice of HTT in their contexts.

This chapter identifies and discusses holistic transformation theology (HTT). The discussion revolves around the shaping of the evangelical conscience on evangelism and social responsibility, the definition of HTT, its vision, goals, major characteristics, and factors that instigate the kind of HTT of a congregation. It is important to note that HTT has largely found its roots within evangelical theology and has become the vital way in which many evangelical Christians understand the role of the church regarding society, the marginalised and the oppressed. The chapter therefore, explores an understanding of the holistic transformational framework as has

[15] The involvement of the church in society was not necessarily holistic in practice. Samuel and Sugden (1981:20) observe that "[f]rom the first to the seventeenth century, the motivation for the church's involvement with social change in relation to the poor was personal charity". The church followed the teaching of St. Augustine the father of charity, that the church believed it should do charity in obedience to God to win salvation. To care for the poor was therefore mainly the means of winning salvation. The orientation did not help the church to meaningfully engage with the social and economic challenges of the time (Samuel and Sugden 1981:20). This orientation changed during the Reformation where Luther argued that salvation is not the goal of life but the source. Luther and Karlstadt engaged in poverty alleviation by advocating for low interest rates and subsidised education for the poor. However, the understanding of Luther on social engagement led him to promote the two-kingdom theory. Luther argued that social transformation is the work of the secular kingdom, while the sacred kingdom focuses on the sacred things of humanity (Samuel and Sugden 1981:21).

been popularised among evangelicalism. In this regard, key voices from within this framework of theology are noted.

2.2. Shaping of Evangelical Social Conscience

The debate among evangelicals on the relationship between evangelism and social responsibility became more prominent in the 20th century. In the 1920s, 'the Great Reversal' had reached its peak, focusing to address the social gospel[16]. Tizon (2010:62) argues that evangelicals with the premillennial fundamental worldview had "erased social responsibility from the missionary agenda… all forms of social involvement disappeared. The premillennial fundamental worldview "incited deep wounds" in the ministry of the evangelicals at that time (Myers 2011:48; Myers 2010:119; Padilla 2010:279)[17]. Padilla (2010:277-8) argues the dispensational premillennial eschatology had concluded that the Kingdom of God would be established soon with the return of Christ, therefore, it was believed that there was no time to waste on solving social problems. Rather, it was believed that the focus should be on preaching to all nations before Christ returns[18]. Sugden (2010:32) further claims that the evangelicals had concluded that earthly and material things are trivial compared to preaching the gospel. These scenarios led evangelical churches to focus on defending the uniqueness of the historical Christ by making evangelism the primary focus of evangelicalism in the early 20th century while paying little attention to social responsibility (McConnell 2000:448)[19]. Another reason that led to the debate with regards to evangelism and social responsibility in the mid-20th century was the increasing engagement of evangelical (parachurch or non-profit) Christian organisations such as Tearfund and World Vision amongst others in relief and development which posed the need to have a theological understanding of the

[16] Evangelicals had moved away from engaging in social action in the 18th and 19th centuries as part of the gospel to focusing on evangelism. This was a reaction to the liberal theology that focused on social gospel (Tizon 2010:62).
[17] This was mainly a reaction to the social gospel movement that considered the socio-political role of the church to be more important than evangelism (Wiher 2022:16; McConnell 2000:448). The social gospel propagated by the WCC has the spiritual aspect being overshadowed by the demand for socio-political liberation and humanization of social structures. The social gospel was at its peak in the 4th General Assembly of the WCC in Uppsala in 1968 and continues to influence the ministry of the evangelical churches (Bediako, 1995:130)
[18] The "premillennial preached the irredeemable depravity of society. Men and Women trapped on board the sinking ship of society described human existence, and offering the lifeboat of Jesus to the doomed (evangelism) defined the mission of the church" (Tizon 2010:62).
[19] In 1947, Carl F. Henry in his work *The Uneasy Conscience of Modern Fundamentalism*, although holding a fundamentalist view, had expressed concern about evangelicals abandoning the social importance of the gospel in reaction to what he considered the liberal theology of the time (Ireland 2014: 1; Myers 2010: 119; Bowers Du Toit 2005: 44).

basis of their work. At that time, most of the engagements of the organisations were influenced by the secular notion of development that were being adopted by the ecumenical churches (Bowers Du Toit 2005:43)[20].

In April 1966, the evangelicals held the Congress on the Church's Worldwide Mission at Wheaton Illinois, where they agreed to preach the gospel to all people while engaging in social action. In October of the same year, another meeting, the World Congress on Evangelism was held in Berlin, however with different results. At the Berlin Congress, the evangelicals relapsed into the ongoing fundamentalist view and reasserted their stance that preaching the gospel and making converts to Christ was primary and social, moral, and psychological aspects of people are secondary (Tizon 201:64-65; Wiher 2022:21). Balbier (2019:1177) argues that in the Berlin Congress, "[t]here was a striking agreement between all the presenters of the central position papers that the main goal of global evangelism should be personal salvation instead of social reform". The focus on evangelism submerged the views of other evangelicals, especially from the Global South who were a minority at the Congress and could not express their views for fear that they would be labelled liberal theologians (Tizon 2008:64; Wiher 2022:17; Balbier 2017:1177). Then 1973 Thanksgiving Workshop on Evangelicals and Social Concern (Chicago, 1973) brought the evangelicals on the issue of social responsibility and evangelism. The Workshop produced the Chicago Declaration on Evangelical Social Concern, which became an important document in shaping the evangelical social conscience towards the Evangelical Congress on World Evangelisation in 1974 (Myers 2010:119; Sugden 2010:33).

The Evangelical Congress on World Evangelisation (Lausanne 1974) was attended by people with different views on the relationship between evangelism and social responsibility, especially as they had been influenced differently by the Wheaton 1966 and Berlin 1966 congresses[21]. The debate was buttressed by the evangelical leaders from Latin America who, based on their experience of

[20] It can also be argued here that the evangelicals had become wary of any ecumenical engagement. That became clear in 1961 when the International Missionary Council merged with WCC. This resulted in evangelicals forming the Evangelical Congress on World Evangelism. The first conference was organized in Berlin in1966 (Tizon 2010:64)

[21] By the time of Lausanne I, the evangelicals were divided into different groups: fundamentalists who maintained the priority of evangelism over social action; other evangelicals wanted the return of the historical social action while maintaining the primary nature of evangelism and radical evangelicals whose view was that there should be an integral relationship between evangelism and sociopolitical engagement of the church (Wiher 2022:22).

poverty, had developed an understanding of integral mission (*mission integral),* where the mission of the church was seen to include both evangelism and sociopolitical action[22]. The 1974 Lausanne Congress concluded that both evangelism and social responsibility are the duties of the church and that the two are different and should not be confused as stated in paragraph 5 (Stott 1975:20-21; Myers 2011:48)[23]. However, paragraph 6 of the same document categorically maintained that in the mission of the church, evangelism is the primary role (Greenman 2010:11). The fact that evangelism was held as primary above social responsibility then led to further debates on the issue of the relationship between evangelism and social responsibility among the Evangelical Churches between 1979 to 1983[24].

Of these conferences and consultations, The Consultation on the Relationship between Evangelism and Social Responsibility (CRESR) in 1982 attempted to settle the debate. In agreement with some of the views of Stott (1975:26-27)[25], CRESR concluded that: first, social responsibility is a consequence of evangelism in that, when people receive Christ, they engage in good works as a practice of their faith. Second, social responsibility is a bridge to evangelism. Here the view is that social responsibilities are conducted as love of God. Although here social responsibility is not intentionally used to convert people directly, people may respond to the gospel because of the love

[22] An ad hoc group in the Lausanne Congress were the people who championed the debate for the inclusion of social responsibility on the agenda. Some of the central members were the Latin American Theological Fraternity; Rene Padilla, Samuel Escobar, Howard Snyder among others. They drew up the *Theology Implications of Radical Discipleship*, a document signed by about four hundred participants, including John Stott (Rene 2011:281-2).

[23] More about how this led to change in the position of John Stott from 1966 to Lausanne (Stott 1975:20-21; Greenman 2010)

[24] Several Conferences and consultations were conducted on the issue of the relationship between evangelism and social responsibility among the evangelical churches. These consultations included The Gospel and Culture Conference Willow Bank January 1978, All India Conference on Evangelical Action and Hermeneutics in Context of Poverty (1979), which led to the Madras Declaration on Evangelical Social Action, the Second Latin American Congress on Evangelism (Lima, Peru, 1979), Consultation on 'Simple Lifestyle' (Hoddesdon March 17-21 1980), Consultation on World Evangelization (COWE) Pattaya, Thailand June 16-27,1980) the International Consultation on the Relationship of Evangelism and Social Responsibility (CRESR) Grand Rapids, Michigan June 19-25 1982; and the Consultation on the Church in Response to Human Need (Wheaton, Illinois, 1983), which produced the Wheaton Statement (Christian 1999:60-73; Grams 2020:11).

[25] John Stott (1975) following Lausanne gave three ideas of how the relationship between evangelism and social responsibility should be. 1. Social responsibility as a means to evangelism. This is where social services are conducted with the view that people can come to Christ due to the acts of love shown to them. John Stott warned that this view has often led to rice Christians because of Rice Evangelists. 2. Social responsibility as the manifestation of evangelism: This view shows that activities are a sign of God's love just like Jesus reached the world in deeds as well. Quoting Bishop John V. Taylor, Stott says that the gospel can be propagated in three ways, what we say (proclamation), what we are (witnessing), and what we do (service) (Stott 1975:26). **3**. Social responsibility as a partner of evangelism: This view holds that social responsibility and evangelism are two distinct entities, but both express the love of God and belong together in the mission of God (Stott 1975:27). To him social responsibility is love in action (1 John3:17-18).

shown to them. And thirdly, social responsibility is a partner to evangelism; both are the work of the church and have equal importance[26].

This study argues that the Consultation on Church in Response to Human Need (CRHN), Wheaton in 1983, produced a significant statement that helped resolve the tension on the relationship between evangelism and social responsibility. Tizon (2008:67) avers that "Wheaton 1983 completed the process of shaping evangelical social conscience, a process in which people from the two-thirds world played a decisive role"[27]. The term *transformation* was then coined as a more definitive concept that merges social responsibility and evangelism and was found to be more appropriate than "development" for human development[28] (Bragg 1987:39). The concept became a Christian framework for evangelical para-church organisations to promote change with regards to the social, material, and spiritual aspects of an individual's life and in society (Myers 2011: 48; Padilla 2011: 283)[29].

2.3 Definitions and Dimensions of Holistic Transformation Theology

[26] This last view in the 1980s, caused evangelism and social action to be known as two sides of the same coin or two wings of the same gospel bird among the evangelicals (Myers 2011:48).

[27] Tizon (2010:74) further affirms that "Wheaton '83 served as a significant marker for the theological maturation of holistic mission thinking among the evangelicals after Lausanne".

[28] In attempt to operationalise transformation, a variety of hybrid phrases came to play to demonstrate the integration between evangelism and social action; holistic mission, holistic development, holistic ministry, transformational development, integral mission and holistic transformation theology as conceived by the researcher in this study. Of these terms, integral mission was first developed by the Latin American Theological Fraternity in 1960s. The objective of the Latin American Theological Fraternity was that the gospel should address both spiritual and physical needs of the people.

[29] It should be noted that other mainline denominations and movements also promote holistic development. The Catholic church, for example, in Popularum Progressio. promoted integral human development as the process of "transition from less human conditions to those which are more human". The process of integral development includes escaping from destitution, eliminating social evils, increasing knowledge, attaining culture, developing greater respect for human dignity of others, removing the spirit of poverty, promoting corporation, working for the common good of humanity and having a will for peace (Clarke 2011:118). From the teachings of the Catholic Church, integral human develop allows for integration of personal, communal, national and international development of humanity. As an integral approach like HTT, integral development approach includes aspects of economics, ecology, psychology, culture, politics and religion without giving more value to any other (Clarke 2011:118). The notions of Popularum Progressio have become a vital defining document for human development praxis in the Roman Catholic Church. For instance, Pope Francis in his Laudato Si' embraced the ideas of Popularum Progressio in promoting the concept of creation care (Heidt 2017:3). Today, Catholic Social Justice teaching has strong identity with the Popularum Progressio. Authentic human development concerns the whole person in every single dimension; material growth, alongside with spiritual growth. It can therefore be argued here that human development in the Christendom in many ways promote thriving of humanity holistically, although having different names and definitions (cf 4.3.1).

This section provides an overview of the theological and sociopolitical concepts that in many ways identify with HTT. The discussions on the different dimensions of HTT stem from the development of transformation as developed in the book Church in Response to Human Need edited by Samuel and Sugden in 1987 and Mission and Transformation 1999[30]. This section analyses how these concepts in their praxis identify with HTT. The HTT dimensions discussed here relate to eschatology, soteriology, ecclesiology, anthropology, and the sociopolitical dimension. This section begins with an attempt to define holistic transformation theology.

2.3.1 Defining Holistic Transformation Theology

Holistic transformation theology is best defined by the term *transformation* that was developed by evangelicals at the Church in Response to Human Need Wheaton 1983 conference, as mentioned in the previous section[31]. Transformation is described as an "[a]lternative framework for understanding human and social change from a Christian perspective" (Bragg 1987:38). Transformation is enshrined in the Christian concept of holism which is concerned with the whole of the human person and includes the social, political, economic, ecological, intrapersonal and interpersonal relationships. Gorlorwulu and Rahschulte (2010:202) argue that changes in the attitude or state of mind of the people which radically affect their worldviews and values as individuals and a community are evidence of societal transformation. HTT, therefore, underscores both evangelism and the demonstration of the presence of the kingdom of God by responding to immediate human needs and nurturing the sociopolitical transformation of society. In praxis, evangelism and social responsibility work together to witness God and share the love of God with the people (Greenman 2010:12-13; Tienou 2003:176).

Samuel and Sugden (1999:265) define transformation as "a change from a condition of human existence contrary to God's purpose to one in which people can enjoy the fullness of life in harmony with God (John 10:10; Colossians 3:8-15; Ephesians 4:13)". This view of transformation

[30] The theology of HTT is mainly developed in Church in Response to Human Need 1987 and Mission as Transformation 1999. The two books are groundbreaking works edited by Vinay Samuel and Chris Sugden.
[31] The move to a holistic mission in evangelicalism was influenced by several factors, mainly from the Global South. Samuel and Sugden in their survey of the historical development of transformation argued that the driving force was the reality of poverty in the newly independent nations (Samuel and Sugden 1981:38). Samuel and Sugden also note that the Latin American theology of liberation was one of the key precursors of HTT. Some of the theologies include; Black theology from southern Africa, and the participation of the people for their development by Julius Nyerere from East Africa among other voices (Samuel and Sugden 1981:38-41).

anticipates a positive change in the human condition and the relationship with God and with one another. Transformation is argued as only resulting from the power of the gospel that changes humanity from sinful people to those who offer love to one another (Samuel and Sugden 1999: 265). Samuel and Sugden (1987:258) note that "transformation can only take place through the obedience of individuals and communities to the Gospel of Christ whose power changes lives of men and women by releasing them from the guilt, power, and consequences of sin, enabling them to respond with love toward God and others…". Here transformation is conceived as a process of God's transforming agenda, "to restore all creation to himself and its rightful purposes and relationships" (Bragg 1987:39). Thus, the motive of transformation is to restore the relationship between humanity and God, human to humans and humans to nature that has been distorted by sin (Sugden 2007:147-148). Sugden (1997:337-338) argues that the spiritual change resulting from development work is seen in the change in relationships among people, improvement and commitment to higher moral order as individuals and community, improved relationships between hostile groups and increasing understanding among people of their roles as stewards. Therefore, Transformation is expected to lead to an increased number of people coming to Christ and joining particular congregations. People's attitude towards God and society resulting from the spiritual aspect of transformation greatly improves, leading to positive changes in the well-being of the people.

This transformation is not only individual and social but also structural. According to Bragg (1987: 39), sin has "distorted God's original design and purpose for creation… oppression and injustices, racism, alienation, and exploitation in the structures of communities and nations are the result of idolatry and disobedience to God". Myers (2011:65) contends that sin has marred human identity and distorted the relationship of humans with God, self, family, others, and the environment and affected the entire well-being of humanity. Myers (2000:64) argues that sin "distorts and bends relationships [and leads to] a myriad of expressions of human poverty in its material, social and spiritual forms." Holistic Transformation Theology therefore focuses on the recovery of the identity of individuals and social structures for the glory of God (Bowers du Toit, 2005: 48; Bragg, 2003:39). HTT therefore has several dimensions to contribute to the restoration of the relationship between humanity and God broken by sin.

2.3.2 Toward Eschatological Dimension of HTT

The eschatological dimension of HTT in this section mainly refers to the reign of God in his creation. Scholars attribute the concept of eschatology in many ways was developed by St. Augustine. Van Oort (2012:3-4) argues that St. Augustine from his study of sacred history (scriptures), concluded that God is timeless and that God upholds both the beginning and the end of creation. Van Oort further argues that God redeems the fallen world according to his eternal purposes for creation. He also stipulates that for Augustine, the challenges the creation and humanity experience now are temporary and will end at the full fulfilment of God's plan. God's eschatological idea for creation is therefore a process that concludes at the return of Christ.

The eschatological view of HTT is enshrined in God's plan to reconcile all things to himself so that all creation and humanity submits to him as Lord of all as described in Colossians 1:19-20. God envisions that the whole of humanity and creation are reconciled to himself. Reconciliation, therefore, does not only focus on eternal life in the life hereafter but also includes receiving healing now in this life (Moffitt, 2005:3). Johnson (2004:192) also believes that people who are reconciled to God also reconcile with themselves and each other. Reconciliation consequently influences the social, economic, and political dimensions of humanity (Johnson 2004:192). The total achievement of God's reconciliation is described by the Old Testament term *Shalom* and the New Testament concept of *basileia* (Bragg 1987:39).

Shalom is a "sense of wellbeing experienced by the person who lives in a caring, sharing, joyous life in the community" (Brueggemann 1982:20). Bragg (1987:39) further notes that the idea of *Shalom* includes theological, social, and economic dimensions of God's rule over the Jewish people[32]. The concept of *Shalom,* therefore, describes total well-being in a community where there is reconciliation among individuals, families, and community while focusing on economy, history, and ecology as well (Paredes 2003:79). God's idea of *Shalom* is the preview of the future where humanity and God have a perfect fellowship (Bosch 1991: 184; Brueggemann 1982:20-1). The eschatological view of Shalom is evidenced in the lived experience of people where the reconciled people live in harmony, "trusting each other, building each other up, caring for each other, bearing

[32] As expressed by the prophets in Malachi 2:5; Isaiah 2:4; 9:6-7; 42:1-4; Jeremiah 31:31-34.

one another's burdens, walking with each other and being transformed by each other" (Sugden 2007:139). Such a Shalom community brings to view the future perspective of Christ's return.

Sugden (2003:73-74) argues that transformation is a forward-looking process, which starts with the future to develop a vision for the present. In its praxis, transformation engages in evangelism and social action in the "now" with God's "not yet" in mind. Samuel and Sugden (1987:138) argue that there has been tension in history because of the two biblical traditions that explain God's work in history: the prophetic themes and the apocalyptic themes. The prophetic themes assert that "God's actions in history lead to a final consummation. These themes do not necessarily tie God to historical process but see his activity as charging history with significance". On the other hand, the apocalyptic themes "stress God's work behind the scenes, … in another real world beyond human history. What we experience in this world are consequences of decisions and activities that take place elsewhere." Although the two themes seem to be contrasting, it is not adequate to hold on to one while neglecting the other. Otherwise, the prophetic themes of God in history may lead to a utopian vision for here and now while the apocalyptic themes may result in pessimism treating the now as a "mere waiting room" for the ultimate yet to come.

The 'already' presence of the kingdom was demonstrated in Jesus' power to expel demons and his power over sickness, death, demons[33], personal sin, immorality, greed, and all forms of human distress – both individual and structural (Bosch 2003; Paredes 2003:79; Sider 2010:17-18)[34]. Because of the understanding of the Kingdom of God, Paredes (2003:91) argues that "[w]e must see, taste, and experience the kingdom of God right now. We must also be aware of all God wants for his people, that he will intervene to bring about the consummation of his kingdom, that is "not yet". Given Paredes' view, it can be argued that experiencing the Kingdom of God as "already" is a vital experience for all children of God, while waiting for the full revelation of the king and his reign in the "yet to come".

Samuel and Sugden (1987:138) argue that God's agenda in the "already" is to establish in humanity "a lifestyle that gives precedence to the values that Jesus demonstrated in his life and taught in the

[33] Matthew 12:28; Luke 11:20.

[34] Jesus modelled a ministry for the church to emulate. He healed the sick, cleansed the lepers, drove out demons. All this he did simultaneously (Luke 5:17-26; Matthew 10:7-8; Matthew 9:35; Luke 4:18-19; Luke 9:2; 10: 9). The kind of ministry promoted by Jesus gives the church the examples of how to engage in a rather integral ministry.

Sermon on the Mount." In the Sermon on the Mount Mathew 5-7), Jesus taught several principles that anchor the kingdom of God here on earth. These include being meek, hungering for righteousness, being merciful, being pure in heart and peacemakers. Having these attributes increasing manner as children so that we belong to the kingdom of God. Samuel and Sugden (1999: 266) further note that the kingdom of God would be a place where "people live in perfect peace with oneself, the neighbour and God…. [The peace extends] to races, nations, and overcomes prejudices, fears, and preconceived ideas about others; sharing basic resources, water, means of healing and knowledge." Scott and Darrow (2004:1-2) also add that the kingdom of God is where there is complete harmony between humanity with nature. The perfect presence of the kingdom here on the earth is characterised by righteousness, peace, justice, and fullness of life under the lordship of Christ Jesus (Hiebert and Monte 2000: 46; Bowers Du Toit 2005:10).

The death and resurrection of Christ are powerful illustrations of hope for the consummation of humanity with its creator. Samuel and Sugden (1987:69) argue that, although death denies life and is an enemy, it is not an end to the fullness of life. HTT praxis believes that death is an "interloper" that is feeble enough to be crushed. Sugden (2007:70) claims that death will be defeated because Jesus is more powerful than any earthly leader and will deliver humanity and creation from death and decay. Sugden further avers that throughout Church history, believers' belief in resurrection as having more to offer than this earthly body, made many believers face martyrdom and others died in alien lands while propagating the gospel. These believers hoped for more in life than the body that would perish. Those who faced martyrdom believed that as Jesus, their model rose from the dead, they would. According to Sugden (2007:69), the resurrection is not only concerned with life after death but with the renewal of the present world as well. Sugden (2007:69) further reiterates that "resurrection is the announcement that this purpose of the fulfilment of creation will finally be achieved and that those who lived lives in conformity with the resurrection; lives of faith and holiness through God's grace will be vindicated." From the view of Samuel and Sugden, it can be argued that death is a transit to a better life and therefore not an end to itself.

However, there is a need to hold the present and the future in balance for effective HTT praxis in the church. Samuel and Sugden (1987:138) claim that the resurrection and the coming of the Holy Spirit on Pentecost Day, hold the present and future in balance. The resurrection of Jesus was the first fruit of the kingdom of God that is yet to be completed at the return of Christ. On the other

hand, the coming of the Holy Spirit at Pentecost was another evidence and is the first fruit of the coming kingdom. Samuel and Sugden (1987:138) further claim that the promise and coming of the Holy Spirit was to establish a universal kingdom that extends "to the ends of the earth", before the final reign of Christ here on earth. The coming of the Holy Spirit is therefore the foretaste of the reign of the kingdom of God among God's people and the resurrection gives assurance of the coming reign of God and his elect in the future. Holding such a view, therefore, challenges the church to engage in a ministry that values the present as well as the future. Such a ministry is prominent through HTT praxis.

In a nutshell, eschatology According to HTT is a hopeful expectation of God's reign in creation and the life of humanity. The reign of the kingdom of God in the lives of believers is expressed by the concept of *Shalom* and *Basileia.* The reign of God today is experienced as the foretaste of the kingdom where there is peace, righteousness, and justice of God's people. Life now is the foretaste of the consummation with Christ in his reign in the life to come. The notion of eschatology, as proclaimed by HTT, therefore encourages the advancement of the gospel that should in many ways, affect the lives of humanity and creation both now and ultimately in the life to come. The notion of eschatology is closely related to soteriology which will be discussed in the next section.

2.3.3 Towards a Soteriological Dimension of HTT

In the Old Testament, the concept of salvation applies to God's intervention in the history of Israel. God is portrayed as the deliverer of Israel from different forms of oppression, both from the other nations and from the rich and rulers over the poor. Galpin (2015:19, 23, 30-31) argues that God provided a legal framework in the Pentateuch, which related to socioeconomic freedom to eliminate inequalities brought about by extreme poverty.

Through these laws, God demonstrated his intention for all Jews to experience justice and righteousness. Evans (2015:23) observes that the laws consistently emphasise justice for the marginalised and vulnerable people in society. Giving the right place to the law, Samuel and Sugden 1981:54-55) argue that the law was God's standard to promote a just and humane society. Through the law, God prevented human structures from exploiting and oppressing the poor. The law was also a source of protection and relief for the poor and vulnerable in society. God also used the law to judge Israel and other nations to live according to his standards. Consequently, the law

was to "open up the society for the ultimate acceptance of God's promise" made to Abraham to secure for himself a people (Samuel and Sugden 1981:54-55).

Evans (2015:5) argues that the law in the Old Testament reveals God's character as a God of love and justice. Dyer (2015:104-105) also stipulates that God gave the laws to protect the groups of people who are powerless, without status and respect and are easily trodden down by the powerful. The law was a yardstick for justice to save the poor, oppressed and marginalised from oppression. The Jewish community therefore observed the law to live justly and promote the well-being of fellow Jews. For instance, the kings as God's representatives were expected to promote the well-being of their people (section 2.3.2). Brueggemann (1982:28-30) argues that God's *Shalom* espouses political and economic salvation as it addresses "economic inequality, judicial perversion, political oppression, and exclusion". For Brueggemann, the poor and oppressed cried to God and he answered them to achieve their *Shalom*. This was also characteristic of the Jews in bondage in Egypt and when judges guided the people before the kings[35]. God's salvation among the Jewish people focused on alleviating the problems of the poor, marginalised and oppressed people and bringing hope to them.

In the New Testament salvation focused on Jesus as the redeemer of all humanity from all sin. Stott (1975:18) argues that the good news of salvation brings peace, reconciliation, and fellowship among the different groups of people in society. For instance, Stott explains that after Zacchaeus encountered Jesus, he worked on his relationship with the people in his society. Zacchaeus returned what he cheated and gave half of his wealth to the poor, and then Jesus assured him that salvation had arrived at his home (Luke 19:2-10). Therefore, the kingdom of God promotes positive relationships not only with self and God but with people who often look at each other as 'other'. Such a transformation cultivates a community that understands salvation as a source of justice for all and the good of one another.

Dayton (2003:56) notes that Jesus proclaims the kingdom with authority over the spiritual, physical, and social redemption of the world. Hiebert and Monte (2000:346) also claim that God's redemption involves "all persons everywhere, in every nation, knows God's saving health and can

[35] Exodus 3:1-5, 2:23-25; 6:5-6 and Judges 2:18b; 10: 12,14; 1Samuel 7:8-9.

be delivered from disobedience, disruption, despair, disease and all that would destroy our wholeness." This wholeness, therefore, includes changes in "social, economic and spiritual, so that God's will may be reflected in human society and his love be experienced by all communities especially the poor" (Sugden 2010:33). Salvation in HTT, therefore, focuses neither on spiritual nor social but both, while embracing the kingdom "as already" and "yet to come". According to Sugden (1997:330), wholeness enshrined brought about by the kingdom of God is anchored by compassion. The compassion of God leads to the healing and meeting of basic needs and the promotion of abundant life for the poor and oppressed. The kingdom is not only concerned with the poor only but also but also provides freedom for the non-poor.

According to Bosch (1991:25), salvation empowers "the poor, neglected, and despised on their feet again and have recovered their full humanity". Salvation is the work of the grace of God for all humanity, but not their efforts (Sugden 2010:31). Sugden (2007:140) therefore asserts that "it is only the grace of God that will eventually break down oppressive systems, break the heart of the oppressor, and bring forgiveness, reconciliation, justice and opportunity [for the vulnerable and weak]". This is good news for the poor, who yearn to be delivered from their situations of need and hopelessness (Sider 2010:25-6). It can therefore be argued that Jesus proclaimed the kingdom of God which embraces both the poor and the non-poor as all created in the image of God and candidates for God's salvation plan. Although the fall of humanity has affected all relationships, where the poor are sometimes considered less human by the non-poor, salvation through Christ demands the non-poor to change their materialistic attitude and live in a good relationship with the poor. On the other hand, salvation also requires the poor to transform from an attitude of poverty and hopelessness of life to living lives that give glory to God (Bragg 1987:40).

The idea of salvation in HTT is not a utopian dream to establish the kingdom of God here on earth; neither does it uphold a pessimistic view to look for eternity while ignoring social realities (Samuel and Sugden 1999:263). The concept of salvation, just like the eschatological view of HTT considers the kingdom of God "as already" and "not yet complete". Moffitt (2005:4) therefore, argues that "the already" aspect of the kingdom of God is evidenced by harmony, peace, health, well-being, prosperity, and justice among humanity while we wait for the future consummation in eternal life with God. HTT, therefore, envisions that Christ reigns in the lives of people and that

humanity is transformed to reveal the glory of God here on earth and consummated in the eternal reign of the Son of Man.

2.3.4 Anthropological Dimension of HTT

2.3.4.1 Recovery of Identity

Holistic Transformation Theology also promotes the transformed dignity and self-worth of humanity. Identity and dignity are vital concepts in HTT because they define humanity. Sugden (2007:142) notes that "[i]dentity has to do with who I am. Dignity has to do with what I am worth". Identity and dignity help people to realise their position to achieve their God-intended plans. Bragg (1987:42) argues that transformation occurs when the dignity and self-worth of people are affirmed. The recovery of identity and self-worth helps to put the resources entrusted to humanity into effective use since every person is created with resources for the good of self and another (Sugden 2007:140).

Myers (2011:178, 179, 180-183) argues that recovery of the identity of God's people is essential for people to overcome the belief that they have nothing and are lazy, ignorant, and unworthy as sometimes stereotyped by the non-poor. Because of these stereotypes, the poor are believed to be people who should be offered projects to build their dignity. Samuel and Sugden (1999:228-229; 257-258) however, argue that identity as members of God's family cannot be achieved through development projects, since the projects themselves do not enable the people to develop a crucial sense of self-worth. Samuel and Sugden contend that it is the gospel that brings change and validates the identity of the poor in God's family. Christian (1999:67-8) advocates for addressing the poverty of the poor. According to Christian, if the poverty of the poor is not confronted with the gospel, it would mar the identity of the poor and make them believe that they have no value or contribution to make due to their grinding poverty. This attitude results in the poor feeling humiliated and non-existent, shamed, treated as inferior, and often feeling hopeless and powerless (Myers 2011:127-128; Fikkert and Corbett 2012:46-52). Myers (2011:180) therefore, argues that

unless people recover their identity, such effects of poverty become reality, and they will not come out of the web of lies they are entangled with[36].

People who have recovered their identity and vocation as stewards enable and allow freedom for others, reconcile with others and enhance the identity of others to achieve what God has ordained for them (Sugden 2007:140). Stewardship promotes God's will for humanity to live in a relationship with one another. From the HTT perspective, transformed people are believed to know and understand their vocation as stewards of God's creation (Grams 2020:24). Myers (2011:179-180) argues that "when people have recovered their identity, they develop character and values that help them to search a new vision for their future, re-read their history and learn from it to forge the future and actualize their God-given potential". Recovery of identity and self-worth therefore corrects the irregularity in the image of God of humanity that was distorted by sin. Recovery of identity and self-worth makes people understand that they are created in the image of God, valued as dignified people and with a vocation to contribute to the common good of society, According to God's plan in creation.

2.3.4.2 Just and Peaceful Relationships

Just and peaceful relationships are foundational for the well-being of humanity and the thriving of the community (Myers 2011:7, 75, 181; Bragg 1987: 39-40). Just and peaceful relationships help people living with one another overcome their differences and resolve conflicts that inhibit their fellowship (Myers 2011:183). Samuel and Sugden (1987:258) argue that just and peaceful relationships promote unity among individuals, races, and nations, and remove prejudices, fears, and preconceived ideas about others. Sugden (2007:139) believes that if people live in just and peaceful relationships, they trust one another, have concern for each other and help to build each other to achieve God's purpose for them. Sider (2010:18-19) also believes that people in such people in just and peaceful relationships receive forgiveness from God and aim at having good relationships with each other. Samuel and Sugden (1987:258) point out that in just and peaceful

[36] Web of lies is a result of the poor believing that they have nothing to offer, they are a failure. The lies result from god-complexes of the non-poor, limited worldviews and 'deception by powers and principalities. The lies mar the identity of the poor, causing them to plunge deep into poverty and affirming that they are God-forsaken. The lies are seen and reflected in the social, political, economic, and religious aspects of the poor (Myers 2011:128-131).

relationships, people freely share basic resources such as food, water, means of healing, and knowledge and have greater participation in decisions that affect their lives.

HTT does not only focus on social relationships but also personal relationships with God. Myers (2011:181), for example, believes that just and peaceful relationships begin with a personal relationship with God. Myers (2000:64) further observes that it is God's desire for humankind to reconcile with him, which is why he sent his Son to die for them to bring salvation. Tienou (2003:178) then argues that salvation through Christ has both personal and social healing dimensions. When God forgives the sin of a person, the personal and social life of the person improves. Salvation in Christ also opens us to the Holy Spirit to help reconcile with people we might have wronged and help reinstate them. Sider (2010:20-21) further adds that it is the power of the Holy Spirit that brings in transformed relationships among people in society. The Holy Spirit takes full effect in the life of an individual after accepting Jesus as Lord and Saviour.

Myers (2011:183) also points out that "[a]t the heart of our true vocation is the call to be stewards, caring for the world in which God has placed us so that it is productive and supportive of life.". Myers therefore notes that when we are reconciled to God, our neighbour, and others, we are compelled to care for the environment as God's creation. Bragg (1987:45) furthers this view by arguing that the environment supports us with 'food, water and air', and emphasizes the notion that the existence of humankind is impossible without good care for the environment.

Good relationship with nature upholds the Hebraic view of creation that God created everything good. Sound and just relationship with nature identifies with the argument of Hodson (2010:217) that the ecological motive of the mission of the church provides "a fuller understanding of the scope of the gospel for our world". Shalom, therefore, not only concerns relationship with God and others, but includes relationship with the earth[37]. The Cape Town Commitment (2010:32-33) spells out the evangelical commitment to the positive relationship with God's creation. The Commitment encourages repentance in the face of abuse of the nature for personal gain through

[37] It is important to note that the large Christian NGO, Tearfund (2019:8), stipulates that "living sustainably within God's creation" meets the basic needs of everyone and reduces inequality in society".

poor disposal of waste, pollution and excessive consumerism of nature. The Commitment argues that humanity cannot claim to love God while living in abusive relationship with God's creation.

It is clear, therefore, that just and peaceful relationships as promoted by HTT go beyond and individualistic understanding of merely spiritual relationship with God. It involves living at peace self and neighbour. These peaceful and just relationships are also evidenced in the way transformed people respond to Gods creation and structures within society.

2.3.4.3 Cultural View of HTT

Sherwood (2002:52-3) describes culture as involving common ideas, feelings and values that guide a community and personal behaviour, as culture organises and regulates people's thinking, feelings, and beliefs about God and humanity. Paredes (2003:65,78) defines culture as a way of life which is an integrated system of beliefs, values, and customs, that bind people together and give them identity, dignity, security, and continuity. According to Paredes, culture includes worldviews, beliefs, values, art forms, customs, laws, socioeconomic structures, personal relationships, organizational forms, ecological factors, and historical testimonies. Culture is acquired from social groups and includes integrated and aggregated traits learned over time and embodies a holistic pattern structured to meet human basic needs.

Samuel and Sugden (1987:259) define culture as social relationships and material things shared by a population over time in a specific area and context. Sugden 2007:136) augments the definition by stating that culture is the identity of a group of people. And that culture promotes common meanings among people, defines subsystems that reflect the community's way of life, differentiates one community from the other, enhances the continuity of the community and gives a goal for change. To Sugden culture is a core identity that shapes societies through its subsystem codes (religion, ideology and rationality that make subsystems of culture) that are expressed in signs words, values, religious and language (Sugden 2007:137). Cultural transformation therefore takes place when cultural stereotypes and paradigms such as the superiority of males are challenged by scripture. On the other hand, Sugden observes that culture can have erroneous connotations for a group of people. For instance, some people view culture as the "habits, customs, systems, ways of thinking and traditions" of the poor that are the main causes of their poverty. This view has been viewed as counterproductive for blaming the poor to be responsible for their poverty (Sugden

2007:137). Culture is therefore an important aspect that controls humanity; ideologically, sociologically, technologically, and environmentally (Paredes 2003:65). This is because cultural practices such as art, music, ritual, and other aesthetics over time become part of people and greatly enrich them (Myers 2011:62-63).

According to the 19th-century evolutionary thinkers, human development is a cultural change, where humanity is moving towards a perfect culture, in terms of moral, economic, social and ideological progress. Paredes (2003:67-8) observes that evolutionary thinkers reject the notion of the biblical fall, and rather stipulate that society is progressing towards a materialistic kingdom where moral and social stances will constantly improve. They further argue, based on their ethnocentric criterion, that non-Western societies are to be regarded as "underdeveloped" while Europe and North America set the development models. This thinking is best understood within the framework of Modernisation Theory (more on Modernisation Theory is discussed in 4.2.2.1). However, cultural relativism and functional traditions oppose the evolutionary view of human development. For instance, Paredes (2003:68) argues that cultural relativism holds that human society cannot be treated as homogeneous and expected to progress like, as each society is unique with its challenges and opportunities. Although the views of cultural relativist traditions are pragmatic in community transformation, the evolutionary view of culture has been enormously endorsed, even among the Western Mission agencies.

Western mission agencies were complicit in the evolutionary modernistic understanding of culture. This view believes that anything culturally accepted in developed countries works for those in developing countries. For instance, Bosch (1991:433) argues that the project-based model of development by the developed countries assumed that all that was good in the developed world was good for the Majority World/Global South. The missionaries adopted the model that stipulates that the Majority World needs the technological expertise of the West. This model further viewed development as unidirectional and without reciprocity in terms of aid from donors to developing countries (Bragg 1987:23). Such initiatives therefore may not bring the desired change without the participation of the people.

Paredes (2003:78), therefore advises that social change in developing countries should come from within, not from the Western countries since not all development takes the same route as did the

Western countries. Rather, social changes should be determined by the active participation of the people through the guidance of the Holy Spirit and judgment of scripture (Paredes 2003:78). The participation of people in the initiatives to change their destiny is vital. It caused the people to feel that their culture is acceptable and has value in a situation of competing cultures. Similarly, Bowers Du Toit (2020:317) therefore, guides that the development projects from the West should not be implemented uncritically but consider the context and cultures of the people where the projects are implemented. Development practitioners should not assume that what is best in the West works for Africans. This view of development is further discussed in the notion of decolonising development in section 4.3.5.

Myers (2011:5-7) argues that HTT takes local cultures very seriously and introduces new ideas gradually, based on their culture. For Myers, understanding the local culture of the people offers insights to introduce new ideas to people, while moving from the known to the unknown. Myers also believes that local cultures are vital for the planning and implementation of programmes that aim at social justice, equality, sustainability, identity, and dignity of all members of the community. As God-made culture, all human cultures have intrinsic values that can be redeemed and used as a basis for social transformation (Myers 2011:6). Paredes (2003:77-78) further augments Myers by saying that each culture has solutions for transforming its community. In the views of Myers, it can be concluded that every culture has solutions that God would use to transform that community. Every culture should therefore not be traded off for another while looking for solutions to transform the community. For instance, local cultures have solutions for challenges in agriculture, medicine, building methods and materials in their context. Bragg (1987:45) therefore encourages embracing cultural practices as the creation of God with values that can be saved and used for social transformation.

However, HTT warns against the reification of culture. Paredes (2003:66) argues that although God gave culture for humanity to interact with fellow humans, God and the environment, all cultures have been negatively affected by sin. This has led to strife, selfishness, pride, and other evils within humanity. Bosch (2003:286) claims that for culture changes to achieve authentic results, cultural values that are not subordinate to the context and the gospel need to be assessed by scripture. For instance, Christian (2010:89-91) argues that the perpetual poverty among the Dalits in India is deeply rooted in the cultural belief in the concept of Karma. Engaging and

counteracting such cultural beliefs and systems, therefore, promotes self-respect, self-worth, freedom, and identity for the poor in such communities to thrive.

HTT's perspective on culture is also centred on the life and person of Jesus. Stott (1975:25) asserts that Jesus demonstrates the importance of culture by incarnating into the culture of the people. Stott further explains the view that Jesus came to earthly culture, spent time with the people, felt their pain and died an earthly death to fully identify with the people. Sider (2010:23) also argues that Jesus challenged and corrected the cultural stereotypes of his time that affected the flourishing of the community. Sider claims that Jesus displayed a positive attitude toward women as opposed to the entrenched stereotypes against them by society and culture of the time. Jesus walked with women in public, taught them theology, allowed a prostitute to touch him, and challenged the attitude of the religious leaders of the time towards divorce[38]. Jesus showed that women, like men, are created in the image of God and are equal before God none is more important than God (Galatians 3:28). An effective HTT praxis, therefore, involves plunging into the culture of the people, dialoguing with the culture and the people, and learning to transform it from the within. The transformation is, therefore, possible by the power of the Holy Spirit based on biblical and Christian guidance.

2.3.5 The Socio-Political Dimension of HTT

HTT envisions a society where everyone, regardless of race, gender, or nationality, lives a fully human life without servitude imposed by another person or society[39] (Myers 2011:153). The transformation of society is achieved through the good news of Jesus Christ. Therefore, social structures and the bearers of public offices are to be held accountable to reflect and promote justice, peace, sharing, and free participation for a transformed society (Bragg 2003:39).

Myers (2011:83) argues that it is the responsibility of the duty bearers in the social structures to promote the economic, social, political, religious, and cultural well-being of humanity made in the image of God. Several scholars argue that when duty bearers fulfil their responsibilities, it brings about a transformed society where the well-being of its people is fulfilled and their rights realised; consequently, they are not sinned against by their leaders (Bosch 2003:180, 407; Bragg 1987:46-

[38] See Lk 7:36-50; Lk 10:38-42
[39] Such a society is what God desired in the Old Testament for the Hebrews (Deut. 10:17-19).

7; Paredes2003:71). Duty bearers of public offices are therefore expected to promote the well-being of people and shun social sin and error against humanity.

Tienou (2003:178) describes social sin as actions or thoughts that violate the rights of other people to the benefit of the perpetrator. Scholars argue that indifference to social sin promotes evil practices in society that affect other people and activities of the social structures that leave people valueless, unproductive, and hopeless as social sin (Paredes 2003: 68, 71, 79; Yoms 2015: 96-97; Fikkert and Corbett 2012:46-52). In most cases, such social sins are condoned in the social structures that are in place to promote the rights of the poor, but instead, they abuse the rights of the people they are to protect. To achieve social justice, therefore, community structures such as the church need not be neutral towards unjust structures (Paredes 2003:70).

Injustices such as increasing poverty are perpetuated by the non-poor in society through economic, social, and political systems (Christian1999:51-52). Myers (2011:66-67) explains that the economic systems that are created for the well-being of humanity, are, however, distorted by humanity for personal gain. The duty bearers managing the resources become owners rather than stewards of the resources entrusted to them. Political systems are created for orderly management of God's creation, for peace and justice. However, the political system is captured by the economic system, which then begins to serve those with power rather than justice. The religious system was created for nations to have a relationship with God, which when corrupted by power and economics, consequently, keeps silent. The impact of the fall in the political, economic, and religious systems is the cause behind unjust relationships. Effective HTT praxis, therefore, engages social, economic and political structures to enhance the freedom of all people from spiritual, economic, social, and political oppression (Paredes 2003:76-7; cf. Myers 2011:75).

Radical engagement with the structures, therefore, is the only possible way to bring the power of the gospel to effect in the lives of the poor (Paredes 2003:76). In this regard, Bediako (1995:144) encourages contextual Bible study as a guide to understand and engage with poverty. Similarly, Tienou (2003:178) also notes that the study and application of the scriptures have the power to restore justice and reconcile all people with one another and with God. Myers (2011:188) therefore believes that transformation equips people to be reconciled to one another, have moral authority, a sense of belonging and a desire to transform the powers that prevail in society. Transformed

people consequently are empowered enough to challenge injustices inhibited in the social structures (Myers 2011:188).

Some Evangelical and Pentecostal Churches believe that the principalities and powers have no import on social structures, basing their argument on Paul's letter to Ephesians 6:12 (Bosch 1991:433). These powers are believed to manifest in the forms of demons and territorial spirits controlling people. It is important however to note that such belief in the powers limits the operation of the powers and principalities to a remote sphere. However, HTT proponents argue that social structures are greatly influenced by the principalities and powers at play in society. Bowers du Toit (2005:49) argues that these principalities and powers are also incarnated in the social structures and systems of organisations and are idolatrous and demonic in practice. Consequently, because of the influence of the powers and principalities, social structures have established their strategies and systems to achieve their ends while paying little attention to the people they are meant to serve. Bragg (1987:39) identifies some of the manifestations of powers and principalities as "oppression and injustice, racism, alienation, and exploitation in the structures of communities and nations are the results of idolatry and disobedience to God." Similarly, Yoms (2015:86) argues that the practices of greed, deprivation of right ownership, exploitation, domination, and corruption by the social structures impoverish humanity and rob them of justice. Effective HTT praxis, therefore, engages social, economic and political structures to enhance the freedom of all people from spiritual, economic, social, and political oppression (Paredes 2003:76-7; Myers 2011:75). Through its engagement, the theology repels evil structures and instils values of the kingdom in society (Bragg 1987:39).

According to Christian (1999:51-52), the Kingdom of God demolishes evil structures to create space for the poor to thrive and exploit their potential. It is, therefore, vital for individuals and society to engage in social, economic, and spiritual aspects for better change in society (Samuel 2010:129). Bragg (1987:39) further argues that transformation seeks to breed positive changes in society that bring harmony with one another. Such changes result in ethical, moral, and social qualities of individuals, families, and eventually the whole community (Samuel and Sugden 1987:262). The changes may include respecting other peoples' ideologies, worldviews, value systems, and physical environment (Paredes 2003:81). Holistic transformation theology is therefore seen as a source of sustainable change of individuals, community members and structures

with social justice (Sugden 2010:33; Winter 2011:269). Engaging with social structures for the good of the community has a profound positive effect on society since it helps to remove the cause of injustices both locally and globally (Bosch 1991:434). However, the argument in this study is that the role of local congregations in handling the challenges posed by social structures is vital.

For instance, at the initial stages of developing the concept of transformation, Samuel and Sugden (1981:46) argued the church is central to social transformation initiatives of societies. To them, the church acts "as a model of what society ought to be like, as a goal of God's redemptive work in Christ". The church achieves the goal of redemptive work in Christ through educating its members on issues of justice in society. The church needs to make the poor aware of their rights and engage the poor to have maximum participation in its social change initiatives as it shares with the worldwide church to achieve these goals. It can therefore be argued here that the transformation of communities is only possible if the local congregations take responsibility for championing transformation among its members and community. The efforts of HTT to release people from poverty in society, both locally and globally, are in the role of the church.

2.3.6 Toward the Ecclesiological Dimension of HTT

Myers (2011:191) defines the church as the body of Christ that worships the triune God; the Father, Son and Holy Spirit. The church is God's chosen instrument to bring healing and saving grace to the hurting world (Ephesians 3:10-11). The church can, therefore, be conceived as a group of people who believe in Jesus Christ as their lord and saviour and testify to the good news of Jesus' death on the cross and resurrection to offer salvation to humanity. The church is the new community of believers in Jesus Christ who form the crux of communicating the good news of the kingdom of God to the world in the best way possible (Sider 2010:28). On the other hand, Samuel and Sugden (1987:262) believe that the church can be both universal and local. Whereas the universal church is a worldwide church with different cultures, social, and political systems, and ideologies, the local church is the one in a particular geographical location and with members[40].

[40] The local church is best sometimes defined as a congregation. Jurgens (2014:19) defines a congregation/faith community as "the manifestation of the local church in a society… that endeavours to be effective witnesses and God's servants in this world where they proclaim the Good News in word and deed". Such a community is seen as the representation of Christ in that community.

IMCDT (2015:8) argues that there is an inadequate understanding of the role of the church as an agent of holistic transformation in society. Although the local church in most cases is aware of the problem and challenges of the poor in their community more than the development organisation that comes from outside, the local church often limits its role to the spiritual care of the people (Myers 2000:66; Mutemwa et al. 2018:3). This scenario has been so entrenched in many congregations that they do not engage in social needs of society. Christians from such congregations, therefore, fail to witness Christ and bring holistic transformation (Yoms 2015:104-5).

The church, as the basic Christian society is believed to be the main agency that demonstrates the values of the kingdom through its selfless service in the society where it is located (Monte 2000:344; Samuel and Sugden 2003:262). It is argued that the local church enriches the hope of local communities more than any other organisations that come to work with the people (Woolnough 2014:3). Several reasons are provided in this respect. First, the local church is close to people, and it understands their pains, dreams, and hopes, and it participates in the life of the community whether good or bad (Bowers Du Toit 2014:8; Woolnough, 2014:3; Johnson 2004:191-196). Second, the local church has always been there with people and perhaps will stay longer even when the NGOs that come to work in the community are gone (Myers 2011:191). Third, just like its master, the church has ways of siding with the poor in crises. This is because the church accepts the poor and offers a platform for the poor to find fellowship and experience God's love and faithfulness[41]. The church should not, however, be understood to be on the side of the poor only. This can lead to the understanding that the church does not have roles in the lives of the non-poor in society. In this regard, Myers (2011:77, 85) argues that the church is not only meant for the poor, but it is responsible for reconciling the poor and non-poor in a society.

The reconciliation role of the church involves promoting good relationships among people in society. Stott (1975:24) argues that, while engaging in its ministry, the church has the challenge to concern itself with both vertical and horizontal societal relationships. In that sense, the church engages in evangelism to nurture the relationship with God. As people come to Christ, they also

[41] The local church inUganda is predominantly the church of the poor. It is in the chuch that the poor go to seek consolation and hope from the work of God. Most prayers (especially in the Pentecostal churches) in Uganda are for God to meet the basic needs of the people.

need to live in good relationships with each other in society. As noted in section 2.3.4.2, the church therefore aims at bridging the relationships among people to bring together the different groups and classes of people within their community.

On the other hand, the church also concerns itself with the social, physical, and material well-being of the people in its vicinity (Dayton 2003:36). Through the diverse ministries of the local church, Sider (2010:28) argues that the local church engages in "proclamation, miracles, acts of mercy and justice and living out the gospel as a winsome example to others." It can be argued here that, for the church to have a positive impact on the world today, it is not enough to convert people. The church needs to engage in good works to strengthen the faith of God's people in their daily life experiences.

Myers (2011:58) argues that the local church is, therefore, key in bringing holistic redemption and restoration of relationships among humanity. In so doing, the church becomes the central advocate of the poor and unprivileged in the community (Mutemwa et al. 2018: 3, 4). Due to its position in society, it can be argued that it is less likely that any vision for the future of a community without the involvement of a local church would succeed (Myers 2011:177). This is because, according to Myers, the church draws from the love it experiences from God and gives love to the community in which it exists.

The understanding of ministry in a local church greatly contributes to the kind of ministry it adopts. A church that has a holistic understanding of ministry considers poverty alleviation as part of its ministry. This is because such a church acknowledges that poverty has both social and spiritual causes (Myers, 2000:65). According to Samuel and Sugden (2003:261), a church that understands HTT will undertake holistic ministry where, in addition to worship, it proclaims the gospel in word and deed, nurtures, instructs, and disciples new Christians to reach out to serve others. Bengtsson (2013:484) argues that a holistic understanding of ministry promotes engagements in cultural, spiritual, social, and environmental aspects of life without valuing any of the aspects in favour of the other. Based on his studies in Tanzania, Bengtsson provides an example of how wealth in many African communities is associated with witchcraft and argues that holistic transformation theological engagements would therefore help people to appreciate material wealth as a blessing from God, not the result of witchcraft.

It can therefore be concluded here that the involvement of the church in society, especially for the poor is vital. Sugden (2007:138) argues that Christian's involvement (through the local church) in social transformation is evidence that God is in the world and shows how he can be found by the poor. The engagement of the church in social transformation is anchored by the premise that Jesus is the Lord of all including situations of poverty in which people are bound. The church, therefore, promotes justice by upholding the rights of the poor, defending them and accounting for the rights of the people to society and the people. However, one of the challenges of the church is the inadequate understanding of the role of the church as an agent of holistic transformation in society. This understanding has often led to churches having no capacity to engage with the social needs of their members. Such a church produces Christians who cannot practice their faith outside the faith-related spectrum.

2.4 Factors Influencing the Adoption of HTT

The adoption of HTT in a local church is influenced by several factors. The major factors discussed in this section include leadership and partnership with other organisations. Gorlorwulu and Rahschulte (2010:203-5) argue that effective HTT is only possible when the leader is knowledgeable and has skills in both spiritual and secular aspects of life. On the other hand, partnership with other organisations helps to share resources and skills that otherwise would be missing in the church (Woolnough 2014:7). This section focuses on the factors that influence the kind of HTT adoption in a congregation.

2.4. Factors Influencing HTT

The kind of HTT in a particular context among the evangelical churches is explained by several factors. Although the factors may not be deliberately identified, the role they play in the adoption of HTT cannot be emphasised. Among other things, enabling the human and structural capacities of the church and partnerships are some key factors that contribute to the kind of HTT adopted in a context.

2.4.1 Enabling Human and Structural Capacities

Stott (1975:27) stipulates that the success of holistic transformation requires a team of personnel with a variety of gifts, knowledge, and skills to address the various needs in the community. Myers (2011:224) advises that practitioners of HTT should be qualified in social transformation and those

who continue to learn and research but should not be amateurs in social development. HTT practitioners should be people with diverse skills to promote ministries that effectively claim homes, businesses, hospitals, institutions of learning, professional offices, and those in hard labour jobs for Christ (Padilla 2011:284). It can therefore be argued that without the diverse skills and capacity of church leaders, the ministries of the church cannot be successful.

The capacity of leaders is also felt in the kind of ministries conducted in a church. Galpin (2015:31) also argues that holistic transformation theology practice requires the church to create a broad perspective of ministry for everyone to use their gifts, skills, and professions. The array of ministries helps serve the different needs of the community. For instance, Dayton (2003:59) avers that diverse ministry opportunities in a church help to reach out to the different groups in society such as widows, orphans, prisoners, and the oppressed. It becomes a challenge, therefore, for church leaders who may only have theological training without skills in other areas to effectively engage in HTT.

Myers (2011:223) stipulates that a holistic practitioners should not only be professionals but also people who have Christian character and are transformed by the Holy Spirit and the word of God. Such a person should depend on the word of God to overcome his or her weaknesses and gain strength to serve the people. Yoms (2015:105-106) suggests that the HTT practitioner should have been transformed by the power of the Holy Spirit and have impeccable morality, and patience, be a good neighbour and make every effort for spiritual development. Thus, the HTT practitioner does not depend on his/her effort but depends on God in prayer for supernatural results and interventions in their work by the Holy Spirit (Myers 2011:80, 84). To Myers, it is not only the effectiveness of technology or participatory processes but also the Holy Spirit is responsible for the results of holistic transformation. Without the Holy Spirit, the efforts for social transformation are inadequate (Myers 2011:220).

Yoms (2015:107) suggests that, for effective transformational development to take place, the practitioner should be a student of the word of God with a sound theological grounding, as well as a professional in areas of service provision. The robust knowledge of the word of God by a holistic practitioner helps in applying the word of God in personal life and the context of the needs of the people in the community. As one has good knowledge of the word of God, it will help nurture a

holistic approach to issues of humanity. To that effect, Myers (2011:80) encourages that the living word of God, the Bible, should be allowed to engage not only with sacred things but also with the secular needs of humanity. Bediako (1995:144) therefore urges that, to enhance transformation, the Bible should be studied in the context of poverty and vulnerability in society. It can, therefore, be argued that contextual engagement with the word of God, especially with vulnerable and poor people, will help them to attribute positive social changes to God and not only to the technological progress, the skills and knowledge they will have acquired in the process (Myers 2011:80).

Effective HTT requires the implementers of HTT to stay with the people in their community. Myers (2011: 87, 223-224, 226) argues that HTT implementers need to stay in the community with the people, learn from them through interactions, research, and reflections, and learn from the word of God together. Yoms (2015:107) further argues that, as Jesus came down from the Father and stayed with the Jewish people, holistic transformation implementers must spend time with the people, listening to them, learning from them, and obtaining suggestions from them. Myers (2011:75-76) further reiterates that through interactions with people and learning from the people, holistic transformation implementers will nurture local initiatives among the people. It can therefore be argued here that holistic transformation praxis requires going to learn from the people but not going to them with ready answers to their problems (Myers 2011:223-224). It should be noted that HTT practitioners' staying among the people cautions them not to be taken over by the culture but to learn from the people and work with them as they participate in shaping their future.

Nurturing the effective participation of the people is one of the roles of a holistic practitioner. Mutemwa, et al. (2018:4) believe that the participation of people is vital for community transformation. Participation encourages local stakeholders to own their transformation process and actively work to make it successful. According to Nabie (2005:116), participation "promotes cooperation and not competition, power sharing and not power concentration, community building and not individualism, care and concern, not selfishness, justice, and not exploitation.". Effective participation in the HTT perspective, therefore, requires that all the stakeholders actively take responsibility for transforming their community. This includes community members giving their time as well as resources in the process of implementing their community transformation initiatives.

For people to take initiative, they need to have the capacity for the initiative. This requires the empowerment of such people. Samuel (2020:4) argues that

> Empowerment is the expansion of the assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives…. [Empowerment relates to] freedom, capabilities participation, structures, institutions, opportunity and agency of the poor" to reduce their poverty situation.

Such a level of empowerment can yield the expected transformation when the people have the right relationship with God through Jesus Christ as their Lord and Saviour. The empowered people would therefore do all things for the glory of God.

Mutemwa et al. (2018:3) aver that limited preparation of church leadership is one of the major challenges of HTT. It has been argued that church leadership with limited motivation and courage to reach out to social areas of the community greatly inhibits the potential of local churches to promote HTT (IMCDT 2015:8). According to Moffitt (2005:3), the limited understanding of God's agenda and their role in it, the failure to obey God's command, ill-equipped church leaders, and no system of accountability for work of service inhibits the ability of the churches. Woolnough (2014:7) further observes that in such circumstances, the church fails to espouse a biblical and holistic vision to engage with society.

The worldview of the church also determines the ministry that a church can perform. For instance, Woolnough (2014:6-7) observes that the worldview of churches and their leaders is vital for effective holistic transformation. Woolnough further points out that churches with outward-looking worldviews are more effective in transforming society than those that are inward-looking ('gathered flock' or 'ark model churches'). The inward-looking churches are cold-hearted and, in most cases, only concerned with their members with limited initiatives for people who do not belong to their congregation. Padilla (2011:283) argues that such models of church find it difficult to take the gospel across other faiths and in most cases have nothing to prove the love of God brought about by Jesus Christ. In such cases, the worldview of a church becomes a challenge for the ministry of the church as it obliterates the holistic vision for society.

Another worldview issue is that of the relationship between evangelism and social action among churches today. Many churches in their ministry practices hold the view that winning souls is more

important than social responsibility (Winter 2011:269; Woolnough 2014:7). Myers (2000:66) argues that such churches focus on what they term 'spiritual ministry' while 'surrendering social aspects to the devil'. This orientation does not enhance authentic HTT as the churches do not balance between the social and spiritual needs of the people but rather consider spiritual aspects to be more important than the social and economic aspects of humanity. Similarly, Samuel (2010: 129-131) observes that some churches have prioritised evangelism and church planting as their core ministry to social responsibility. Samuel further argues that these churches, to showcase holistic ministry, combine evangelism and a response to social and economic needs, which in actual terms is not holistic. An example of this scenario is identified by Nabie, an NGO specialist working with churches in Kenya. According to Nabie (2005:116) evangelical churches in Kenya conduct evangelism and church planting as their major activities. In addition to evangelism and church planting, the churches in Kenya haphazardly graft poverty alleviation activities into their routines to attract publicity and attest to their claim that they are engaged in holistic transformation.

Interestingly, Moffitt (2005:2) observes that some evangelical churches still assume that personal spiritual renewal and piety resulting from conversion and church planting automatically lead to holistic transformation. Moffit further compares this with the views of liberal evangelicals who thought that paying attention to social issues alone would transform the world for the better, which never yielded the expected results. Holding such views therefore is a failure to realise that words without deeds and deeds without words amount to nothing (Winter 2011:270). The observation of Moffit that spiritual changes lead to positive social changes among evangelical churches is an error. Such beliefs limit the scope of the ministry of the church and disregard the need for the church to embrace social responsibility. Should a church be able to make an impact in society, its engagement in society needs to involve both the spiritual and social aspects of people and their community.

Another factor that influences the adoption of HTT is the theological independence of the church leaders. According to Samuel (2010:29-30), lack of independence, authority, and strong theological stance among the church leaders has led to weak engagement with society. The theological incapacity of the church instead makes the church vulnerable in society. Mutemwa et al., (2018:3) therefore believe that because of the weak capacity of the church leaders, the role of the church to engage with politics, advocacy, gender relations, corruption, and economic

transformation is quite weak as well. For example, Tulo (2010:146) believes that church leaders fear engaging with other stakeholders in society because of marginalisation, lack of proper theology, or even sometimes because of their compromised standing in society and church politics. It can be argued that a church that does not understand its role in society can be conceived to have a weak theology and compromised standing. Such a church is qualified to have no backbone and cannot independently engage with society to ensure social justice prevails.

The behaviour of Christians and the church is a great challenge for holistic transformation. According to Tulo (2010:139), many Christians' actions do not attract questions to which the gospel of Jesus Christ is the answer. Because of the character of the Christians, "evangelism becomes a special activity awkwardly conducted… instead of being a simple testimony rising out of a community whose life together invites questions from the surrounding society. When the life of the church no longer raises questions, evangelism degenerates" (Wallis in Tulo 2010:139). Myers (2000:66) admonishes that members of the church need to live lives that witness for Christ. Such Christians provoke "questions to which the gospel is the answer and by so doing, invite people to faith in Christ". However, Jurgens (2014:20) also observes that many churches have become complacent and lost the power and identity of Christ, instead they have embodied injustice which makes it difficult for people to hear and trust the gospel.

2.4.2 Partnering with Individuals and Organisations

Because of the strong belief among evangelical churches that the Christian faith is a spiritual endeavour relating to the soul and relationship with God, the ministry to the body where the soul lives and the community where the Christians dwell has been to some extent ignored (IMCDT 2015:8). In most cases, social responsibility has been considered the responsibility of the government and other partners (Myers 2000:66). This attitude has resulted in the church losing ground with regards to its role in social responsibility or at best look to Christian organisations. According to Myers (2011:49) social transformation among the Evangelical Churches, especially in the West, is often relegated to Christian Non-Governmental Organisations (CNGOs). The organisations have the resources and skills for social development. Due to the specialisation of the CNGOs, and their approach to human development, the organisations mostly have labelled the local churches as anti-developmental or a distraction to development (Myers 2000:66; Myers

2011:191). These attitudes have resulted in the CNGOs treating the church without mutual respect while working toward transforming communities (Tulo 2010:147). The CNGOs also bypass the local church to work directly with the people who belong to the given church (Myers 2011:79)[42]. Such parallel engagements within evangelicalism have led to antagonising communities from the local churches within. On the other hand, CNGOs also end up promoting a social transformation devoid of spirituality, just as any other secular NGO working in the community. Such a secular engagement results from the lack of accountability to the local church that would be interested in the spiritual aspects of the people in the process of community development. However, the practice of churches relegating social developments to NGOs, and NGOs not working through churches, contradicts the covenant of evangelical Christians at the Lausanne Conference in 1974. The Lausanne 1974 covenant stipulates that it is the role of Christians to engage in both evangelism and sociopolitical roles as an aspect of showing the love of God to God's people (Samuel and Sugden 1999:505-506). The limited role of the Church in social transformation can, therefore, be blamed for the negative interpretations of its role by the NGOs both locally and internationally.

Bediako (1995:146) argues that engagement for the good of the poor should not only be local, but global. The partnership between the local church and the wider Christian community expands the confluence for the common good of the poor. In that sense, parachurch organisations are brought on board to enhance the capacity of local churches in human development. Myers (2011:192) further augments Bediako by saying that the local church can partner with parachurch organisations to work as signs of unity (Myers 2011:77). Such partnerships can help share resources and skills that the local church may not have to bring about social and economic transformation (Mutemwa et al. 2018:6-7; Woolnough, 2014:7). In many cases partnerships between the NGOs and church tend to be one-sided favouring the former. In such cases, Samuel and Sugden (1987:263-264) caution that partnerships between churches and parachurch organisations require the spirit of sharing, dialogue, and local initiatives of the church. Similarly, Myers (2011:191-2) proposes that effective partnerships with the wider church and Christian

[42] The attitude of the CNGOs towards the church has led to other challenges. For instance, the churches would only depend on their limited resources to engage in social transformation in the community (Magezi 2017:10). Woolnough (2014:7) further explains that due to limited resources local churches find it difficult to cope with situations of disasters as the local churches may have limited expertise and skills such as health and education.

organisations should involve respect for the roles of each other and focus on enhancing the capacity of the church to participate in holistic transformation.

Jones and Peterson (2011:1296) observe that the church has a well-developed structure and can leverage social capital nationally and internationally. In most cases, local church leaders have the authority to attract support and attention to raise resources to support the communities and bring holistic transformation (Woolnough 2010:4). Winter (2011:271-272) also notes that the local churches have a reputation in society for building together a team of professionals to promote social change in their community. This is possible because as observed by Galpin (2015:31), the church is endowed with various skills and professionals 'within the pews' who are willing to use their skills and professions to serve God. The church could therefore promote voluntarism in its members to serve the community in which it is located.

On the other hand, Winter argues that the best way for the local church to contribute to social change is by raising resources to support Christian institutions working in the community (Winter 2011:271-272). For Winter, this is the best because, within the influence of the church, there are human, physical, technical, and financial resources to engineer social transformation. These institutions, among others, include schools, civil society organisations providing services, and hospitals in their community. Although individual and corporate organisations indeed can offer resources for the good of the community, this study does not agree with the view that the church should only raise resources for institutions without practically getting involved. The approach of Winter raises the question of balancing between evangelism and social responsibility in the work of institutions. As noted by Myers (2011:180), money does not transform people but a change of identity, which comes only from the transforming power of the gospel does. That is why Padilla (2011:283) argues that engagement of the church without sharing the good news about Christ makes the church simply "a religious club, a group of friends, or a social welfare agency". It is important to note that sometimes churches raise resources without attaching kingdom values to them. This contravenes the efforts of the church to espouse holistic transformation.

In a nutshell, local churches need to partner with individuals and organisations to bring holistic transformation among God's people. The engagements should include evangelism, responding to immediate human needs, and pressing for social responsibility (Samuel and Sugden 1987:260).

Authentic partnerships with the church for the good of the community need to be anchored in the resurrection and unchanging person of Jesus Christ and the unshakeable kingdom of God to be complete (Myers 2011:77). During the partnership, attention must be given to balancing proclamation, deeds, and signs and wonders. Such integrated ministries make the church relevant to the whole community, including non-members of the church. While partnering with other organisations, the church should not be twisted by the organisations to achieve its objectives but articulate the needs and capacities of society and seek partnerships for the good of the people.

2.6 Examples of Praxis in the Global South

Holistic transformation has been an effort, in many ways, of evangelical Christians in the Global South. Although the missionaries came with social services as part of their ministry impetus, it has been Christians in the Majority World advocating for a gospel that addresses the social, physical, and spiritual needs of the people, who have more recently been at the forefront of holistic development. To this end, Dowsett (2017:50-52), while analysing the Lausanne Covenant, Manifesto and Commitment, observes that holistic transformation theology has been a core discussion among evangelicals in several aspects and fora. She further notes that by Lausanne III, Cape Town 2010, there was unanimous agreement among evangelicals from the Global South that the proclamation of the Christian message and social responsibility are inseparable. Dowsett, however, notes that it is not clear whether evangelical churches in the Global South have lived by holistic transformation theology (Dowsett, 2017:52). The observation of Dowsett is the crux of this study, especially in the Anglican Church of Uganda.

Christian (2010:94) claims that in India prominent Anglicans such as V. S. Azariah and others propagated a holistic mission, unlike Western missionaries who had evangelism as their primary focus. Through his ministry, Azariah built schools, and orphanages, and ran poverty alleviation programmes as part of his mission. The work of Azariah led to more than 4,000,000 people converting to Christ in 240 different people groups, 5,500 congregations established, 60 homes for children established, and translation of the Bible into 13 different languages in India. Christian (2010: 97) also notes that the success of mission teams in South and North India during the times of Azariah (1912-1945) was attributed to the partnership with Christian mission organisations such as the Episcopal Church of India, Friends Missionary Prayer Band, EFICOR, World Vision, CASA, and Compassion International. The ministry of Azariah by opening schools, and

orphanages, and initiating poverty alleviation programmes could be viewed as bait to convert people to the faith (Stott 1975:16)[43]. The ministries of the likes of V.S. Azariah were done at a time when the church had not grown in the given societies. There still exists a gap in how the current modern church is engaged in a ministry that can be termed holistic.

Getu (2002:92-3) claims that holistic transformation is the change that Opportunity International (OI)[44] clients experience in their social, economic, political, behavioural, and spiritual lives, brought about by the power of God through the financial and credit opportunities that their clients receive. He further underscores that such changes can be measured using the indicators of abundance, character, service, and empowerment, evidenced by the specific change indicators (Getu 2002:93-97). For Getu, the changes in the character of the participants in the OI programme are foundational for the best use of the resources obtained in the process of their participation. One of the characteristic changes is the ability to serve one another as fellow humans. Getu further argues that the process of changing the whole person is without definite endpoints (Getu 2002:97; Woolnough 2014:5). However, Getu falls short in his analysis of the role of the local church in the measurement of transformation indicators. He seems to suggest that the OI microfinance programme is well established to conduct a holistic transformation without the involvement of a local church. Although this is possible, there is likely a challenge or lack of accountability to the local church to disciple both the staff and clients of the microfinance programme of OI. The local church is vital since it is the instrument of God to bring total change for the ultimate impact of God's purpose for humanity.

Bowers Du Toit (2005:179-181) in her studies of the Evangelical *Congregations on Lavender Hill as Agents of Change*, finds that the congregations are engaged in a dualistic ministry of spiritual and social ministries which focused on relieving the immediate needs of the people. These services included soup kitchens, food parcels, care packs for the sick, especially those suffering from HIV/AIDS, education centres for women, and counselling services for children from surrounding

[43] A modern example of "bait" is that of the Rescue, Rehabilitation and Reconciliation Programme of the Pentecostal Churches in Nigeria. The programme put emphasis on "spiritual formation, empowerment and equipping for ministry as evangelists to their former companions on the street". Another example is running Christian institutions in Nigeria in the pretext of promoting holistic education (Akanbi and Beyers, 2017: 4-6).

[44] Opportunity International is a Western Organisation working in many parts of Global South. The study by Getu was assessing the impact of their work in Asia. David Busau and colleagues started OI as practical aspect of theological engagements in the 1980s on transformation. Microenterprising was found to be a crucial tool for transforming society.

schools and families experiencing abuse. In three other studies, Bowers Du Toit (2016: 3; 2012: 11; 2017:2-3) while assessing the contributions of local churches in poverty-related engagements in South Africa, found similar results as in 2005. The churches are engaged in providing welfare services to the poor which include, clothing, food, and aiding the elderly and orphans in South Africa. In addition, some churches raise resources to make long-term commitments, such as paying school fees and entering the development of vocational skills (Bowers Du Toit 2017: 2-3).

Bowers' studies also noted that the members of the congregations are not mainly involved in community services to represent their congregations but as individuals in their community. Bowers Du Toit (2005:181-182) says that

> it is interesting to note that while a community development worker stated that very few congregations are directly involved in addressing community issues …. their community involvement was largely through volunteerism by individual members of their congregations…. In both these cases, the individuals involved were laity who did not act in an official congregational capacity…

The studies of Bowers Du Toit indicate that the engagement of the church is not integral enough to attract holistic transformation in the community. These kinds of engagements therefore do not sufficiently echo HTT principles.

Another example of a welfare approach is illustrated by Akanbi and Beyers. Akanbi and Beyers (2017:6) cite Pentecostal churches in Nigeria where basic needs such as food, clothing, and other relief are provided with some basic skills to improve the social and economic welfare of rural poor women in southwestern Nigeria. Although these charity models are well-meaning in many ways, they have led to an increasing dependence syndrome among the poor in society and demotivate the efforts of the poor to fight for their survival (Bowers 2016:3). Similarly, CRUDAN (2002:23) in Nigeria disagrees with the practice of giving handouts as a means of transformation of the poor. Instead, CRUDAN advocates for 'hands-ups', a process of empowering the poor as a tool for transformation. From the study of Bowers Du Toit and Akanbi and Beyers, it can be deduced that many churches are engaged in activities that are not holistic but rather haphazardly adopt social services provision. Secondly, most activities are charity-oriented to ease the pain of the people, which in many ways could not strengthen the participants' capacity to engage on their own. Thirdly, the provision of services in the local churches is donor-driven but not necessarily an initiative of the churches.

Yoms' (2015) PhD thesis on the evaluation of the People Oriented Development programme of the ECWA Church using transformational development principles is another praxis that tended towards HTT. Yoms (2015:174-200) finds that initiatives such as water projects, training in best practices of agriculture, community health projects, economic empowerment through self-help groups, infrastructural development, protection of the environment and Bible studies are conducted by ECWA Church in Northern Nigeria. According to Yoms, the initiatives are implemented by People Oriented Programme staff with the support of Community Development Facilitators. The involvement of the local church leaders in the project activities is limited as their role is limited to spiritual work, especially days arranged by the church. Secondly, there is a separation between project activities and spiritual ones. From the evaluation, therefore, Yoms notes that there is a divergence in the expected results. Although people were experiencing material and economic changes, there was limited evidence of spiritual changes in the lives of the people. He testifies that "there was no sufficient evidence that the spiritual activities had helped them solve various problems of families and communities; they have limited knowledge of God; church activities have received poor attendance; only a few trust God in terms of difficulties" (Yoms 2015:217). The findings show therefore that the programme's holistic intentions were not achieved. One of the explanations may be that the local church leaders are not directly involved in the project activities, apart from the scheduled church days. The findings of Yoms again show that there is a dualistic perspective of the church in the people-oriented development programmes of the ECWA Church in Nigeria.

Jones (2013:87-90) in a study of the work of churches and NGOs in the Eastern Uganda concludes that there is apparent transformation among Pentecostal Assemblies of God (PAG) and Charismatic Catholics in the Teso region in their personal lives[45]. For Jones, the changes in the lives of PAG and Catholic Charismatic believers are much better than the social transformation of NGOs (religious ones included) which focus on sustainability, partnership, and rights, which in most cases are 'artificial development talk'. Jones observes that the work of the NGOs remains if the project funds are available, but the work of the PAG remains in the hearts and minds of people,

[45] The Pentecostal Assemblies of God (PAG) and Charismatic Catholics in Teso Region in Eastern Uganda believe in personal change that comes because of the gospel. The PAG and Charismatic Catholics in Teso are known for, chorused view on prayer, the gifts of the Holy Spirit, divine healing and observation of church rules against drinking *ajon* (local beer), polygamy and other anti-social behaviors (Jones 2013: 82-85).

especially the hope of salvation because of being born again. Jones' finding agrees with the view that it is the gospel that transforms people not money or programmes (Myers 2011:180). Jones, however, was not clear if the concept of being born again gave the people the hope for daily living as well as the hope for eternal life that the people were looking for, following their experience of violence in the 1980s and 1990s. Although there were visible changes in the lives of the people, according to Jones, it is not clear if the personal change in the individuals is exhibited in their relationship with other people who are not members of their church. In addition to Jones' study on PAG and Charismatic Pentecostals in eastern Uganda, what would be the experience of similar groups in other parts of Uganda?

Moffitt (2005:1) in studying the ministry of Kampala Pentecostal Church, now Watoto Church[46] observes that the church is engaging in holistic transformation theology ministry. In the initial stages of Watoto Church, the church, through its cell ministry, ran seed projects in their community, targeting people living with HIV, orphans, and vulnerable people in the community. The cell groups fixed water sources and other community needs. Watoto Church believes that its ministry is to portray the love of God by meeting the needs that the government cannot provide for, even if it had the resources. By 2005, there were more than 1200 children orphaned by HIV/AIDS and other health-related challenges who were being taken care of by Watoto Church. Watoto Church intends to make the church relevant to the people to help them achieve God's *Shalom* (Moffitt 2018:4). The church equips women "by providing adult literacy classes, discipleship, business skills training, and job opportunities."[47] This is done in several stages of embracing women by offering quick relief to meet basic needs, empowering them with skills to have sustainable solutions for their daily lives and promoting their dignity. The women after receiving the trainings are provided tool kits to carry out their activities. In the long run, women transfer their skills to other women in their neighbourhood by offering them skills training. All these activities of Watoto are conducted with practical insights and hints from the word of God. However, no study has compared what Watoto Church is doing with what any Anglican Congregation is doing in Uganda.

[46] The Kampala Pentecostal Church is now called Watoto Church, meaning Children's Church. The new name comes from the major Church programme that focuses on taking care of vulnerable children which started in the 1990s. The programme has flourished into children's homes, vocational trainings and several other activities.
[47] Accessed from https://www.watoto.com/neighbourhood/embrace/empower/engage. , on 02/12/2021at 22.00hrs.

2.7 Conclusions

Holistic Transformation Theology as discussed in this chapter is conceived as the ministry of the church that involves evangelism and social responsibility where neither of the two is preferred to the other. The process of developing HTT as a functional framework in Evangelicalism evolved through several consultations and congresses. The Lausanne Congress of 1974 could be regarded as the first step towards a consolidated position on the relationship between evangelism and social responsibility as the ministry of the church. On the other hand, the consultation on Church in Response to Human Need in 1983 was the evangelical gathering that defined the concept of transformation itself. HTT stems from the concept of transformation initially conceived as a Christian framework for engaging in social transformation instead of the conventional term 'development' that the evangelical organisations were adopting for human development. The dimensions of HTT discussed in this chapter include eschatological, soteriological, anthropological, ecclesiological and sociopolitical. These dimensions give HTT a unique understanding different from 'development' which focuses mainly on sociopolitical and economic dimensions of human development.

In its praxis, the ecclesiological dimension is identified as a crucial component of HTT. This is because the local church, being part of the people, is the right institution that could bring transformation to the community. In the espousal of HTT, the churches need to partner with other organisations and have human resources that are knowledgeable in both theology and other areas of social transformation. There are practical HTT ministries that take place among the evangelical churches, especially in the Global South. However, most of them focus on addressing immediate needs such as food and education needs. These engagements were found to be unsustainable in the long run. It is interesting to note that the programming of holistic transformation among the evangelical churches is conducted by Evangelical Christian organisations (non-profits or parachurch organisations), but not congregations directly. The chapter concludes that, although much has been documented about transformation among the Evangelical Churches, the focus of church congregations is often more on evangelism, while social responsibility is left to the organisations and the government. As this chapter mainly dealt with HTT as understood broadly within the evangelical movement, the next chapter will now focus on the notion of HTT in the Anglican Church. It will look at the notion from global and the Church of Ugandan perspective.

CHAPTER THREE
TOWARD ANGLICAN HOLISTIC TRANSFORMATION THEOLOGY:
BACKGROUND, DEVELOPMENT AND PRACTICES

3.1 Introduction

An Anglican perspective of holistic transformation theology is not a straightforward one, but rather springs from various theological streams of thought and practice. This includes thoughts emanating from the nineteenth-century English church, the missionary movement, and several later developments within the Anglican Communion. It should also be noted that movements in 20th-century evangelicalism, such as the Wheaton 1983 Statement which gave birth to the concept of transformation (cf 2.3), greatly influenced the understanding of HTT in the Anglican Communion worldwide. Similarly, the Partners in Mission and Marks of Mission also played important roles in shaping HTT, which could be termed Anglican. This chapter seeks to identify the HTT practices in the Anglican Church and concludes with the background and practices of HTT in the Anglican Church of Uganda drawn from literature. The chapter begins with a broad discussion regarding the identity of the Anglican Church.

3.2 Identity of the Anglican Church

The Christian Church in England existed as both the Roman Catholic Church and the Church of England for centuries before spreading to other parts of the world during the Protestant missionary enterprise. Kaye (2009: 26) asserts that the Anglican Church "was created by the sixteenth-century English monarchy to avoid the religious disunity of the kind so notable in the Continental Reformation" as an "offshoot" of Roman Catholicism. Ward (2006:3) claims that the terminology "Anglican" was "a medieval Latin designation for the Catholic Church in England, *Ecclesia Anglicana*: a geographical location rather than a theological description." Later, however, the theology of the Anglican Communion developed prominently in the nineteenth century to describe the fellowship of churches of Anglican descent throughout the world (Chapman 2012:182; Ward 1998:20). According to Chapman and Ward, some of the reasons for the development of the Anglican Communion include, firstly, the fact that Anglican churches established by missionaries

in other parts of the world started to adopt either Catholic and/or evangelical mission practices entirely. This did not please some Anglicans. Secondly, there was a conflict between Anglican mission agencies and mission churches. The latter advocated for the rights of the local people, while the former remained as links to the colonial authorities. Thirdly, there was a demand for equal treatment from the growing number of new leaders of churches in the Majority World. According to Kaye (2009:15), the Anglican Communion, developed as a fellowship of different churches, whether native or those in England, to help relate as equals with each other. The fellowship developed as the crux for the different churches to participate in the grace of a triune God where salvation is an unearned favour and to bridge the challenges of humanity as well as bring a good relationship among people of God in the world (Pobee1998:79-81). The Anglican Communion therefore gives each episcopacy independence from the International Anglican Communion, based on its traditions and practices over the years. The communion does not insist on uniformity as cherished by the Roman Catholic Church (Kaye 2008:84; Chapman 2012:210-211).

From the way the Anglican Communion is established, it can therefore be concluded that the Anglican Church prides itself on embracing a multiplicity of ministry practices and theologies. The Anglican Church integrates Catholic and Protestant perspectives in its ministry practice by being "fully Catholic and fully Protestant" (Corrie 2004:35-36; Corrie 2009:257). To be fully Catholic, the Anglican Church retains some traditions of the Roman Catholic Church: creeds, historic episcopate structure and liturgical prayer (Ward 1998:18,20; Chapman 2012: 202). Whereas to be fully Protestant, the Anglican Church upholds the central position of scripture in all matters of faith (Corrie 2004:40).

3.3 The Influence of Anglican Social Thought of the Church of England

Holistic Transformation Theology (HTT) in the Anglican Church springs from a rich history, tradition, and practices of belief of the English Church right from the medieval period, the Reformation, and the missionary enterprise of the 18th to 20th centuries up until today (Kaye 2008:11; Dickson 2012:615). According to Dickson (2012:628) as early as the reign of Henry II

(1154-1189), the social thought of the Church of England was already developed[48]. Dickson (2012:628-629) further identifies Thomas Arnold (1795-1842) as one of the proponents of Anglican social theology at the beginning of the nineteenth century. According to Dickson, Arnold advocated that the church is to benefit everybody in society; so, the presence of the church in a society should be a source of hope for the poorest and the destitute in society and that the church plays a vital role in promoting the rights of people of other religions without necessarily aiming at converting them (Dickson 2012:630). From the standpoint of Arnold, as presented by Dickson, it can be argued that from the Anglican social thought point of view, the church serves as a fulcrum for social transformation. It collaborates with other churches for the common good, such as reducing crime, poverty, and other human malaise.

Corrie (2009:261) claims that the Oxford Movement (1833-1845) was vital in enhancing Anglican social theology, especially in urban areas. The movement led to the development of an Anglican social conscience. Consequently, it reduced the numbers of the poor (Noyes and Blond 2013: 10). Noyes and Blond (2013:14) note, for example, that the Oxford Movement promoted the opening of schools in each parish, which continued throughout the nineteenth century. This movement is recognised as a major driver of mass education of the poor in England. The movement helped to bridge the gap between the poor and struggling communities and the state in England in the 19th century.

Spencer (2017:94, 96) also ushers two other figures into the discussion concerning Anglican social theology: F.D. Maurice (1805-1872) and William Temple (1881-1944). Maurice wrote *The Kingdom of Christ* (1842)[49] and in 1942 William Temple published *Christianity and Social Order*.

[48] Dickson 2012:14-16), believes that Thomas Becket (1118-1170) as an educator advocated that the ministers of the church need to be well-educated to enable them to minister to both the physical and moral needs of the people. Becket is claimed to have stoutly defended the rights of clerics from being punished by the state in addition to punishment by the church. Dickson also acknowledges that the Magna Carta by King John in 1215 enhanced the social theology of the church by nurturing the relationship between the church and the state, stipulating that good governance should be answerable to the divine law. The Magna Carta also gave the responsibility to the church to take care of widows and orphans. Later Richard Hooker (1554-1600) is said to stipulate that laws of the state must allow for diversity of private points of view and practice to allow for good governance and social well-being of the people.

[49] F.D. Maurice is said to have believed that the church has a vital contribution to the well-being of the people. Although Maurice is also claimed to have made some contradictory contributions tending towards Christian Socialism. Maurice also argued that the ministry of the church is neatly intertwined with that of society. Therefore, the church needs to listen to society rather than merely telling it what to do (Morris 2005:494). More about Maurice can be found in Morris, J. 2007. F.D. Maurice and the Crisis of Christian Authority.

These essays offered some principles of Anglican social thought and influenced the public engagement of the Church of England in the following decades. In this study, William Temple as a prominent Anglican Cleric and statesman of the 19th and 20th centuries[50], is conceived to be very instrumental in the fashioning of the Anglican social thought. Dickson (2012:631) argues that William Temple's social theology put the Church of England in the wider pluralistic society as an important instrument of sustainable change. Temple (1976: 37) argues that "…the members of the church do not belong to it [the church] for what they can get in this world or any other world; they-we-should belong to it to take our share in the great work, the fulfilment of God's purpose in the world and beyond it." Similarly, Dickson (2012:631) augments Temple's perspective by arguing that the conduct of church members, both among their fellow members and in the wider society, should be able to attract outsiders to join the church willingly. Therefore, the role of the church According to Anglican social thought to form the characters of its members. The members of the church through their lives will transform society.

Anglican social thought understood the church as having an onus to interfere in the public arena to promote the well-being of the people in society. Temple (1976:36-38) argues that the church interferes in the public sphere because it is aware of the very purpose of God for the world. Temple based his argument on two principles: one, that God created humanity to have fellowship with him, and second, that human dignity needs to be protected right from the family, the basic unit of society. For Temple, the church betrays its trust when it does not confront structures and economic situations that fail the integrity of a nation. The promotion of moral justice through equality among people is a vital achievement of the purpose of God for humanity. Therefore, Anglican social thought believes that the church is a core institution called to help fulfil God's purpose for creation by showing God's grace as revealed through Jesus Christ.

While engaging with the state, from the point of view of Anglican social thought, Temple argues that the church has the role of guiding the implementation of activities in social and civil issues based on the Christian principles of good. However, the church leaves the government to determine the policy and instead points out the principles. Therefore, the church plays an important role in reminding the government when it has breached its principles. Temple further affirms that the

[50] William Temple (1881-1944) was an English Clergyman and Archbishop of Canterbury (1942-1944)

unique role of the church in society is through its Christians[51]. He says that "the Christian citizen in his civil action is to promote the best interest of his country…. The aim of any formulation of Christian social principles is to provide that Christian interpretation or at least the means of reaching it" (Temple, 1976: 43). Temple, in a pragmatic manner, encourages the church not to "supplant the government" but to remind the officials about the best principles that should be adhered to for benefitting the citizens. It can be observed here that Temple's approach to social theology provides the basic principle of interaction between the state and the church in promoting the well-being of their people. However, Temple is not clear about the best practices in social justice of local congregations, especially in the African context. This makes one wonder if churches in Africa, particularly in Uganda, have effectively adopted such a proposition of William Temple in their ministry practices. This brings a modern English cleric into the debate of the social theology of the Anglican Church.

Dickson (2012:616-617) presents Archbishop Rowan Williams as a modern promoter of Anglican social thought in the 20th century. According to Dickson, Williams believes that, since no one (church or individual) holds the whole truth about God, as such theological integrity allows a platform for others to enter the social debate. According to Williams, the praxis of Anglican social thought requires the church to offer "breathing space" for others who are not its members to make contributions for the common good. In the process, the church can team up with other organisations, religious or not, to engage in addressing social challenges in society in a more respectful and understanding way. Dickson argues that Williams proposed Anglican social thought as;

1. Theology of society, which answers the question "What does God intend the society to be?"

[51] The position of the Anglican social thought promoted by Temple is closely related to the views of other Protestant leaders such as Bonhoeffer. Bonhoeffer (1996:341-347) argues that the church is mandated to respect the government because it has responsibility for a wider jurisdiction including the church itself. The church is expected to produce Christians who submit to the state by them submitting to Christ, as the government has the role of promoting justice and the wellbeing of the people. This will allow the church to serve the world. He further stipulates that the church does not prescribe the details of the roles of the government but rather reminds the state of its obligations to promote justice among members of the community where the church is located.

2. Theology for society – "What is the benefit of the Christian institutional church for secular society and how has the church helped or hindered its mission to represent a foretaste of the peaceful reign of God?"
3. Theology of the church in society: "What is the place of the church in terms of influencing a culture that cannot be assumed to share its ideals?"

From the stance of Williams, Anglican social thought is required to have positive results for the surrounding community where the church is located. This is felt by not only announcing good news but also taking care to address the social challenges of society. These efforts are achieved through the mission intentions and practices of the local church. The Anglican Church is therefore believed to express the *Missio Dei* in a proactive and encompassing framework that addresses the body, soul, and spirit of humanity holistically. We now turn to the view of Evangelical Anglicans' contribution towards Anglican social thought as an aspect of Holistic Transformation Theology.

3.4. Contribution of the Evangelical Anglicans to HTT

The Evangelical Anglicanism that became more prominent in the eighteenth century traces its origins to the sixteenth and seventeenth Puritanism movements[52]. Evangelical Anglicans may be understood as a strand within Anglicanism who are more Protestant in belief and practice. The Evangelical Anglicans stress personal confession of faith, the importance of the place of the Bible in worship, evangelism, mission, and social well-being of the people they minister to (Britannica, 2023). McGrath (1993:10-13) argues that the Evangelical Anglicans were identified as evangelical in the original Anglican Church because of the plurality of practices with a focus on the centrality of the scriptures and transformation of the lives of God's people.

The contribution of the Evangelical Anglicans towards Holistic Transformational Theology is intertwined with the progress of the same in the Evangelical Church Movement. Notable in the

[52] One of the most prominent members of the Evangelical Anglican movement was John Wesley, the founder of the Methodist Church. However, France and McGrath (1993:4-6) argue that the term evangelical dates to the 1520s referring to Roman Catholic writers who advocated for reverting to biblical beliefs and practices instead of those of the medieval church. Although in the 1530s, the term Protestant was imposed on the evangelicals by their opponents, this trend of Anglicans preferred to be called evangelicals themselves. Evangelicalism stands on four assumptions;

1. The authority and sufficiency of scripture
2. The uniqueness of redemption through the death of Jesus on the cross
3. The need for personal conversion
4. The necessity, propriety and urgency of evangelism

development and practice of a holistic gospel among the Evangelical Anglicans are the contributions made in the Church of England in the 19th and 20th centuries. Some of the contributions are identified with the Clapham sect, the Church Missionary Society and the modern evangelical Anglicans.

3.4.1 The Clapham Sect and the Church Missionary Society

In the eighteenth century, the Evangelical Anglicans in England engaged in politics as a platform to promote the Anglican social thought praxis. Through their engagement in politics, the Evangelical Anglicans, later nicknamed the Clapham sect[53], promoted the well-being of workers in the coal mines and campaigned against child labour in England. While out in the British colonial posts, especially in India and Sierra Leone, they advocated for the well-being of the indigenous people and fought against slavery (Britannica 2023). The ultimate and unforgettable effort of these evangelicals was the abolition of the slave trade in 1833, when the British Parliament passed the Anti-Slavery Act to free the slaves under the influence of the British people (Tomkins 2007: 163). This was a turning point in global history as the abolition of the slave trade promoted human dignity throughout the world at that time. The work of Evangelical Anglicans in the nineteenth century continued to promote the well-being of humankind through the work of missionaries in different parts of the Global South.

The Evangelical Anglicans formed the Church Missionary Society (CMS) and the British Foreign Bible Society in 1799 to reach out to "the lost souls" in "the dark world" (Lean 1980:102). In their effort to promote Anglican social thought in "the dark world", the Evangelical Anglican missionaries engaged in providing education, social services, and health in their mission enterprise. This was a clear indication that the missionaries intentionally upheld the Anglican social thought of the Church of England. For instance, Max Warren (1904-1977) is celebrated as one of the key promoters of holistic gospel during the missionary era through his work at CMS (Anderson 1960:234). In his article *The Missionary Obligation of the Church in the Present Historical Situation*, Warren is claimed to have argued that evangelism must be holistic if it is to bring hope to the people it is intended for. The gospel (kerygma) can only be believed if there is fellowship

[53] The Evangelical Anglicans who formed the Clapham Sect (1790-1830) were a group of wealthy Englishmen many of whom where Members of the British Parliament (Britannica 2023; Tomkins, 2007: 226).

(koinonia) among people and there will be fellowship and peace among people when their needs are met (diakonia). To Warren, such holistic engagement was scriptural and inspired all the social services the church provides to humanity.

According to Corrie (2009:261), one of the avenues through which Warren promulgated Anglican social thought was through his work *The Christian Mission* (1951). In this piece, Corrie notes that Warren is claimed to have argued for Church organisations to engage with the secular world to promote relationships between mission, politics, and history in each context to benefit the people therein. The understanding of Warren therefore puts the responsibility to benefit humanity on everyone and on social structures in the community. To achieve this, Warren, like Rowan Williams (cf 3.3) embraced an ecumenical spirit for social justice and that Warren promoted a unifying *Missio Dei* platform among different strands of Anglicans, evangelicals, and in some instances, the Roman Catholic Church (Corrie 2009: 261).

Evangelical Anglicans promoted Anglican social thought through the CMS. Through CMS, the missionaries attended to both the social and spiritual needs of the people in all the mission stations they established. The missionaries provided soft social infrastructure for the people at the mission stations such as schools, hospitals, and training in vocational skills (Bowers Du Toit, 2022:91). Mbogo (2015:172) argues that the missionaries made prominent contributions in the areas of education, health and promoting the rights of the converts in East Africa. However, although the missionaries claimed to engage in both social and spiritual aspects of ministry, some scholars argue that they were detrimental in certain respects. Bushendich (2018:184), for instance, argues that to remain in favour with the colonial rulers, missionaries in Uganda could not seriously engage in integral ministry that balanced the spiritual and social aspects of the life of the people. Kinoti (1994: 40) argues that the missionaries "became instruments of the process of domination and subjugation, which runs through the history of Europe's intercourse with the rest of the globe". According to Kinoti, the Christian mission and agencies have been avenues of political and economic influence on African nations. Such views can make someone conclude that some missionaries were allies of the colonial masters and worked for them and closely with them.

Mbogo (2015:172) notes that the work alliance between the missionaries and colonial rulers compromised the provision of education based on Christian Principles in Uganda. Because they

had to please their colonial masters, missionaries could not stand their ground to provide a pure education which could uphold Christian values. It can therefore be concluded here that the work of missionaries to blend education, health and industry as a holistic mission was a complex one, with what could be termed a "double legacy" of both real compassionate engagements combined with complicity with colonial powers in certain respects. The effort of Evangelical Anglicans to promote holistic ministry continued through the engagement of the modern Evangelical Anglicans.

3.4.2. Contribution of Modern Evangelical Anglicans

This section explores the contribution of some Evangelical Anglicans in the development of HTT. The unique role played by these Anglicans is closely aligned with the evangelical movements that led to the development of the notion of *transformation*. In the late twentieth and early twenty-first century, John Stott, Chris Sugden, and Vinay Samuel, among other Evangelical Anglicans, made a significant contribution to the development of the concept of holistic transformation theology as evangelical leaders[54]. It is important to note that the contributions of John Stott, Vinay Samuel, and Chris Sugden in the development of transformation cannot be contained in the space of this kind of study. While the three passionately engaged as evangelicals, they remained Anglicans in their persuasion and calling, as they have been influenced by the Anglican social thought.

3.4.2.1 Contributions of John R. W. Stott

John R.W. Stott was one of the key evangelical Anglicans whose influence transcends the Anglican Church. According to France and McGrath (1993:4-6), John Stott was widely acknowledged as an evangelical Christian leader (with his colleagues J.I. Packer and Michael Green), he maintained his Anglican persuasion. John Stott is claimed to have maintained a posture of *transdenominationalism* (not keeping his denominational line as Anglican), treating denominationalism as secondary to the commitment to the gospel. For the cause of the gospel, one of the striking efforts of John Stott was the challenge to be the convener of the 1974 Lausanne Congress with one of the key evangelical leaders of the time, Billy Graham.

In his work, *Christian Mission in the Modern World*, Stott, in analysing the Great Commission, argues that the Great Commission combines evangelism and social responsibility. For Stott, the Great Commission is not about making converts and teaching them to obey the things Jesus

[54] Dr. Vinay Samuel is a Cleric of Church of South India, Dr. Chris Sugden is Cleric of Church of England and Canon of Jos Nigeria and Dr. John R.W. Stott was a cleric of Church of England

commanded them, but it also includes social responsibility (Stott 1975:22-23)[55]. In the view of Stott, the ministry of the church needs to adopt integral ministry that meets physical as well as spiritual needs of people as Jesus did. Meadors (1980:132) argues that Stott, using Jesus's view of loving the neighbour, adds, as the 11th commandment, to love neighbours. This view therefore shows that social responsibility is an equal partner of evangelism. This calls for the church to embrace social responsibility and evangelism hand in hand in the process of engaging in the Great Commission.

In the process of promoting a gospel that addresses both the spiritual and socio-political roles of the church, several perspectives have been developed. Although he initially believed that evangelism was more primary than social responsibility, Stott later developed different views on the relationship between the two. Stott (1975: 25-28) argues the relationship between evangelism and social responsibility could be a manifestation of evangelism, a bridge and partner of evangelism. (More about this was discussed in a footnote in section 3.2)[56]. For Stott, evangelism and social action stand on their own, both express the love of Jesus to the people and are the best option for Christian philanthropy. In his work *Issues Facing Christianity Today*, 1984, Stott dedicates an entire chapter to explain social concerns and what the church needs to do to engage in a ministry that addresses the spiritual and social needs of the people. Stott (1984:10) argues that "evangelism and social action are a consequence and bridge to evangelism", and they are also partners joined together. He further notes that evangelism and social responsibility are fruits of authentic gospel by the church.

However, it is important to note that the strong difference between evangelism and social responsibility was completely dissolved by the Lausanne Congress of 2010. According to the Cape Town Commitment (2010:35) "… all God's people are commanded by the law and prophets, Psalms and Wisdom, Jesus and Paul, James and John - to reflect the love and justice of God in practical love and justice for the needy." The understanding of the Lausanne Covenant on

[55] This was a changed position of John Stott compared to his argument in the Berlin Congress 1966. In the Berlin Congress John Stott viewed evangelism as the primary role of church and social action as secondary (Stott 1975: 23). This change of position came to be more prominent in the Lausanne Congress 1974. John Stott was the chair of the Lausanne Congress.

[56] The engagement of John Stott with evangelical Christians in holistic transformation theology extends beyond the Berlin Congress of 1966. At the Berlin Congress, Stott was one of the presenters who passionately argued for the primacy of evangelism.

evangelisation therefore is "the whole Church taking the whole gospel to the whole world." It is therefore clear that the Lausanne Covenant now considers evangelism and social responsibility to have an integral relationship. The relationship between evangelism and social responsibility in the last forty years has been further concretised by the work of Vinay Samuel and Chris Sugden.

3.4.2.2 The Contribution of Vinay K. Samuel and Chris Sugden

The work of Vinay Samuel and Chris Sugden with the notion of transformation started with their ministry at St. John's Church, Bangalore, South India, where Samuel was the presbyter-in-charge and Chris (a British Missionary) was his assistant (Samuel and Sugden 1982: 499). The two at their time in Bangalore and later, participated in various evangelical gatherings that discussed the relationship between evangelism and social responsibility[57]. Samuel and Sugden are recognised as having developed the formation of transformation as a framework for human development. Sugden (2011:266) testifies that their (Samuel and Sugden) effort in the process of developing the ideals of transformation was in many ways influenced by several evangelical leaders. Some of these leaders include Samuel Escobar, Renee Padilla, and Ronald Sider, as well as Anglicans such as John Stott, Archbishop David Gitari of Kenya, and Bishop Benjamin C. Nwankiti of Nigeria (1928-2004).

Samuel and Sugden (1999:ix) argue that the observation that evangelical organisations engaged in human development had no biblical basis for their work and forced evangelical leaders into exploring and understanding the theology of development. Sugden (2003:71) further notes that the striking advantage was that these leaders of evangelical organisations working with the poor were mainly pastors and theologians. Owing to their theological and pastoral knowledge, and concern about the relationship between evangelism and social responsibility, they were driven to further theological engagement. According to Sugden, the leaders spent nine years of "intense theological and biblical study" and then gave birth to the concept of *transformation*. It can be deduced here that transformation was conceived as a framework for Christian NGOs to engage effectively in human development but was not necessarily focused on the local church in its ministry praxis. The major interest in developing the notion of transformation was initially focused

[57] The Lausanne Congress 1974; Consultation on the Relationship between Evangelism and Social Responsibility, Michigan June 1982; Consultation on the Church in Response to Human Need Wheaton 1983 and several others. At The Church in Response to Human Need Vinay Samuel was the Chairman of the consultation where Chris assisted him.

on Christian organisations working with the poor, rather than on evangelical church congregations to promote holistic ministry (Sugden, 2003:71).

In their effort to promote transformation, Samuel and Sugden (1987:xi-xii) define transformation as:

> the change from a condition of human existence contrary to God's purposes to one in which people can enjoy fullness of life in harmony with God (John 10:10; Col 3:8-15; Eph. 4:13). This transformation can only take place through the obedience of individuals and communities to the Gospel of Jesus Christ whose power changes the lives of men and women by releasing them from the guilt, power and consequences of sin, enabling them to respond with love toward God and towards others (Rom 5:5) and making them 'new creatures in Christ' (2 Cor 5:17).

From this definition, it can be argued that human flourishing does not take place unless spiritual and social changes are promoted together. Transformation occurs when people confess the Lordship of Jesus Christ and obey the gospel, and there are sustainable changes where the social needs of the people are met. Samuel (2001:139) further stipulates that transformation addresses the misplaced assumption of some evangelical traditions that social and economic changes will logically follow if people are converted to faith. Transformation takes place when evangelism and social responsibility are integrally conducted in a ministry of the church. Sugden (2003:71) further argues that transformation as a Christian framework for human development resolves the challenges in understanding the relationship between evangelism and social action and creates an understanding that evangelism will not be lost by addressing the social setting in which people live and vice versa. In this respect, it can be concluded that the contribution of Samuel and Sugden improves on the prior notion presented by Stott that evangelism precedes social change.

Sugden (2003:72) argues that the goal of transformation is described by the biblical vision of the kingdom of God where there is:

> striving to bring peace among individuals and nations ... sharing basic needs ... working for greater participation of people in the decisions which affect their lives ... growing up into Christ in all things as a body of people dependent on the work of the Holy Spirit and upon each other.

The understanding of transformation by Sugden shows that the kingdom of God has both aspects of charity and empowerment for the desired change in a community. Therefore, this involves altruism and participation with the help of the Holy Spirit. Fulfilment of the kingdom of God is visible when there is total faithfulness, forgiveness, dignity, and trust among people (Samuel 2001:139). The fulfilment of the kingdom of God reveals the completeness of humanity. Samuel

2002:147) also explains that complete personhood will be achieved when there is justice, liberation from oppression, economic progress, poverty shackles are broken, spiritual growth, joy, and restoration among people, and, most of all, human flourishing.

According to Sugden (2003:73-74), transformation is a forward-looking process but not a definite goal to achieve as attempted by secular development organisations. He notes that transformation starts with the future to develop a vision for the present[58]. Transformation is the process where evangelism and social action are integrated while interpreting the Bible in the local context and taking the culture of the people seriously. Samuel (2002:246) argues that the goal of transformation is to open people to Christ without compulsion. Samuel identifies teaching, fellowship, water projects, adult classes, or preaching the word of God to people as activities to bring transformation to society. However, these activities should be conducted naturally rather than forcing them on people to commit themselves to Christ.

In developing this framework, Sugden and Samuel engaged in rigorous literature development. They have edited and authored several books in this respect, which include *Sharing Jesus in the Two-thirds World* (1982), *Evangelism and the Poor* (1983), *the Church in Response to Human Need* (1987), *Mission as Transformation* (1999), *Seeking the Asian Face of Jesus* (1997) and an avalanche of articles through the *Transformation Journal*. Through the well-known Oxford Centre of Mission Studies (OCMS) Samuel and Sugden further the notion of transformation among evangelicals in the Global South through academic research (Sugden 2011:267).

The work of OCMS has been significant in furthering research through training graduates in mission and church ministry. According to Davies (2011:285), "there are almost a hundred scholars whose personal development and theological formation have been immeasurably enhanced by the OCMS experience." Several of the graduates through OCMS are now influential in the field, serving the poor and extending the vision of OCMS. Meanwhile, through the *Transformation Journal*, Samuel and Sugden promoted Christian literature on holistic transformation, which is widely acknowledged among scholars on transformation.

[58] Sugden looks at transformation as a dynamic process that does not depend on what the others are doing. He claims that the opposite of transformation is conformity (Sugden 2003:74).

As mentioned earlier, the contribution of Samuel and Sugden in holistic transformation is highly acclaimed in evangelicalism as has been widely cited in chapter two. Nevertheless, it is worth mentioning here that the contributions of John Stott, Vinay Samuel, and Chris Sugden in promoting holistic transformation theology have been very significant. However, the contributions of the three, like other evangelical Anglicans, transversed the borders of *denominationalism*. They were part of larger evangelicalism but not necessarily as Anglicans. However, it is acknowledged in this study that the discourse of Stott, Samuel and Sugden primarily stems from the social thought of the Church of England. One key thing to note here is that these evangelical Anglicans have promoted scholarship as an important aspect of transformation: John Stott through Langham Trust and the London Institute for Contemporary Christianity and Samuel and Sugden through OCMS, Transformation Journal, and now the Oxford Centre of Religion and Public Life (OCRPL)[59]. Different efforts also came into play in transforming society in the Anglican Communion. One of the central notions has been the Five Marks of Mission in the Anglican Church.

3.5 The Five Marks of Mission: Anglican Understanding of Holistic Mission

Anglicans pride themselves on carrying out a mission that addresses humanity in totality. In their mission praxis, Anglicans are believed to proclaim the good news, make disciples, meet the needs of the poor, advocate for structural consistency and care for the creation. This integral aspect of mission in the Anglican Communion is summarised in what Anglicans call the 'Five Marks of Mission', as recognised by the 6th meeting of the Anglican Consultative Council (ACC) in 1984. Anglicans believe that the Five Marks of Mission "express the commitment and understanding of God's holistic and integral mission."[60] Doe (2008:2-3) argues that Anglicans take the Five Marks of Mission to be of equal importance. For Anglicans, to love a neighbour is not more important than to share the good news or care for the creation. To love the neighbour, care for creation, and share the gospel are aspects of God's mission that should be upheld integrally. Anglicans believe that approaching a mission using the Five Marks of Mission makes God's mission among the Anglicans holistic. Doe (2008:1) outlines the Marks of Mission as follows;

1. Proclaim the Good News of the Kingdom

[59] Out of OCMS grew the Oxford Centre of Religion and Public Life. The researcher is part of scholars of OCRPL.
[60] As obtained from https://www.anglicancommunion.org/mission/marks-of-mission.aspx on 27/10/2021 at 16:19hrs.

2. To teach, baptise and nurture new believers
3. To respond to human needs through loving service
4. To seek to transform unjust structures of society
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

It is important, however, to have an overview of how the Five Marks of Mission as a framework of mission in the Communion came into existence. Therefore, this section provides an overview of the progress Anglicans have made in their efforts to engage holistically in their denomination praxis while engaging with other ecumenical movements.

The development of the Marks of Mission in the Anglican Communion started in various ways[61]. One of the notable initial ideas on paper and practice was Mutual Relationship and Interdependence (MRI). The Toronto Anglican Congress of 1963 produced the document entitled MRI as an initiative for the Communion to work together on social development (Gitari 2014:42). Zink (2017:246-7) argues that the purpose of forming MRI was to provide support to churches in the Global South in the areas of emergency, human resource development, construction of new churches, and sharing human resources for ministry work[62]. The challenge identified with MRI was that churches in the Global South were preparing 'shopping lists' for the churches in the Global North in the MRI process. The practice of sending proposals uncritically to churches in the North was argued to have led to the failure of this approach. This led to another idea among the Anglicans (Zink 2017:246).

A decade later, Partnership in Mission (PIM) was developed to replace the MRI due to its failure[63]. PIM was developed by the Anglican Consultative Council in 1973, was a consultative way of arriving at a consensus on the needs of the churches in the Global South to be supported by the churches in the North. According to Zink (2017:147), PIM shortly hit a snag when churches in the

[61] Right from 1961, several occurrences in Christendom influenced the holistic transformational view of mission in the Anglican Communion. Some of these ideas include the liberation theology of Latin America, *Evangelii Nuntiandi* that guided the social justice thinking of the Roman Catholic Church, the WCC Council on World Mission and Evangelism (CWME) in 1980, the Lausanne Conference in 1974 and the Consultation on the Relationship between Evangelism and Social Responsibility (CRESR) of 1982 where John Stott was a central mediator as well as Church in Response to Human Need of 1983 that gave birth to transformation as an important aspect of HTT. Here Vinay Samuel, a cleric of the Church of South India was the chairman of the consultation.

[62] More information on MRI can be obtained from Mutual Responsibility in the Body of Christ, Toronto Anglican Congress 1963 (Transcribed by Terry Brown in 2009)

[63] The first PIM Consultation was held in Limuru, Kenya in 1972, by the ACC (Gitari 2014:42)

North attempted to impose what they thought would be the best for churches in the South, without taking their context seriously. It meant that the consultation was one-sided among the partnering churches. There was also a misunderstanding of what the mission of the church was, as PIM revolved mainly around consultation, coordination, and planning focused on social development, with less connection to the spiritual aspects (Zink 2017: 147)[64]. The challenges of PIM led to yet another consultation among Anglicans.

The ACC formed the Advisory Group on Mission Issues and Strategy (MISAG) in 1981 to promote a holistic mission in the Communion. The MISAG therefore produced four affirmations on mission which were ratified by the ACC in 1984 as the Marks of Mission, to further holistic mission in the Anglican Communion (Kay 2008:83). The purpose of the Marks of Mission was to offer a comprehensive framework within the Anglican Communion to engage in the *Missio Dei*. The process of formation of the Marks of Mission involved a broad range of Anglicans, including Anglican bishops from the Global South, who played various roles. Some of the major participants were David Gitari of Kenya, consultant; Benjamin Nwankiti Kwasi of Nigeria, secretary; Edmond Browning of Hawaii, and Ronald Bowlby (Southwark) who was the chairman of the process[65]. The influence of evangelical consultations such as the Wheaton 1983 Consultation[66] was apparent in the process of developing the Five Marks of Mission as displayed by Bishops from Africa. For instance, the relationship between the Kingdom of God and the mission of the Church was borrowed from the Wheaton Declaration (Zink 2017:151-52)[67]. Between 1984 and 1990, in the process of endorsing the Five Marks of Mission in the Anglican Consultative Council (ACC), the bishops from Africa were very influential (Zink 2017:145; Gitari 2014:42). This suggests that the Marks of Mission were a product of the agreement of both Northern and Southern Anglicans.

[64] MISSIO was interested in the quality of life of the church but was not in agreement with Partnership in Mission. This is because PIM "turned into simply an exchange of resources between church agencies" (Kaye 2008:83).

[65] Bishop Gitari and Benjamin Kwashi played a vital role as part of the ecumenical movements in the 20th century, most especially the evangelical discussions on the relationship between evangelism and social action in 1982 (CRESR), Wheaton 1983 and Lausanne 1974. However, Browning and Bowlby were liberals (not Evangelical Anglicans) and not part of the CRESR.

[66] Consultation on the Church in Response to Human Need (Samuel and Sugden 2003: xi). It is important to note that although Vinay Samuel was the chairman of this consultation, he clearly acted as an evangelical, not an Anglican. This was a meeting of Evangelical Christian leaders from all over the world.

[67] The Wheaton Consultation stemmed from the Evangelical World Consultation on the Relationship between Evangelism and Social Responsibility (CRESR) of 1982 where John Stott, an Evangelical Anglican Cleric was a central figure.

The development of the Marks of Mission also echoed the considerable influence of the WCC and the Evangelical movements[68]. Zink (2017:153) observes that although the four pillars of the mission were accepted by ACC in 1984 and were overly influenced by Wheaton and Lausanne, other movements in Christendom influenced the development of the Marks of the Mission of the Anglican Communion. For instance, Zink explains that the fifth mark of mission - "to strive to safeguard the integrity of creation and sustain and renew the life of the earth" - was greatly influenced by the WCC's Peace and Integrity of Creation (JPIC) conference in Seoul, South Korea, in 1990. The conference had several affirmations about creation, human rights, equality between men and women, economic justice, global security, issues of racism, discrimination and care for God's creation (Zink 2017:154-55). The Five Marks of Mission of the Anglican Communion may be argued to have stemmed from assorted views from Anglican social thought, transformation (evangelical) and *diaconia* of the ecumenical views through the WCC.

Although the Marks of Mission has provided ubiquitous principles[69] for mission among Anglicans, there has been inconsistency in understanding and acceptance of the Marks of Mission as a universal strategy for mission in the Anglican Communion. Anglicans continue to express various views and principles for their mission. This therefore means that the Five Marks of Mission have not been universal for mission in the Anglican Communion. For instance, Zink (2017:160) observes that even before the Church of England ratified the Five Marks of Mission in 2003, Peter Presler in 2001 had already produced a volume of 'Ten Marks of Mission' as a holistic approach to mission for the Episcopal Church in the USA and Canada[70]. Secondly, Zink notes that in 2010, the Director for Mission for the Anglican Communion, John Kanfwanka, expressed at the Ecumenical Conference in Edinburgh that little was known about the Marks of Mission in the

[68] For instance, Vinay Samuel and Chris Sugden played many roles in the development of HTT, right from the 1970s in the Evangelical Mission arena, as practicing Anglicans. The two played vital roles in the World Evangelical Fellowship Consultation in 1983, which gave birth to *the Church in Response to Human Need* 1984, a compilation of papers from the Wheaton '83 which they edited. Another profound contribution of Vinay and Chris is their work *Mission as Transformation* (1999), a groundbreaking compendium of mission as transformation in the Evangelical world. Following the establishment of the *Transformation journal* and OCMS, Vinay and Chris have continued to steer the evangelical perspective of holistic mission. The involvement of Vinay and Chris through scholarship through OCMS also led to several academics in mission as transformation.

[69] Unlike the MRI and PIM, the Five Marks of Mission offer guiding principles for local churches to develop their ministry to nurture "decentralized and local-global mission" in the Communion (Zink 2017:162).

[70] The Ten Marks of Mission was an inclusive approach which among other things included working with other faiths, the gospel in diverse cultures and ' celebrating eucharistic community' (Zink 2017).

Anglican Communion, despite the Anglicans' claim that the Five Marks of Mission are a guide to their mission. Thirdly, Zink explains that Anglican social engagement continues to be influenced by the prevailing secular rhetoric on development. To support this claim, Zink cites the Anglican Conference in Boksburg, South Africa, in 2007, as another example. To Zink, the conference that revolved around 'Toward an Effective Anglican Mission' (TEAM) focused on the Millennium Development Goals (MDG) as the main agenda. The following year, the Anglican bishops proved their zeal for the MDGs by conducting a march in central London as a precursor to the 2008 Lambeth Conference (Zink 2016:159).

Ultimately, the success of the Five Marks of Mission depends on the ministry of a local church in a community, as it advocates for social justice among local people in the community (Dickson 2012:620; Temple 1976:62-64). Noyes and Blond (2013:7, 10, 24) believe that the Anglican Church can effectively play its social justice role as it has a good network for people of different positions to mix. Secondly, churches are distributed throughout a given country to reach everyone in their setting. Thirdly, the Anglican decentralised system authorises each parish to customize the to customise ministry to benefit the congregation. To aid the holistic context of ministry in the church, Anglicans believe that partnership with other organisations is vital, especially to provide resources to enhance the lives of people. It is important to note that no local church is self-sufficient enough to enhance holistic transformation praxis without partnership with other organisations (Witts 1998:406). Therefore, the success of HTT depends on the understanding and practice of the basic principles upheld by the Anglicans.

3.6.1 Basic Principles and Practices of Holistic Mission in the Anglican Church

In the Anglican Communion, mission is believed to be an activity of the Holy Trinity- *Missio Dei*. Mission in the Anglican Communion is believed to have emanated from God the Father, incarnated in his son Jesus Christ, and accomplished by the Holy Spirit (Corrie 2009:260-1). Doe (2008:1) argues that God, through the power of the Holy Spirit, invites faithful people to participate in his mission as his instruments to extend the good news to the world on his behalf. It can also be argued here that mission in the Anglican Communion is relational, flowing from the community of the Holy Trinity to the people of God, who in turn transmit the good news to others in their community (Noyes and Blond 2013:9). Mission in Anglican Church is therefore a *Missio Dei* sustained by the relationship between humanity and God through the Holy Spirit.

Mission in the Anglican Communion is comprehensive. It touches on the social, spiritual, and physical aspects of humanity. The holistic nature of mission in the Anglican Communion involves fellowship, prayer, and worship as well as concern for human flourishing and the beauty of nature (Noyes and Blond 2013:12). The holistic mission of the Anglican Church extends to transforming cultures of people, nurturing people's living conditions and building good relationships between Anglicans and other Christian communities in their context (Corrie 2009:259). This mission does not only focus on evangelism but other areas as well.

Evangelism in the Anglican Church transcends the oral proclamation. Corrie (2009:259) observes that the integrity of evangelism as a Corrie aspect of mission in the Anglican Communion is attested through "social justice, stewardship of creation, healing, and reconciliation", which are integrally held together. Similarly, Okorocha (1998:324) also augments Corrie's view by stating that true and authentic evangelism is evidenced in Christian nurture, discipleship, and addressing social and economic challenges of society[71]. The praxis of mission in the Anglican Church in essence is the holistic transformation praxis where evangelism and social responsibility are mutually empowering each other, and one is not treated in isolation while addressing concerns of humanity (Corrie 2009:258).

Anglicans have struggled to address poverty for a long time. This is because Anglicans understand poverty as a holistic condition (Ndungane 1998:385). To Anglicans, poverty is not only financial limitation, but includes poor relationships, poor self-perception, powerlessness, and loss of dignity. As such, poverty affects the image of God in humanity and inhibits its well-being (Williams 2009:5). Because of this understanding, Anglicans engage in social action to relieve the pain of the poor in society as part of their mission (Noyes and Blond 2013:9). Social action in the Anglican context perceives the poor and excluded people to be important in the eyes of God (Witts 1998:404). This therefore means that the poor need to be encouraged to recover their identity as being created in the image of God and take an active part in the process of change. Ndungane (1998:388) believes that in initiatives to relieve the poor of poverty, the poor need to be treated as subjects, with the capacity to contribute to their well-being. On the other hand, for better

[71] To Okorocha, evangelism is conducted in obedience to Christ and failure to evangelise leads to extinction and becoming a mission field for other religions (Okorocha 1998:324).

empowerment and achievement, both the poor and non-poor are to share responsibility since the two groups need some form of transformation in their contexts (Williams 2009:5). The process of empowerment in the Anglican Church is therefore anchored on the premise that the poor and non-poor all have something vital to contribute towards the anticipated transformation.

Several factors contribute to the success of a holistic mission. For instance, Noyes and Blond (2013:24) argue that the success of holistic poverty alleviation initiatives depends on three factors. These factors include the kind of leadership structure in place (top-down or bottom-up). The capacity of the church leadership to identify the assets that could be used for transforming human needs and channel resources to the right use within the different structures of the church. The third factor is the cooperation among the different departments of the church in each setting. The departments are expected to work together for the common good of the members of the church. However, Noyes and Blond (2013:7, 14) observe that in the Anglican Church cooperation among different departments is a challenge, as each department is distinct in its operations. The situation becomes alarming in a scenario where each diocese and parish are autonomous within a provincial arrangement. This scenario limits the harmonisation of the different aspects of ministries in the church that should aim at transforming the same Christians.

Holistic ministry in the Anglican Communion is also considered contextual. Corrie (2009:260) argues that through the principle of '*Via Media'*, Anglicans believe that the ministry of the church to the community should take the context of the people seriously. Corrie further suggests that the approach to ministry in each setting should not be cast in stone but depend on the context at hand. Dillistone (1981:112, 117), in analysing the legacy of Warren, argues that effective and transformational ministry should not be forced into the consciousness of the people. An effective ministry pays close attention to the fears, language and social situations of the people. Anderson (1960:336-7), while chronicling the work of Warren, notes that Warren's idea of mission is that mission should be a practical but not a formulaic expression of only the death and resurrection of Jesus Christ; and that practical mission requires self-involvement that makes love of God through the living Christ visible in the lives of the believers in their daily living[72]. In what Anderson and

[72] From Anglican social thought point of view, Williams (2009:7) advises that when engaging in social action, Anglicans should not aim at achieving goals set by another authority but critically appraise the intentions of the

Dillistone are saying, the holistic mission in the Anglican Church is premised on the fact that the local context of the people needs to be taken seriously if the church expects to bring lasting change in the lives of people.

Mission in the Anglican Church is also grounded in the identity of human beings created in the image of God. Williams (2009:5) asserts that humanity being created in the image of God has the responsibility to care for the creation. He points out that one of the primary tasks of Adam was to name all the creation; therefore, all humanity has the responsibility of being stewards of God's creation. Noyes and Blond (2013:8) in support of Williams' view, claim that Anglicans see sacred things in the ordinary, finite through infinite, look for God in nature, history, and scripture, and experience grace in the unified relationship between social and spiritual. To Noyes and Blond, although the image of God was corrupted by sin, Anglicans believe that the sacrifice offered by Christ has restored the image of God. This therefore points out that failure to take a mission beyond the spiritual aspects of humanity skews the mission orientation of God from the original and creation mandates of humanity. Anglicans therefore through mission address relationships with God, self, the neighbour, and the environment. In the history of the Anglican Church, several efforts have been made to pursue this holistic mission agenda. The Five Marks of Mission of the Anglican Church (cf section 3.5) is one of the major attempts to nurture holistic transformation in the Communion.

From the principles of holistic mission above, it can therefore be argued that different thoughts of Anglicans on the relationship between humanity and God support the basic principle of HTT. First, Anglicans stress efforts to live in a good relationship with humanity and God as expressed by Jesus (Matthew 22:37-39). Noyes and Blond (2013: 23) argue that in the Anglican Communion, the mission is anchored by the two important commandments; 'love God and love your neighbour'. Anglicans believe that a proper relationship with God is the basis for a good relationship with nature, neighbour, and society. The vertical and horizontal aspect of the Anglican tradition promotes an incarnational view of mission (Noyes and Blond 2013:8). Second, Anglicans believe that sacraments have holistic value and a position in the faith of people. Corrie (2009:265) argues

programme to avoid damaging the identity of the people as the unique creation of God. Engaging with the people in a society should accept the context and experience of the people.

that through the sacraments, Anglicans play a vital role in mediating God's love through which they nurture hope in situations of hopelessness. Corrie also believes that the sacramental mission of the church is evident when the church moves its centre to the concerns of the people both at macro and micro levels. At the macro level, the church acts as a bridge between opinion leaders, politicians, decision-makers, and society. Meanwhile, at the micro-level, the Anglican Church engages in small-scale projects for the homeless, defends human rights, and offers a home for people affected by HIV/AIDS. Here, Corrie argues that the practices of congregations in holistic praxis, especially at the micro-level, make the church practical and meaningful in the local setting. Holistic mission in the Anglican Communion therefore enhances practical solutions to challenges of humanity in a holistic manner; addressing moral, physical, mental, and spiritual aspects of humanity (Noyes and Blond 2013:9, 10, 23).

3.6.2 Anglican Mission Praxis affirming HTT

The evidence of the holistic mission in the Anglican Church is shown by the work of prominent Anglicans through the ages including figures such as William Wilberforce, Desmond Tutu and Bishop Azariah of Dornakal in India. In promoting holistic transformation through mission, the Lambeth Conference 1998, Resolution II.6, endorsed the integral nature of mission as a practice for all Anglican institutions and churches. The resolution states that it is the responsibility of the bishop, diocese and congregation

> …to share and show the love of God in Jesus Christ - by worship, a proclamation to everyone, [to share] the gospel of salvation through Christ, through announcing of the good news to the poor and the continuing effort to witness to God's kingdom and God's justice in act and word.

From the above resolution, Anglicans have the responsibility as primary agents to address systemic injustices (Noyes and Blond 2013:9; Pobee 1998:83-84). In that regard, the leadership of the church is called upon to enhance justice in society by promoting service-orientated leadership, forgiving, and loving one another, and sharing resources with others while being willing to suffer for the good of others (Price 1998:396).

There are several ways in which HTT has been practiced in the different parts of Anglican Communion. According to Pobee (1998:396), the practical nature of the gospel of word and deed requires the church to engage in liturgy both inside and outside the church building. The liturgy

outside the church, which engages with the challenges of real life and is a witness to Christ by living the gospel, is vital for people to find salvation[73]. Doe (2009:2) believes that the holistic nature of ministry in the Anglican Communion bears witness to Christ and involves "embracing respectful evangelism, loving service, and prophetic witness." This practical ministry of the Anglicans is apparent in the Communion, globally. For instance, Noyes and Blond (2013:23) spell out that a local church in England near Ipswich offered a "sustained commitment" recovery programme for ex-sex workers to regain their independence and live their own lives.

Another practicum of holistic ministry in the Communion is explained by the Anglican Communion Department of Mission and Evangelism (ACDME). According to ACDME (2008), the practice of both social and spiritual aspects of mission has a positive impact on ministry. For example, ACDME testifies that in Tanzania, 50 converts to Christianity from Islam in 2008 were found to be the result of the undiscriminating ministry among the people in the community[74]. ACDME also cites similar findings in Nigeria; meeting the spiritual, social, and physical needs of the people attracted respect for Christianity among the Muslims (ACDME 2008:3). ACDME further mentions advocacy for the rights and promotion of hope among people affected by HIV and AIDS, emergency relief in cases of hurricanes, tsunamis and flooding, reconciliation among warring tribes, and promotion of the capacity and interest of young people as some of the social actions of the Anglican Communion.

A characteristic ministry style in the Anglican Church is displayed by the Church of Nigeria and the Episcopal Church of South Sudan. According to Kwashi (2013:179), the Anglican Church of Nigeria has distinct directorates at the provincial office, one of which is that of Social and Political Affairs which focuses on social issues such as care and support for people suffering from HIV/AIDS. Kwashi (2013: 182) also notes that the Mothers Union plays an important role in modelling families, through training and the provision of skills for self-reliance. The Directorate of Mission focuses on mission and evangelism since the mission is considered as the core aspect

[73] Pobee (1998:396) believes that many people have feeling for Christ outside the church but are not attracted to the church due to evil practiced by church people against humanity. Liturgy outside the church augments liturgy inside the church building which involves prayers, songs, chants, creeds, and proclamation of the word inside the church building, and is vital to draw those outside the church into the fold of Christ.

[74] The ministry did not differentiate between the different religious groups in the community. Everybody in the community was given opportunity.

of the church, so the church sends out missionaries to reach out far and wide. The model of the Church of Nigeria, however, indicates that holistic transformation, as an integral result, may barely take place as each department takes its course of ministry. In South Sudan, Nhial (2013: 202) posits that the Episcopal Church of Sudan focuses on addressing the spiritual needs of the people while giving hope and encouraging people to love each other as the country experiences war. According to Nhial, the diocese also offers social support and shelters the homeless persons affected by the war. The people are given schools and churches to reside in as they have no places for residence (Nhial 2013: 202). The view of holistic ministry in the Episcopal Church of South Sudan focuses on the relief aspect of human needs. The engagement of the church does not, however, bring the aspect of empowerment, especially in the face of the crisis the country is going through.

In East Africa, the Anglican approach to holistic transformation was initiated in the ministry and work of Bishop David Gitari of the Diocese of Mount Kenya East. Being influenced by the Lausanne Congress in 1974 and various Evangelical gatherings, Gitari took Luke 4:18-19 to mean the onus of the church to take the good news to the poor. Gitari (2014:41), believes that "the poor to whom Jesus was called to preach the good news were not only those who were spiritually poor but also those who were economically and socially oppressed by the structures of society." According to Gitari, the church's ministry should not focus only on evangelism but should include responding to other needs of the people of God. This is because a human being is psychosomatic (spirit/body) and the two should not be separated. In the tenure of Bishop Gitari, the Diocese of Mount Kenya East initiated the ministry that embraced caring for the mental, physical, spiritual and social needs of the people in the diocese. With the support and insights of Partners in Mission consultations, the Mount Kenya East Diocese's ministry revolved around evangelism, pastoral care, teaching ministry, agriculture and rural development, social welfare, health, education, construction, appointments, and communications[75]. One of the major factors in the holistic

[75] The ministry of Gitari is the major foundation of the Christian Community Services of the Anglican Church of Kenya which has been adopted by the Anglican Church of Kenya as a model for integral mission approach in the Anglican Church of Kenya and other parts of Africa. For instance, one of Gitari's successors Archbishop Eliud Wabukala concerned himself with the poor, prophetic ministry and upholding the millennium development goals as efforts to promote social justice in ACK (Le Marquand 2011:239-241). However, the secular-sacred divide in the praxis of mission seems to continue in the Anglican Church of Kenya especially with the work of Christian Community Services. The department in most cases is set apart to engage in social development with little of the spiritual aspect included as an addendum. The model of Christian Community Services in the Anglican Church of Kenya was also promoted by WCC in Uganda. This has increasingly promoted development departments in all

transformation praxis of Bishop Gitari was the overwhelming support from ecumenical agencies such as the Protestant Association for Cooperation in Development (EZE), Bread of Life and Anglican Relief Services. These partners have also greatly influenced the HTT praxis of the Church of Uganda.

3.7 Background of the Holistic Transformation Theology of the Church of Uganda

3.7.1 Brief Background of the Church of Uganda

The Church of Uganda is the official name of the Anglican Church in Uganda[76]. The Church of Uganda is in the 'low-church tradition' of the Anglican Church[77]. The church was planted in the nineteenth century by three major missionary groups, namely: the Church Missionary Society (CMS), the African Inland Mission, and the Rwanda Mission (Mid Africa Mission) (Gakuru 1998:58). The CMS were the first to reach Uganda in 1877 and was stationed in the eastern, central, and western parts of the country. Anderson (1994:98) asserts that the West Nile region, which was initially part of the Belgian Congo, was reached in 1918 by the Africa Inland Mission (AIM). The local missionaries from Central Uganda and the West Nile region eventually reached parts of Northern Uganda with the gospel. In common with other Evangelical Anglicans, the Church of Uganda holds scripture central in its belief and practice of faith[78]. In Uganda, the Anglican Church is the second largest denomination after the Roman Catholic Church. The Church of Uganda has 38 Dioceses, over 600 archdeaconries, 4,000 parishes and over 25,000 sub-parishes spread throughout the country[79].

3.7.2 Historical Background of Holistic Ministry in the Church of Uganda

The introduction of holistic transformation theology to the Church of Uganda was multifaceted and, in many ways, espoused and practiced with different intentions (Bushendich 2018: 187, 191).

---

dioceses. These departments seem to suffer from poor performance, especially during the donor fatigue and LGBTQ and social inclusiveness controversy.

[76] Article1 of the Constitution of the Church of Uganda (2016:1)

[77] Low Church Anglicans (Evangelical Anglicans) are a group of Anglicans that emphasise the position of the Bible in worship rather than the use of liturgy. The Low Anglican Church empasises personal conversion and holy living. More information can be obtained from Britannica, T. Editors of Encyclopaedia (1998, July 20). Anglican Evangelical. Encyclopedia Britannica. https://www.britannica.com/topic/Anglican-Evangelical

[78] Byaruhanga (2013:230) argues that because of the orthodoxy of its faith resting on the Bible "Church of Uganda believes that homosexuality is incompatible with scripture", therefore it does not fellowship with churches that believe in such tendencies.

[79] Vision 2025 Church of Uganda Master Provincial Strategic plan 2016-2025, page 6. A new diocese was inaugurated on the 27th of August 2023, increasing the number of dioceses to 38.

The main approaches, seemingly the same but distinct, in the history of the Church of Uganda have been namely: social service provision in addition to congregational ministry; integration of social and spiritual aspects through the local church, and development projects as social transformation. The missionaries and mission partners were the ones who introduced all these approaches in the Church of Uganda. Whether the approaches survived or not depended on the dependent on the support and resources received from the promoting partners.

3.7.2.1. Social Service Provision in the Church of Uganda

The practice of social service provision in Uganda was introduced by the missionaries. Some of the key areas of missionaries in social service provision are health and education (Mande 2018:1). Pawlikova-Vilhanova, (2007:249-255) argues that education is one of the major services provided by the missionaries in Uganda. This observation is true for the missionaries that gave birth to the Anglican Church of Uganda.

Education

The initial purpose of education offered by missionaries was for evangelism and leadership development. Akena (2012:607-608) claims that the major aim of missionary education in Uganda was to advance evangelism to convert Africans to Christianity, produce human resources for the missionary enterprise, and consequently consolidate colonial leadership. Akena believes that missionary education followed the colonial education that in many ways produced colonial disciples who helped to advance the interest of the colonialists. The views of Akena on missionary education share the arguments of Samuel and Sugden. Samuel and Sugden (1981:21) argue that "the church's involvement in society was primarily the establishment of churches in "pagan lands". …. Any provision of social care such as education was for the furtherance of the gospel so that people could read the scriptures and teach the church". Similarly, Openjuru and Lyster (2007:100, 105) believed that the missionaries used literacy to prepare the new converts for the Anglican faith. The new converts would only be accepted for baptism after being able to read portions of scripture during catechism. Openjuru and Lyster further attest that the reading of scriptures during the sermon made it inevitable for everyone to try to get acquainted with the Bible reading, as Christians would be chosen randomly to read the scriptures during the services. Education provision by the

missionaries could therefore be argued to have been the by-product of church planting and consolidation of British rule[80].

However, Khadidja (2014:31) argues for the missionary education. She argues that in addition to intentions for evangelism, missionary education focused on educating the children of the chiefs to prepare them as leaders in their community. And that the missionary enterprise had a double legacy; spiritual changes of the converts and the development of leadership based on missionary Christianity. Khadidja (2014: 32) also asserts that the integrity of education was evident in the teaching of Christian truth as Christian morals were the basis of discipline. Mugula et al. (2020: 483), indeed, further argue that education provision by the Christian Churches has been a holistically transforming tool based on principles of the Bible and moral education, while Anderson (1994:100) asserts that the missionaries valued education as part of their mission, as they pioneered Christ-centred education as part of the message. Due to their commitment, missionaries were usually found to be a few steps ahead of the government in providing education.

Today, the Church of Uganda boasts of having established 1200 pre-primary schools, 5,118 primary schools, 460 secondary schools, and 50 post-primary schools that include vocational training centres, 6 universities, 14 theological colleges, 250 health facilities and 12 hospitals[81]. Although new education institutions continue to mushroom in the Province of the Church of Uganda, one important thing about these facilities is that most of them were established by missionaries on the same compound as the church or on adjacent land offered by the converts.

Health

The missionary endeavours also extended to health services provision by the Church of Uganda as the Church Missionary Society pioneered health service in Uganda. In 1897, Mengo Hospital[82] was the first missionary hospital established. Kuluva Hospital in West Nile, Ruharo in Ankole,

[80] Similar sentiments on Missionaries were also expressed by Samuel and Sugden (1981:28). The two argued that missionaries in the colonial era did not concern themselves with the role of the church in society but mainly aimed at planting churches. They further believed that the missionaries were pleased to have the colonial rule. For instance, Samuel and Sugden (1981:29) argue that the mission church in India did not focus on Humanisation but were "allied with the British raj and if anything opposed the match to independence". These arguments mean that the influence of Bristish missionaries in many mission fields were not intentional, but perharps a result of challenges that confront them in the mission field.

[81] Vision 2025 Church of Uganda Master Provincial Strategic plan 2016-2025, page 4.

[82] Mengo Hospital was the first hospital in Uganda established by missionaries. Dr. Albert Cook has been remembered immensely in Uganda for the hospital.

Amdat in Karamoja, Kisiizi in Kigezi, and Ngora Hospital in Teso were among the others. Anderson (1994:112-113) reports that missionaries conceived health provision as a tool to proclaim good news to the poor. Health work was viewed as creating opportunities for the love of God to be shared through the promotion of physical healing. Daily activities in the hospitals were intertwined with prayer and reading the Bible. To date, the Church of Uganda has 12 hospitals and 250 health centres created spread throughout the country (Church of Uganda 2016). Education and promotion of health service were among the major social service provisions along with congregational ministry practices in the Church of Uganda.

However, today most of the education and health facilities depend on the government for survival. For instance, many of the Church of Uganda-founded primary and secondary schools and government-aided schools have their teachers paid by the government. The role of the church is limited to supervision by the Board of Governors and School Management Committees. Similarly, the hospitals and health centres depend on government drug stores for the most essential drugs. The dependence on the government for the provision of social services alongside congregational ministry has failed to achieve its intentions. Although it can be argued here that it is the onus of the government to provide social services and the church has no resources to run hospitals and schools, it is important to acknowledge that the church plays crucial roles more than looking at the resource side of the argument. On the other hand, education and health services based on Christian principles in Uganda attract more attention and numbers today than the services of the government. In other words, the church plays an important role in social service provision in Uganda[83].

3.7.2.2. Christian Rural Service

The Christian Rural Service (CRS) was a short-lived programme in the Church of Uganda. Introduced in 1963 by CMS Missionary Bishop Dick R.E Lyth of Kabale Diocese, CRS was a practical approach that integrated social and spiritual aspects through local church ministry. The CRS approach included health education, youth work, farming, and home improvements (Church of Uganda 1978:3-4). The report outlined the objectives of CRS as follows:

1. To express in practical ways God's concern for the whole life of men and women;

[83] In Uganda, Lacor Hospital, Rubaga Hosppital, Nsambya Hospital (catholic) Mengo Hospital, Ruharo Hospital, Kagadi Hospital, Kumi Hospital (Church of Uganda) are some of the best hopitals in Uganda.

2. Demonstrate the relevance of the Christian message to daily living; and
3. Refuse the widely held belief that "the church was merely a building and Christianity a Sunday activity".

The motto of the programme was "He came that they may have life and have it in its fullness"[84]. The CRS programme was rolled out to other dioceses in 1968, and by 1978 the programme was already in the Dioceses of Ankole, Rwenzori, West Buganda, Bunyoro, Madi & West Nile (1968), Soroti, Mbale, Bukedi, Namirembe, Rwanda (1972), Busoga, Boga-Zaire, and Burundi in 1974. By the close of 1979, CRS had trained 55 resource persons and was in 105 Parishes, with 750 volunteers and 20,550 people involved (Church of Uganda 1978:5).

According to the Church of Uganda (1978:6-7), the CRS programme was run through the church structure, while fully engaging the local church leadership as trainers and members. The qualifications to be a facilitator include:

1. Deep knowledge of Lord Jesus Christ as Lord and Saviour;
2. Desire for vocation to take the gospel to others;
3. Adequate educational benefits of training, love of hard work, ability to persevere, practical turn of mind with an ability to learn new things, skills to communicate them to others;
4. Friendly, cooperative, and understanding spiritual love and respect for simple village people, a willingness to live and work amongst them and years of experience in church work in rural areas; and
5. Use of local resources for their development.

According to the Church of Uganda (1978:7), the role of the outsider (the trainer) in the CRS approach was to improve the capacity of the people but not implementing development projects. The CRS programme was coordinated through the mission department in the provincial office as a ministry, but the implementation of the programmes was to be handled by the local church leaders at the congregation level. The qualities of the leadership of CRS indicate that the programme was focused on people willing to live in rural areas, understanding their needs. The persons should have a commitment to Jesus as Lord and Saviour but not necessarily professional social workers. The programme focused on local resources but not being dependent on external

[84] Ibid…

support. These attributes of CRS closely relate to the expectations of HTT practitioners (cf section 2.4.1). The notion of not depending on external support and the external persons acting as facilitators closely identify CRS with ABCD (4.3.2).

It is important to note that CRS was not as popular as compared to development projects as transformation in the Church of Uganda. CRS had limited resources and depended on the limited local resources of the church. on the other hand, the development projects as social and economic change had more resources imported from outside. Therefore, CRS was swamped by Development Projects as transformation.

3.7.2.3. Development Projects for Social and Economic Change

The notion of development projects for social and economic change started in the 1960s when the Church of Uganda became a province. Kondwo (1998:105) notes that the WCC Advisory Committee on Technical Services (ACTS) recommended a coordination unit at the provincial level for its funded development projects in the Church of Uganda. The process was fast-tracked by the WCC sending Ankrah Kondwo himself as a consultant to follow its support to the churches in Uganda (Kondwo, 1998:106). Later Ankrah Kondwo returned to the Church of Uganda as the advisor and consultant on development issues.

Partners in Mission consultation in Uganda in 1974, hosted by the Church of Uganda further led to the formation of "a separate unit within the provincial administrative structure … to determine development priorities and guide the church in the implementation of such policies." The structure came to be known as the Planning and Development Advisory Office (PDAO) (Kondwo, 1976:2). Bushendich (2018:196,197) notes that the

> …structure [would meet] the social and material needs of the Ugandan people in a professional manner... with the major onus of... coordinating all development projects and programmes in the province, by advising, conducting feasibility studies, conducting research, and soliciting funds from outside partners for these projects.

The PIM resolution guided that the key areas of performance of the PDAO were to include:

1. Training of leaders of the church, clergy and laity, in various areas of ministry.
2. Developing a strategy to nurture development projects in the province through parishes to promote self-reliance among congregations; and

3. Promoting evangelism through modern communication systems such as literature and mobilisation of human resources to participate.

PDAO like CRS had limited chances of survival if it were not for the WCC partners, which played a key role in its establishment. Kondwo (1998: 110-111) notes that "without the committed support of the German economic partners, who are principally Lutherans, the PDR could not have survived as an ecclesiastical entity in the field of Diakonia in the Ugandan environment." The German economic partners such as Bread for the World, and the Protestant Association for Cooperation in Development were foundational in the initiation, establishment and nurturing of development projects for social and economic change that have persisted in the Church of Uganda to date. It can therefore be seen that the concept of development projects, which is now viewed as household and community transformation as it stands in the Church of Uganda stems from ecumenical perspectives but not necessarily evangelical persuasions.

This model of social transformation has been so dominant in the Church of Uganda to the extent that each diocese has established a Department of Planning and Development (now Household and Community Transformation) to engage on development projects. The structure continues to the local churches with secretaries to help implement the projects that come from the HCT at the Diocesan Secretariat through the church structures[85]. This model of human development in the Church of Uganda has been noticeable, especially with the donations from mission partners and global charity organisations. The strategy of development projects as social and economic change can be viewed as the practical aspect of the discussions and consultations about holistic mission in evangelicalism and ecumenical arenas. However, the later seemed to have more influence as it availed resources for the projects that were designed and implemented within the church.

From these three seemingly different approaches, the church has struggled with holistic transformation theology practice. However, the provision of social services through schools and

[85] To popularise the notion among the trainees in ministry in the early stages of PDAO, Ankrah tried to introduce development studies at the Bishop Tucker Theological College, but with minimal success. This is because the course was ridiculed by the tutors and viewed as irrelevant to ministry and, as such, very few students showed interest in it. However, today, course units like Church and Society, Christian Community Development, project planning and management, and gender and development have been incorporated in the curricula of ministerial formation at the Bishop Tucker School of Theology and Divinity at Uganda Christian University. Bishop Tucker School of Theology and Divinity is the major institution in Church of Uganda that determines the curricula for the training of ordained ministers at every level of ministerial formation in Uganda.

health facilities was taken over to some extent by the government. This has enabled them to survive on their own to this day. The CRS model struggled to stand on its own feet, and eventually disappeared in the 1980s, chiefly due to limited resources and competition for popularity with development projects as transformation. Development Projects as social and economic change have survived in the Church of Uganda up to today due to various resources from mission partners and international donors such as USAID and other mission partners. This possibly explains why Vision 2025 was heavily influenced by the Sustainable Development Goals (SDGs). According to the Vision 2025 of the Church of Uganda, "SDGs have a significant impact on CoU Partnerships and operations. … key elements of the SDGs have been incorporated into the CoU Provincial Strategic Plan 2016-2025". The SDGs have become the framework and direction for the social-economic transformation of the church in Uganda. However, due to the strained relationship between Uganda and development partners who promote the tenets of social inclusion of all sexualities, (cf the survival of this model remains at stake).

3.8 Factors and Challenges of Holistic Transformation Theology in the Church of Uganda

Bushendich (2018:183) claims that the East African Revival Theology (EART)[86] was very influential in modelling holistic transformation theology in the Church of Uganda. Bushendich believes that the EART unified humanity without dichotomy between the spiritual, social, political, economic, and cultural aspects. Niringire, (2014:180-82) also argues that the East African Revival movement was passionate about *koinonia* (fellowship) which motivated the sharing of life without regard to race, tribe, age, and sex. For Bushendich, the EART helped harmonise the dichotomised view of ministry.

The Church of Uganda believes in mission that addresses both the spiritual and physical aspects of humanity. Bushendich (2018:151) claims that the integral mission theology of the Church of Uganda is based on the biblical intention of God to reconcile the whole world to himself. Holistic reconciliation stems from the fact that humans are both physical and spiritual and that the two aspects concern the same people. In practice, this involves providing " food for the hungry, water

[86] The is a vibrant faith filled movement which started in 1921 at Gahindi Mission Hospital in Rwanda. Most of the awakening members were from Uganda. The revival belief of receiving salvation after baptism and confirmation is prominent in Uganda. The revival promotes evangelical theology in Uganda making evangelism and outreaches very central in the ministry of the church (Byaruhanga 2013:224)

for the thirsty, healing for the sick, clothing for the naked, and shelter for the displaced" (Bushendich, 2018:150-7). Bushendich further argues that to achieve the intention of a holistic mission, the pastoral ministry of the church must embrace economic, political, and social aspects while promoting the well-being of the people in the society (Bushendich 2018:192-193). Similarly, Bagamba (2018:2-3) argues that Christians like other people need to enjoy other areas of life but not neglect them at the expense of the spiritual pursuit. This view was accepted by the first Planning Development and Rehabilitation (PDR) board way back in 1989. The PDR Board argued that the church must feed the sheep, care for those in need and improve love for neighbours and promote reconciliation among God's people. Augmenting the views of Bushendich and PDR Board Tabaire and Okao (2010:12) contend that the ministry of the church primarily needs to involve "teaching everybody a just route to economic development... and teaching the importance of values in society." This role locates the church at the core of transforming society and promotes the prophetic calling of the church in building the nation. The observation of this study is that the approach of the holistic mission of the Church of Uganda is more focused on relief, addressing the basic needs of people instead of enhancing the capacity of the communities to work for their livelihoods.

Nevertheless, the Church of Uganda's leadership has had its roles in holistic ministry compromised due to the influence of politics in the country. Tabaire and Okao (2010:7-10) argue that the church leaders in Uganda have been patronised by political leaders of the country. The church leaders are unable to defend their stand because of ignorance of their role and limited capacity to engage the leaders of the country to bring viable democracy for positive change in society. In the end, the religious leaders could be compromised by gifts from politicians that lull them from engaging the leaders of this country to demand good governance, social justice, and accountability[87].

Poverty is one of the outstanding challenges in adopting HTT in the Church of Uganda. Gewuma (2015:76-77) contends that poverty is a rampant challenge to the Church of Uganda, both in rural and urban areas. To Gewuma, the increasing poverty in the country, which results from poverty itself, is a major reason why the church engages in limited HTT praxis. He explains this by arguing

[87] For example, when a new bishop is consecrated in the Church of Uganda diocese, some of the new bishops are given vehicles by the head of state. For instance, watch YouTube video https://www.youtube.com/watch?v=qm8XJzVa-sM and https://www.youtube.com/watch?v=vnz3XYu9baQ.

that most of the members are too poor to help each other and that this scenario remains a gnawing factor in both rural and urban areas of Uganda. Asea (2018:11) conversely observes that although the church regards corruption as a major cause of poverty in Africa, little has been done by the church to address it. Tumuhimbise (2012:50) also argues that instead of fighting corruption to overcome poverty, the Church of Uganda has failed to shed a proper moral light on this societal issue. Tumuhimbise further argues that the leaders of the Church of Uganda condone corruption in the church and consequently inhibit its prophetic ministry to advocate for justice for the poor in the country.

Another challenge is the limited capacity of church leaders to be models for church income-generating activities. Tibiinemazima (2015) argues that although churches try to engage in income-generating activities, the projects have always failed and do not achieve the intended objectives. For instance, Tibiinemazima cites activities such as piggery, carpentry, tea, bananas, and forestry that were started in the West Ankole Diocese but failed to bring the expected income. Similarly, Tumushabe (2014: 46) claims that nurseries, canteens, and shops intended to alleviate poverty among church workers in the Ankole Diocese have failed to achieve the intended objectives. To Tibiinemazima and Tumushabe, owing to their limited capacity, income-generating projects of the church run by the church leaders fail miserably, leaving nothing for the Christians to learn from. However, it is important to note that although the projects are initiated by the church, the objective is to raise resources to support the church ministers but not the Christians. If the projects were successful, they would not have improved the holistic transformation in the congregation and community where the church is located but would rather benefit the church leaders.

Mwesigye (2018:12-16) similarly argues that most of the projects targeting the poor people in the community are not initiated by the church but by the government. Mwesigye cites the trainings conducted by the local government in South Ankole Diocese in modern farming practices as important initiatives for transforming the well-being of the community. However, as the initiatives are from the government, the church in most cases has little contribution and little say since it is on the receiving end. This kind of engagement raises the question of sustainability and may create of challenge of dependence of the Church of Uganda on the government or external sources for socio-economic transformation. Kondwo (1998:139-142) confesses that as development was

mainly understood as projectisation, it created a dependence on the mission partners for development activities, stewardship, and self-sustenance.

The above scenario nurtures the fallacy that the churches from the developed Christian communities are good enough to cause social change in Africa (Kondwo 1998: 120). Additionally, the church considers itself capable of local initiatives, such as the construction of a worship house, the minister's residence, and the support of the clergy. Based on the views it can be argued here therefore, that the leaders of the Church of Uganda congregations have no consistent theological stance to engage in social action (Kondwo1998: 83,85). Omona and Kiriaghe (2020:272-273) also observe that limited theological knowledge of the church leaders has negatively affected the capacity of leaders to engage in holistic development of society. The leaders tend to emphasise spiritual aspect and neglect other areas, leading to lopsided ministry in the church.

It can be concluded that human development in the Church of Uganda is focused on projects but not development as a process (Madi West Nile Diocese, 2012: 24). The project approach to development was initiated in the Church of Uganda with the establishment of the PDAO with the support of WCC partners. Over the years PDAO, which later became PDR and now Household and Community Transformation (HCT) has been known as the major arm of development in the Church of Uganda from the provincial to the diocesan level. The department implements projects that are supported by donors, not by members of the church. As such the projects are implemented by technical personnel and have less to do with church leaders at the congregation level. This is because it is generally estimated that the church leaders do not know about implementing development projects.

3.9 Conclusion

Just like the Anglican Church has no clear identity of its own, the notion of Holistic Transformation Theology in the Anglican Church has no distinct identity and practices. However, Anglicans from 1984 believe that the Five Marks of Mission explain an integral mission approach to mission. It is also not uncommon to hear Anglicans talk about holistic ministry and mission in their discourses. These various ideas of mission that could be termed as holistic result from different thoughts and discourses on mission and practical engagement with society by the Anglicans right from the medieval period of the church.

The social thought of the English Church in the 18th to 20th centuries is identified as one of the foundational notions of holistic ministry. Some of the social thoughts were closely nurtured by various movements among the Anglicans who are known to be evangelicals. The effort of the Evangelical Anglicans to bring a holistic gospel yielded the abolition of the slave trade in the 18th century and the export of English Christianity to the Global South. Consequently, the gospel came to the Global South with social services such as education and health. The holistic aspect of Anglican ministry is seen in the idea that the liturgy of the church is both outside and inside the church building. Pobee (1998:396) argues that the liturgy outside the church addresses the practical needs of the people for people to find and experience the love of God so that Anglicans engage in evangelism that respects the people and displays the love of God while engaging in prophetic witnessing (Doe, 2009:2). In such liturgy outside the church, Anglicans engage in practical ministries that address the needs of the people; proclamation, teaching, addressing human needs, engaging the unjust structures and caring for creation as stipulated in the Marks of Mission (Doe 2008:1).

It is also clear that the praxis HTT in the Church of Uganda has limited identification with the five Marks of Mission. The understanding of HTT in the Church of Uganda seems to identify with the evangelical understanding of transformation, especially for the work of Christian Organisations. That is why the work of humanisation in the Church of Uganda is mainly conducted through the Household and Community Transformation Department which specialises in community development. The integral means of transformation through the Five Marks of Mission fails to be effective in the Church of Uganda.

Chapter two and three focused on the religious perspective of HTT and discussed it both more broadly within the evangelical movement and then within the Anglican Communion more broadly. Having consolidated HTT from the Christian point of view, chapter four brings to focus secular theoretical frameworks. Different notions of development from the secular perspective are discussed in the next chapter and then engaged in the empirical analysis chapters later in the thesis.

CHAPTER FOUR
ENGAGING CURRENT DEVELOPMENT DISCOURSE

4.1 Introduction

Different development theories have been put forward to explain human development. Despite their weaknesses and failures, they have added value to human development (Bragg 1987:21). Therefore, this study must provide an overview of theories underlining secular development thinking as a basis for understanding how they interact with HTT in theory and practice. The objective of this chapter is not to discuss all secular theories of development exhaustively, but rather to explore how some of these theories engage with an understanding and practice of HTT. The chapter also intends to discuss some pragmatic approaches that seem to identify with HTT in their characteristics and practices (cf. Yoms 2015:21). The chapter additionally highlights how HTT is situated within the discipline of religion and development.

The chapter is divided into four sections: definitions of development, Modernisation Theory and Dependency Theory as the original secular macro development frameworks, overview of religion and development, and current approaches to development (Gender and Development, Sustainable Development Goals, Asset Based Community Development). The discussion of these approaches will begin with a brief analysis of the roots and definitions of development as a discipline followed by a highlight of the oldest macro development theories: Modernisation and Dependency Theories.

4.2.1 Development: Its Roots and Definitions

The evolution of development as a discipline stretches largely from the post-Second World War era, although earlier practices regarded the classic political economists from Ricardo to Marx as thinkers who addressed similar problems of development, albeit from an economic perspective (Kurt 1991:27). According to Rapley (2002:2-3), the debate on development between the state (left) and market (right) started before the Second World War to devise a means of how the nations could grow. Rapley explains that the economists on the left who advocated for the state to champion economic development were fulfilled through industrialisation and infrastructural development. The Bretton Woods Conference in 1944 established the International Monetary Fund (IMF) and the International Bank for Reconstruction (World Bank). These institutions were

established to provide easy access to development funds so that the so-called 'developing nations,' would increase capital, establish industries, and improve infrastructure (Samuel 1996:12).

The impetus for economic growth, however, led to the implementation of Structural Adjustment Programmes (SAP) advocated by Bretton Woods institutions. The SAP advocated for a "less state and more market-driven economy" as a solution to the challenges caused by the statist development model of the 1970s. Although the statist model (where the state championed economic development) became a chorus among the newly independent nations for economic growth, the objectives of development continued to be farfetched. Eventually, the statist development model was found to be expensive, wasteful and negatively affecting the free operations of the market. It therefore became clear as observed by Rapley (2002:3) that "… in much of the third world today; what works on paper may not work in practice." The complexity of development became evident, especially when there was no clear definition of development as a discipline.

The notion of development in the twentieth century was realised to have several concepts, ideals, practices, and relationships with other disciplines, making it difficult to define (Gardner & Lewis 1996:2). However, scholars increasingly started to relate development to changes in the well-being of people rather than infrastructure and growth as argued for by the statist model. For example, Desai and Potter (2014:31) define development as a process of "enhancing human rights and welfare, so that self-esteem, self-respect and improving entitlements become central concerns of the development agenda, not just growth." Similarly, Elliott (2014:66) defines development as a process of improving human well-being. The process involves the promotion of economic, social justice, democracy, empowerment, ethnic and human rights. This understanding of development is concerned with the social and economic well-being of humanity but not physical structures. This moves the understanding of development from purely economic growth to human development, which could be regarded as a more holistic perspective.

Similarly, the UNDP (2015:7) considers development to be more concerned with the well-being of people than investments in only physical infrastructure. The UNDP uses the Human Development Index (HDI) as a benchmark for assessing development. Human development therefore focuses on the well-being of people in areas of education, health, economic, social and

political progress, human dignity and a focus on good living conditions (Elliot 2014:69; UNDP 2015:24). Human development is, therefore, now evidenced in terms of long life, health of people, education levels, living conditions of people, and higher-income levels with purchasing power (UNDP 2015:24)[88].

In recent years it has been argued that the majority of definitions of development, while focusing more distinctly on integral aspects of humanity, still do not pay due attention to the spiritual aspect of humanity, making development less holistic. Dickinson (1991:268) therefore argues that development should bring about positive changes integrally in the social, psychological, and spiritual aspects of humanity in addition to the material dimension. The definitions and understanding of development over two generations have been overly influenced by the theories of development.

4.2.2. Theories of Development

Several theories of development have evolved over the years and among these are Modernisation, Dependency, Basic Needs Theory, participatory development and human rights-based development (Clammer 2012:248). Of these theories, the Modernisation and Dependency theories have been considered as the basis from which several theories of development have accrued or have emerged as critiques. In section 4.2.2, the Modernisation Theory and Dependency Theory are discussed as the basis of the notion of development discourse.

4.2.2.1 Modernisation Theory

The Modernisation Theory is a collection of different perspectives that arose in the 1950s (Hettne 1983:249). Tomalin (2013) suggests three historical reasons that led to modernisation as a core theory after the Second World War. First, the rise of America as a superpower with the Marshall Plan to rebuild Western European nations following the devastation of the world wars (Tomalin 2013:25-26). Second, the spread of "a united world communism movement" in which the influence of the former Soviet Union was extended to China and Korea. Third, was the pursuit of the development model by the previously colonised nations to transform their economies. Tomalin

[88] According to UNDP larger household size is one of the major causes of income poverty in Uganda (UNDP 2015:30). However, Uganda has made significant progress in reducing income poverty of country by half as stipulated by the MDGs (drop in headcount ration from 55.7% in 1992/93 to 19.7 in 2012/13) (UNDP 2015:29-30)

(2013:26) argues that America became the leading nation in democracy, literacy education and industrialisation. Therefore, America used Modernisation Theory as a primary means to transform developing nations into the likeness of the United States of America in all things possible.

Modernisation Theory has, therefore, been considered a process of transformation in social, economic, and political systems to address change from traditional to modern forms (Fangjun 2009:7-8). The theory envisions "a progressive movement towards technologically more complex and integrated forms of modern society" (Gardner & Lewis 1996:12; 2015:19). Gardner and Lewis further argue that a modernised economy where there is progress from a pure subsistence to mechanisation in agriculture to urbanised modern society, which is profit-orientated, are viewed as linear stages of economic progression/evolution.

Walter Rostow, an American historian and economist, played a crucial role in this theory in the United States. Rostow claimed that the so-called "developed" countries underwent a series of stages[89]. These stages included "the traditional society, the precondition for take-off into self-sustaining growth, the take-off, drive to maturity, and... high mass consumption" (Todaro and Smith 2012:111). Nations were assumed only to reach the take-off stage when "sufficient technical skills, financial support, and economic organisation were made available" (Dickinson 1991:268). Therefore, in the view of Rostow, the development of developing nations requires the patronage of developed countries such as the United States, if developing nations want to achieve "high mass consumption". The stipulations of Rostow seems to suggest that every country will follow the stages consistently follow in their process of growth.

Modernisation Theory has some profound assumptions that enhance its practice. According to Bragg (1987:22-24), the Modernisation Theory assumes that traditional values and institutions hinder development and, therefore, are anti-developmental. Second, the theory assumes that the same process and phases that led to the so-called "developed countries" can be replicated in the developing countries to transform them into developed status (Burkey 1993:27). Third, the Modernisation Theory assumes that high levels of production and consumption equal to

[89] Now the notion of developed and underdeveloped countries is not suitable to use in the current development debate as they sound demeaning for the Global South.

development and the benefits of industrialisation trickle down to the poorest of the poor through job creation.

The assumptions of the Modernisation Theory breed hope in underdeveloped nations. Gardner and Lewis (1996:13) argue that the Modernisation Theory is greatly embraced in many developing countries due to the hope it breeds. For instance, the theory promises that "increase in production and economic growth ... [will] raise the standard of living and provide a good life for as many as possible" (Bragg 1987:22). Furthermore, the theory proposed that greater wealth of a country translates to the greater well-being of the people, as it comes with “other benefits such as improved health, education, and quality of life” (Willis 2005:3). Schmitz and Scoones (2015:14) further claim that the Modernisation transfers of knowledge, programmes, and projects from developed countries to the underdeveloped nations breed transformation. These promises made the Modernisation Theory a well-known chorus for developing countries in the twentieth century.

However, the Modernisation Theory failed to live up to its promise and instead could be regarded as a counter to development in the developing world. For example, Yoms (2015:24) and O’Donovan (2000:13) argue that modernisation undermined African culture labelling it underdeveloped and emphasising Western culture as normative in development. Several scholars have critiqued this view. Reyes (2001:4) argues that culture is not homogeneous for every culture. To Reyes, values are heterogeneous According to the different societies, so having one value/culture as a virtue is elusive. He further argues that cultures can be mutually inclusive; for example, the economic development of China and Japan still contains the practices of traditional values. Culture is, therefore, dynamic and changes over time for the benefit of the people. In an African context, it can be argued that several traditional practices contribute to the moral sanity of society, which is important for the well-being of Africans (Gardner and Lewis 1996:15).

Aid from developed nations has been used to find avenues to boost the economy of the sending country. For instance, Bragg (1987:22-25) claims that the USAID mission was fundamentally an avenue to seek a market for American goods and services, thereby opportunity for the prosperity of the USA. Gardner and Lewis (1996:14) further claim that the enormous capital injected in modern investments in developing countries failed to yield growth as supposed. Instead, some

countries that invested heavily in large development projects experienced increasing poverty[90]. Yoms (2015:25) further adds that modernisation is the main cause of the growing gap between the poor and the rich, marginalisation, unemployment, and several crises in less developed countries. The failure of modernisation and its projects proves it to be an insufficient condition for holistic transformation.

Similarly, Bragg (1987:25) notes that "the trickle-down [notion of modernisation] has little demonstrable success in creating stable jobs or distributing the benefits of wealth to the poor." Instead, modernisation projects have proved to be serious challenges to the poor in developing nations. Gardner and Lewis (1996:15) observe that the Modernisation Theory has led to untold marginalisation and oppression of the poor by the rich. This therefore makes it clear that modernisation to a greater extent failed to achieve the promised automatic positive effect. That is why Gardner and Lewis (1996:1) argue that "the supposed benefits of modernisation are largely illusion: over much of the globe the progressive benefits of economic growth, technological change, and scientific rationality have failed to materialize." With its various social costs, moral decadence, environmental degradation, and pollution that are on the rise to increase production in developing countries, Modernisation Theory has failed to offer development at the pace it promised (Schmitz and Scoones 2015:14).

Fundamentally, the Modernisation Theory failed to address the real cause of poverty in developing countries. The theory did not acknowledge that there are historical and political factors that have caused varied growth levels in the Northern and Southern economies. As a result, putting the nations in the North and South on the same path of growth is unrealistic and unfair (Gardner and Lewis 1996:15). Rather, the Modernisation Theory has sustained dependency on the have-nots (developing nations) on the haves (developed ones), which has failed the developing nations (Schmitz and Scoones 2015:14). Bragg (1987:28) from a holistic point of view, therefore, concludes that "the greatest cost of Modernization to the rest of the world is that it fosters and perhaps requires the continued dependency of the have-nots on the haves, of the modernizing on the modernized."

[90] Capital injected into the developing nations by the developed nations are in most cases loans to these nations. The loan recovery in many cases affects the poor in the nations through increased cost of living (Aluko and Arowolo 2010:6)

Although Modernisation Theory has to some extent helped to improve the living conditions of the people in material, economic, and social areas, it has failed to address the moral areas of humanity. Modernisation also ignores the spiritual aspect of humanity, yet spiritual aspects of humanity greatly influence the morality of people, an important area of life. Modernisation Theory is therefore not holistic in its effort to transform communities. Perhaps another theory such as Dependency Theory would offer a better perspective.

4.2.2.2 Dependency Theory

The Dependency Theory originated in Latin America due to the persistent poverty and chronic inequalities in these nations and the increasing gap between the rich and poor nations. The theory states that underdeveloped nations are trapped in exploitative imperial and post-imperial relationships, and there is an unbalanced process of development: where the rich countries grow richer, and the poor perpetually wallow in poverty. Gardner and Lewis (1996:16-17) claim that dependency is:

> The continuing situation in which the economies of one group of countries are conditioned by the development and expansion of another. A relationship of interdependence between two or more economies or between such economies and the world trading system becomes a dependent relationship when some countries can expand through self-compulsion; while others, being in a dependent position, can only expand as a reflection of the expansion of the dominant countries, which may have positive or negative effect on their immediate position.

The Dependency theorists claim that the economies of the less developed nations fail to develop because they are strained by the expansion of the developed nations (Bragg1987:28; Yoms 2015:27). In favour of the Dependency Theory, Reyes (2001:6) claims that the economies in the developing nations grew most when they had limited ties with the developed nations, especially in the 1930s. The recovery of the developed economies from the 1930s therefore became a snare to the industrial development of the third world nations. This was mainly due to inflation caused by these developed nations in the developing ones, making them struggle to progress.

Another concept helpful in understanding Dependency Theory is the zoning of the two regions of the world as “centre” or “core” (North), and “periphery” (South) (or rural as periphery and urban as centre), respectively. According to Gardner and Lewis (1996:17), the peripheral economies perpetually depend on the core by supplying them with raw materials as their primary source of

capital[91]. Bragg (1987:28-9) further argues that the rich in the core nations and metropolitans of the poor nations drain the resources from the periphery and rural areas and then transfer the resources to the developed nations through investments such as education, and primary raw materials. This process inhibits capital formation in the periphery economies and thereby increases the dependency situation. Similarly, Yoms (2015:27) argues that expensive importation by the developing countries and cheap export of their goods, exploitation of natural resources in the less developed countries by the developed nations, and control of the poor countries by the rich in the world are some of the factors that perpetuate dependency.

Gardner and Lewis (1996:17) also note that the dependency theorists claim that the underdevelopment situation of the Global South results from ineffective political structures that could not allow the trickle-down effect of modernisation to take effect. To overcome this, the Dependency theorists suggest radical structural adjustments as the solution to underdevelopment. However, radical structural adjustments were tried through socialism and communism by Cuba and China, which failed miserably, proving the ideals of Dependency Theory unhelpful. The Dependency Theory is criticised for its failure to recognise the contributions made to the development of the former colonies by the colonialist government. Nations never remained stagnant as claimed by Dependency theorists; instead, many progressed within the framework of capitalism introduced during colonialism (Gardner and Lewis 1996:18).

Yoms (2015:18) further observes that although the Dependency Theory challenged development practitioners to reevaluate their practices, the theory failed to offer substantial alternative approaches/strategies for development. The theory also ignores internal factors that contributed to the underdevelopment situation of third-world countries. For example, the periphery is viewed as passive and blind to everything happening. Yet, many nations took advantage of the relationship and attracted growth in their economies (Gardner and Lewis 1996:18). The nations in the Global South have taken advantage of creating alliances against the North such as the G77 countries. The alliances have helped countries in the Global South to counterbalance the excess powers of the

[91] The "Core-periphery" notion also applies in the periphery economies as well between the metropolitan and rural areas. In the periphery economies, the rural areas become the periphery areas supplying the urban areas with raw materials, food items and other things like the wood fuel. However, like the core-periphery in nations, the urban areas set the prices for the goods from the rural areas.

North and have been critical in creating space for underdeveloped nations to build synergy to fight for the market in the North (Gardner and Lewis1996:18).

However, the major contribution of Dependency Theory in community transformation is perceived to be in its ideals that stand for the empowerment of the poor to take part in their transformation rather than being spectators for whom things are done. According to the proponents of Dependency Theory, to enhance development and remove dependence, the powers, and institutions of development as well as development actors need to come to the level of the poor, listen to their stories and empower them to take initiatives to identify their needs and create their opportunities for progress, rather than giving handouts to the poor nations/people (Yoms 2015:29). This notion of Dependency Theory agrees with the holistic transformation theology which believes in listening to people, understanding their situation, and working with them to change their situation, instead of doing things for them.

Therefore, Modernisation and Dependency Theories have made similar contributions to development discourse. Gardner and Lewis (1996:19) observe that although the two theories of development are politically antagonistic, they have similarities. First, the two theories assume that countries progress linearly, moving from one stage to another through capitalism. Second, the theories assume that changes all come from the top down, from the government, while disregarding the roles and efforts of the local people to function on their own to achieve the desired ends. Third, the two theories failed to offer realistic solutions to the problem of poverty among the poor. For instance, the benefits of development have failed to trickle down to the poor, as proposed by the Modernisation Theory. On the other hand, Dependency Theory proposed radical changes, which could not be achieved. The flawed assumptions of the theories could not support the promised human development (Bowers Du Toit 2005:35). The feeble achievements of modernisation and dependency theories led to the development of several approaches to address poverty in the community development practice (Bragg 1987:24-40)[92]. For the benefit of this study, it is

[92] Other approaches of community development sensitive to holistic transformation are Global Reformist, Another Development and Development as Freedom by Amartya Sen. Global Reformist is an order that promotes the share of developing nations in the world's economics. The approach argues that aid does not necessarily cause development but enhances the developing countries to join the international market, suppress rebellion, and spread the western development model to the third world (Bragg 1987:32-4). Another Development, on the other hand is focused on the view that "the "eradication of poverty, [is] endogenous and self-reliant development, and ecological soundness". The process considers participation of the local people as vital. The evidence of Another Development is seen in the

important to have an overview of the relationship between religion and development. This will give a basis for the church's engagement in community development.

4.3 The Role of Religion in Human Development

The contribution of religion to human development has been visible in various perspectives. This section provides an overview of how religion and development influenced development through the notion of religion and development. Christian theories of human development are discussed in this section as a basis for this study since the study primarily is Christian in perspective.

4.3.1 Religion and Development

It is important to note that as the theories of development were being crafted, religious institutions had long been engaged in relieving the plight of humanity without necessarily giving it a name (Tomalin 2008:485; Bowers Du Toit, 2022:90; Schliesser 2023:3). This brings us to the point of arguing that religion has been and is still a very important institution in bringing human flourishing as expressed in this study.

Several scholars have defined religion differently. For instance, Tomalin (2013:52) defines religion as "a set of systems of languages and practice that organises the world in terms of what is deemed holy; and with ultimacy, that is it relates people to the ultimate conditions of existence". Rakodi (2012:641) also defines religion as a "belief in a transcendental reality or spiritual being, the sacred; religiosity, signified by adherence to a set of beliefs and practices; and affiliation with a religion". Religion is expressed by the adherents in their belief, practices, spirituality and rituals as taught by the religion. Ultimately, religion in most cases becomes a reality for a group of people who believe in each religion.

Christianity, Islam, Buddhism, Hinduism, and Judaism are among the major religions in the world. These religions have played a significant role in the lives of people and have in many cases been

---

provision of education, safe and clean water, health facilities and habitation as way of addressing poverty (Bragg 1987:24-39).

Amartya Sen (1999) considered development as process of removing sources of unfreedom among people. Sen argues that unfreedoms in communities arise from denial of political and civil liberties by authoritarian regimes and imposed restrictions on … social, political, and economic life of the community (Sen 1999:2). That community development requires "economic opportunities, political liberties, social powers, good health, basic education and encouragement and cultivation of initiatives" (Sen 1999:3).

the identity of people, especially in Africa (Le Roux and Bowers Du Toit 2021:552). It can be observed that as Africa has the greatest religious and spiritual diversities in the world, the role of religion in transforming societies is crucial (Ter Haar and Ellis 2009:50). In Africa, Christianity and Islam are the major religious groups although African Traditional Religious practices still survive in some communities (Tomalin 2013:67). The focus of this study is limited to Christianity, however, which has in several ways engaged with development, especially in the African continent.

The influence of Christianity on society has been experienced since its formative years. Plant and Weiss (2015: 56) explain that the Apostle Paul took concern for the poor in society seriously. In his letter to the Corinthians, Paul is claimed to have scolded the rich believers for eating their fellowship meal (the then Lord's Supper) alone while the other poor Christians stayed hungry (1 Corinthians 11:17-22). Paul also testified of collecting relief from Gentile Christians in Greece and Asia Minor for the Christians in Jerusalem[93]. However, Plant and Weiss (2015:56) raise two concerns about Paul's approach to social services. They argue that Paul was only concerned with Christians, but not non-Christians and that Paul used the relief to Jerusalem to heal the relationship between the Jewish and Gentile Christians. It can also be argued that Paul's concern for the Christians was rational in a situation where the Christians were a minority under threat of extinction. Paul set an example in the early church by raising relief which became a norm in the church. Plant and Weiss (2015:57) confirm Paul's example by saying that "[b]y the late fourth century, Christians were pioneering quite a new kind of institution where hospitality was offered to those in need and where physical treatments by the physicians were often part of the overall picture."

Several centuries after its development, the church led in the provision of social services in the seventeenth century and influenced the promotion of the welfare of people in the nineteenth century in Europe. Following the colonial routes in Africa and Asia, the church through missionary agencies provided social services in Africa and Asia (cf. 3.4.2). As part of its ministry, many regions of the Global South, "education and medical infrastructures were built up and maintained by the churches" (Plant and Weiss 2015:58). Similarly, Tomalin (2013:111) observes

[93] Cf Acts 11: 27-30; Romans15:25-28; 1 Corinthians 16:1-4; 2Cor 8:1-7)

that “the missionaries undertook various sorts of social activities that we would call ‘development’ including mass education; health care; improving women’s situations, anti-caste, anti-slavery, and anti-alcohol campaigns; economic and livelihood initiatives and care for the poor.” Christian religion has therefore been part of development practice although has been ignored by the mainstream development players.

The effect of the growth of secularism in the state and civil society in Europe and the neo-liberal theory that took root in the 1980s, was however, one of the causes for the sidelining of religion in society. Rakodi, (2015:638) argues that in the 1980s, there was increasing emphasis “on economic growth, reliance on the market, and reduced role for the state” to bring progress as advocated by the Modernisation Theory. Unfortunately, the efforts of neo-liberal theory for economic growth failed to yield the desired progress but instead, led to increasing poverty in the world. This scenario revamped the importance of religion in society both in Europe and other parts of the world. Religion had at this stage been considered anti-development, especially because of the belief that religious beliefs are not dynamic and therefore not progressive as opposed to the society (Rakodi 2012:643-644). However, Ter Haar and Ellis (2009:47-48) argue that although religion had been conceived as an irrelevant player in the development of Africa by the European Community, since the Iranian revolution in 1979, religion has played a significant role in the politics of the world, making its contribution to development undeniable.

4.3.2 Christian Theories of Human Development

To assert the position of the Christian religion with regards to human development and contribute to the human development discourse, the Christian religion has developed several religiously based theories since the 1960s. Firstly, Catholic Social Teaching has long been central and was promulgated by Pope Paul VI in his encyclical the *Populorum Progressio* in 1967. The Catholic social teaching expressed the concern of the church for the poor and the impediments to the well-being of the poor. This social teaching argues for the need for each person to have the right to find necessities of life, “preference for the poor” and the role people who are well off are to play in helping the poor (Rakodi 2015:60-61).

The *Populorum Progressio* promoted a different perspective of the church in relation to human development. The encyclical became a guiding document in developing the Catholic Social Justice

strategy, a prominent perspective of the Catholic Church on poverty alleviation. According to Heidt (2017:1), *Populorum Progressio* was "a moving appeal, not only to Catholics but to all men, to regard the socio-economic development of poor countries both as a moral duty and as an essential condition of world peace."[94] Although the document greatly guided the involvement of the church in social issues, the cyclical however, failed to consider the important place of faith in social action. Heidt (2017:1) notes that in the cyclical, "no calls to specific faith actions such as evangelization or prayer, except in a very general way, a characteristic it shared with the social encyclicals of John XXIII." The fact that *Populorum Progressio* failed to clearly show its relationship with evangelism makes in not a holistic approach.

During the same period (1960s and 1970s), the Catholic Church in Latin America developed Liberation Theology. The framers of Liberation Theology used Catholic Social Teaching, Political Theology and Marxist economic and social analysis tools to read the Bible in the light of the plight of the poor to develop their theology (Rakodi 2015:61-62)[95]. Liberation theology brought the church face to face with the poverty of the time and challenged the church to engage with the state and economics for the good of the poor. The theology believed that God was and is on the side of the poor who are oppressed by the rich[96].

The Liberation Theology was based on the analysis of the exodus experience of the Jews from Egypt. Sugden (2021:2-3) observes that theology gave important grounds for the Christian mission of poverty alleviation in the 1970s. Sugden, however, observes that although the Catholic Priests used the Book of Exodus as a launchpad to derive liberation theology with a focus on preferential for the poor, a lot of the theology of liberation is influenced by the Marxist view on development. In this respect, Sugden argues that justice is not only owed to people but should be accorded to people since they are created in the image of God. God's act to deliver the Hebrews from the hands of Pharaoh; poverty and oppression is to bring them out to freedom to serve him. It is also clear

[94] This view perhaps is the basis for many scholars to argue that Catholic Social Teaching is the springboard for a holistic mission in Christendom.
[95] Liberation theology was critical of the support given to the military government by the Roman Catholic Church (Tomalin 2013:116-117)
[96] More recently the World Council of Churches has promoted the notion of Diaconia as a lens for ecumenical partners to engage with poverty among the poor.

that in a poverty situation, serving God is not possible. This therefore calls for holistic approaches to promote the well-being of humanity.

The third perhaps most globally popularised approach to development – more especially in the evangelical world is Transformational Development. According to Rakodi (2015:62), the transformation was an "attempt by evangelical Christians to engage practically with global poverty and injustice in an authentically evangelical way. … addressing the whole of human life materially and spiritually". Transformational Development was buttressed by the principles that humans cannot transform but God does, so the role of humans is to partner with God. And secondly, the process of transformation must be conducted in partnership with the local church. Transformational Development has been promoted by global evangelical non-profit organisations such as World Vision and Tearfund.

The Christian religion has engaged in human development because Christians believe that the practice of their faith influences the material world and that there is constant communication with the spiritual world (Ter Haar and Ellis 2009:50). As such, the practice of Christian religion "provides a powerful motivation for many to act in the ways they do" (Ter Haar and Ellis 2009:49). Christianity has been a model for transforming society, particularly in Sub-Saharan Africa through social service provision, promoting gender equity, promoting peace and reconciliation. Le Roux and Bowers Du Toit (2021: 554) claim that the Christian religion has been liberating women through promoting their identity and dignity. Churches in Africa have engaged in poverty alleviation, empowerment of women and maternal health initiatives in several nations in the continent to actualise the dignity and identity of women. Chilongozi's (2022) thesis offers a useful example of how churches in Africa have promoted the well-being of women through micro-finance groups. According to Chilongozi (2022:215), through microfinance initiatives in Malawi, women have been taught and encouraged to save money in groups and give themselves loans and revolving funds to boost their capital as women in their local church congregation. Women engaged in such groups live productive lives, provide for their families and are treated with respect by their husbands. The teaching on well-being and hard work by the church cultivate hard work and wealth creation as aspects of the faith (Ter Haar and Ellis 2009:59). These efforts have brought phenomenal changes in the lives of the poor, without necessarily looking to others for help.

Ter Haar and Ellis (2009:54-57) state that Christianity in Africa is important in the social cohesion and synergy that enhances human development. A prominent example of this is Archbishop Tutu of South Africa, who was a visible statesman and church leader in promoting transformation in South Africa. Through the Truth and Reconciliation Commission, Bishop Tutu helped to shape the concept of social justice and restitution in post-apartheid South Africa. The work of Bishop Tutu continues to be lauded as an example of what many Christian institutions have done to contribute to peacebuilding and conflict resolution in Africa.

Despite these positive influences on society, the Christian faith has been viewed with mistrust by mainstream secular development organisations and scholars. Firstly, scholars have argued that the Christian faith has used the development work to proselytise (Tomalin 2015:2; Tomalin 2013:111). The argument against proselytism is that secular notion of development does not regard sharing of faith as does holistic transformation theology (which considers sharing of faith as integral part of human development). Secondly, Christian involvement in development is also believed to propagate injustices in society by promoting some cultural tendencies that may not be acceptable in the current development discourse (more on this is in section 4.4.2). It is however important to note that the role of the Christian faith in transforming society is best experienced in communities at the grassroots, rather than in discourses "out there". In this respect, the local church, as based and positioned within local communities, is vital in transforming communities.

4.3. Current Approaches to Community Development

This section discusses some of the current pragmatic and grassroots/micro approaches to community development as alternatives to the two major macro traditional development theories discussed in Section 3.2. These approaches are viewed as essential contemporary perspectives to enhance social transformation, which in some ways could be termed as holistic. The objective of discussing these approaches is to determine how these approaches are used and how they were employed by congregations in the Church of Uganda. The main approaches concerned in this section are Gender and Development, Culture and Development, Sustainable Development Goals, and Asset Based Community Development. The section begins with a brief overview of community development as a basis for applying the pragmatic approaches.

4.3.1. Towards Micro theories of Development Community Development

It is assumed that all the development discourse and attempts whether secular or religious are intended to bring positive changes in the lives of people, particularly the poor. In that respect, Swanepoel (1997:3-3) argues that development should not concern itself only with physical needs but with abstract ones as well to avoid being one-sided. Swanepoel identifies dignity as one of the important abstract needs that every human being should have. He notes that "dignity is enhanced when people become self-reliant and sufficient; when they become capable of organising themselves and engendering and maintaining benevolent, foresighted leadership and their potential" (Swanepoel 1997:3). The promotion of such dignity is through community development.

Community development is the praxis where the community members take the initiative to solve their problems while actively participating in the process (Quimbo, et al. 2018:590). Gilchrist and Taylor (2016:2) define community development as "a set of processes and methods that focus on harnessing the innate abilities and potential that exist in all human communities to become active agents in their development, and to organise themselves to address key issues and concerns they share." Islam (2019:3) argues that Community Development is a combination "of the active presence of community engagement, community building, social capital, and social planning". Islam further observes that these engagements arise from the interest of the people in addressing a particular issue they identified. Community development takes place when people identify the issues that bother them, develop strategies to overcome the issues, and take initiatives to address these issues by participation. In that regard, Gilchrist and Taylor (2016:8) argue that the motive of Community Development is to "boost the effectiveness of community action, participation and capacity".

Effective community development is anchored by principles of participation, empowerment, ownership, release from poverty, learning, adaptiveness, and simplicity (Swanepoel 1997:4-7). Gilchrist and Taylor (2016:8-9) further argue that effective community development stands on three pillars; "informal education" sometimes known as experiential learning that takes place during the activities, "collective action" where the people come to take responsibility as a group and "organisation development", where people build their community organisation to lead their development. For effective community development, all these pillars need to be upheld without

undermining one of them. Gilchrist and Taylor (2016:9) further contend that successful community development is therefore a result of clearly identified and agreed-upon issues and the people's willingness to participate as a team to find solutions to the identified issue.

The key aspect of Community Development is therefore the participation of members of the community. Among the approaches to community development, participatory development is a very important emerging approach (Islam 2019:3). Quimbo et al (2018:591-592) argue that in participatory development, community members are empowered to take responsibility for achieving their dreams. Yoms (2015:36) also asserts that "Participatory Development promotes equity and encourages decision-making at the local level. It meets human needs and helps to create an environment in which people can effectively identify and address their needs." As such, Participatory Development brings all people in the community to take initiative, while balancing power levels among the different groups of people in society (Bragg 1987:35). Quimbo et al. (2018:592) further believe that in Participatory Development all the stakeholders are actively engaged and sustain involvement in all the stages of a community project. The community members having lived in that community for a long time and survived disasters, are aware of what to do in times of danger and have coping mechanisms to stand on their feet again (Swanepoel 1997:5). It can be argued that successful participatory community development is where community members initiate and implement their community projects to bring the desired change using their local resources.

Participatory development leans towards decolonising development in that the development initiatives are people-centred and driven by them for their own good (cf section 4.3.5). This increases their capacity as institutions and individuals to engage in sustainable initiatives and become self-reliant in their way of living (Yoms 2015:37). Bowers Du Toit (2020:317), while looking at the community engagement of the African Instituted Churches (AIC), argues that the model of community development espoused by AICs moves the focus of development to the people by the people. Bowers Du Toit (2020:317) notes that such engagement breeds "local self-reliant development and strong networks of social support, ultimately undergirding initiatives such as stokvels, burial societies and other networks which mitigate the risks of events which may produce socioeconomic vulnerability." (These local initiatives identify with Asset Based

Community Development concept which is based on the capacity and micro initiatives as discussed in section 4.3.2).

Bowers Du Toit further argues that micro-development activities are locally owned by the people, small and run with the local resources of the people. The projects require little external professionalism and therefore are more likely to be successful than those supported by the outside resources (Bowers Du Toit 2020:318). Participatory Community Development approaches, especially micro development projects, in many ways, relate to HTT praxis. In that sense, it could be argued that HTT embodies engagement where the people engage in initiatives to change their destiny holistically. Some of the approaches discussed in the following sections are viewed to have a relationship with HTT.

4.3.2 Asset-Based Community Development

Asset Based Community Development (ABCD) is a micro-development approach. As a community development model, ABCD is premised on the assumption that communities have the potential to develop, however poor they may be (Green 2010: 3; Klee et al. 2014: 1143; Nel 2015: 512). In ABCD, it is believed that communities can transform themselves, should they actualise their intrinsic community values. ABCD therefore focuses on "the positive elements the community already identified rather than on negative depictions of the community and its needs" (Kretzmann and McKnight 1993). This section, therefore, discusses the basic principles of ABCD while attempting to relate them to holistic transformation theology praxis in community development.

4.3.3.1 Toward Understanding Asset-Based Community Development

Blickem et al. (2018:2, 6) claim that Asset Based Community Development[97] (ABCD) originated in the 1990s in the United States by Michael Sherraden as a tool for reducing poverty among the deprived inner-city populace. Blickem et al. (2018:6) claim that Michael Sherraden in his book, *Assets and the Poor: A New American Welfare Policy* (1991) define ABCD as "efforts that enable

[97] In general terms Community Development is a “people-centred change process facilitated with a community of people to take action to increasingly actualize their fundamental human needs to enhance the quality of their own lives and those of the wider community that they are part of" (Schenck et al. 2006 in Nel 2018:840).

people with limited financial and economic resources or opportunities to acquire and accumulate long-term productive assets." However, other scholars (Nel, 2018: 840; Green 2010:4; Lightfoot et al. 2014: 59; and Winther, 2015:45) argue that John McKnight and Kretzman (1993) were the first to give meaningful insight into the concept of ABCD. According to these scholars, McKnight and Kretzman's view of ABCD is that the idea of ABCD is based on individual gifts, skills, capacities and associations within the community that are often overlooked in favour of external resources. From the two sources of ABCD, it is generally clear that common ideals of ABCD are that the notion includes identifying and mobilising local community resources for a collective goal of the community (Green 2010:4).

Several definitions for ABCD have been put forward by scholars. According to Lightfoot et al (2014:59), ABCD as modeled by Kretzmann and McKnight (1993) is a community development model where

> A community explores, describes, and maps its assets and then uses these assets to develop solutions to a specific issue within the community... [The approach] emphasizes the positive ability, capability, and capacity of communities to identify relevant issues; to develop appropriate solutions from the strengths of their community members, institutions, and structure; and to implement such solutions in a culturally appropriate, sustainable way.

Another view has also been put forward by Nel (2015:511, 512), who defines ABCD as

> Approaches that capture the diversity and differences that characterize the reality of people's everyday lives and places focus not on what people lack, but rather on how they cope and survive, despite constraints, lacks and shocks. [It] … strengthen[s] how people are already able to cope and strengthen their potential to make livelihoods sustainable. [ABCD is] … a paradigm shift from a deficiency, needs and problem-based orientation to a strengths and assets approach in working with communities.

From the above view of Lightfoot et al (2014:59) and Nel (2015:511, 512), ABCD is an approach that depends on the capacities of the people that have enhanced the lives of the people over the years. These resources, assets, and capacities have been in the community and only they need to be revamped and employed for community development purposes.

Winther (2015:46) further outlines "participation, inclusion, diversity, asset-focused community building, civic responsibility, collaboration, partnership, reflective learning, and working across all sectors", as the core pillars of ABCD. Winther observes that these pillars are supported by continuous learning and research and strength behind sustainable community development. The pillars of ABCD therefore resonate with the inherent values of holistic transformation and give

ABCD a higher propensity for holistic transformation. effective ABCD praxis using the pillars depends on local resources. These resources are believed to originate from within the community through community building, mobilisation and use of the local resources rather than from outside.

Bergdall (2012:1-2) claims that in the implementation of ABCD approach, the chief role of an outside organisation is to act as a facilitator to cause people to revamp the local resources and minimise external stimulus to enhance economic well-being. This view ties with Nel's (2015:512) claim that ABCD is a community-based approach implemented in a "bottom-up, cooperative way between the professional and community members". In a similar vein, Blickem et al. (2018:6) also add that ABCD “empowers [communities] to identify and address their problems through the local resources available to them”, while paying less attention to the potential opportunities for external support.

In ABCD, the internal resources and capacities of the community are more vital than resources or assistance that come from outside (Bergdall 2012:1). The approach, therefore, opposes the conventional belief that local people have no capacity of their own to deal with their problems (Green 2010:4). Green further claims that the practice of outside resources coming to fix local problems is perceived in ABCD to cause local communities to become dependent on external resources for their survival and not be self-sustaining. ABCD does not emphasise what people or communities lack but assesses the coping mechanisms in times of constraints and their resources to improve their well-being. In this perspective, ABCD is quite identical to holistic transformation theology in that it makes communities stewards of their resources, harnessing them to transform themselves (Sugden 2003:74).

Bergdall (2012: 1-2) furthermore argues that ABCD is a participatory approach where the local communities focus on their strengths and capacities to bring change. Community members effectively participate in identifying the resources they have. The practical process of community members in asset mapping helps to identify the already existing community assets, develop new assets, and strengthen connections between the various assets of the community (Lightfoot et al. 2014:60). In the process of identifying the assets in ABCD, Kretzmann and Puntenney (2010:115) argue that focus is put on "the positive elements of the community already identified rather than on negative depictions of the community and its needs." Therefore, ABCD programming thrives

on the resources and strength in the community rather than a "problem-based approach to community development[98]" (Nel (2018:840).

Bergdall (2012:3) further claims that ABCD envisions building communities from the inside to outside through radical changes where the established negative, dependent image of the community is changed into a very new self-understanding and self-sustaining one that eventually changes the behaviour of the people. In the process, people positively focus on their capacity to create synergy to triumph over the existing challenges but are not overwhelmed by the existing difficulties (Haines 2009:40). For Bergdall and Haines, an ABCD approach qualifies communities as "active agents of their development" with capacity and strength, but not passive victims who wait to receive services as beneficiaries who are needy. Nel (2015:513) argues that to enhance community participation, a local action committee is created with the support of an outsider who builds their capacity. The members of the local action committee identify and mobilise the resources/assets to create economic opportunities. Through their interaction, the committees connect the different assets of the community through storytelling[99], asset mapping, and Venn diagrams.

The praxis of ABCD is anchored by two important theories. Blickem et al. (2018:6) point out that ABCD is buttressed by the psychological theories/personal assets and the social theory/collective assets. Psychological theories/personal assets are "positive personal attributes of individuals, such as self-efficacy, personal motivation ... social competence, resistance, skills, commitment to learning, positive values, self-esteem, and a sense of purpose ... positive reframing of personal identity." On the other hand, social theories/collective assets emphasise the value of social capital as vital aspects of sustainable community transformation. These include "social assets such as connectedness, social networks, and reciprocity". For Blicken et al. (2018:6), personal assets are

[98] The problem-based community development approach emphasises "deficiencies, needs and problems" of a given community. The approach has entrenched attitudes of dependence of communities on outsiders and social service providers for their progress without actualising their own local capacities. The local communities are seen to have nothing to transform themselves but depend on the external support (Nel 2018). The projectisation focus of the needs-based approach cause projects in the same community operate independent from other projects. The situation is worse in some organizations where projects are unrelated to each other (Nel 2018:845-6).

[99] Myers (2011) also argues that community stories are vital for transformational development. The communities tell their stories and learn from them to forge a future. This is vital aspect of holistic transformation. It makes communities have hope and develop energy to move on, based on their resilient adventures in the past.

“primary building blocks” and collective assets are “secondary building blocks”, whereas there are also “potential building blocks” arising from outside the neighbourhood that aid community development.

Community networks are vital aspects of community development under the ABCD approach. According to Winther (2015:45), ABCD values the capacities of individuals and their networks to build a community while focusing on strengthening local relationships. Green (2010:8) adds that ABCD enhances relationships within the community to attract community members to work together as a team to implement goals for the common interests of the community. It can be argued here that in ABCD relationships and networks are valuable for community transformation. The relationship includes those within the community and without the community. The way ABCD values relationships and connections closely relates to the way in which HTT cherishes relationships for the good of the community, making ABCD and HTT closely related.

Effective ABCD praxis leverages resources from outside the community to increase its local resources. Winther (2015:58) posits that leveraging resources from outside comes only to aid the comprehensive exploitation of local assets. In ABCD, external resources are not used too early to paralyse the efforts of the community and make community members passive actors and unable to implement the community plans (Bergdall 2012:7). ABCD is therefore a balanced and more self-sustaining process that does not encourage dependence on outsiders but rather motivates win/win relationships among the stakeholders. This practice of ABCD affirms the HTT belief that God created every community with enough resources to sustain themselves, but not to look to others mainly.

Winter (2015:58) claims that ABCD focuses on harnessing the local resources, skills, and capacities of individuals and community by strengthening relationships to aid economic change within a community. The approach helps to instigate indigenous efforts for local transformation and control local resources for the good of the people in each community. Nel (2015:516) also asserts that effective community development relates to the assets and opportunities for income generation engagements that act as drivers to absorb shocks. The most common of the engagements are burial groups and village savings. Ssewamala et al. (2010: 436-7) further identify microcredit groups as an example of ABCD in Africa. According to Ssewamala et al., informal

and voluntary self-help groups and rotational savings and cash associations (RoSCAs) are engines of capital formation for rural poor. Such microcredits engagements minimise dependency syndrome as they only require external support to guide them at the initial processes. Nel (2018:843-844) further praises such local initiatives for breaking dependency syndrome in communities.

It is important however to accept that ABCD is not without faults. Nel (2015:512) criticises ABCD for depending on the capacities of the local communities and being solely an inward-looking approach. The approach fails to recognise the important contribution of the wider players such as professionals and governments in the process of transformation of the communities. Nel (2015:516) further critiques the ABCD approach for not including vulnerability assessments as part of its processes, yet community members usually identify and relate their assets to the vulnerability contexts therein. Vulnerability assessment is an important aspect in community development as it creates value for the assets identified and mobilised in the community. Third, spirituality as part of the social capital framework is argued by Nel to be vital for vulnerable communities in the study she conducted. She found out that members of the Bapong community in the northwest province of South Africa engaged in active prayers and a choir as a tool to address crimes, which yielded positive results (Nel 2015:521). It can be argued, however, that ABCD does not focus on the social transformation of people only but values spirituality as an important aspect of humanity.

In summary, the concepts of ABCD relate to the idea of Sen, who sees “development as freedom”, where people have the objective of improving their capacity to make and exercise agency and make choices that eventually positively impact their lives. The approach thrives on the resources within the community that the community harnesses for its transformation. Such resources include both personal and community resources, as well as formal and informal networks that can attract community resources for their development.

ABCD is proactive and effective for community transformation. In some sense, the approach enhances holistic transformation because its success revolves around good relationships and connections among people in the community. As noted by scholars, good relationships among people create an enabling environment for their well-being and thrive together as well as live in

Shalom (Myers 2011:7, 75, 181; Bragg 1987:39-40). However, having less to say about spiritual resources makes the approach less effective for holistic transformation. This is especially true in Sub-Saharan Africa where religion plays an important role in the lives of people.

4.3.3 Sustainable Development Goals

4.3.3.1 Toward Understanding Sustainable Development

The Sustainable Development Goals (SDGs) are a comprehensive development framework for the next generation adopted in 2015. The goals build on the gains of the Millennium Development Goals (MDGs) that concluded in 2014. The SDGs promulgate the United Nations Agenda 2030 for sustainable development, which has 17 goals, 169 objectives, and more than 300 outputs with a focus on women and girls (Anyisi 2015:2-3; Stevens and Kanie 2016:394; Roche Madvig 2016:7). The SDGs have attracted several practitioners, including faith-based organisations. This section attempts to explore the transformational aspects of the SDGs.

According to Rai (2011:31), the debate on sustainable development emerged in the 1980s as a response to the waning policies of modernisation. Focusing on social and structural transformation while pointing to the future, sustainable development in 1987 was defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs[100]." Schmitz and Scoones (2015:222-23) define sustainable development as a "participatory, inclusive, accountable development… opportunity for framing development, generating new visions and pathways, around concerns defined through inclusive dialogue and participation". Schmitz and Scoones also stipulate that sustainable development aims to meet people's immediate needs through a participatory, bottom-up, citizen-led approach. Schmitz and Scoones (2015:6) therefore believe that sustainable development is crucial in guiding the future of the environment and replacing the development era in the next decades.

Similarly, Basnett and Bhattacharya (2015:7) claim that sustainable development is a process that improves people's "material well-being through economic transformation, accompanied by equity and a healthy environment; the three core pillars of the SDGs." As a basis for the SDGs, sustainable development has been interested in managing the current resources for the good of future generations; such a process requires careful planning. The future-looking (future-oriented) aspects

[100] Sustainable development was first elaborately defined by the World Commission on Economic Development in 1987 report; *Our Common Future*

of the SDGs suggest positive contributions toward ideas of holistic transformation[101]. This is because the intention of SDGs to promote sustainable management of resources relates to the notion of stewards as promoted by HTT.

Stevens and Kanie (2016:394) claim that the SDGs were formed in the process leading to the Rio+20 Conference of the UN in 2012. This process which led to the United Nations Agenda 2030, involved a wide sector of the public instead of the UN fraternity alone. The integrative and consultative process involved several transparent discussions with many players at various levels of global governance. The outcome of the conference was the theme 'Transforming our world: Agenda 2030 for Sustainable Development". The theme of the conference highlights potential of transformation, as it represents expected changes in the economic, environmental, and social sectors of humanity. Such approaches to reaching consensus are participatory practices that HTT espouses for community transformation.

Similarly, Basnett and Bhattacharya (2015:5-7), claim that the SDGs were developed to fill the imbalance created by the economic development in global economies, mainly the developing ones, by the Millennium Development Goals (MDGs)[102]. The idea behind Sustainable Development Goals was to achieve people-centred development over 15 years (2015-2030) in all three dimensions; social, economic, and environmental areas (Heather B. et al 2015:2). Basnett and Bhattacharya further outline the characteristics of the SDGs to include: (a) A universal agenda – not one targeted solely at Low Industrialised Countries (LICs) - that goes beyond an aid relationship. (b) An integrated or holistic package that builds on economic, social, and environmental pillars. (c) The inclusion of issues related to inequality, including inequality among countries, discrimination, and marginalisation. (d) Putting greater emphasis on building productive capacity, sustainable income, and decent work. (e) Incorporation of means of implementation

[101] Similarly, Sugden (2003:73-74) argues that transformation is a forward-looking process, which starts with the future to develop a vision for the present. This therefore means, notions of sustainable development, if well understood in the perspective of the kingdom of God, would relate to the estchatologcal view of HTT.

[102] The focus of MDGs on social transformation was a good pointer for donors that it was the priority over economic objectives, although economic issues of employment and environmental issues were part of the agenda. On the other hand, for governments it was a tool for campaigning and planning framework. Its focus on human development, particularly for donors, showed that the goals were increasingly prioritised over economic objectives (Basnett and Bhattacharya 2015:5-6).

(MoI) in each of the goals and as a separate goal. UNDP 2015 outlines the SDGs to be achieved by 2030[103].

It can be argued that the SDGs as a strategy aims at gaining outcomes in the political, economic, social, technological, and environmental aspects. Because of its multiple areas of outcomes, SDGs is believed to have potential to enhance holistic transformation in society in both the so-called "developed" and "developing nations" [104](Roche and Madvig, 2016: 7-8). However, some scholars are critical about SDGs as strategy to bring about holistic transformation in communities because of some of the shortfalls thereof.

For instance, if one considers the notion of decolonising development from an African perspective, the feasibility of SDGs is questionable (more in section 4.3.5). According to Bowers Du Toit (2022:307), the SDGs are dictated by the Global North to the Global South without considering the implications on the culture and context of the people in the poor nations. Bowers DuToit (2020: 315) further argues that the SDGs are:

> a top-down list of global indicators imposed on national and then by design on local contexts – priorities set outside of context and often used by donors in determining funding priorities. Indigenous culture and knowledge systems are also often undervalued in development discourse and practice – which with its often-western donor-driven agenda is in conflict with local worldviews, issues and priorities has the danger of favouring what in development is termed an 'outside in' rather than an 'inside out' approach to development.

[103] According to UNDP (2015), the SDGs include: end extreme poverty in all forms by 2030; end hunger, achieve food security and improved nutrition and promote sustainable agriculture; ensure healthy lives and promote well-being for all at all ages; ensure inclusive and equitable quality education and promote lifelong learning opportunities for all; achieve gender equality and empower all women and girls; ensure availability and sustainable management of water and sanitation for all; ensure access to affordable, reliable, sustainable and modern energy for all; promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all; build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation; reduce inequality within and among countries; make cities and human settlements inclusive, safe, resilient and sustainable; ensure sustainable consumption and production patterns; take urgent action to combat climate change and its impacts; conserve and sustainably use the oceans, seas and marine resources for sustainable development; protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss; promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels; and strengthen the means of implementation and revitalize the global partnership for sustainable development. It is clear that these goals are transformational, however, they are not holistic in that they do not uphold spiritual needs of the target populations and institutions.

[104] This notion of "developed" and "developing" can be questioned from a decolonial perspective. This perspective is firmly positioned within the modernisation debate.

It can therefore be argued here that although the formation of the SDGs was based on global consultation, its understanding at national levels is questionable since the poor were not consulted on the goals and targets. It may not be surprising if SDGs are not understood at the grassroots level by those who are expected to execute the strategy. It is clear that the SDGs may not always be understood by local community stakeholders and that they treat the strategy as a notion from outside the community and not practical on the ground. For such observations, it can therefore be concluded that the SDGs cannot effectively promote holistic transformation as supposed[105].

Roche and Madvig (2016:10) argue that the SDGs strategy is an ambitious initiative that may not have transformational targets as anticipated by this study[106]. Stevens and Kanie (2016: 395-6) are critical of the 2030 Agenda on several grounds: first, for upholding a growth-orientated model of development – that identifies with Modernisation Theory which failed to address the power differentials that perpetuate inequality. Second, that the SDGs have challenges in enhancing sustainable development as it fails to harmonise the different levels of intergovernmental processes that created the SDGs. Third, the 2030 Agenda does not clearly articulate the "integrated nexus approach" it claims to move towards fully achieving the vision.

Schliesser (2023:2-5) argues that religion could be a vital tool for achieving SDGs. To Schliesser, religious institutions have been taking care of the needy, marginalised, providing education, health care better than governments, especially in Africa. Schliesser notes that religious institutions, if engaged in implementing SDGs will help to achieve SDGs such as end of hunger, gender equality, protecting environment easily. The argument here is that religious institutions, especially Christianity already has experience and knowledge in transforming communities. The local

[105] One central argument is the discussion is that although SDGs have values that can be adopted in Christian practices of human development, the argument here is that the HTT in many ways fail to materialise in the developing nations because its failure to appraise local cultures and practices of the people.

[106] Roche and Madvig claim transformation to involve "relational way of thinking and engaging with deeper, challenging processes related to the distribution and use of power". Transformation helps to take the advantage of technological advancements without excluding the poor. To the authors, transformation has to do with right-based approach to development where the people are empowered to hold their leaders accountable. It also involves, "valuing the capacity of the people and local leadership as a means to achieving the transformation, [it also involves] mutual learning about how to address common problems collectively". It also considers the capacity of the people as a means to achieving the transformation (Roche and Madvig, 2016:10). Roche and Madvig looked at the transformation from Christian, critical theorists, feminist, sustainability, and leadership theories. They found in their study and concluded that SDGs are ambitious plans that may not achieve transformation desired.

Church would therefore be a viable vehicle for promoting SDGs, should it be involved and own the goals[107].

SDGs have been recognised as inclusive development, the ability of the agenda to enhance holistic transformation remains 'an open question'. This is because the SDGs have not effectively addressed the intentions of holistic transformation. Furthermore, the absence of a recognition of the role of spiritual and religious actors as part of civil society actors could be critiqued as a failure. This is because, in an African context, there is no separation of faith from life in most cases (Ter Haar and Ellis 2009:50).

4.3.4 Gender and Development

4.3.4.1 Towards Defining Gender

Gender is a socially constructed classification system that categorises individuals, traits and institutions based on societal definitions of male and female but not sex[108] (Ryan 2019:118). Onyisi (2015:1-2) defines gender as "… socially constructed norms and ideologies which determine the behaviour and actions of men and women". Similarly, Momsen (2010:2-3) defines gender "as a socially acquired notion of masculinity and femininity by which women and men are identified". Rakodi (2012:639) argues that "gender refers to the social construction of masculine and feminine roles and identities."

Gender is therefore a socially constructed idea of women and men relating to the role they each play in society, both public and private, but not necessarily by sex. It also highlights the different interests of men and women in the family and society, and hierarchies of men and women in society. In many ways, the concept of gender dominates in defining the differences between men and women based on different factors and the dynamics of gender roles in the face of the changing technology today[109]. Church of Uganda 2013:42 stipulates that gender is "determined by social factors - history, culture, societal norms and religion. … in any society, gender involves

[107] More on religion and SDGs can be read from Schliesser, C. 2023. *On the Significance of Religion to the SDGs*; *An Introduction*. New York: Routledge.

[108] According to the understanding put forwards by the Church of Uganda (2013:42), sex refers to an individual's membership in a biologically distinct category based on genital appearance. For instance, being a male or female. Sex is biologically determined, and it can only change with surgical intervention. This is important to note in terms of the context of this study.

[109] It should be acknowledged that the notion of gender has evolved. In Uganda four decades ago, gender was defined as the same as sex (Church of Uganda 2013:42).

socialization for boys and girls, men and women determine roles, responsibilities, opportunities, privileges, limitations and expectations". Gender is therefore a societal programming of what roles men and women play and the identity they hold in society.

In the study of gender issues, attention is geared toward gender relations, gender analyses, and gender roles. According to Momsen (2010:12), Gender relations are socially constructed pattern of relations between men and women. Gender relations guide the relationships between men and women. Gender analysis is the systematic gathering and examination of information on gender differences and social relations to identify, understand and redress inequities based on gender (Reeves and Baden 2000:2). Onyisi (2015:5-6) considers gender analysis as the "process of assessing the impact that development programmes may have on men and women and on gender relations". The process of gender analysis involves planning, implementation, monitoring of policies and programmes institutionally and operationally. It ensures that no disadvantages occur because of the initiative to either women or men. Gender analysis also identifies priority areas in relation to participation and resource mobilisation, dynamics in gender equality. Gender Roles are "household tasks and types of employment socially assigned to women and men". The roles have become flexible with the changes in economic development (Momsen 2010:12). Understanding these notions on gender clarify arguments for Gender and Development in development discourse.

4.3.4.2. Arguments towards Gender and Development

Momsen (2010:8, 11) argues that the concerns for women to be involved in the development agenda started as early as the 1946 UN Commission. The focus of the commission was on the right of women to education, economic growth, social and civil rights, which then required immediate attention. By the UN 1962 General Assembly, it was clear that the trickle-down effects of Modernisation had failed to materialise, leaving women far more vulnerable than men. Therefore, the UN 1962 General Assembly demanded a report on the status of women and their role in development (Rai 2011:29). In 1970, Boserup made a critical report on the issues of women in which she argued that women play vital invisible roles in development and are not passive as supposed in the development discourse (Onyisi 2015: 2). In her report, Boserup is said to argue that women played an important role in development through agriculture, which was usurped by

the mechanisation agriculture that required skilled personnel, most of whom were men[110]. It became clear that the changes in economics as promised by Modernisation failed to benefit men and women equally. Momsen (2010:5) further affirms the fact that despite the efforts of the United Nations to streamline the position of women in the development agenda, Modernisation has been identified as a major factor perpetuating inequality in income and democracy among men and women[111].

For instance, by the 1970s women were more disadvantaged in politics, economy, and traditional offices and therefore the disadvantages of women on the level of economic empowerment, education, and voicing views in the family and public became an apparent issue that required attention (Onyisi 2015: 1-2). This is where the notion of Gender and Development originates. However, the initial ideas of GAD were promoted through Women in Development (WID). As a form of feminism, WID created a vital platform for the discourse on feminism in development to overcome the traditional disadvantages of women in most cultures (Rai 2011:28). Identifying that women and men are affected differently by changes in economic development, WID advocated for women's issues to be part of development programming. According to Momsen (2010:11), from the 1970s, the notion of Women in Development became a major yardstick used by the major international development aid agencies for requests for funds by development organisations, especially in the Global South. These engagements promoted Gender and Development as an important notion in development discourse and caused further engagements.

The discourse of Women in Development led to the declaration of the UN Decade of Women (1975-85) (Rai 2011:29). Momsen (2010:9-10) notes that several international meetings were held to streamline gender and development in the decade of women. Among the meetings were those held in Mexico City, Copenhagen, Nairobi and Beijing, which later gave birth to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1979. In the decade of women, Momsen (2010:11) also explains that a more strategic direction in GAD was

[110] In her report Boserup argued that in communities where shifting cultivation takes place, women do more work than men. In the intermediate technology such as use of the plough, men are more engaged than women. This trend seems to balance in the mechanisation era, although men are the majority because they have the skills which many women could not have.

[111] The opportunity for men and women to benefit in modernization process depends on skills and capacity one had to engage in the development programmes. Women in most cases had not acquired the capacity to engage in these. This led to the process of empowerment of women in the development theory and practice (Momsen 2010:14).

conceived, especially in the 1995 Beijing Fourth Conference on Women. According to Momsen the 1995 Beijing Fourth Conference on Women which aimed at "a transformed partnership based on equality between women and men is a condition for people-centred sustainable development." The theme became an important phase for the micro-development approach to showcase the role of women in the social transformation (Momsen 2010:12).

Based on the stipulations of the GAD notion, it was concluded that women play vital roles in bringing social change to society. GAD emphasises that effort should be put to minimise factors that would otherwise affect the participation of women. According to Momsen, among these efforts was the need for changes in national and international power structures to allow gender notions in all structures (Momsen 2010:12). The Beijing conference therefore made provisions for GAD through tenable approaches to engage with women in the development arena. These approaches included the Efficacy Approach which focused on what women can do in development rather than what changes development can bring in the lives of women; the Empowerment Approach which focused on equipping women at the grassroots for achieving social transformation and gender equality[112]; Gender and Environment which links women's roles with environmental programmes and agrees with the feminist political approach to ecology (Momsen 2010:14); and Gender Mainstreaming, as a pragmatic tool to achieve the intentions of GAD.

4.3.4.3 Gender Mainstreaming as a Tool for GAD

Although the engagement of women in development has revolved around the three major feminist perspectives: Women in Development[113], Women and Development, and Gender and Development, the focus of this section is on how gender issues have been mainstreamed in the development arena. Momsen (2010:15) defines Gender Mainstreaming as an integrated approach that combines the strengths of the efficiency and empowerment approaches to equip both genders.

[112] Empowerment approach aimed "[for] people to gain self-confidence and self-esteem, so allowing both men and women to actively engage in development decision-making. It also meant working with women building their skills at organizational level" (Momsen 2010:14).

[113] Women in Development, according to Yoms (2015:37), measures the income level of women without necessarily considering the quality of life and well-being. It critically examines the power relations between women and men in society. Rai (2011:29), however, claims that Women in Development considers modernisation as beneficial and inevitable to the third world, thereby expecting it to benefit them inevitably. WID also considers traditional cultural practices as the main causes of gender biasness in society (Yoms 2015:29). The theorists also fail to acknowledge the capital formation in the third world that was initiated in the colonial periods and its effect on women according to their classes (Rai 2011:29). The issue of women in development is associated with several other approaches.

The strategy minimises inequality by maintaining the concerns and experiences of both men and women in the process of designing, implementing, monitoring, and evaluating development projects. The main idea of Gender Mainstreaming is that the benefits of development programming should equally accrue to both women and men.

In general, Rout and Panda (2007:2-3) state that the objective of Gender and Development is to promote "equitable and sustainable development with both men and women as decision-makers." Reeves and Baden (2000:4) claim that gender equality (women having the same opportunities as men) and gender equity (equivalence in outcomes of men and women According to their interests and abilities) are the evidence of gender mainstreaming[114]. Therefore, Gender Mainstreaming would be achieved in situations of equal status of women and men in society, effective participation of women in development activities, self-reliance and an enabling environment for women while performing their roles (Yoms 2015:34-35).

One of the main tools of Gender Mainstreaming has been the notion of empowerment. Samuel (2020:4) relates empowerment to the process of enabling "freedom, capabilities participation, structures, institutions, opportunity and agency of the poor" to reduce their vulnerability to poverty. Empowerment is vital in gender mainstreaming as it helps "people to gain self-confidence and self-esteem, so allowing both men and women to actively participate in development decision making. It also meant working with women building their skills at organizational level" (Momsen 2010:14). Empowerment through Gender and Development lenses has promoted women as active agents of social change, and by removing them from being domestic workers to employment and income-generating ventures. Women are now empowered enough to hold offices and engage in development programmes (Gardner and Lewis 1996:122). The empowerment of both men and women as equals who are created in the image of God helps them achieve their dreams. This has also improved respect for one another in the work environment and families.

When analysing the gender situation in Uganda, UNDP (2015:27) notes that in Uganda the Gender Development Index (GDI) is quite low, 0.728 showing a high level of gender inequality. UNDP

[114] Gender equality is the situation where women and men "enjoy the same opportunities, outcome, rights and obligations in all aspects of life." The equal opportunities can be in politics, economics, and education (Jaramillo 2014:1). Gender equity is " the process of being fair to women and men…. It is a set of actions, attitudes, assumptions that provide opportunities and create expectations about individuals" (Jaramillo 2014:3). The achievement of fairness is supported by strategies in place to take care of the historical and social disadvantages that disadvantage women.

(2015:25) identifies cultural practices, religion, and social stereotypes such as patriarchy and family settings as one of the main contributors to gender inequality. USAID (2017:6) adds that "unequal power relations between men and women, unequal control of resources, and patrilineal customary norms such as payment of the bride price that create a sense of ownership of women by husbands/men" are driving forces of gender inequalities in Uganda. USAID however, identify Self-Help Groups, local clan leaderships and religious institutions as measures in place to minimise violence against women in Uganda.

According to Bert (2012:25-6), promoting formal education, entrepreneurial opportunities, participation in decision making and balancing the ratio between women and men in public offices and political representations are essential for empowering women for transformation. The Ugandan Government has promoted equal opportunities for women and men to thrive together. Mugabi (2014:17) claims that the legal framework in Uganda promotes the rights of both men and women equally. Mugabi notes for example, that women have freedom to register businesses like men and that both men and women have statutory property rights. Mugabi (2014:17) also cites that women in Uganda make 52.5% of the income in Micro, Small and Medium Enterprises (MSME) and have the potential for Uganda to achieve its development agenda. He further notes that women own 44% of the private businesses in Uganda and 86.2% of the working women are self-employed. It can be argued that women in Uganda have as many opportunities to thrive as men, especially in private business. And that the statutory framework supports these entitlements for women and men equally.

On the other hand, Mugabi (2014:17-18) notes that there is still a need to create awareness of the legal freedoms among women in rural areas. This is because most of the rural poor are constrained by cultural practices, and they are not aware of these rights. The recommendation of Mugabi agrees with the findings of USAID. USAID (2017:5) states that although women constitute 84% of the agricultural labour force in the country, most of them do not own land. Of all registered land, only 27% are owned by women. This suggests that women comprise most of the poor in Uganda. According to USAID (2017:6) of the 19.7% of Ugandans below the poverty line (USAID 2017:6), the majority are women, especially in the rural areas.

Where the Christian faith has played vital roles in promoting the well-being of women by empowering them and addressing gender-based violence (GBV), its use of cultural lenses has promoted discrimination and injustices against women (Tomalin 2015:1-2). According to Le Roux and Bowers Du Toit (2021: 553-554), the Christian religion has, for example, at times employed the interpretation of Christian scriptures erroneously to aid men in abusing women, especially in marriage. This *toxic interpretation*, as it is called by Le Roux and Bowers Du Toit, largely relates to scriptures such as 1Corinthians 14: 34-35; 1Timothy 2:9-15 and Ephesians 5:22-25 and gives authority to men to discipline their wives in the way they see fit. This can result in *wife beating* which occurs among Christian couples as well[115]. Secondly, the Christian faith seems to allow patriarchal culture to permeate the leadership of the church so that women are denied positions in the top management of the church where decisions are made. Thirdly, because of what one could term patriarchal indoctrination, some women support the patriarchal tendencies in Christian circles and may then "directly and indirectly support systems that subjugate them or oppose efforts to end such systems and practices" (Le Roux and Bowers Du Toit 2021: 557). Such intersections of religion, gender and culture have in some visible ways obliterated the power of the Christian faith to be liberating of the poor in society and have instead become an agent of injustice.

Haddad (2014:276-7) advocates for gendered practice that resists negative cultural stereotypes against women in society. She claims that deep reflection on theory, theology, and practice for gendered social transformation is a viable approach to social transformation. The approach requires facilitators of social transformation to walk with the women, listen to them, use the entire scripture, demonstrate the word of God, and leave the women to reflect on their realisation of their understanding of the biblical story (Haddad 2014:283-286). This is indeed a holistic transformation that helps women develop close relationships with God in their community. Chilongozi (2022:224-226), in her research on the role of micro-finance on the livelihood of rural poor women in Malawi, established that through the savings groups promoted by the church, women have become resourceful in managing and promoting the well-being of their families. Some of the things she identifies as success stories are the financial capacity to provide for basic needs for their families,

[115] In the Church of Uganda, Ephesians 5:22-25 stresses the women submitting to their husbands and husbands to love their wives. However, the teaching on submission of women and love to wives by men seems to have a cultural intonation. Women are expected to submit to their husbands despite their husbands treating them (Church of Uganda 2013:46).

including paying fees for their children, and combating GBV as women are viewed by their spouses as assets. In her study, the role of the Church in empowering women is a very crucial tool for gender justice and self-reliance among rural poor women in Africa.

Although the notion of GAD has achieved popularity in the twentieth century, certain scholars have been critical of the approach. The approach mainly depends on the influence of an outsider as a top-down approach, orchestrated by donors from the Global North (Gardner and Lewis, 1996:123-4). It can be argued that the GAD notion in some ways is an extension of the Modernisation doctrine that tries to model the society to look modern, especially holding democratic notions. According to the Church of Uganda (2013:42), gender has been wrongly understood to mean women's issues and in extreme terms, it implies hatred for men by women. Such views on gender therefore suggest that GAD is a notion biased toward women rather than balancing the position of the two. According to Yoms (2015:35) focusing on women in gender engagement leads to inequality between men and women. Failure to critically engage in gender issues in line with biblical values will therefore not make the notion holistic.

4.3.5 Decolonising Development

Following the discussions on the different theories of development, modernisation and dependency, it was conceived that contemporary approaches to development would help to bring transformation. However, contemporary approaches such as the SDGs have become less helpful as they are heavily dependent on Western views and, therefore, still modernistic in orientation. This brings in thought a further critique of the development praxis, especially in the 21st-century sub-Saharan African context.

Hughes and Bennett (1998:13) argue that the development work, especially by the NGOs in the 20th century, became caught up in the modernisation agenda. This development praxis believes that the poor are ignorant and need to be taught how to do things if they are to come out of poverty. It is also based on the view that the Western world 'knows best' and development is only possible when the Western way of doing and being is adopted within the Global South. In this understanding, development is understood as "the transference of Western way of doing things. The poor need to be trained to do things in the Western way so that they can escape from poverty" (Hughes and Bennett 1998:13-14). Awuah-Nyamekye (2020:247) also augments the view of

Hughes and Bennett by arguing that the conventional development theory has mainly been conceived in Western, secular and materialistic terms. This theory does not consider the history, culture and societies of the people it intends to transform. Through these modernistic lenses, transformation is seen in terms of "a country's method of production, roads and hospitals, level of income, attitude and quality of life." Such an understanding of development has been a prevalent one in sub-Saharan Africa, but it has failed to bring sustained change as envisaged.

Unfortunately, the modernistic view of development has not exempted the missionaries. Omona and Kiriaghe (2020:261) contend that the missionaries used a "Eurocentric prism to measure human development, … deemed African cultures as primitive, hence they had the mission to modernise it using the Judeo-Christian philosophical framework." Such frameworks have negative effects and therefore need to be overcome if the notion of development is to be meaningful to Africans.

Decolonising development is not an outright rejection of human development but is concerned with engaging appropriate strategies that meaningfully transform society without undermining the values of African people. Any programming that does not critically engage the values and views of the people it intends to transform will fail the people and itself. Decolonising development involves listening to the stories of the people and working together with them to come up with solutions to their problems rather than doing things for them (Bowers Du Toit 2018:29). Myers (2011:58) argues that the story of a community is central in the pursuit of holistic transformation. People and agents of human development are therefore to find out where the community comes from (past) and where is it going (desired future)[116]. Awuah-Nyamekye (202:248) equally argues that in African communities "development involves ensuring a holistic or all-inclusive well-being of humans utilising judiciously the total environment of the people from the religious or sacred point of view". To Awuah-Nyamekye, such a development is not a situation of high economic growth and mass consumption juxtaposed by high rates of unemployment, cultural identity loss and depletion of natural resources (as is the case of secular development), but the integral transformation of humanity.

[116] In understanding holistic transformation, Myers (2011:58) argues that a successful analysis of history is according is inclusive of biblical stories. The biblical story offers the direction for the HTT practices in the community.

Decolonising development promotes a focus on people, rather than merely on the projects and seeks to centre the experiences, culture and worldviews of the people themselves in terms of development (Bowers Du Toit 2018:29, 33). Effective human development based on a decolonised view of development can therefore be argued here as the holistic transformation of humanity and society rather than the Western notion of development.

4.4 Conclusion

According to Ter Haar and Ellis (2009: 47-8), since the Iranian revolution in 1979, religion has played a significant role in the politics and development of the post Second World War context. As a tool for social transformation, religion equips people for moral living in society and "provides a powerful motivation for many to act in the ways they do" (Ter Haar and Ellis 2009:49)[117]. Religious beliefs are rich in ideas, practices, organisation, and experiences that enhance positive relationships, making religion core in the development agenda (Ter Haar and Ellis 2009:53-4). The current approaches to community development such as Sustainable Development Goals (SDGs), Asset-Based Community Development (ABCD) and Gender and Development (GAD) are pragmatic and often operate at the grassroots. In one way or the other, these approaches identify with Holistic Transformation Theological praxis. For instance, engaging with social structures to address issues of gender bias, sustainable stewardship of resources and the idea of using local resources for community development in ABCD portray some aspects of Holistic Transformation Theology.

Although there are certainly points of synergy between Holistic Transformation Theology and the contemporary approaches discussed, these approaches at times fall short of holistically transforming humanity, as they focus mainly on addressing material, and socio-economic poverty without substantial attention to the moral and spiritual aspects of the target community. Such orientation therefore runs the risk of being enslaved by modernisation's assumptions that continue

[117] In Africa, there are several religious persuasions that influence the lives of the people in diverse ways (Ter Haar and Ellis 2009:50). In Africa, it is believed that there is no distinct separation between the spiritual and material world. The material world is immensely influenced by the spiritual world and that there is constant communication with the spiritual world. The people invest in relationships to live at peace with one another, especially at the demand of the spiritual forces (Ter Haar and Ellis 2009:50)

to fail developing countries. Any development programming seeking to bring holistic transformation of communities, therefore requires a holistic approach that embraces not only the physical and material poverty of humanity but also spiritual poverty as well. This chapter concludes the literature review of the study. The next chapter explains the methodological framework of the study and explores the methods of data collection and data analysis in detail.

CHAPTER FIVE
RESEARCH DESIGN AND METHODOLOGY

5.1 Introduction

Practical Theology "takes human experiences seriously" and, therefore, seeks answers to human experiences that may not seem obvious (Swinton and Mowat, 2006:5). As the study is positioned within Practical Theology, it adopts an empirical, qualitative approach to engage participants and learn from them with regards to their experiences and praxis of HTT as they do ministry in their congregations and within the context of the three dioceses. This chapter details the research design and methodology employed in the study process. It describes the sampling techniques, study respondents, data collection tools, and data analysis and procedures. The chapter concludes with a summary of the key aspects explored in this chapter.

It should be noted that the philosophy of Interpretivist Social Research guided the research design of this study. Bryman (2012:30) argues that the interpretivist position seeks to understand human behaviour rather than explaining it as posited by the positivist position of epistemology[118]. The interpretivist position was therefore found valid for this study because it allows the understanding and experiences of the participants to play a central role as required by the qualitative research approach (Gilbert et al. 2018:9-10; Yin 2018:47).

5.2 Research Design

In this study, the qualitative research approach is preferred[119]. Many scholars have been critical of qualitative research methods[120]. However, Kumar (2011:103) explains that qualitative research designs aim "to understand, explain, explore, discover and clarify situations, feelings, perceptions, attitudes, values, beliefs and experiences of a group of people." Kumar further

[118] The positivist position of epistemology argues that natural science principles are best to study social reality. To the positivists, knowledge can only be accepted when tested by experiencing the phenomena. Through generating and testing hypotheses, reality can be explained. So scientific facts can only be arrived at when there is evidence from empirical study (Bryman 2012:27)

[119] According to Lockyer, the popularity of qualitative design was the church-led corporate study to incorporate immigrant groups into existing Protestant communities in the United States, conducted by the School of Sociology of the University of Chicago (Lockyer 2008:707). Lockyer (2009: 706) traces the roots of qualitative research methodology ideology in the 16th century, as used by the early ethnographers, to later colonial ethnographers in the 17th and 19th centuries. He notes that the initial uses of qualitative design addressed the challenges faced by the first explorers, missionaries, and colonialists in the "primitive communities in the new worlds" they "discovered". Lockyer claims that the modern qualitative research approach was officially accepted in the 1960s in the United States and the 1970s in German-speaking countries.

[120]For instance, Sarantakos (2013: 45) criticises qualitative research for not accurately addressing the relationship between variables, dealing with too small a population to be representative enough, having questionable quality due to subjectivity, having no proper procedures for validity, close contact with participants, being very expensive and time-consuming.

explains some of the dynamics of qualitative research, including that it is deductive, emergent, non-linear, non-sequential and flexible. In this respect, a qualitative research approach was selected for participants to express freely their thoughts, feelings, and understanding of HTT, how it is adopted in their congregations, and the factors influencing the kind of adoption. The consideration of these experiences was possible through this approach because of its above-mentioned characteristics. Additional key characteristics of qualitative research identified by scholars include data collection in a natural setting, the researcher being the main instrument, the use of multiple sources, being highly flexible, and the researcher depending on the meaning ascribed by the participant (Creswell (2014:234-235; Creswell and Poth 2018:181-182; Swinton and Mowat 2006)[121].

Sogaard (1996:96) defines research design as the plan that holds the whole research project together and it includes sources of data, sampling techniques and tools, and data analysis procedures. Sarantakos (2013:121) considers research design as a strategy that details the different steps the researcher intends to take in the process of the study. Similarly, Yin (2018: 60) defines research design as "… logical sequence that connects the empirical data to a study's initial research question and, ultimately, to its conclusions." Sarantakos (2013:121-122) argues that the research design is essential because it saves time, ensures systematic sequencing of activities, eliminates bias, and allows for the validity and reliability of the study. The research design, therefore, guided the researcher in relating the objectives of the study (1.3.3) to the findings of the study (chapters 6 to 8). The specific research design used in this study is a case study design, which is discussed below.

[121] The major approaches espoused in qualitative research include narrative, phenomenology, grounded theory, ethnography, and case study (Creswell and Creswell 2018: 12-14; Johnson 2018:145). Creswell and Creswell (2018: 12-14) explain the different research paradigms as follows:
P**henomenological research** – describes the experiences of individuals about a phenomenon as explained and described by the participants. The study is anchored by philosophical beliefs that involve interviews of several participants.
Grounded theory is an inquiry from sociology where "researcher derives a general, abstract theory of a process, action, or interaction grounded in the views of participants." The process includes multiple stage data collection, cleaning, and interrelationships of categories of data.
Ethnography is an inquiry from anthropology and sociology where the researcher studies "the shared patterns of behaviors, language and actions of an intact cultural group in a natural setting over a long period time."

5.2.1 Case Study Design

Johnson (2018: 145-146) defines a case study as an intensive study of a case to give a detailed understanding and knowledge of a phenomenon. The case in the case study may be an individual, location, or organisation where the researcher is interested in offering an in-depth explanation (Bryman 201:68; Simons 2014:458). In this study, three cases (dioceses of the Church of Uganda) are investigated to show the adoption of HTT by the congregations of the Anglican Church of Uganda. Each case in this study was explored at the policy-making level (Synod members) and policy implementation level (congregations' leadership).

Creswell and Creswell (2018:14) describe case studies as studies [where] "the researcher develops an in-depth analysis of a case, often a program, event, activity, process, or one or more individuals." As discussed in section 5.4, an in-depth analysis of each of the dioceses was performed using multiple sources, namely: interviews, focus group discussions, and document study (Bryman 2014:68; Creswell 2014:43; Yin 2018:46). In so doing, Johnson (2018:146) argues that a case study results in new ideas and interventions or produces counterarguments. Concerning this research, the case study design assisted in clarifying how HTT is understood and how it has been adopted and practiced in the Anglican Church of Uganda.

HTT is not a single concept with clear boundaries. For instance, this study has many variables, including understanding HTT, its adoption, and factors for the kind of adoption. Yin (2018:45-46) argues that case studies are the best option for such studies with multiple variables and where the concept does not have clear boundaries. A case study is also relevant when the study uses prior theoretical lenses to investigate the phenomena. HTT is also a theoretical framework, which in many ways is complex in each context (Stake 1995:ix). A case study is, therefore, a valuable framework for exploring HTT in the many contexts of the Church of Uganda.

Blatter (2008:69-70) argues that qualitative case studies are chosen based on their similarities and differences to help make conclusions. This principle was applied in the selection of all cases. At the congregation level, two congregations were selected from each diocese, one rural and one urban one (Diocese of Madi West Nile and West Ankole Diocese) and one relatively poor and one rich congregation for the Diocese of Kampala to provide a diverse view of the dioceses of Church of Uganda. The details of the cases are discussed in Section 5.3. However, it is important to note that the researcher used an exploratory case study in this study.

5.2.3 Type of Case Study Employed

Case studies can be categorised According to their purposes as Descriptive Case studies, Explanatory Case studies and Exploratory Case studies. Descriptive Case studies describe phenomena in the 'real world; how they occur, and their effect in each area (Priya 2020:96; Yin 2018:350). Edwards (1998:44) argues that Descriptive Case studies are valuable because they bring novel ideas that were not expected. Explanatory Case studies explain causal factors regarding the occurrence of a phenomenon. Explanatory Case studies explain the conditions that promote the occurrence of a phenomenon (Yin 2018:351). Fisher and Ziviani (2004:186-186) define Explanatory Case studies as case studies that engage with complex studies with many outcomes and attempt to explain the causal relationships among the outcomes.

Exploratory Case Study design was employed to explore how congregations in the three dioceses have adopted HTT in their ministry praxis. Exploratory Case studies are studies that stimulate more discussion and engagement with a phenomenon to allow for a detailed explanation. Exploratory Case studies, therefore, identify more research questions and procedures that could be used in subsequent studies of the phenomenon (Yin 2018:151; Priya 2020:96). The Exploratory case study was, therefore, used in this study to stimulate debate on HTT in the Church of Uganda. Not many studies have been conducted on the HTT concept in the Church of Uganda[122]. This Exploratory Case study is perceived to stimulate discussions on the understanding, models, challenges, and best strategies to employ HTT in the Church of Uganda.

Exploratory Case studies act as a starting point from which more studies can evolve. Edwards (1998:145) argues that an intensive Exploratory Case study is a study engaged in a phenomenon about which relatively little is known. Exploratory Case studies, therefore, coherently present the case phenomena to inform people. Holistic Transformation Theology has been under discussion for the last five decades among Evangelical Churches, which include the Anglican Communion worldwide. However, how the concept has been adopted in the ministry practice of congregations – more especially within the Church of Uganda -is the primary focus of this study. From the findings of the study, as discussed in Chapters 6, 7, and 8, the way HTT has been adopted has raised more issues that led to recommendations and conclusions (cf. Chapter 9).

[122] Most of the studies are graduate research projects at Uganda Christian University. These include Bushendich (2018)

5.3.2 Case Study Design Employed in the Study

As previously discussed, case study design is the preferred plan by the researcher for this study. The case study design could be an intrinsic case, typical case, or multi-case design. Intrinsic case design focuses on a single case due to the critical and unusual characteristics displayed by the case in a context (Creswell and Poth 2018:157). In other words, an intrinsic case is chosen particularly because it stands by itself by having features that are different to other cases (Simons 2014:458; Bryman 2014:70). Although many attempts have been made in intrinsic case design, it may not claim its critical peculiarity in social sciences, as most of the cases are embedded in a diversity of activities.

A typical/single case on the other hand is the case chosen out of many to gain insight into the phenomenon to provide a general view (Simons 2014:458). Creswell and Poth (2018:163) argue that "the single case is typically selected to illustrate an issue, and the researcher compiles a detailed description of the setting for the case." A single case can, therefore, be conceived as a representative of the different cases in a particular context.

A multi-case study (sometimes called a collective case study) is a case study design in which many cases are involved in a particular study (Simons 2014: 458). Creswell and Poth (2018:157) define multiple cases as a situation where "the one issue or concern is … selected, but the inquirer selects multiple case studies to illustrate the issue… the inquirer purposefully selects multiple cases to show different perspectives on the issue." A multiple case study is conceived as a window into the situation since the results are obtained from more than a single case. A multiple case study design was adopted in this study to show the different perspectives and adoption of HTT by congregations of the Church of Uganda. Three dioceses were engaged: The Diocese of Madi and West Nile, the Diocese of Kampala, and the Diocese of West Ankole. In each of the dioceses, two congregations were identified and engaged, one rural and one urban for the Diocese of Madi West Nile and West Ankole, and one congregation in a slum and one in an affluent community for the Diocese of Kampala[123]. Therefore, the variety of cases was seen as an important strategy to increase confidence in the findings of the study.

The researcher used the principle of replication, where the same case protocol was used in all dioceses. This made the findings and analysis of the data more coherent, as discussed in

[123] In the analysis and reporting of the findings, each of the dioceses and the congregations in each diocese was presented individually. This helped to ease the analysis and explain the context of the congregations. Each congregation was kept anonymous with the use of pseudonyms.

Chapters 6, 7, and 8. Yin (2009) argues that in multiple case studies the principle of replication, which uses the same case protocol and procedures, is vital in achieving the objectives of the study. The reason for using the same case protocol is to determine if the assumption of the study holds true or not (Bryman 2014:74). The study assumed that churches are aware of and have adopted HTT in their congregation ministry practice. Using the principle of replication, should there be some signs or activities of the congregation that indicate the adoption of HTT, then the assumption of the study will be valid.

5.2.3 Unit of Study

The unit of analysis is the identifiable institution or area where the influence of the phenomenon is experienced. For a case study like this one, the unity of analysis "can be an individual, family, household, community, organisation, event, or even a decision" (Priya 2020:95). To explore the adoption of HTT in the Church of Uganda dioceses, the unit of analysis was the diocese. Johnson (2018: 146) argues that each case unit has its specific characteristics as seen in each of the dioceses selected in the study. Defining dioceses as units was quite easy and best for engaging with participants at different levels of the church structure.

As argued by Blatter (2007:69-70), the dioceses were used because of their differences to make conclusions on the different findings from the cross-section of cases of the dioceses. The Diocese of Madi West Nile is a rural and economically struggling diocese, the Diocese of Kampala is metropolitan and economically better off, and West Ankole Diocese is a middle-class diocese with stable income levels. Each of these dioceses was treated as an entity as will be discussed in Chapters 6, 7, and 8. In the empirical study, a cross-section of respondents, namely policymakers, policy implementers (ordained and lay readers), and policy participants (laity leadership) were engaged profitably to bring ideas on HTT from different perspectives. Therefore, in each diocese, typical cases were chosen to exemplify the adoption of HTT at the congregation level (see Creswell & Poth 2018:163). The objective to have typical cases of congregations (rural and urban) stems from the argument of the researcher that ministry is not necessarily at the higher structures (provincial and diocesan, archdeaconry levels) of the church but at the congregational level in the local church, where people are and where the church interacts with people, especially the poor.

5.3. Sampling and Data Collecting Procedures

Sampling involves selecting a group of people or things that contain the characteristics of the entire group to participate in a study (Orodho and Kombo 2006). Dawson (2009:53) describes

sampling as the process of identifying a small population rather than generalising the findings to the whole target population. Sogaard (1996:110) argues that a sample represents the whole target population for the study. Sampling is crucial in research because the quality of the findings and conclusion of a study depends on the kind of sample used in the study. There are important terms used in the process of sampling, such as sampling unit, sampling frame, and study population[124].

Sampling designs are mainly of two major types: random sampling and non-random sampling. According to Sarantakos (2013:169), random sampling is the process of sampling where each participant in the population has a chance of being sampled. The sampling is based on the principle of probability that in random sampling, large number of participant and the size of the sample is calculated mathematically (Kumar 2011:182)[125]. Probability sampling strategies are mainly employed in quantitative research designs, unlike non-probability sampling designs.

Non-probability sampling is the selection of respondents not based on the principle of probability, and the samples selected are not representative of the population (Sarantakos 2013:177). The sample is selected to describe and explain "what is happening within a smaller group of people... [to] provide insights into the behaviour of the wider research population" (Dawson 2002:47). Sarantakos (2013:183) suggests that the simple rule for qualitative (non-probability) sampling is "the sample must be as large as necessary and as small as possible." The sampling strategies in non-probability design include quota sampling, convenient sampling, snowball sampling and purposive sampling. Being a qualitative study, the non-probability sampling design was employed in the study, specifically a purposive sampling strategy.

The purposive sampling strategy was employed in the study by selecting participants who are judged to have knowledge, experience, and responsibility in the Church of Uganda – and the respective dioceses under study - which relates to HTT praxis. Scholars have defined purposive

[124] Sampling unit is a person or object available for selection during the sampling process. A sampling frame is the list of population from which sample units can be selected or obtained. The study population is the total population from whom the sample can be obtained (Sogaard 1996:114)

[125] Scholars believe that the probability sampling method is more viable than the non-probability sampling method. This is because the sample selected is fixed and identified before the study, the selected sample cannot be changed and there is a high level of control of biases in the process of sample selection. Scholars believe that probability sampling strategies yield more reliable results as compared to non-probability sampling and that there are high chances for generalisation of the findings (Orodho and Kombo 2006; Kumar 20011; Bryman 2012; Punch 1998:106). However, the probability sampling process is sometimes not easily employed for being expensive in terms of planning, time-consuming and demanding (Kumar 2011:182).

sampling differently. Creswell and Poth (2018:213) describe purposive sampling as that which "will intentionally sample a group of people that can best inform the researcher about the problem under examination." Blaxter et al. (2006:176) define purposive sampling as the process of selecting 'typical or interesting cases' to participate in the study. In purposive sampling, the researcher goes with a judgement in his/her mind on the participants who would best give the responses that would help answer the research questions (Kumar 2011:189; Punch 1998:195).

Purposive sampling is therefore an intentional sampling technique where participants are chosen because they are knowledgeable about the phenomenon being investigated. The researcher here in a purposive manner made the selection of church leaders who are active in ministry at various levels. The participants were believed to have experience in judging how HTT is understood and practiced, and what factors could have influenced the kind of HTT adopted in their congregations. The different participants engaged in the study were: synod members of the three dioceses[126], implementers of the synod decisions (both lay and ordained), and laity involved in leading ministries in their congregations. The choice of the different participants was influenced by the view of the scholars that variation in cases usually needs to be given maximum attention to "represent diverse cases and to fully describe multiple perspectives about the cases" (Creswell and Poth 2018:224)[127]. The dioceses that form the study are highlighted in blue in the Ugandan map.

[126] In the Anglican Church of Uganda, the Synod is the highest governing body of a diocese. It is from the Synod that policies and ministry direction of a diocese is formed. This ideally means the ministry of the congregations are informed by the decisions of the Synod of the diocese in which the congregation belongs.

[127] Sarantakos (2013:168) gives some of the principles of sampling to include systematic and objectivity in choice of a sample: sampling units must be clearly identifiable and defined, sample units need to be independent of each other, uniform and of the same size, and should appear only once in the population. However, most of the principles mainly apply in quantitative research. In this research, the researcher ensured that each person in the typical case was selected based on the criteria given by the researcher. In all the three dioceses, a similar number of synod members was selected to participate in the study.

Figure 1 Showing Areas of Data Collection

5.3.1 Diocese of Kampala

The Diocese of Kampala (DoK) was carved out of Namirembe Diocese in 1972, as the see of the Archbishop of the Church of Uganda[128]. In the administration of the diocese, the archbishop is assisted by an auxiliary (assistant) bishop. The diocese has 12 parishes, 7 chaplaincies, and 32 congregations (Diocese of Kampala 2016:8-9). The Christians live in both slums and affluent areas in and around Kampala City. Two congregations were selected to participate in the study: The DoKC1 and DoKC2, a church in an affluent community and a church in a slum area, respectively.

[128] Kampala is the capital city of Uganda located in the Southern part of the country. As the capital city, Kampala attracts people from all over the country, both poor and rich. Because of its location, Diocese of Kampala takes care of the different cultural groups in the city that could not fit in the Namirembe Diocese which is predominantly Buganda people who run services in Luganda, the local language of the Baganda.

In the Diocese of Kampala, four members of the Diocesan Secretariat participated in the stud[129]. Of the members at the policy level, 2 were male and 2 females. Each of these participants was engaged in a face-to-face interview that ranged between 40 minutes to 1 hour and 10 minutes. The interviews were held in June 2022[130].

Two congregations were involved in the Diocese of Kampala, that is DoKC1 and DoKC2. At DoKC1, 5 people participated in the study. The participants included 3 clergy and 2 members of the laity leadership of the congregation[131]. At DoKC2, six members of the church participated in the stud. The participants included 2 males and 4 females. The participants from DoKC2 were mainly members of the laity leadership of the church.

5.3.2 West Ankole

West Ankole Diocese (WAD) was carved out of Ankole Diocese and inaugurated in 1977. WAD has 25 archdeaconries, 132 parishes, and 412 sub-parishes. The headquarters of the diocese is at Byeranyangi, about 50 miles from Mbarara City. West Ankole Diocese is made up of the districts of Greater Bushenyi: Bushenyi, Buhweju, Sheema, Rubirizi, and Mitooma[132]. The diocese is estimated to have about 500,000 members. West Ankole is a vibrant diocese and stronghold of the East African Revival in the Province of the Church of Uganda. The diocese is predominantly one tribe, Banyankole, and the region is referred to as Ankole[133]. Tumuhe, et al. (2020:15-16) note that the major economic activity in West Ankole Diocese is mixed farming. The people grow beans, finger millet, maize as food crops and coffee, tea, and matooke are the main cash crops of

[129] The participants were not Synod members but technical people who informed the Synod. A new synod was inaugurated, and the Diocesan Secretary believed the technical staff were more informed of the policy and ministries than the newly elected members of the synod.
[130] In the analysis of the findings, no respondent was referred to by title or name. pseudo names were given to the participants.
[131] The key leaders of the laity were not easily reachable. The head of Laity and Treasurer could not be easily accessed. The participants were identified by the active clergy serving at the church due to their experience and involvement in the Parish Council.
[132] https://westankolediocese.org/index.php/background-history/
[133] Initially the Ankole people were Bahima (cattle keepers) and Bairu, (the servants) of the cattle keepers. The Bahima were the ruling class. However, the Bairu during the colonial era moved to central Uganda to work for the educated class. They took plantain and matooke from the central to the west, grew bananas and made money. The Bairu paid for their children to go to school, most of whom are now prominent leaders in this country. The majority of the Bairu, the Anglicans, were members of the East African Revival.

the people. Some families are engaged in poultry, piggery, keeping, dairy cattle and goats both on a small and large scale.

In West Ankole Diocese four (4) Synod members were engaged in the study: 1 female and 4 males. The participants included three clergies and 1 lay person. Two congregations participated in the study: WADC1 and WADC2. Five people participated in the study at WADC1: 1 female and 4 males. These participants included clergy and members of laity in the church. Similarly, at WADC2, five people participated in the study: 1 female and 4 males. The participants at WADC2 included clergy and members of the laity.

5.3.3 Diocese of Madi West-Nile

The Diocese of Madi West Nile is in the West Nile region in the north-western part of Uganda. The region is ethnically diverse, which comprises Madi (Adjumani, Moyo and Obongi Madi-Okollo Districts), the Aringa-Yumbe District, the Kakwa-Koboko District, Lugbara (Maracha, Terego, Arua, parts of Districts and Arua City) and the Alur in Nebbi and Kebu and Lendu in Zombo District. As in the whole country, the major livelihood of the people in the diocese is peasant farming (UBOS, 2014:37). The region is predominantly Christian, with Roman Catholics being the majority, followed by the Anglican Church, and a growing number of Pentecostals (UBOS 2014:73). There are quite a few Muslims, mostly in the urban centers and Yumbe District.

The Diocese of Made West Nile (DMWN) was carved out of the Diocese of Northern Uganda in 1969. DMWN is the largest diocese (in terrestrial coverage and number of congregations) in the Province of the Church of Uganda. It has 653 congregations,150 parishes, 12 archdeaconries, including the cathedral, and approximately 556,300 members[134]. The Diocese of Madi West Nile was chosen to represent economically challenged dioceses in the Province of the Church of Uganda.

Different groups of people were involved in this study. Four (4) Policymakers from the diocese (synod members) participated in the study. The composition of the members of the synod was mainly clergy and canons (both ordained and lay)[135]. Of the four members of the synod, there was

[134] Keynote Address by Bishop the Rt. Rev. Charles Collins Andaku delivered at the Golden Jubilee Symposium at Emmanuel Cathedral on the 28th December 2019

[135] A canon is an honorary title given by the bishop on behalf of the church to people who should have served as examples in the church. Canon means a 'standard.' Canons are installed according to the ordinance of the church.

one female and three males. The congregations selected to participate in the study were: DMWNC1, an urban congregation in Koboko Archdeaconry, Koboko District[136] and DMWNC2, a rural congregation in Terego Archdeaconry, Terego District. In DMWNC1, 6 people participated in the study, 5 men and 1 woman. While at DMWNC2, six people participated in the study; 2 were men and 4 women. The participants were mainly members of the Lay Leadership of the church.

5.4. Data Collection Tools

As this is a case study, several tools were triangulated for effective data collection (Yin 2018:46; Bryman 2014:68; Creswell 2014:43). Three tools were mainly used to collect the data namely: interviews, focus group discussion, and review of documents.

5.4.1 Interview

An interview is a face-to-face interaction with the respondents. Creswell and Poth (2018:187) argue that an interview is an interaction between a researcher and a respondent while using open-ended questions to elicit ideas and views from the respondents. Kumar (2011:137) defines the interview as "person-to-person interaction, either face-to-face or otherwise, between two or more individuals with a specific purpose in mind." On the other hand, Sekaran (2003:255) defines an interview as a person-person interaction which may be face-to-face or by telephone. The objective of the interaction between people is to retrieve data.

Interviews may have different structures: structured, unstructured, and semi-structured (Sekaran 2003:225; Kumar 2011:138; Punch 1998:175-180). The interviews used in the study were semi-structured, containing both structured and unstructured characteristics (Sarantakos 2013:278). The interviews were guided by a list of questions prepared by the researcher before the empirical study began. In the process of the interactions, the researcher was in control of the flow of questions, determining the sequence of answering the questions (Creswell and Creswell 2018:188)[137].

Canons can be made among the laity or the ordained. The bishop therefore assigns canons to advise in their ministry for a particular period.

[136] Koboko District borders South Sudan and Democratic Republic of Congo. Koboko has a very interesting corner called *saliamusala.* It is a corner where the boundaries of the three countries meet. Koboko is highly integrated in terms of people, Congolese, South Sudanese and many foreigners as it is a border town with thriving trade.

[137] Creswell and Creswell (2018:188) are critical about interviews because they think the findings from the interviews cannot be trusted because: there is some level of filtering of information in the cause of interviews, interviews in most cases take place in a designated place instead of a natural setting, the presence of the researcher may promote bias in the respondents and it may not work well for people who are not articulate.

The researcher prompted more ideas from the respondents by asking follow-up questions to elicit more ideas. The researcher, however, was flexible enough to allow respondents to go back to previous questions and give more explanations. All interviews were face-to-face, and the researcher was able to observe the moods of the respondents and physical expressions as well. The interviews were held with the representative of the synod from the three dioceses and respondents from the DOKC1. In total, 17 interviews were conducted during the study.

5.4.2 Focus Group Discussion

Sarantakos (2013:206) explains that Focus Group Discussions (FDGs) are discussions with a group of people in a study guided by a researcher, where the focus is on the group, not an individual. The person conducting FGDs should have the required skills and knowledge for effective FGD interactions (Sogaard 1996:96). FGDs involve the selection of people who are knowledgeable about the topic and can contain different views.

In this study, interfacing with groups of people was found to be very helpful in understanding HTT and how it has been adopted by the congregations in their ministry praxis. Focus Group Discussions were held with policy implementers and policy participants from the congregations to explore their understanding and practices of HTT in their ministry praxis. In this case, the researcher engaged church leaders in the FGDs; these were leaders of the laity, clergy and lay readers of the churches. All FGDs were conducted on the church premises. This was because the respondents believed that the church grounds were more central and easily accessible to all. Focus Group Discussions were conducted on the principle of repetition (Yin 2009): the same tools were used for all discussions, and all FGDs were audio-taped by the interviewer with the help of research assistants. In total, five FGDs were conducted during the study.

5.4.3 Document Study

In this study, a document study was used in a limited way to obtain policy-related data. Here mainly administrative documents were reviewed (Sarantakos 2013:304). Some of the documents engaged include diocesan strategic plans, synod minutes and their resolutions, policy guidelines, constitutions, and magazines. Punch (1998:190) explains that document study in social science research is used in different ways According to the design of the study. The document studied by the researcher in this study was used in combination with the data from the interviews and FGDs,

as argued by Punch (1998:190). The objective was to identify data that could not be obtained through interviews and FGDs.

5.4.4 Designing Data Collection Protocol

For qualitative research studies like this one, it is often the case that the researcher struggles with asking the right questions to help achieve the objectives of the study (Swinton and Mowat 2006: 56). The researcher developed the questions before entering the field study. Therefore, the questions were a checklist to elicit responses from the participants, both in the interviews and in the FGDs. The questions mainly focus on how respondents understand holistic transformation theology, its adoption, and factors that contribute to the kind of adoption of HTT. However, there were differences in the questions for the interviews and FGDs. In addition to understanding HTT, the interview questions added policy frameworks for HTT in each diocese (appendix 7). On the other hand, the questions for FGDs, in addition to understanding HTT, focused on the practices of ministry that define the adoption of HTT as well as unique congregational engagements that they would describe as holistic (appendix 8).

It is however important to note that the questions used in the interview and FGDs were in most cases followed by follow-up questions to clarify the ideas and give more information on the areas. The order of questions was maintained in the engagements. The design of the questions for the empirical work was influenced by the literature reviewed: what HTT is, its practices, and adoption especially among the Evangelical Churches, which includes the Anglican Church.

5.4.4.1 Topics in the Questions

Although the questions in the interviews with policymakers (synod members) were different from the FGDs with the policy implementers (ordained and lay) and policy participants (congregation ministry leader), most of the parameters were the same. Some of the key topics covered in the questionnaires used are as follows:

Social and Economic Situations

The questions about the social and economic situation of the dioceses were found to be very useful. This is because the absence or presence of HTT is greatly influenced by the social and economic situations of the people in each diocese. The answers to these questions would be useful in

understanding the opportunities and factors that influence the adoption of HTT in the diocese and the congregations.

Understanding of HTT

Questions were framed to explore how participants understood the concept of HTT. Understanding HTT was identified as fundamental for the study as it helped to extrapolate the adoption of the concept. The kind of understanding of HTT expressed by policymakers, implementers, and participants was believed to be the defining factor for the kind of adoption of HTT in their ministry practices in the different congregations.

Practices of HTT

The researcher also created questions to determine what kind of HTT practices were taking place in the congregations. The questions around the HTT practices were rigorously engaged with more follow-up questions in the FGDs. The responses to these questions were expected to bring to light the kind of HTT practice that occurs in congregations. These were the central questions of the study.

Factors Instigating the Adoption of HTT

Some questions were framed to explore some of the missiological, theological, social, and economic issues that should have contributed to the kind of HTT in the congregations. Even though the questions were answered in both the FGDs and interviews, the focus was on the factors that influence HTT in each of the dioceses, with a particular focus on the congregations. The responses to these questions were expected to provide insight into the kind of HTT adopted in the diocese.

Unique Practices of HTT

It was envisaged that some of the HTT practices in the congregations could be unique to them. Questions were asked to determine what they considered unique to them in terms of HTT in their diocese. The responses were to help ascertain how much the congregations were doing that is not known to other congregations and to ascertain that what they are doing is indeed unique in the Church of Uganda.

5.5 Data Analysis and Procedures

This section discusses the different steps and activities that evolved around the data to make meaning for the study. Although the data is the source of the findings of the study, it is not the

final product of the study (Chilongozi 2022: 159). Swinton and Mowat (2006:181) observed that qualitative studies usually produce enormous field data, which sometimes seem intimidating. However, Swinton and Mowat encourage researchers that through careful and thoughtful analysis, data is condensed into meaningful information. For them, data analysis is the process of making meaning of the massive data collected by the researcher. Therefore, through data analysis, the data is broken down into themes to bring out the hidden meaning of the data (Swinton and Mowat 2006: 57).

Data analysis in this study involved back-and-forth movement from themes to the data. According to Swinton and Mowat (2006:57, 183), the best data analysis starts from the data collection and continues until the final report is produced. Several steps were therefore taken to make meaning of the data as discussed in the next section.

5.5.1 Organisation of the Data

All interviews and FGDs were conducted in English, except for the FGD at DMWNC2, which was conducted in *Lugbarati*, the local language of the area, in which the researcher was well versed. In the case of West Ankole and the Diocese of Kampala, the participants were well-versed in English, and it was easy to engage with them. The interviews and FGDs were recorded using audio devices for research recordings with the help of assistants. The FGD at DMWNC2 was translated into English by the researcher and then edited to make meaning. All audio data was transcribed using Otter.ti, an online software tool[138].

The data was then organised by the interactions. The interview data was organised in such a way that the interviewer and the interviewee were noticeable. The same was also done with regards to the FGDs. The data was further edited for grammatical errors and to make the sentences coherent and comprehensible (Kumar 2011:228). As qualitative research has been criticised for sometimes producing irrelevant data (Sarantakos 2013: 45; Creswell and Poth 2018), the researcher however edited some of the responses that do not directly relate to the research questions. The reviewed data were then coded for initial comprehension.

[138] The software can be accessed at https://www.quicklyseek.com/web?q=otter+transcribe+voice+notes&o

5.5.2 Coding

In qualitative research, coding is a vital process to make meaning of the large amount of textual data obtained during data collection (Swinton and Mowat 2006:57). Easter and Johnson (2018: 177) define coding as a process of tagging indices to similar ideas which are then put together. Sarantakos (2013:380) defines coding as "a procedure that helps to create categories". Coding is ultimately the initial process to give meaning to the data. Saldana (2016:4) defines a code as a summative word that describes the attributes of a portion of the field data. The field data may be from interviews, FGDs, participant observations, journals, field notes, and other academic writings. Saldana further notes that coding is not an end, but a transitional activity between data collection and detailed data analysis (Saldana 2016:5). Therefore, a code acts as a link between the data and the meaning derived from the data.

Easter and Johnson (2018:190) argue that codes provide a framework for the interpretation of data, consequently helping to develop themes for data analysis. The two authors identified different types of codes as descriptive codes that describe phenomena, and interpretive codes that interpret and explain the different layers in the data while considering the different dynamics in place. Pattern codes explain the patterns in the data and the relationships that exist, of which the researcher is aware. There are other types of codes common to qualitative scholars: line-by-line coding where the researcher labels each line, incident-to-incident where the researcher labels the data According to the incident relevant to the focus of the study, and in vivo coding where the terms are used as a code to preserve their meaning.

The researcher took various steps to derive meaning from the raw data. Coding was done with the aid of ATLAS.ti, a Computer Assisted Qualitative Data Analysis Software (CAQDAS), (Miles et al. 2019). The software was useful in conducting two levels of coding. Initial coding was performed inductively, in which interpretive and in vivo coding was used to gain a broad understanding of the data. Here, the researcher gave provisional names to the codes that describe what the participants portrayed in their expressions. The axial coding principle of re-coding was applied to several codes to bring out meanings that were otherwise obscured. This process opened the codes to the second level of coding.

The second level of coding was to group the codes into abstract categories. This was the key to identifying the relationships between the codes developed in the first level of coding (Easter and Johnson 2018:192). For example, the understanding of HTT was found to be related to the faith practices of the people. The kind of understanding of HTT was found to have links to several factors that were identified. Data categorisation was a simultaneous coding process, where attention was paid to similarities, differences, frequency sequence, correspondence, and causation (Saldana 2016:7; Koeshall 2018:177). Therefore, the categorisation process led to the development of themes, which was the result of the regrouping of the categories in the coding process. The themes offered the lenses through which the empirical data were conceived.

5.5.3 Data Analysis

The data analysis involved back-and-forth movement between the themes and the raw data. Thematic analysis was used in the data analysis process (Braun and Clarke 2006; Braun and Clarke 2020). Several themes were developed from the categorised codes. The coding and categorisation (Sarantakos 2013:380) as discussed in Section 5.5.2 gave rise to themes that eventually defined the data analysis process. The main themes that emerged were the social and economic situation of each diocese, the understanding of HTT, the practical ways in which HTT has been adopted, and the factors that instigated the kind of HTT. Sarantakos (2013:379) defines a theme as "... a set of categories that share the same or similar meanings". He further notes that thematic data analysis "is widely used as a reliable analytic tool initially to identify a set of themes that reflect the essence of textual data, and to discover recurrent patterns" (Sarantakos 2013:379).

After developing themes from the categories, the researcher analysed the themes to determine the relationships and links they have with each other (Easter and Johnson 2018:182). The interest in relating the links of themes was to estimate if there is a relationship and logical flow in the study in general. In some ways, the themes were found to have compared with the Holistic Transformation Theological framework developed in chapter two and the contemporary social transformation approaches discussed in chapter four. The themes were then reviewed, renamed, and refined to give a consistent understanding of the data generated from the field and relate it to the findings of the study. The researcher produced the final report. The entire data analysis is summarised in the table below.

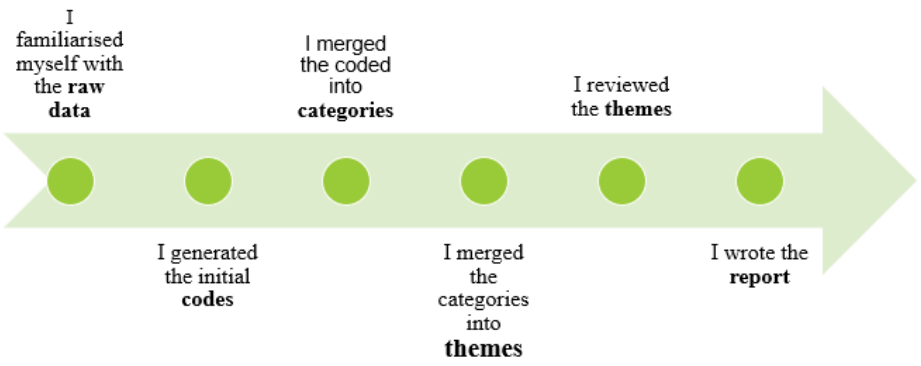


Figure 2 Showing Data Analysis (Adapted from Braum and Clarke 2020)

5.5.4 Qualitative Methodological Considerations

In the study process, the researcher took an interest in determining the authenticity of the methodological procedures carried out during the study. The researcher tested the validity and reliability of the study tools and procedures as explained in the following sections.

5.5.4.1. Validity of the findings

The qualitative validity of the study was conducted to verify the precision of the findings based on the procedures used in the study. Elliston (2011:55) refers to validity as "asking the right questions, securing the right information, and making appropriate applications." To obtain the right answers using the interview guide (see Section 5.4.2), the researcher identified the leaders of the synod and congregations, a typical leadership structure of the Anglican Church. Leaders effectively have the characteristics of the people they represented (Elliston 2018: 59). The leaders were therefore deemed to have the right information on the adoption of HTT in their diocese and congregations.

Case studies are usually questionable as far as generalisation of the findings is concerned. This is because the choice of participants, as in every qualitative research, does not follow the principle of probability (Creswell and Creswell 2018; Sarantakos 2013:45). The researcher chose three dioceses with different economic and social standings. The choice of these dioceses was found useful to help improve the level of analytical generalisation (Yin 2018: 105)[139]. The dioceses have

[139] Analytical generalisation is the argument that the findings of a study would inform the theory, concepts or constructs set at the beginning of the study. As such the same theory, concept and construct can be applied to other similar situations and get the same results. Yin further argues that it does not necessarily require to have large sample to learn from; in some cases, lessons can be learnt from a single case but can be applied to another case.

different social and economic situations and worldviews. These differences give a reasonable cause for the analytical generalisation of the study.

According to Creswell (2014:251) validity "means that the researcher checks for the accuracy of the findings by employing certain procedures." Creswell (2018:199-201 and Creswell 2014: 251) suggest a triangulation of different data sources, member checking (allowing participants to verify the findings), themes and arguments; and the use of thick descriptions. As noted in Section 5.4.2, the researcher used three different sources to generate the data from the participants. In addition, the researcher also used thick descriptions to make an understanding of each of the themes derived from the data. These themes were explained with citations from the data as much as possible as shown in Chapters 6-8. Opinions of the representatives were sough; a participant from each diocese gave their view on the findings of the study.

5.5.4.2 Reliability of the Study Findings

The act of reliability checks whether, when a particular technique or method of data collection is applied repeatedly to the same object, would yield the same result each time (Babbie, 1995:124). Creswell (2014:251) asserts that qualitative reliability "indicates that the researcher's approach is consistent with different researchers and different projects."

The researcher rigorously edited the data for accuracy and corrected the codes as proposed by Creswell and Creswell (2018:22). Before the main data collection, the tools were first tested through pilot studies in two dioceses. The results of the pilot studies were convincingly similar. After collecting the data and transcription, the researcher took time to edit the data as explained in section 5.5.2 to remove redundant phrases and errors from the transcription.

5.5.4.3 Reflexivity and Limitations

Swinton and Mowat (2006:60) define reflexivity as self-reflection by the researcher on their involvement in the research process while monitoring and evaluating their contributions. Creswell (2014:295) defines reflexivity as an activity where the "researchers reflect about how their biases, values, and personal background, such as gender, history, culture, and socioeconomic status, shape their interpretations formed during a study." Reflexivity is of two types: personal reflexivity and

epistemological reflexivity[140]. The researcher, having worked in the planning and development department of the Diocese of Madi West-Nile and being a clergyman of the diocese and the Church of Uganda, in some ways influenced the choice of sites and participants of the study. For example, one of the research sites was the researcher's home diocese, which was very crucial for him. This possibly led to the selection of more than one diocese. However, the main idea was to bring in different dioceses to help give a broader perspective on how HTT is adopted in the Church of Uganda. The deepest epistemological reflexivity of this study was on the choice of the site for the investigation. The choice of three dioceses has made the study rather exploratory, than an in-depth case study analysis. The level of concentration and data analysis would have been deeper than running in all three dioceses.

The main limitation of the study was the wide geographical coverage of three dioceses. This yielded enormous data that were difficult to condense in one chapter. This led to three chapters of findings According to the dioceses (see chapters 6, 7 and 8). This made the study unique compared to their case studies. However, each diocese being a case within this case study defines the reason for the multi-case presentation of each diocese on its own.

5.6 Ethical Considerations

Institutions of higher learning have put in place measures to ensure that the research conducted by their students and staff follow ethical and professional standards (Sarantakos 2013:15). Bird and Scholes (2011:82) explain that in research, "ethics involves efforts by humans to guide human conduct about normative standards and values, variously identified about outcomes, dispositions and modes of acting."[141] Dawson (2009:149) argues that ethics in research relates to treating the respondents of a study and the data they give with respect. Bird and Scholes (2011:82) identify misrepresenting information, plagiarism, manipulation of participants in the research process,

[140] Personal reflexivity involves the researcher assessing how their values, beliefs and career aspirations have influenced the research process. Personal reflexivity also checks how the researcher has personally changed because of the research process. Epistemological reflexivity is where the researcher evaluates the limitations brought about by the research question asked, the design employed, and the kind of data analysis adopted. This helps to ascertain how different the findings of the study would be should they have asked a different question or used a different design (Swinton and Mowat 2006: 60-61).

[141] Bird, F. and Scholes, L. L. 2011:82) however argue that there have not been clear ethical standards set for studies in religion. The researchers in religion therefore in most cases depend on the guidelines from the other disciplines.

obtaining private information without permission and manipulation of the consent of the participants as some of the ethical issues that violate ethical standards in research. Sarantakos (2013:16) also stipulates that the role of ethics in social work research is to protect the welfare of the respondents of the study and to control the behaviour of the researcher and other people he/she is working with during the research process. Ethical steps were taken in the study to ensure that the researcher acted appropriately in the whole research process and the participants in the study were not taken advantage of in the process of the study. Creswell (2014:132-133) further observes that ethical issues in research arise not only in data collection but the different processes of research. Ethical issues appear before data collection, during data collection and analysis of data and reporting of the findings.

5.6.1 Ethical Considerations Before Data Collection

One critical aspect of the ethical research process is protecting the researcher and participants via obtaining the 'informed consent' of the participants to participate in the study. Through Informed consent the respondent is made aware of the study and why he/she has been asked to participate in the study (Kumar 2011:220). The researcher developed informed consent by following the guidelines of the Research and Ethics Committee of Stellenbosch University to solicit the consent of the participants in the study[142]. As noted by Creswell (2014:132), before actual empirical work, should be cleared by competent Research Ethics Committee. The study was therefore cleared by the Stellenbosch University Research Ethics Committee of Social, Behavioural and Education Research (SBER) division for research development of Stellenbosch University (see appendix one). Then the research was also approved by the National Council of Science and Technology of the Government of Uganda (Appendix 2)[143]. The researcher was further granted permission by the Church of Uganda Provincial Secretary (main gatekeeper) on behalf of the Church of Uganda (Appendix 3). Creswell and Poth (2018:98) argue that permission from the gatekeepers of the study is crucial since the gatekeepers would like to be certain about the activities of the research and the safety and well-being of the participants.

[142] Sarantakos (2013:18-19) argues that some of the key details of informed consent should include specifying to potential respondents the right to choose to or not to take part in the study, freedom to withdraw anytime during the study, right to privacy, anonymity, confidentiality and knowledge of the possible benefits of the study to them.

[143] It is a requirement in Uganda that all research studies are subjected to ethical clearance by REC of the selected Ugandan University on behalf of the National Council of Science and Technology.

Creswell (2014:133) argues that assessment of the needs of participants is necessary for effective data collection. To assess the needs of participants, the researcher visited the administrators of the three dioceses and discussed the procedures for selecting the participants. During the visit, the researcher ascertained the needs on the ground that may influence the data collection process. For instance, it was discovered that WADC2 in West Ankole was in the hilly areas of the region and had poor access roads. The researcher had to hire a good vehicle to reach the participants there. Meanwhile, participants at DMWNC1 were found to require a local language for the FGD instead of English since most of them were not well-versed in the English language. The researcher then prepared for interaction with the participants in the local language. The researcher identified the religious, cultural, gender and social issues (Creswell 2014:133) of the different dioceses before the study and planned Accordingly. For instance, in West Ankole and the Diocese of Kampala, the researcher discovered that for a clergyman to visit the Diocesan Office he/she must always be in clerical wear. The researcher had to dress appropriately during the data collection in the three dioceses while collecting data.

5.6.2 Ethical Considerations During Data Collection

As the study was conducted during the COVID-19 period, measures were taken to avoid the infection of participants. The temperatures of participants were taken before they participated in the study (fortunately all participants had normal temperatures). Each participant was given a face mask to wear during the interactions[144]. All participants registered on the prepared registration form before the interactions proceeded, thereafter the researcher proceeded with the interactions.

The data collection process employed an overt research perspective instead of a covert one[145] as there was no critical information that required the researcher to hide his identity. The researcher therefore introduced himself as a clergyman of the Church of Uganda studying theology at Stellenbosch University and a staff of Uganda Christian University. The researcher also explained to the participants that they were selected because of being leaders of the church and therefore

[144] Most participants were not comfortable with the taking of temperatures and use of masks. Others openly said there was no Covid19 and refused to use the mask. But there was social distancing during the FGDs.

[145] Dawson (2009: 151) while differentiating overt research from covert research notes that in overt research the researcher makes himself known to the people and the people understand what the study is about. Participants have the freedom to choose not to take part in the study. The advantage of overt research is that the participants engage in the study knowing what they are doing and why they are giving you the data. (Dawson 2009:151

believed to have the required information for the study. The researcher also explained how the data was going to be used and how the study would benefit the participants (Dawson 2009:152-153; Creswell and Poth 2018:94).

After explaining the details of the consent form and stressing the participants' freedom to choose to withdraw, complete or not to complete the interaction, the participants were each given a consent form to sign[146]. For DMWNC2, one of the participants (a diploma holder in civil engineering) explained the details of the consent form to the participants in the local language, to be objective enough. As noted by Kumar (2011:220), signing a consent form is supposed to be voluntary. The participants willingly signed the consent forms. For some participants, signing and keeping copies of the informed consent was unnecessary. The researcher had to encourage them to keep the copies as evidence that they took part in the study. Each of the participants was given a copy and advised to keep it for five years. After every interview, each of the participants was given a token of appreciation for their time and contribution to the study (Kumar 2011:220).

Creswell and Poth (2018:98) observe that it is important to take note of power imbalances to avoid taking advantage of the participants or the researcher. The power imbalance was encountered during the data collection in two ways: the researcher being a clergyman would be treated with 'utmost respect', meaning the laity would respond to the questions uncritically. This power imbalance was addressed by the researcher by presenting himself in the simplest way possible (especially during the FGDs, the researcher did not put on clerical shirt) and building a rapport with participants. The second power imbalance was between the researcher and the Diocesan Synod members, especially the bishops who hold a great deal of power. The researcher presented himself as a university student and researcher rather than as a clergyman. While they were of course aware of the researcher's status as a clergyperson, this focus on his status as researcher ensured that the discussion was directed towards the questions and study.

5.6.3 Ethical Considerations During Data Analysis and Reporting

During data analysis and reporting of the findings, the researcher sought to accord respect to the participants and the data they offered (Dawson 2009:149). The researcher therefore treated the

[146] All participants stayed until the end of discussions, except the two participants (bishops) who had appointments that made them take about 40 minutes before they terminated the discussions.

participants and their data with utmost anonymity and confidentiality by keeping the identities of participants anonymous (Kumar 2011:221)[147]. The researcher concealed the identity of the participants by assigning pseudonyms to the participants instead of real names (Creswell 2014:133). The participants were named according to dioceses and congregations with labels such as DoKC1P1, DMWNC1P1, WAD2P1, WAD1, and MWND1,2, 3, 4[148]. These labels helped the researcher recognise the participants according to either diocese or congregation in the data analysis process.

In reporting, there is a need to provide complex data as obtained from the study but not side with the respondents to give answers in their favour, while leaving out what is considered unhelpful by the participants (Creswell and Poth 2018:98). This ethical dilemma was addressed through bringing the two sides of the data together, as mentioned by the respondents. For instance, the respondents in all three dioceses believed that the focus of the congregations was on mission and evangelism. They also noted that in most cases there is no budget for mission activities in their congregation budget. In other words, the participants were aware that the congregations were not doing much in the area in which they claimed to be concentrating.

According to Creswell (2014:133), reporting data must be done in an honest manner where there is no falsifying or fabrication of data[149]. The researcher was deliberate in the data collection, so reported what was collected from the participants instead of either falsifying the data or fabricating his data. The data was reported without bias to any participant or the researcher's view of the participant. After the data analysis, the themes that emerged were used to identify the key interpretations of the adoption of HTT in the congregations from the participants' viewpoints. The

[147] However, Dawson (2009:150) argues that in case of sensitive information revealed by the respondent, the responsible stakeholders would be informed with the permission or knowledge of the respondent. During the data collection, no information required legal attention, so all the data was kept confidential.

[148] All the participants that are cited in the study in chapters 6,7 and 8 were given pseudonyms. The participants from the Diocese of Kampala were identified at different levels; Policymakers were identified as DoK1, 2, 3, and 4. Those from DoKC1 were identified as DoKC1P1, 2, 3, 4, 5, and 5. The participants from congregation DOKC2 were identified as DOKC2P1, 2, 3, 4, 5 and 6. The participants from the West Ankole Diocese were identified as WAD1, 2, 3, and 4 (policymakers), WADC1P1, 2, 3, 4 and 5 (for congregation WADC1) and WADC2P1, 2, 3, 4 and 5 (for congregation WADC2). The participants from Diocese of Madi West Nile were identified as MWND1, 2, 3 and 4. Those from the congregations from the Diocese of Madi West Nile were identified either as DMWNC1P1, 2,3, 4, 5 and 6 (for congregation DMWNC1) and DMWNC2P1, 2, 3, 4, and 5 (for congregation DMWNC2).

[149] Sarantakos (2013: 17) defines fabrication of data as situation where the researcher reports data without actual data collection. Falsifying data is the situation where the researcher conducts data collection but reports different findings which are not in the actual data collected.

interpretations were substantiated with evidence from the data. The researcher intends not to use the same data for another publication as advised by Creswell (2014:133). The researcher has kept the transcripts and coded data in both soft and hard copies for five years and then discarded them later, in any case of legal or otherwise need for verification of the findings of the study.

5.7 Limitations of the Study

The study was greatly affected by several natural factors. One of the major limitations was presented by COVID-19. The researcher contracted COVID-19 and was hospitalized for more than a month. This affected the process of the study. However, after recovery, the researcher collected himself and continued with the study. Another challenge was clearance by the National Council of Science and Technology in Uganda. The student was not supposed to collect data unless clearance from the Council was obtained. This took a lot of time due to financial challenges.

Collection of data in the Diocese of Kampala was a significant challenge because it was very difficult to reach the key gatekeeper of the diocese due to different schedules. The researcher had to travel four times from his hometown (430 km) to the diocese to obtain access to the participants. The data was collected over six months since several attempts were futile. Similarly, at DoKC1 (in the Diocese of Kampala), there was a challenge to bring together participants for Focus Group Discussion. After three attempts, the researcher changed the method from Focus Group Discussion to interview. This increased time for data collection and analysis as more data was yielded than planned.

The study was also affected by the student working full-time while studying. It was quite a challenge to keep teaching, heading an academic department and studying. This led to extended time for the study, which would not have been the case had the researcher been able to study full-time.

5.8 Conclusion

This chapter focused on defining and explaining the methodology of the study. As this is a qualitative study, the case study was designed to stimulate in-depth discussion to gather the understanding, practices and factors that have contributed to the kind of HTT in the Church of Uganda. The participants of the three dioceses were purposively sampled and the key decision which determined their selection was their participation in church leadership as policymakers,

implementers, and participants at the congregation level. Data was collected using interviews, Focus Group Discussions and document study. Data analysis was done thematically, although initial coding and categorisation were performed with the aid of ATLAS.ti, a computer-aided software tool. In general, the data analysis followed the 6 steps of thematic analysis as proposed by Braun and Clarke (2009 and 2020). The methodology chapter was a viable framework for the study findings as presented in the three chapters that follow.

The ethical considerations of the study considered the well-being of the participants before data collection, during data collection and during data analysis. The study encountered several challenges that delayed its progress. The researcher suffered from COVID-19 and there were challenges in accessing participants, especially in the Diocese of Kampala due to the tight schedule of people living in the city. This was worsened by the researcher staying hundreds of kilometres from Kampala. Nevertheless, the data collected could be termed as both valid and reliable as discussed in the following three chapters. From the research methodology discussed in this chapter, we now move to the empirical findings of the study, which are explored in Chapters 6, 7 and 8 and explore the three identified dioceses respectively. These chapters explore and discuss the views of the participants. Chapter 6, which follows, focuses on the Diocese of Kamapala.

CHAPTER SIX
ANALYSIS OF HOLISTIC TRANSFORMATION THEOLOGY PRAXIS OF DIOCESE OF KAMPALA

6.1 Introduction

This chapter is an analysis of HTT adoption in the Diocese of Kampala (DoK). The chapter contributes to answering the research question: In what ways have the congregations in the three (3) selected dioceses of the Anglican Church of Uganda adopted the holistic transformation theology in their ministry? The major component of the chapter is the raw data from the interviews and Focus Group Discussions conducted in the diocese. The focus of the findings here is on the congregational praxis of HTT, but not necessarily the strategic and structural conception of ministry in the diocese. DoKC1 and DoKC2 were considered as basic examples of congregational ministry in the Diocese of Kampala (cf section 6.2.1). The first level of analysis focused on the findings as obtained from the empirical study, then second level of analysis was conducted.

The second level of analysis compared the empirical findings with the literature reviewed in chapters 2, 3 and 4 with regards to HTT. The second level of analysis is in line with the normative level of Cowan's LIM Model (see section 1.4.1). The objective of the analysis is to explore how the practices of HTT by the congregations relate to views put forward by scholars. The key areas of this chapter, therefore, include an overview of the Diocese of Kampala, an understanding of HTT, factors that instigate the kind of HTT in the diocese and a conclusion drawn on the analysis.

6.2.1 Overview of the Diocese of Kampala

The Diocese of Kampala (DoK) was carved out of the Namirembe Diocese in 1972, as the see of the Archbishop of the Church of Uganda. DoK has 12 parishes, 7 chaplaincies and 32 congregations (Diocese of Kampala 2016: 8-9). The Christians of the diocese live both in the slum and affluent areas within and around Kampala City. Two congregations were selected to participate in the study: DoKC1, an affluent congregation and the DoKC2, a congregation in a slum area. DoKC1represented the congregations that are better off economically, on the other hand, DoKC2 represented economically struggling congregations.

6.2.2 Profile of the Participants

The participants in the Diocese of Kampala included policymakers, implementers, and policy participants. The policymakers (Diocesan Synod members) were represented by the technical staff of the diocese who prepared the proceedings of the synod. Besides, these members lead central departments that relate to holistic transformation, the major agenda of the study (refer to section 5.4.1.2). Each of the participants was engaged in face-to-face interviews that ranged between 40 minutes to 1 hour and 10 minutes. The interviews were held in June 2022.

From the two congregations, 11 respondents were engaged in the study. At DoKC1 face to face-to-face interviews were held with 5 participants: 3 clergy and 2 laity. Of the five participants, there were three women and two men. At DoKC2, a Focus Group Discussion (FGD) was held with six (6) participants; two males and four females. The FGD took around 1 hour. During the interviews and FGD, the first findings were on the social and economic challenges faced by the congregations in the diocese.

6.2.3 Understanding the Social and Economic Challenges of the Diocese of Kampala

This section explores the social and economic challenges faced by the members of congregations as identified by the respondents within the Diocese of Kampala. These views were yielded by both the interviews and the FGDs conducted by the researcher in the diocese.

Slums

One of the biggest challenges faced in the DoK is that many people do not have adequate housing and basic needs. Living in slums[150] is associated with a struggle to meet the basic needs of life: feeding, education, shelter, good sanitation, and health (DoK2 2022:2; DoK1 2022:1; DoK4 2022:2; DoKC1P1 2022:1; DoKC1P2 2022:1; DoKC1P3 2022:1). According to DoK4 (2022:1) the "people don't have like descent ways of earning or making a living. … access to basics of life, decent education or the housing". The prominent slums where there are Church of Uganda congregations are Kalerwe, Kanyogoga, Naguru, Mbuya, Katanga, Mulago, Muyenga Valley, Kitintale, Kasokoso and Makerere Kikoni (Dok1 2022:1). It is interesting to note here that participants in DoKC2, from slum community did not identify living in slum areas as one of the

[150] A slum is a temporary residential place for people with low income in urban centres. Slums are characterised by poor housing conditions and structures. However, some people have lived in the slums for a long period and it became more permanent than temporary as supposed.

challenges during the interactions. This perhaps shows that they could not consider it a challenge as viewed by the other participants.

This finding explains that people in slum areas experience various kinds of poverty situations. In Africa, poor people experience chronic hunger, inability to access health care, limited access to safe water and sanitation, inability to afford education for all the children, and lack of shelter and clothing (Hiagbe 2015:167). Gewuma (2015:76-77) also argues that poverty remains an outstanding and rampant challenge to the Church of Uganda, both in rural and urban areas. Because of poverty, DoKC1P1 (2022:1) observes that having multiple sex partners has become a common lifestyle for the survival of many slum dwellers.[151] This observation concurs with the understanding that extreme economic vulnerability could result in the poor engaging in demeaning activities resulting from their marred identity (Christian 1999:67-68). Such people could be viewed to have lost hope of descent living. As such they engage in any activities to earn a living. The presence of the church in the slum areas is expected to be a sign of hope to the people through the practical engagements that address such challenges. The people living in the slums not only struggle with the basics of life but also with social challenges such as drug and substance abuse.

Drugs and Substance Abuse

Participants claim that drug and substance abuse in the DoK has been on the rise (DoKC1P4 2022:2; DoK4 2022:2). According to DoKC1P3 (2022:2), the children who are offered support through Bethel the Rock Community School (DOKC1 COMMUNITY SCHOOL) (see 6.4.1.4) come from the slums. At the initial stages of the programme, the children exhibit irresponsible behaviours, have negative peer group pressure and many engage in abuse of various substances. The most abused substance in the slums is alcohol. The social life of the people living in the slums was also a bother for participants at DoKC1, especially because alcoholism. Some of the local drinking hubs in the slum where the church is located are next to the church. For instance, DoKC2P2 (2022:2) laments that "…in this community here, there is a lot of vices, especially alcoholism, …. For a layperson like me to see people brewing alcohol near the church wouldn't be

[151] This is a kind of prostitution situation where the woman keeps a housing and men come to her in her own housing.

something good." DoKC2P2 (2022:2) claims that the church has tried to counteract the abuse of alcohol in the community through door-to-door evangelism but with insignificant results.

The problem of drug and substance abuse is not only in the slums but also in affluent families. DoKC1P1 (2022:2) testifies that "[t]his problem of drugs of recent is blown off in the affluent families in the flats and bungalows. Of course, there are drugs within the slums but the one in the flats is becoming a big concern." Some of the affected affluent households are surrounding DoKC1. However, DoKC1P1 further notes that although the church is aware of the problem among its members, little effort has been put into addressing the challenge of drugs and substances in the communities. From the findings it can be observed that the congregations have not had strategic response to the issue of alcoholism in the surrounding communities where the churches are located. As such alcoholism has become a normal practice even at the nose of the church, however the DoKC2 has tried to react through evangelism.

The practice of drug and substance abuse could be considered a sign of frustration resulting from the challenging living conditions of people, especially in slum areas (Myers 2000:64; Bragg 1987:39). As discussed in section (2.3.4.1), poverty not only mars the identity of humanity created in the image of God but also results in the poor believing that they have no value and contribution to make to society (Christian 1999: 67-8). It can be argued that drug and substance abuse can be best considered as a coping mechanism for the poor in slums who feel humiliated and non-existent, shamed, treated as inferior, and often feeling hopeless and powerless (Myers 2011:127-128). Myers (2011:180) therefore argues that unless people recover their identity such effects of poverty become reality, and they will not come out of the web of lies they are entangled in. The challenging conditions of living in the slums invite congregations in DoK to engage in ministries that promote social justice for the poor in the slums. Such ministries, consequently, make the church relevant to the people (Moffitt 2018:4).

Unstable Family Relationships

Family instability is another significant concern in the DoK. The instabilities within families are reflected, for example, in dysfunctional relationships between parents and children, and husbands and wives. Extramarital affairs are one of the major causes of instability in relationships in the DoK. This affects both Christian and non-Christian families alike (DoK3 2022:1). DoKC1P2

(2022:1) testifies by saying: "Women are struggling with children. Women get involved in extra sexual practices to get something to feed their children. Again, the man would disappear leaving the woman with another baby. I have seen women struggling in this area." It can be argued that unstable marriage relationships are signs that people have not fully received the message of the kingdom of God. People with unstable marriage relationships in slum areas can be viewed as people who are not fully reconciled to self, one another and to God. Samuel (2001:139) argues that the fulfilment of the kingdom of God among God's people is portrayed through faithfulness, forgiveness, recovered dignity, and trust among people. Samuel also stipulates that the foretaste of the kingdom of God moves towards the complete personhood of humanity. Complete personhood is achieved when there is justice, liberation from oppression, economic progress, breaking poverty shackles, spiritual growth, joy and restoration among people and most of all human flourishing (Samuel 2002: 147).

Slums in the DoK indicate the need for holistic transformation to promote social justice and restoration among God's people. DoK indeed tries to show its face in the slums by establishing congregations. The enduring question is whether the presence of the church in the slums has helped to promote the desired holistic transformation in their ministries. The kind of engagement of the church with the poor in the slums will therefore depend on the understanding of the ministry.

6.3 Understanding of Holistic Transformation Theology in DoK

Understanding HTT is important because it sheds light on what the congregations can do. From the interactions with the participants in DoK, different understandings of Holistic Transformation Theology (HTT) that emerged can be summarised as engaging in both social and spiritual ministries, change in world view and providing social services together with evangelism.

Engaging in both Social and Spiritual Aspects

Participants understood HTT as a model of ministry conducted by the church where social, economic, physical, cognitive, and spiritual aspects of members of the church are addressed (DoK1 2022:4; DoK3 2022:6; DoK4 2022:3). For instance, Dok2 (2022:4) asserts that HTT involves "engagement that addresses not only the spiritual aspects but also the physical aspects which are to do with the day-to-day life that points to the needs of people in society." This understanding of HTT should imply that in the church's ministry, there is an intentional balance between the

spiritual and social aspects of humanity. The fact that the understanding of HTT looks at engaging both the spiritual and other areas of humanity can be compared to the initial ideas of the framers of HTT (cf section 2.3). Bragg (1987:38) understands transformation as a Christian framework for engaging in the social transformation of humanity. It can therefore be construed that if the understanding of participants on HTT is well implemented, it would promote evangelism and social responsibility working together to share the love of God with the people as stipulated by scholars (Greenman 2010:12-13; Tienou 2003:176).

The engagement of the church in both spiritual and social responsibility by the church in the DoK is expected to result in positive changes such as increased incomes, healthy and emotionally stable Christians who display signs of spiritual growth (DoKC1P2 2022:4; DoKC1P3 2022:3). Samuel and Sugden (1999:265) in agreement with this finding argue that HTT leads to changes according to the purpose of God so that humanity can enjoy life in its fulness in harmony with God while living in obedience of the gospel. Living in obedience to the gospel brings not only material gain but ultimately restores the relationship with God which was marred by sin (Bragg 1987:39). This understanding of HTT therefore calls for a ministry that intentionally balances between the spiritual, social, and economic needs of the people.

Changed Worldview

Holistic Transformation Theology was also understood as a positive change in the worldviews of individuals in the church. The changes are expected to be in the head, heart, and hands - the three 3-Hs[152]. DoKC1P1 (2022:7) believes that "a transformational gospel … challenges me intellectually at the head level, … at heart level. …, lastly and my hands, what does it then move me to do?" The transformation in the three areas of head, heart and hand is expected to be evident in the beliefs and attitudes, intellectual engagement, and ability to harness the environment. Such a transformation is expected to reflect in the individuals' lives; relationships at home, place of work and in the marketplace (DoKC1P1 2022:7).

As noted by Gorlorwulu and Rahschulte (2010:202), Holistic Transformation Theology brings radical changes in people's worldviews; affecting their way of life at home, place of work and in

[152] The three 3H are popular areas to test the learning attainment of learners brought by covering a given content. This notion is derived from the psychology of education by John Dewey

the communities where they live. In this regard, human beings accept and believe that they are created in the image of God with gifts and skills that they can use for their living and the good of society (Myers, 2011:183). Grams (2020:24) argues that holistically transformed people actualise their vocation and serve to use their vocation to serve God and his people. This is evidence of recovery of identity (cf 2.3.4.1). Holistic transformation therefore forms Christians who make a difference in their way of life, work, and service in the communities they live in. According to Padilla (2010:283), such transformed people move the church to cross different borders of society, reaching out to other faiths and people to show the love of God.

Social Services as Evangelism

Holistic Transformation Theology (HTT) is also understood as an activity of reaching out with the gospel. The participants believed that HTT is the kind of evangelistic activity that incorporates meeting the basic needs of the target people as part of the gospel. Meeting basic needs such as providing food items, paying medical bills and providing clothing to people and any other immediate needs that present themselves during evangelism was considered holistic transformation (DoKC2P2 2022:2; DoKC1P4 2022:4). The practice of meeting the material needs of the people is seen as "a means to sharing the gospel", especially during the door-to-door outreaches by the church.

This understanding breeds a feeling in some scholars that the provision of sugar, salt, soap, and payment of medical bills is used indirectly to convert people to Christianity. They argue that such engagements can be problematic in some ways. First, it creates a dependency syndrome on the side of the recipients, making them believe in their vulnerability and possibly resulting in a failure to take the initiative in addressing their challenges (Akanbi and Beyers 2017:6; Bowers Du Toit 2016:3; CRUDAN 2002:23; cf. section 2.6). Stott (1975:16) argues that such engagements lead to material-oriented Christians, or what he termed "Rice Christians" whose faith development remains questionable. Giving items to people during evangelism cannot be considered an authentic understanding of HTT.

The general understanding of HTT in congregations of DoK is that the church engages in both spiritual and other aspects of their members. However, the interest in engaging in social aspects seems to tilt towards using material things to win people to Christ. Therefore, although participants

rate the balance between social responsibility and spiritual aspects in the congregations to be above average at between 60% (DoKC1P1 2022:7) and 70% (DoKC2P2 2022:5) for DoKC1, and DoKC2 respectively, it appears that the reality on the ground does not reflect this. DoKC1P3 (2022:4) testifies that at DoKC1, "we cannot tell if we have met the needs of the people holistically." The kind of understanding and practice of HTT is affirmed by a policy maker, DoK3 (2022:4), who argues that the congregations in the DoK "do 80% spiritual and then 20% social action." The observation of DoK3 indicates that the congregations primarily focus on the spiritual change of Christians rather than social and physical needs of the people. The understanding of HTT in DoK asserts that the spiritual life of its members is primary and other areas are secondary, warranting little attention. Therefore, it can be concluded that the understanding of HTT in DoK is more of the church's response to basic needs in the community, rather than focusing on engagements that enhance authentic holistic transformation. Furthermore, it appears that the congregation's understanding of HTT does not include the socio-political role of the church in engaging with social injustices that may have been the major cause of the social and economic challenges in the diocese. The understanding of HTT in the diocese may therefore not be considered authentic enough to result in the kind of transformation anticipated in the objectives of the study (cf section 1.3).

6.4 Holistic Transformation Theology Practices in the Congregations of Diocese of Kampala

6.4.1 DOKC1

6.4.1.1 Overview of DOKC1

Church of the Resurrection DOKC1, founded in 1984, is in the middle-class flats in the Southern part of Kampala, around five kilometres from the city Centre. The flats that previously were meant for civil servants are now occupied by Indians, Chinese and other nationals who can afford to pay higher rent. More than 50% of the members of DoKC1 now come from outside the DOKC1 Community as they have moved outside the city in their new residences. DoKC1 is predominantly composed of middle-class elites engaged in corporate and private businesses. DOKC1 has two other small congregations located in the surrounding slums. DoKC1is led by a senior cleric and 4 other clerics.

DoKC1 is believed to exist to preach the gospel within and outside Kampala (DoKC1P4 2022:2). With the catchy vision of "A centre for missions and transformation in Kampala City and beyond", DoKC1 is mandated "to proclaim the gospel of Jesus Christ in the power of the Holy Spirit and create a mature, caring and loving congregation" (Church of Resurrection DOKC1 2023:1). The participants believe that role of DoKC1 is to invite people to faith in Jesus Christ (DoKC1P2 2022:2). The major activities of DoKC1 therefore include Sunday worship, mission outreaches and evangelism, fellowships, Bible study and annual youth conferences (DoKC1P3 2022:3). DoKC1 intends to conduct ministry that addresses both the material and social needs of people. One of the main ministries of DoKC1 to achieve holistic ministry in the church is the Compassionate Ministry.

6.4.1.2 Compassionate Ministry

The Compassionate Ministry of DoKC1 focuses on addressing the non-spiritual needs of the people within the church and community. The onus of the ministry is to raise resources to support the social, economic, physical, and material needs of the people as presented to the church. The needs taken care of by the ministry include paying school fees, food aid, medical bills, shelter and supporting weddings and funerals of members of the church (DoKC1P3 2022:3; DoKC1P4, 2022:7).

The Compassionate Ministry works with the other ministries of the church to ensure that the different needs presented to the church are met. For instance, DoKC1P4 (2022:7) testifies that in 2019, the Children's Ministry presented the case of a child who appeared to have suffered severe trauma. The church investigated the matter and discovered that the child was being mistreated by her stepfather. The Compassionate Ministry looked for a foster parent for the child. The child is now being looked after by the foster parent, a Christian, under the support and monitoring of the church leadership. During the COVID-19 lockdown, "over 40 families were given sugar, cooking oil, maize flour, rice, beans, eggs, and sodas" (DoKC1P4 2022:3). DoKC1P3 (2022:3) testifies that "… the church helped a woman to get a house …. The woman's house was in a swamp, it collapsed. … they made another structure for her." The church members value the Compassionate Ministry to such an extent that they generously support the ministry activities. Through the Compassionate Ministry, DoKC1 has reached out to people with abject needs in the slum communities around the church.

The Compassionate Ministry regularly raises resources to support needy people. Every Sunday through announcements, people are requested to bring material items such as beans, maize flour, rice, and sugar "to support the Compassionate Ministry in giving to the needy in our community" (DoKC12023:3)[153]. DoKC1P4 (2022:7) claims that the church intentionally has labelled some envelopes "Compassionate Ministry" for people to contribute offertory to meet the needs of people during Sunday services[154]. Church members willingly bring shoes, clothing, and food items as identified and requested. DoKC1P3 (2022:3) testifies that "[t]he church has been so much in the providing for the needy, especially when identified … there are even other people who are not praying from here, who would come for help from the church." The compassion aspect of the church has been there since the DoKC1 was established. For instance, the DoKC1 Community School (DCS)[155] was an initiative to meet the needs of vulnerable children.

The above findings reveal intentional engagements in some congregations of the Diocese of Kampala towards the plight of the poor. These engagements of DoKC1 are identical to what other churches are doing in Africa (cf 2.6). For instance, Bowers Du Toit (2005:179-181; cf. 2016: 3; 2012:11; cf. 2017:2-3) concludes that local churches in South Africa engage in meeting basic needs such as food, clothing, kitchen soup for the elderly, and paying school fees for the people in their community. Similar findings are spelt out by Akanbi and Beyers (2017:6) in Nigeria where the Pentecostal church, which was the subject of their study, provides such services to the vulnerable people in the community. However, scholars have argued that such engagements are not sustainable because they run the risk – when implanted as the sole strategy – of breeding dependence and, consequently, weakening the initiative of the poor to actualise their God-given gifts (Bowers Du Toit 2016:3; CRUDAN 2002:23). Such initiatives, in the long run, become disempowering of the poor (Mutemwa et al. 2018:4; Nabie 2005:116). Samuel (2020:4) argues that effective participation results from empowerment where the people have assets and the capacity to influence decisions and negotiate for their rights. These principles are not identifiable

[153] The citation here from the Sunday announcement bulletin, however, the right name of the bulletin is not used to conceal the identity of the congregation engaged in the study.
[154] At CoRB, envelopes for offering are labelled "tithes", "offerings", and "compassion". Each person ticks on the envelope to show what their giving is for DoKC1P4:7.
[155] This is not the true name of the school. The name has been anonymized to conceal the identity of the school and the church.

in the Compassionate Ministry and their efforts could therefore be questioned with regards to their holistic nature.

6.4.1.3 Economic and Social Empowerment

Economic Empowerment

Holistic Transformation Theology (HTT) is believed to be a Christian framework that addresses the social, economic, political, and social needs of God's people (as discussed earlier in section 2.3). The framework notes that the activities of the church are not limited to the spiritual but must include economic and social empowerment aspects if the church expects to bring holistic change. From the interviews with the participants at DOKC1, members of the different ministries have formed Voluntary Savings and Loan Associations (VSLAs)[156]. At DoKC1 Fathers Union, Mothers Union have established savings groups (DoKC1P2 2022:5; DoKC1P1 2022:10). Similarly, the Youth Ministry of DoKC1 raises funds and offers their members to engage in small-scale businesses to earn a living. DoKC1PB4 (2022:6) explains that the "youth solicit the money among themselves. … one brings 500, the other 10,000 depending on their capability. They collect the money and then give a brother or a sister to start a business."[157]

From the findings, it can be argued that the congregation at the DoKC1 opportunities to bring about economic changes among its members through local initiatives. Local income-generating initiatives such as village savings, loan associations, and Rotational Savings and Cash Associations (RoSCAs) have proved valuable in transforming the livelihood of the poor in Africa (cf 4.3.3.2). Ssewamala et al (2010:436-7) argue that such informal capital formation initiative helps the poor to engage in informal savings to grow their capital. Chilongozi (2022:170) also argues that through village savings and loan associations, rural poor women not only access loans but also learn to save earn interest and obtain social and entrepreneurial skills. It is important to note that such initiatives require little external support and consequently break the dependency syndrome in society (Nel 2018:843-4).

[156] In Uganda, Voluntary Savings and Loan Associations are understood to mean the same as SACCOs. However, a SACCO; Savings and Credit Cooperative Organisations are formal institutions registered with the government. They save their money and do not share it at the end of the year. On the other hand, VSLAs share their savings at the end of every year and restart the cycle for another period.

[157] The figures quoted here are in Ugandan shillings. U$1 ranges from Ush3650 t0 3750.

There is however little direct engagement of the church leadership in the economic empowerment endeavours of its members. For instance, DoKC1P2 (2022:5) observes that the church leadership does not supervise the operations of the VSLAs and youth income generation initiatives. The fact that the church leadership is not directly involved in these initiatives, suggests that DoKC1PB does not have an economic empowerment programme, but rather that the activities belong to individuals in the church. Therefore, it is important for the church to claim such activities of its members and give oversight to maintain them as its ministry.

Social Support and Empowerment

DOKC1 Annual Youth Conference is an annual youth event targeting the youth in the church, although invitations are extended to youth from other churches[158]. The conference aims to empower the youth spiritually and socially (DoKC1P3 2022:2). The organisation of the conference is usually preceded by marathons in and around the DOKC1 community. The marathon has threefold objectives: raise income for the conference, create health awareness and share the gospel (DoKC1PB4 2022:2). Some members of the families living around DOKC1 engage in the marathons as a way of socialising with one another. DOKC1 Annual Youth Conference can therefore be termed a holistic programme. This is because the activities of the conference include evangelism and other life skills such as leadership skills, relationships, and communication skills. There are also ministries established to meet needs that have emerged from the church. Social empowerment is conducted for both women and men at DoKC1. Some of the new ministries that have emerged include Men of Integrity and Ladies of Virtue and it is reported that these groups have been instrumental in meeting the moral needs of the congregations (DoKC1P4 2022:8). The engagements of these ministries have been particularly significant in empowering single-headed families that struggle for identity.

The DOKC1 Annual Youth Conference, Men of Integrity and Women of Virtue illustrate aspects of practical mission in the Anglican Church (cf 3.6.2.). Pobee (1998:396) argues that the practical nature of the gospel of word and deed in the Anglican Church requires the church to engage in liturgy both inside and outside the church building. The liturgy outside the church that engages

[158] This year the conference is 3rd to 9th September 2023 at Seroma Christian High School at fee of 150,000 (USD 41). This fee is very high for several families in the city especially those in the slums. The amount would be rent for a month for the families.

with the challenges of real life and is a witness to Christ by living the gospel, is vital for people to find salvation. Such engagement through youth conferences, marathons, and person-to-person ministries such as by the Men of Integrity and Women of Virtue are aspects of holistic evangelism based on respect and offering service in love (Doe 2009:2).

6.4.1.4 DoKC1 Community School

DoKC1 Community School (DCS), a local initiative of DoKC1, started in the late 1980s to offer literacy for the young women working as house helpers in the homes of church members. These women would study in the afternoon after doing their chores at home in the morning. Later, the centre grew into a formal education centre offering accelerated primary school education for the pupils to complete the primary school curriculum in three years (DoKC1P5 2022:2), especially with the support of Ambassadors of Hope (AoH)[159] from 1992. The school was later upgraded into a full primary school for the children from the slums around the DOKC1 community[160].

Since 1992 with the formal partnership with AoH, over 3000 children have progressed through primary and secondary school education with the help of DOKC1 Community School. Many of the children are successful teachers, medical doctors, lawyers, and other professionals in the country (DoKC1P1 2022:17; DoKC1P3 2022:5). The school offered formal education and spiritual development activities; many children have been disciplined in their faith in Jesus

[159] AoH, a faith based organisaton was formed in 1984 during the tumultuous times of Uganda by a Canadian woman, Robinah. The initial intention was to give hope for the children who had lost hope due the wars that followed the turbulent times of Idi Amin. The organization provided love, care, and education for each affected child in a Christian environment. The vision of the organisation is "[t]o help children, help themselves to be able to help others." And the mandate of the organisation is "[t]o train children in the right way so that when they grow, they will train their own and other children in the same values…"[159].
The objectives of the school therefore were;

1. To provide education for vulnerable children in a Christian environment
2. To equip the children to love God's word, serve one another, and share the goodness of God with other people.

[160] Although the support of AoH initially was meant for basic education, it was later expanded to a whole primary school where AoH paid for the stipends of the teachers and scholastic materials; the church presided over the school and provided space for learning and management. The parents also make some contributions as well. According to CoR3 (2022:2) parents of Primary 5-7 pay UGX25,000 and Primary1-4 pay 10,000. She notes that the payment of the funds is a big challenge for the parents. The parent would pay the funds in several instalments. The objective of parents providing those needs is to help them feel responsible for the education of their children. AoH provides scholarships for the learners to study up to Senior Six. The organisation premises that children would have worked hard to obtain scholarships from the government to advance in university or tertiary education. With other children from the other similar projects run by Ambassadors of Hope found in Mulago, Mityana and Luwero, children from BRCS annually go to Canada to raise partners for the project. While there the children minister through songs, drama and other media to attract sponsors (CoR3 2022:7).

Christ[161]. Children learnt to share their faith with their parents, taught their parents to pray and personally changed character. Children were observed to be caring, respectful and able to minister in the church, especially in English. DoKC1P3 (2022:5) testifies that "some parents come to me just to appreciate this church for the great work they have done." DoKC1P3 (2022:5) observes that some of the children who received Christ as their Lord and Saviour have kept the faith and are serving the Lord in their different professions. However, the government closed the school in 2021 because of its inappropriate facilities for learning. This made the church disperse the children to government schools nearby.

The ministry of DoKC1 Community School could be considered a holistic engagement as they integrally engage in promoting both spiritual and social transformation in the lives of the children (Bragg1987:38). The ministry of DoKC1 compares with the ministry of Watoto Church in Kampala (cf 2.4.2). It is claimed that Watoto Church in its ministry meets the spiritual, social, and material needs of thousands of children (Moffitt 2005:1; Moffitt 2018:8). However, the difference between the ministry of Watoto Church and that of DoKC1 is that, while the former fully owns the ministry one of the activities of the church, the later seems to be more dependent on donor support and could therefore be regarded as unsustainable. After over 30 years, Kampala City Authority closed DoKC1 Community School because of inadequate infrastructure. The closure of the school after three decades could be interpreted as the failure of DoKC1 to consider the school as an important ministry to invest in its infrastructure.

In conclusion, it can be argued that the DoKC1 primarily focuses on spiritual activities whereby "winning souls" via evangelistic activities is the most inherent intention in all its activities. The church has some social responsibility activities it engages in to contribute to the well-being of the poor in society. The Compassionate Ministry and DoKC1 Community School are the major programmes to meet people's basic needs. voluntary savings and loan schemes and youth income-generating initiatives are some of the economic empowerment initiatives in DoKC1. However, these economic-related activities are not directly supervised by the church leadership. For over 30

[161] The children were taught within the church building, in the gallery, and in different corners of the building. Children treated the learning environment as sacred. This helped to moderate the behaviour of the children. The daily routines of the school started with morning prayers and concluded with evening prayers. Every Friday, the clergyman assigned for the project conducts worship. Once a term parents visit the school and participate in worship with teachers and children. These routines make the children treat their learning as Christian in many ways (CoR3 2022:2, 5)

years DoKC1 operated DOKC1 Community School which has had a holistic impact on the lives of the children. However, the church failed to provide infrastructure to sustain this important ministry. Therefore, it can be argued that DOKC1 Community School was rarely considered a ministry of the church rather treated it as a donor project at the church.

6.4.2 DoKC2

6.4.3 6.4.2.1 Overview DoKC2

DoKC2 is the hub of the non-English and Luganda speaking people in Kampala City. Majority of the membership of the church hail from the Northern Uganda. DoKC2 was started in the late 1970s and is mainly low-income people who live from hand to mouth daily. The characteristics of the church include a vibrant East African Revival Fellowship, the use of local instruments for worship and the singing of spiritual songs of East African Revival as part of the church service. DoKC2 is well known for its Sunday School Ministry. The Sunday School at Okuvu has attracted many people from Northern Uganda living around Kampala to bring their children for the Sunday School[162].

6.4.2.2 Spiritual and Social Ministries

The ministry focus of DoKC2 is addressing the spiritual needs of the people. This focus is because of the belief that the spiritual life of people is more important than other areas. According to the participants, a change in the spiritual life of a person results in changes in the other areas of the person. For instance, DoKC2P1 (2022:10) believes that "once you have changed someone spiritually, then God will change that person physically. … this is where we even see miracles happen in our lives." From this finding, one can argue that one of the inherent objectives of spiritual change in St. Paul's Church of Uganda Okuvu is that miracles from God will ultimately lead to meeting material and social needs. DoKC2P2 (2022:12) testifies that "… as of now in our ministry, we focus on addressing spiritual poverty. People are so much hungry for God and desire to know God more. People … come to a point of understanding … God may be enough for me."

[162] The researcher between 2002 and 2009 was one of the youths who played an instrumental role in the ministries of the church. The notable activities he started that continue up to date are the Tuesday Prayer meeting and Thursday Bible Study. The activities were borrowed from Lugogo Baptist Church where he was a participant. The other activities that still stand today is the Sunday School that started in 2006 with 3 children and mission outreaches that started the same year when the researcher was the secretary for mission and outreach.

The focus on spiritual development has greatly influenced the level of engagement in other activities.

Social Support and Empowerment

The major social support by DoKC2 is during bereavement. DoKC2 opens its doors to the people from West Nile who have lost their relatives to bring the dead bodies to the church for requiem services and night vigils[163]. This is regardless of denomination, especially if the relatives have no venue and space to put the body and to host friends and relatives within and around Kampala who would wish to join them for prayers (DoKC2P2 2022:3). DoKC2P1(2022:4) testifies that it is the culture of people from West Nile: "that's why the body can sleep here, and other people come together, stay with that family, they mourn together with that family until the body leaves for the village." This activity has resulted in DoKC2 becoming a major social and unifying factor for the people from the West Nile region in Kampala. The culture of attending and participating in funerals is a common practice in West Nile[164]. To mourn with those mourning has created community and solidarity. This is an important aspect of community among the Lugbara people. The cultural practice of the Lugbara has a significant positive effect on the "Lugbara in diaspora" as they call it. Myers (2011:6) argues that all human cultures have intrinsic values that can be used for social transformation. Such cultural values have solutions to people's challenges (Paredes 2003:77-8). For instance, the practice of spending time with the bereaved has solved the problem of space and the financial challenges that people who lose their relatives would be going through[165]. This has therefore been a vital ministry of the church that has bred unity among the people from West Nile living in Kampala and the neighbouring districts.

[163] Not many churches allow people to gather for prayers because of the loss of a dear one unless the dead person was a member of that church.

[164] In some cultures of the people of West Nile, especially among the Lugbara when one loses a relative, all the other relatives turn up for the funeral. Each person is to bring a contribution towards the funeral. People spend nights singing until the body is finally buried. The number of days for the body to stay before burial depends on the age of the person and resources available to host mourners at the funeral. For an older person, more days would be considered.

[165] When a requiem mass is organised in the church, the Lugbara community in Kampala gather and contribute resources for the vigil, funeral and many times look for means of transport for the dead body and other mourners from Kampala. Such costs cannot be managed by the family of the deceased alone in most cases.

DoKC2 also engages in some charitable support towards its members. This has been a prominent activity of the Mothers' Union and Fathers' Union[166]. According to DoKC2P1 (2022:13), the members of the Fathers' Union mobilise resources from its members to support their members who have challenges such as bereavement, sickness, and any peril of life. However, there are very little, or no funds directly sourced from the church budget to support those endeavours. Okuvu4 (2022:13) confirms that "… as women ministry we … support the needy women in our group. But these [monies] are not in the [church] budget. We … raise the money from ourselves." On the other hand, the provision of basic needs has been part of the evangelistic activities of the church. DoKC2P2 (2022:13) explains that the church offers items such as sugar, salt, soap, and some money during door-to-door evangelism. The items are to show the love of God and win the people to Christ.

As discussed in 6.4.1.2 for DoKC1, the material support by the members of DoKC2 is identical to what many congregations are doing elsewhere on the continent (Bowers Du Toit, 2005:179-181; cf. 2016:3; 2012: 11; cf. 2017:2-3; Akanbi and Beyers 2017:6; CRUDAN 2002:23). However, such initiatives solve temporary problems but are not sustainable in themselves. Worse still, meeting the basic needs of people in need could create sustained dependency, which in most cases churches are not able to sustain. Although the practice may seem good and biblical in meeting the needs of people who now may seem desperate, in the long run it may disempower the recipients (Mutemwa et al. 2018:4; Nabie 2005:116). The practice of providing for African people has been long criticised for failing to help Africans stand on their feet but look to the Western people. For instance, Kinoti (1994:19) argues that "the development activities that we see in Africa today amount to no more than the licking of sores, and the much-touted aid to no more than crumbs that fall from the rich man's table". As such, radical engagements that aim at people's empowerment and challenging structures that condone injustice are more viable than aid and project work. On the other hand, the fact that the items are provided by the members of the congregations, rather than by a central ministry of the congregation also raises questions as to whether this is a practice the church owns and plans to sustain.

[166] Mothers Union is an organisation of Christian women who have wedded in church. The organisation has membership right from congregations to the province. The purpose is to promote good family. The Fathers' Union is a ministry that responds to the Mothers' Union. It has a similar structure like Mothers' Union in the Church of Uganda.

6.4.2.3 Karis Family Link Ministries at DoKC2

Karis Family Link Ministry (KFLM) is a ministry run between the Diocese of Kampala and Karis Kids, UK, through the diocesan secretariat of DoK[167]. DoKC2 is linked to the Dawns Benefice in Andover Deanery, Winchester Diocese. KFLM ministry started at DoKC2 in 2011 with five (5) families and, currently, 11 families are engaged in the activities of the ministry. Two families have so far been weaned[168]. Apart from DoKC2, there are five (5) other congregations in DoK that KFLM works with[169].

KFLM identifies a child from a vulnerable family as a link between the family and KFLM. According to DoK4 (2022:10), as the child links the organisation to the family, each family is treated as an entity, and all members of the family benefit from the ministry. Each child in the family receives scholastic materials, fees, medical support, and spiritual support in the entire process of education up to the tertiary level (DoK1 2022:3). The project has 11 children 6 girls and 5 boys. The ministry focuses on graduating one child from each family in the project[170]. In addition to catering for the education of the children, the ministry provides monthly food rations and medical support to the families[171]. KFLM also offers training to parents/guardians on small-scale business and each family is equipped to run its own business with self-sustainability. All the families in the diocese engaged in the KFLM ministry meet once a month on the last Thursday of the month for fellowship with the help of the Church Community Mobiliser (CCM). The CCM and Parish Priest regularly visit the families to pray with them and offer counselling (DoK4 2022: 6,10,15). The ministry approach of KFLM can be termed holistic in approach. This is because the

[167] The ministry was initiated by the retired Assistant Bishop Zac Niringiye, of the diocese and Timothy and Mrs. Pippa Pepiatt of the UK in 2006. The ministry was anchored on Psalm 68:5-6 and the dream were "to care for orphans in families rather than caring for individual orphans." For more information read Karis Family Link Ministry Operations 2018. The vision of KFLM is "a vulnerable child transformed into self-sustainability" and the organization exists "to promote the welfare of vulnerable orphans and children through encouraging and supporting families that care for them so that the children might thrive and realize God's plan for their lives, as the partnered churches work together in God's mission." The areas of change in the organization include spiritual support and nurture, education, health, and life skills development.

[168] The two families are deemed economically and spiritually stable to fend for themselves. The organisation has built houses for the two families to settle them. One family is in Northern Uganda and the other chose to settle within the central region of Uganda. Both families settle on their plots (Annual Report 2022).

[169] The Karis Ministry Link projects in the Diocese are in six (6) parishes; John's Kamwokya, St Peter's Naguru, St. Peters Wandegeya, St Peter's St Nicholas Kalerwe, Church, St. Luke's Ntinda, and St. Paul's Okuvu.

[170] For a family to cease being part of the project, a child from the family should have completed a level of education and the family has a source of income that they can run on their own.

[171] The ministry has an agreement with a clinic within the Mbuya Community to offer medical services to all the family members from benefiting from the project.

ministry caters for education, health, basic needs, and spiritual needs of the family. The ministry does not only focus on a single child, but also on the family as a whole and seeks to promote just and peaceful relationships within the families. Such strategies are comparable with the Christian framework envisioned by Bragg (1987:39). As the families are weaned, it is expected that it has a house, a child completes tertiary education and possibly is employed, and the family has a business to meet their needs. The spiritual stability of the family is also evaluated. It can be argued that these indicators tend towards people enjoying life in its fullness while living in obedience to the gospel (Samuel and Sugden 1999: 265).

Generally, the KFLM is a ministry of the diocesan secretariat implemented at DoKC2. The church leadership does not directly engage in the operations of the ministry, nor does it support the ministry in any way. At DoKC2, the activities of KFLM are implemented by the CCM as an individual project under the supervision of the Diocesan Programme Coordinator. It can therefore be concluded that KFLM is a diocesan ministry at DoKC2.

In conclusion, it can be argued that DoKC2 focuses on the spiritual needs of its people without intentional social action and services. The support given to people is a reaction to the needs of people that confront them; their members and those met during door-to-door ministries. In most cases, the Mothers Union and Fathers Union respond to the needs of their members without the involvement of the leadership of the church. The ministry of KFLM at the church has only 11 families (11 children) who benefit from education, health and some basic food items. The ministry, however, is not owned by the local congregation as the congregation itself has no direct engagement with the ministry. The ministry will likely close with the departure of Karis Ministry in the DoK. In a nutshell, DoKC2 has no practices of ministry that can be considered authentic HTT praxis.

6.5 Factors Behind the Understanding and Adoption of Holistic Transformation

6.5.1 Introduction

The factors believed to have influenced the kind of HTT in the congregations in DoK were investigated to respond to achieve the research object five; *To identify and analyse the factors that have led to the kind of HTT adoption in the congregations in selected dioceses of Church of Uganda.* From the interactions with the respondents, some of the factors identified to have instigated this kind of ministry in the DoK include theological, missiological and ecclesiastical

factors, attitudes towards partnering with the government and engagement with contemporary approaches to development.

6.5.2 Theological and Missiological Factors

6.5.2.1 Sacred-Secular Understanding of Humanity

The Sacred-Secular divide in ministry was found to be common in the diocese. It was apparent that among the Christians in the diocese, humanity is believed to be divided into secular and sacred and value is differently attached to each aspect. According to DoK3 (2022:3), "the spiritual components of the person are more considered here than any of the other areas." In the DoK, it is conceived that secular aspects of humanity are not as important as the spiritual. The secular aspect of humanity is believed to change automatically for the better, should the spiritual aspect change (DoK3, 2022:3). Okuvu3 (2022:7-8) argues that "when someone accepts Jesus as personal Savior, automatically the lifestyle changes from the lifestyle he has been leading. …. This can be change in behaviour of the person, and the way of doing good things." This orientation of congregations relates to the observation of Moffit (2005:2) who argues that some evangelical churches hold the fundamental view that personal spiritual renewal and piousness, resulting from conversion and church planting, automatically lead to holistic transformation as was the belief of some evangelicals in the 19th century (see 2.4.1). It can also be interpreted that congregations in DoK believe that the material needs of people are not as important as the spiritual ones. This view relates to the fundamental view in the 18th century, where the evangelicals focused on addressing spiritual needs at the expense of other needs (Padilla 2010:279; McConnel 2000:448; Sugden 2010:32).

The above-mentioned factor has reoriented the understanding of the role of the church in society. The primary role of the church in the diocese is believed to be to save the souls of the people, but not to attend to other aspects (DoK2 2022:5). The major activities of the congregations in the diocese are Sunday services, baptism services, fellowships, and prayer meetings. All these activities are tagged with evangelistic intentions where preaching to convert people is the main goal (DoKC1P1 2022:4; DoK3 2022:3) [172]. However, it is important to note that most of the activities of the congregations are conducted in the church building or church premises. The

[172] The Church of Uganda held a decade of evangelism 2010-2019, where the effort was people getting saved. The decade was characterized by "one crusade after the other. The emphasis come to Jesus Christ go to heaven hallelujah, hallelujah" (DoKC1P1 2022:4). The importance of the soul therefore invalidates other activities that the church may engage in (DoKC1P1 2022:4).

understanding of the role of the church as primarily spiritual suggests that the congregations are not aware of the fact that evangelical churches moved on from that view half a century ago (see section 2.2). By the 3rd Lausanne 2010, it was clear that evangelism and social responsibility are the roles of the church carrying equal importance (Dowsett 2017:50-52). The evangelical churches now embrace addressing the physical, social, economic, and spiritual aspects at both individual and DoKC1Pporate levels as part of the mission of the church (Bediako 1995:129). There is therefore equal emphasis on evangelism and socio-political concerns as well as recognition of the role of signs and wonders for evangelical churches, of which the Church of Uganda is one (Moffit 2005:1; Christian 2010:99).

The understanding of the ministry of the church eventually affects resource allocation. DoKC1P1 (2022:4) argues that much effort is put into "maintaining the church systems, as opposed to ministering to the needs of the people." Consequently, the congregations are less intentional in engaging their efforts beyond the spiritual aspects of Christians to exercise the principles of the kingdom of God in their daily lives outside faith matters (DoK2 2022:8, 10). As such teaching and preaching in the congregations are focused on the spiritual growth of Christians. For instance, DoK2 (2022:9) testifies that "in terms of our teaching, it appears that we are following Jesus's teaching; how does it benefit us to have all this wealth and then lose our soul."[173] The church ensures that nothing should hinder people from accessing eternal life. DoKC1P1 (2022:11) claims that in DoKC1 "the message in the church has been strongly heaven-focused to identify and analyse the factors that have led to the kind of HTT adoption in the congregations in selected dioceses of the Anglican Church of Uganda. As it is said, it became people are so heaven-minded that they have no earthly good." The inherent ideology in the ministry of the church is that focus should be paid to the spiritual activities and others are secondary. These teachings arose from the East African Revival.

6.5.2.2 Teaching of the East African Revival

Emphasis on the Kingdom of Heaven or the Kingdom of God

The major teaching of the East African Revival focuses on the heavenly kingdom to come. For the revival members, it is all about the kingdom of heaven, which is understood as "the life after here"

[173] Mark 8:34-38 and Matthew 16:26

(DoK2 2021:10), or "life with God, which is in heaven" (DoKC2P1 2022:9)[174]. Participants believe that sin is the interruption towards accessing the kingdom of heaven as it involves actions that do not, please God, and separates humanity from God eternally (DoKC1P1 2022:8; DoKC2P4 2022:6; DoKC2P2 2022:6, 7). The members of the revival teach that personal confession of sin and acceptance of Jesus Christ as Lord and Saviour is the solution to sin and the key to accessing heaven (DoKC2P2 2022:7; DoKC1P2 2022:3; DoKC1P3 2022:3). The East African Revival therefore emphasises salvation as the most important aspect of the life of a Christian.

Salvation in the East African Revival is the key to accessing the kingdom of heaven. Salvation is perceived as a "ticket" and "transport to take people to God" (DoKC2P4,5 2022:8; DoKC2P2 2022:7; DoKC1P1 2022:9). For the members of the East African Revival, all the activities of the church should focus on preparing people for eternal life. The core activities of the church should revolve around fellowships and prayer meetings to bring spiritual sanity to the church (Okuvu4 2022:14; DoK2 2022:10). The members of the Revival pay most attention to spiritual activities but not to non-spiritual aspects of life.

The teaching of East African Revival which focused on eternity, also breeds an eschatology that disregards the power of the kingdom of God in the present world. This understanding ignores the evangelical understanding of the kingdom as already and "yet to come" (Sugden 2003:73-4; Paredes 2003:79; Sider 2010:17-18). The focus of Revival on eternity in many ways denies the influence of the kingdom of God in the present world. Yet scholars argue that it is important to experience the "already" of the kingdom as we wait for the full consummation of the "not yet" (Paredes 2003:91). Samuel and Sugden (1999:266) argue that the presence of the kingdom of God enhances the well-being of humanity and nurtures good relationships among people here on earth. Therefore, the understanding of the kingdom of God is not ideal since it may breed pessimistic lifestyle among believers. The church should not encourage people to live in a pessimistic manner in expectation of the kingdom only in the "yet to come", instead, it is practical for the church to promote the values of the kingdom in the daily lives of the people.

[174] During the FGD at DoKC2 all the members nodded their heads in agreement that it is the life after here, as I observed.

However, some participants felt that the East African Revival Movement has been a good example of holistic transformation in the Church of Uganda. DoK3 (2022:9) argues that the "brethren", in their small groups, taught personal hygiene and the importance of a balanced diet among other things, as an integral part of their spiritual messages. Similarly, DoKC1P4 (2022:11) asserts that the members of the Revival are good examples of generosity towards the Compassionate Ministry of DoKC1, despite their age and limited resources[175]. DoK2 (2022:10) also argues that the East African Revival taught that all we have is a blessing from God, and therefore encourages people to give generously to God. For DoK2, the members of the Revival have had a positive impact in the western part of Uganda. DoK2 attributes the growing infrastructural and spiritual growth of the church in Western Uganda to the positive influence of the Revival in the region (chapter seven). The fact that the East African Revival members believe what they have is a blessing from God and they freely share resources for the good of others shows some level of transformation. Such generosity implies that the people intend to live in just and peaceful relations and aim to improve the well-being of others (Samuel and Sugden, 2003:258).

Therefore, it can be concluded that the teachings of the East African Revival are mainly focused on the spiritual life of God's people. Fellowship, prayer meetings and Bible Study are activities meant to bring positive changes in their lives. However, the Revival has some contributions towards HTT. These include the positive attitudes towards one another, health, education, and grace to share what they have with one another.

6.5.2.3 Ecclesiastical Factors

Participants identified some ecclesiastical factors that contribute to the kind of HTT that is practiced in the DoK. One of the ecclesiastical factors is the model of the ministry of the church. According to participants, the ministry model of the church of Anglican congregations is inward-looking which allows only focus on ministries within the church buildings. DoK1 (2022:5) claims that Anglicans mainly wait for people to come to them, but do not reach out to look for people to come to their churches. This worldview challenges the implementation of holistic transformation (see section 2.4.1). Woolnough (2014:6-7) argues that for the church to truly espouse holistic transformation, it should be outward-looking, rather than inward-looking. Woolnough describes

[175] However, CoR2 (2022:7) notes that the influence of the Members of the Revival in the church at DOKC1 is now wearing out. This possibly is because their numbers are becoming fewer and fewer.

inward-looking churches as being cold-hearted and mostly concerned only with its members. Padilla (2011:283) therefore admonishes that unless churches are out-ward looking, it may be difficult to take the gospel to people of other faiths and witness for Christ. Another participant, DoK1 (2022:5) warns that unless Anglican churches learn to reach out and identify with people outside their buildings, they will not know the other needs of the people, consequently failing the Great Commission which has holistic dimensions. It can therefore be observed that although the congregations aim at reaching out with the good news, the objective is frustrated by the kind of worldview they adopt.

The worldview of the congregations in DoK is worsened by the kind of liturgy adopted. The participants explain that the congregations have organised and rigid liturgy which is believed to have affected the adoption of Holistic Transformation Theology in the diocese. Like the Catholic Church, CoU congregations espouse an order of worship that does not allow church attendants to express their needs. During the worship, congregation members have no opportunities to express their needs, unlike in the Pentecostal Church where the liturgy is flexible enough to allow people to express their needs and seek prayer from the "man of God" (DoK3 2022:3). DoK3 further notes that in the Church of Uganda, church members have no opportunities to express their spiritual gifts, especially during worship. To DoK3, this explains why some members of the Church of Uganda join Pentecostal Churches. In most cases, members of the Church of Uganda move to other churches looking for opportunities to express their spiritual giftings and/or meet their basic needs, which are rare in the Church of Uganda Congregations[176]. Samuel and Sugden (2003:261) argue that the best ministry to bring holistic transformation should have worship that includes proclamation in word and deed. Similarly, the local church is called to demonstrate the values of the kingdom of God through selfless service and enrich the hope of the poor (Hiebert and Monte 2000:344; Samuel and Sugden 1987:262; Woolnough 2014:3). This is true because the local church is close to the people, understands their pains and is believed to participate in the life of the community whether good or bad (Bowers Du Toit 201:8; Woolnough 2014:3; Johnson 2004:191-

[176] One issue of concern for the participants was the fact that the numbers of the Anglicans is dropping while that of the Pentecostals is increasing. Participants believe that Pentecostal Churches are destinations for the Anglicans, who are looking for help to address their needs (DoK3 2022:5)

196). The kind of liturgy that does not allow opportunities for the sick, distressed and oppressed to find justice in many ways could be seen as one fighting the kingdom of God.

The capacity of the leaders of the congregations is another factor for the kind of HTT adoption in DoK. Participants expressed that there is a limited understanding of holistic transformation among the ordained leaders of the congregations. As such the church leaders mainly understand ministry only from the spiritual perspective and that is where they focus. DoK3 (2022:4) believes that one of the major causes of this kind of orientation of ministry is the ministerial formation of the church leaders. The ministerial formation of church leaders seems to focus mainly on the spiritual perspective of humanity with little or no knowledge on the other aspects. The clergy would not want to risk venturing into areas that are not known to them. That is why DoK2 (2022:2) notes that "not many of the ministers are equipped in that area of mindset transformation…. …. [for instance] when somebody is posted to serve in a slum community, that looks like a curse." The inability of Anglican clergy to work in slum areas contrasts with Pentecostal Churches in the city, which have established several churches in the slums to offer opportunities for the poor people (DoK3 2022:3).

The above-identified capacity gap among the church leaders affects the adoption of HTT. Myers (2011:223) notes that holistic practitioners need to be persons with Christian character who are transformed by the Holy Spirit and the word of God. Although ministerial formation could form these qualities, there is a need for the leaders to have knowledge, skills, and gifts to address various needs of society (Stott 1975:27). Myers (2011:224) also adds that the person should be qualified to work with the community and continue to learn through research. From the responses of participants, it can be argued that the church leaders have inadequate capacity to reach the community in different aspects. The capacity gap is a big challenge that requires attention. This therefore calls for in-service training for the church leaders in many of the areas in which they are ill-equipped.

Social and Economic Status of Churches

The social and economic status of the churches contributes to the kind of HTT espoused. The case is different for the poor and affluent congregations in DoK respectively. For instance, for DoKC2, where most of its members struggle for survival in the city, it is a challenge. This is because as the church congregation is yet struggling to sustain its administrative and management demands, it

finds investing in social responsibility for the Christians or community a difficult thing to do (DoKC2P1 2022:5). This is because it is believed that the congregations in the slum areas have nothing, although they can support transformation in their community. According to the principles of ABCD (cf 4.3.3), no community, whatsoever the case, is devoid of resources to solve its problems (Green 2010:3; Klee et al. 2014:1143; Nel 2015:512). The failure to engage in social responsibility in their communities, as in the case of DoKC2, is because the church members have bought into the stereotypes of the non-poor (churches/people) that they are too poor to do something (Myers 2011:178, 179, 180-183). Christian (1999:67-8) argues that poverty not only mars the identity of humanity created in the image of God but also makes the poor believe that they have no value and cannot contribute to the well-being of the community.

DOKC1 is an example of an affluent congregation which is preoccupied with the needs of its members and struggles to maintain its mega-church buildings. This means a lot of the resources of the church are spent on maintaining the "church". On the other hand, although DoKC1 raises resources to support the poor, the church finds it difficult to mix and worship with the very poor people they support (DoKC1P3 2022:6). DoKC1P3 (2022) further laments that the church has left many non-English speaking people out by conducting services only in English. According to DoKC1P4 (2022:1), the people in the surrounding communities "feel that the church is the place of [the] educated and they are not" and could not fit there. Similarly, DoKC1P1 (2022:3) describes DoKC1 as a "church in the city", known for weddings and funerals for a certain class of people, with little or no impact on the community where it is located.

Unlike the Pentecostal churches that are wooing everyone to their congregations, the affluent Church of Uganda congregations like DoKC1 try to maintain "a pure breed of a class". This kind of discrimination minimises the church's capacity to bring a holistic gospel to the rich and poor people in the bungalows and slums, respectively. This finding observes that affluent churches in DoK fail to uphold that the body of Christ is composed of both the poor and non-poor. In such a situation, Samuel (2001:139) argues that salvation in HTT is when there is faithfulness, forgiveness, dignity and trust among the citizens of the city, both poor and non-poor. DoKC1 for whatever reason may not substantiate the basis for conducting their services only in English, yet

there are people in the community who would like to join and worship. As argued by Sugden (2010:31), salvation through the grace of God is for all humanity, poor and non-poor alike.

6.5.2.4 Partnership with the Government

It is commonly accepted that the government is responsible for the social and economic transformation of communities. The partnership between the church and government is therefore key to augmenting holistic transformation as each plays a part. From the findings of the study, however, it can be concluded that there is little partnership between the government and congregations. In most cases, the local governments use congregations to pass the information on government programmes[177] to the people (DoKC1P1 2022:16). DoKC2P1 (2022:3) testifies that the local government in the area uses the church premises to conduct meetings, immunizations, and other gatherings. In most cases, the church leadership has little or no involvement in the activities of the government events held within the church facilities. This therefore means that there is no synergy between government and congregations in enhancing social and economic transformation of communities.

The weak partnership between the government and the congregations in the DoK is also a diocesan challenge. DoK3 (2022:9) articulates that in DoK, concerning anything that is not spiritual, "the church sits down and says it is the government to sort out that, we are not going to get involved." This finding agrees with the views of Myers (2000:66), that some evangelical churches believe that social transformation is the work of the government, and they play a minimal role in its implementation. Because of this perception in the diocese, DoK3 (2022:9) further testifies that "we have very little to do with Operation Wealth Creation…. I don't have much information at the diocesan level, maybe it's happening in parishes. I am unaware, which is sad."[178]

[177] The Government offers some bursaries for high school and tertiary institutions where the local council leaders of the government are given opportunities to identify people who qualify. The local government officials use the church to pass on the messages to the people, but the church does not identify the persons to benefit from such a scholarship (DoKC1P1 2022:16).

[178] The Government of Uganda's Vision of 2040 sees households move to middle-income by 2040. To achieve this vision the government started Operation Wealth Creation Programme in 2015 with the major aim of promoting commercial agriculture. Operation Wealth Creation has offered farm inputs for farmers to engage in productive viable-commercial agricultural enterprises. Parish Model introduced in 2019, is a current development fad of the government to ensure that government resources to achieve the vision 2040 are shared effectively. The major idea through the Parish Development Model is the *Emyoga*, promoting cooperative unions and giving loans for groups. This is meant to function throughout the county both in urban and rural areas. Diocese of Kampala as a public institution is not aware of it.

It is interesting to note that on the other hand, individual members of congregations in DoK, including church leaders, are aware of the government programmes and are benefiting from them outside the church structures. For instance, DoKC1P1 (2022:15) testifies to being approached recently by a government official to see if they (clergy) could organise to apply for UShs 60 million (for business) earmarked for the clergy from the Operation Wealth Creation programme in Kampala City. It can be argued that although the church seems to have no interest, the government is willing to offer support for the good of the people through the church structures. The failure of the church to partner with the government in DoK can primarily be attributed to its theology and focus on the spiritual aspects. Although the finding shows weak partnership between government and congregations in DoK, the Government of Uganda is willing to engage with churches on matters of social and economic development of the people. For example, Mwesigye (2018:12-16) argues that training in modern farming practices in South Ankole is by the government. The church through the planning department mobilises the Christians to participate in the training.

6.5.2 Engagement with Contemporary Approaches to Community Development

The contemporary approaches investigated in the study were sustainable development goals, asset-based community development, gender, and the work of NGOs (cf 4.3). The approaches were investigated on the assumption that the churches are already employing them in their pursuit of social and economic transformation of the communities. Each of the approaches was reviewed and the findings are analysed as follows.

6.5.3.1 Implementing Asset-Based Community Development (ABCD) as an Aspect of HTT

ABCD approach involves identifying and mobilising local community resources that are often ignored for the collective goal of the community (Green 2010: 4). Lightfoot, et al (2014: 59), argue that ABCD believes that communities develop locally appropriate solutions According to their capability and capacity. The Asset-Based Community Development (ABCD) approach was investigated in this study on the assumption that the congregations might have employed them to promote the social and economic transformation of their members.

However, the empirical study reveals that there is no clear understanding of ABCD as a tool for enhancing the transformation of communities by the congregations in DoK (DoK2 2022:16; DoK3 2022:12; DoKC1P2 2022:7). Instead, the understanding of ABCD in the two congregations bends towards assets and property that the church acquires to raise income for the church. Based on that

understanding, the common assets of the church identified by the participants include chairs, halls, and buildings of the church. These assets are either rented out or sold to raise income (DoKC1P4 2022:8; DoKC2P1 and DoKC2P4 2022:13; DoK3 2022:15). Therefore, poor congregations such as DoKC2 likely think having assets is for the survival of the church but not for engaging in community development.

It can therefore be argued that ABCD seemed a new idea to churches in Dok and that explains why there was no direct engagement with the concept in the congregations (DoKC1P1 2022:15). The weak knowledge of the concept explains the reason DoKC1 could not take the lead and interest in ABCD-related efforts such as Voluntary Savings and Loan Schemes (VSLS) and youth economic empowerment activities taking place among its Christians (cf 6.2.1.2). These findings therefore suggest that the congregations in DoK have not empowered their communities to identify and address their problems using the local resources.

6.5.3.2 Implementing Sustainable Development Goals (SDGs) as aspect of HTT

Heather B. et al. (2015:2) argue that the Sustainable Development Goals (SDGs) were a strategy to achieve people-centred development over 15 years (2015-2030) in social, economic, and environmental areas. Because of the value attached to SDGs globally, the researcher had assumed that the congregations were aware of the goals and were employing some of the principles to aid the social and economic transformation of communities.

Roche and Madvig (2016:7-8) also claim that the SDGs contain the potential for transformation in society because the approach involves multiple strategies to make gains in the political, economic, social, technological, and environmental aspects. The findings of the empirical work, however, show that the leaders of the congregations, both lay and ordained, were ignorant of the SDGs (Okuvu2 2022:15; DoKC1P2 2022:7). DoK3 (2022:12) affirms that “I think many people are unaware of Sustainable Development Goals here in the diocese. … I got a pamphlet [on SDGs] and shared it with them [churches]…, whether people read it, I don't know.” Participants clearly showed that the two congregations do not have direct and intentional engagement with SDGs in their ministry practices (DoK2, 2022:15; DoKC1P1, 2022:15; DoKC1P4, 2022:8). This is because they are not aware of the goals and how they can be used in the church ministry.

Interestingly, the SDGs are spelt out in the Diocesan Strategic Plan as key pointers of social and economic change of the congregations in the diocese. The policies, therefore, remain as documents used at the diocesan offices but are not at the congregational level (DoK4 2022:4). Or the plans were developed to share with development partners to showcase what the diocese intends to do but have failed to give them effect. That is why DoK2 (2022:12) argues that "…Church of Uganda makes the plans; other churches implement them." According to the findings, therefore, it can be argued that although DoK acknowledges the values of the SDGs at a strategic level, not much is implemented, especially at the congregation level. This therefore is a clear indication that plans in the church are not owned by the congregation. One might conclude that there is a coordination challenge between policy formation and implementation in DoK.

6.5.3.3 Implementing Gender and Development as Aspect of HTT

Gender is the social categorisation by which women and men are identified based on masculinity and femininity, respectively (Momsen 2010:2-3; Rakodi, 2012: 639). Gender and development (GAD) as an approach to development has changed the face of women in the development era (section 4.3.4). The objective of engaging with the Gender and Development approach in the empirical study was to establish how effectively the notion has been employed for transforming the gender challenges in communities.

From the responses of participants, it can be concluded that the idea of gender in the diocese is largely concerned with women in leadership positions and the deployment of ministers (DoK3 2022:13; DoK2 2022:16). DoKC1P4 (2022:8) articulates the point that attention is paid to posting both male and female clergy in a congregation to help each conduct particular ministries according to the gender needs of the congregations. One of the fundamental reasons for the orientation is that women are the majority in all the congregations in the diocese, and they play more roles than men in the ministries of the congregations (DPoKC21 2022:15; DoKC1P2 2022:7; DoKC1P4 2022:8). For instance, DoK3 (2022:5) argues that women "…are playing a very big role in the church in the social component … more than the church leaders, the clergy per se as in service." It is therefore clear that the gender issues are not necessarily because the church is considerate of

women because of gender equality, but because they are the majority. Women are also more involved in running ministries in the congregations than men[179].

From the findings, it can therefore be argued women in the diocese are empowered enough to hold offices and contribute to the development of the organisation (Momsen 2010:14; Gardner and Lewis (1996:122). As noted by Rout and Kumar (2007:2-3), women having various offices in the church has led to increasing participation of both men and women in the church especially in matters that affect them. For example, the female clergy offer effective counselling to women, and the women's ministries of Mothers Union and Christian Women Fellowship greatly support the women. The study also notes that there are no significant activities, apart from the spiritual-related ones, that relate to gender issues in the two congregations. This can be explained partly due to the focus of the spiritual activities in the diocese. It can therefore be argued here that there are chances of empowering people apart from spiritual which the congregations need to embrace. Momsen (2010:14) argues that empowering women skills them up to contribute to the well-being of society generally.

6.5.3.4 Partnership with Non-Governmental Organisations for HTT

There is a decreasing presence of non-governmental organisations (NGOs) in the Diocese of Kampala. Among other factors for the scenario is the Church of Uganda's opposition to the idea of "total inclusiveness" (DoK3 2022:13-14)[180]. DoK2 (2022:17) remarks that from 2016 as the Church of Uganda declined to concede to total inclusiveness, some organisations working in the diocese pulled out. Key among the organisations was USAID which had been funding the HIV/AIDS project for nearly a decade through the Interreligious Council of Uganda (IRCU). Church of Uganda therefore remained working with few partners that are willing to accept their stand as discussed in sections 6.4.1.4 and 6.4.2.3.

[28] Gender issues are becoming male-gender issues in DoK. In the last Synod of DoK, the participants noted Fathers Union members sought the creation of the position of Fathers Union President at the diocesan level in the last Diocesan Synod (DoK2 2022:16). The participants also argue that the male gender has become more vulnerable in the diocese than the female gender. For instance, the participants note that the Archbishop of Uganda (Bishop of DoK) advocates that more attention should be given to the boy child to help promote equality between men and women in the diocese (DoKC1P1, 2022:16; DoK3, 2022:13).

[180] Dok3 (2022:13-14) narrates that right from the tenure of Archbishop Henry Luke Orombi through Stanley Ntagali and the now Stephen Kazimba Mugalu, the Church of Uganda has a clear stance against the LGBTQ, especially as espoused by the Episcopal Church of America and Church of England. The Church of Uganda declined to have fellowship with entities and church institutions that perpetrate the LGBTQ agenda in any way.

The empirical study shows that there are some relationships between two congregations and non-governmental organisations. The organisations working with the congregations include Karis Kids (UK), Compassion International[181] and Ambassadors of Hope. Incidentally, the three organisations support the education of children. Compassion International supports a Child Development Centre at DoKC1. It supports over 300 children with school fees and scholastic materials right from Primary to tertiary institutions. Compassion International also facilitates Saturday discipleship classes for all the children (DoK3 2022:12; DoKC1P4 2022:3)[182]. While Compassion International provides stipends for the staff of the Child Development Centre, DOKC1 offers office space and daily supervision for the project.

Ambassadors of Hope as discussed in section 6.2.1.3, also provides scholastic materials, fees, and discipleship to the disadvantaged children from the slums surrounding DOKC1 through Bethel the Rock Community School (DoKC1P1 2022:17; DoKC1P4 2022:3; DoK1 2022:3). Just like the Compassion International project, Ambassadors of Hope provides stipends for the teachers and meals during the discipleship classes. The church offers space for the children to learn, and offices for the project. Although the DoKC1 Community School previously offered teaching and learning directly, like Compassion International, the children are now in a government school since its closure in 2021 (cf section 6.4.1.4). Karis Kids (UK) on the other hand works at DoKC2 with 11 families in DoKC2 (cf section 6.4.2.3). The organisation supports families to provide holistic nurturing of children through education, spiritual formation, and social and economic empowerment (DoK4 2022:6; DoK2 2022:16; DoK3 2022:12; DoK1 2022:3).

Here the congregations are partnering with these Global Christian Organisations to meet the needs of the poor (Bediako 19995:146). The poor in this case are the vulnerable children who are provided with resources for education. As noted by Myers (2011:192), the partnership between the congregations and organisations helps to share resources which the local church otherwise would not have (Mutemwa et al 2018: 6-7; Woolnough 2014: 7). Although organisations are working in

[181] The Compassion International aided projects are Makerere St. John's, St. John's Kamwokya, St Peter's Naguru, Church of the Resurrection, DOKC1, Kakumba Chapel and Kiwuliriza. However, Compassion International has intended to close all the centres in Kampala to move and work in rural parts of Uganda. This has challenged the churches to start developing strategies to sustain the projects. To date, the projects are to the greatest extent funded by the organization; the churches only offer an oversight role.

[182] However, the project is closing in 2025 as Compassion International has ruled that all projects in the city should close and new ones are to be established in the rural areas away from Kampala (DoK3 2022:12).

the local churches, there seem to be limited roles played by the congregations. For instance, at the Karis Family Link Ministry at DoKC2, the church does not play any role in the running of the ministry (6.4.2.3). Similarly, the DoKC1 Community School, supported by Ambassadors of Hope, was closed by the KCCA in 2021 after over 30 years of existence because the school had no convenient space for children to learn from. This is contrary to the views of Samuel and Sugden (2003:263-264) that partnerships with other agencies require the spirit of sharing, dialogue, and local initiatives of the church. The study finds no local initiative among the congregation to run such ministries, even when the partners leave.

In a nutshell, congregations in the DoK have limited HTT adoption because of the belief that the church exists for spiritual ministry but not social responsibility. Other factors were limited capacity of human resources, limited engagement with contemporary development theories, and that partnership with the government and NGOs all hinge on the spiritual focus of the diocese. The HTT engagement of the diocese is therefore considered defective. Social responsibility engagements do not uphold the HTT principles.

6.7 Conclusion

Slums, drug and substance abuse and family instability are some of the major acknowledged social challenges in the Diocese of Kampala. These challenges call for the church to engage not only in spiritual ministries but sociopolitical ones as well. However, the focus of ministry in the diocese is mainly on spiritual development. The focus of congregations in the diocese is on Sunday Church services, fellowships, Bible study and prayer meetings. Occasional mission and evangelistic outreaches to the surrounding communities in Kampala but also outside the city intersperse the activities of the congregations. The focus on the spiritual aspects is buoyed by the theological belief that spiritual life is more important than the other areas (section 6.5.2).

Because of the focus on the spiritual aspects, there are limited social responsibility initiatives in the congregations who focus rather on addressing the immediate needs of the community members. Some of the major activities in addition to spiritual development include payment of school fees, medical bills, and provision of basic food items to the persons who express needs. In partnership with Christian organisations, the congregations engage in holistic education provision.

At DoKC1, DoKC1 Community School is the most acclaimed holistic ministry meanwhile at DoKC2, the support to people during bereavement stands out.

In addition to the belief that spiritual aspects are more important than social aspects, some other factors play an important role. These factors, including the influence of the East African Revival, and ecclesiastical factors such as the capacity of the church leaders, play a rather negative role in promoting holistic transformation. It was found that, like the diocesan secretariat, the congregations have weak partnerships with the government to enhance the social and economic transformation of the communities. The congregations also have a weak understanding of the contemporary development approaches such as Sustainable Development Goals, Asset Based Community Development and Gender and Development. It is therefore clear that there is a narrow understanding of HTT in the DoK, where social services are to be conducted besides spiritual activities of the church. The understanding, strengthened by the theological stance that spiritual aspects are more important, has led to defective adoption among the congregations in the diocese. Therefore, although congregations in DoK have some level of understanding of HTT, the practical aspect of the framework is not taking root in the congregations. This is so because the congregations do not believe so much in that kind of ministry. The next chapter will now focus on the findings with regards to West Ankole Diocese.

CHAPTER SEVEN
ANALYSIS OF HOLISTIC TRANSFORMATION THEOLOGY PRAXIS OF WEST ANKOLE DIOCESE

7.1 Introduction

The chapter focuses on the empirical study in the West Ankole Diocese. The chapter intends to contribute to answering the primary question as stated in section 6.1.1. of chapter six. The findings in this chapter include the social and economic situations of the diocese, understanding of HTT, factors that instigated the kind of HTT adopted in the diocese and the kind of HTT adopted. The empirical work reported in this chapter is not necessarily for the whole diocese, but a case of HTT practice of two congregations, one rural and one urban. The findings are also discussed with the literature reviewed in chapters 2,3 and 4 on the aspects of HTT. The discussion establishes the extent to which HTT practices of the congregations relate to the normative notions of scholars. The chapter begins with an overview of the West Ankole Diocese.

7.1.1 Overview of West Ankole Diocese

West Ankole Diocese (WAD) is one of the 38 dioceses of the Church of Uganda. The diocese was carved out of Ankole Diocese and inaugurated in 1977. WAD has 25 archdeaconries[183], 132 parishes and 412 sub-parishes. The headquarters of the diocese are at Byeranyangi, about 50 miles from Mbarara City. West Ankole Diocese is made up of the districts that form the Greater Bushenyi. These districts are Bushenyi, Buhweju, Sheema, Rubirizi and Mitooma[184]. The diocese is estimated to have about 500,000 members.

West Ankole Diocese is predominantly made up of one tribe, Banyankole, and the region is referred to as Ankole. Mixed farming is the major economic activity in the West Ankole Diocese. The food crops grown in the diocese include beans, finger millet and maize, while tea, coffee, and matooke are the main cash crops. The people also engage in poultry, piggery, and keeping dairy cattle and goats both on a small and large scale (WAD3 2021:3; WAD2 2021:6). WAD has

[183] An Archdeaconry is an area of jurisdiction where an archdeacon, a senior clergy is responsible for the pastoral and administrative role of parishes in the area (Diocese of Exeter the Church of England in Devon (N D) page 1). Exeter.anglican.org.
[184] https://westankolediocese.org/index.php/background-history.

educated people, and many of the people are placed in high-ranking positions in the country serving in government and private sector (Kabwohe1 2011:11).

7.1.2 Profile of the Respondents in West Ankole Diocese

The respondents from the West Ankole Diocese (WAD) included policymakers, policy implementers and participants. The policymakers were three clerics (all male) and one layperson (female). Two congregations participated in the study WADC1 and WADC2. At WADC1[185], 5 persons participated in the study. These were clergy, membership of lay leadership and Lay Reader. There was a woman and four men. At WADC2, five persons participated in the study; a lay reader, clergy and leaders of the laity in the church. Among the participants, there were four men and one woman. The policymakers were engaged in face-to-face interviews while the participants from the congregations were involved in Focused Group Discussions.

7.2. Analysis of the Social and Economic Situation of West Ankole Diocese

The analysis of the social and economic challenges of West Ankole Diocese is vital for conceptualising the extent to which a holistic gospel would be necessary. From the findings, it can be noted that the social and economic challenges in the diocese vary from place to place and archdeaconry to archdeaconry. For instance, although the situations seem fair for congregations like WADC1, others like WADC2 are hard-pressed by the socio-economic challenges in their settings. Some of the key challenges identified are discussed as follows:

Poverty

Poverty is a major challenge for communities, especially in the rural areas. WADC2P1 (2021:1) claims that "people here don't have supporting income so many people around are poor; they don't have income that can sustain them." In other words, families struggle for basic needs such as food, clothing decent shelter and education (WADC1P2 2021:8; WADC1p1 2021:8; WAD2 2021:1). WADC2p1 (2021:6) also explains that "Out of ten only one person may have a "milk cow" in this community. In some communities, you may even find none."[186] The biggest cause of this poverty in the community was conceived to be the low levels of education among the people.

[185] Although eight participants were identified for the FGD at Kabwohe, others could not turn up. One of the explanations was that the end of the year is always busy, and people work for long hours, especially those in private businesses.

[186] In the West Ankole Diocese, every family (household) is expected to have at least a dairy cow, a plantation of matooke (plantain) enough to feed the family and perennial crops such as coffee, in addition to other sources of income

Most family members in WADC2 do not have a good education. WADC2P1 (2021:1) testifies that "Many children are not attending the school; they stop at Primary Four[187]. So very few people have reached the secondary level." WADC2P1 also notes that most of the parents have not completed secondary school and, therefore, do not motivate their children to further education and are not good examples to their children (WADC2P1 2021:6). The limited education has exposed children to riskier behaviours, including criminal acts and alcoholism leading to more poverty (WADC2P3, 2021:6).

Alcoholism

Alcoholism is the greatest social challenge in West Ankole, particularly in the WADC2 community. Alcoholism has been associated with cyclical poverty in the area. For instance, to buy alcohol, men would borrow money in anticipation of selling their coffee beans which are yet to mature in the next two or three months (WADC2P3 2021:6; WADC2P5 2021:8). The high demand for alcohol among the heads of families has made people not save money, consequently increasing their poverty among the people. On the other hand, alcoholism has been associated with gender-based violence, domestic violence, divorce, child labour, and theft in the community (WADC2P3 2021:5).

Lack of Exposure

The people in WADC2 have limited exposure to other parts of the country. They have less experience outside their community to compare with. WADC2P1 (2021:7) laments this by saying: "The way we live in this area, as you have seen it, a person can be born here, grows here without going out of this community." As such they learn from one another within their community. For example, WADC2P1 believes that the increasing alcoholism among members of the Church of Uganda Christians in WADC2 is learnt from the Roman Catholics who are the majority in the community. Because of the limited exposure, people in the community are very comfortable with their lifestyle and make no effort to change their way of life.

---

such as employment. In case the person does not have other sources of income, the basic needs of life are taken care of.

[187] Pupils in Primary four would be 8-10 years old, especially if they start schooling early enough. There is no strict class age in Uganda. Children study as and when they start school. The education system of Uganda is that learner's study 3 years in pre-primary, 7 years in primary, 6 years in secondary school (4 years Ordinary level and 2 years at the advanced level), and then tertiary education.

From findings on the social and economic challenges of the diocese, poverty sticks out as the main cause of social challenges in the community. Alcoholism and other negative social behaviours such as gender-based violence, domestic violence, divorce, and child labour are fruits of poverty. The poverty situation can be argued as one of the causes of the spoilt relationships between the people and God. The challenges in relationships among the people mainly arise from the failure of the people to reconcile with God, thereby exacerbating the identified social and economic challenges in society. The effects of sin on human relations as highlighted in section 2.3.1, while defining HTT show that sin distorts relationships. The finding agrees with the views of Myers (2011:65), who argues that sin mars the identity of humanity and has several effects on relationships. According to Myers, sin distorts the relationship with God, self, family, others and the environment and affects the well-being of humanity. Therefore, it can be concluded that social and physical poverty in the community sin and bad relationships as argued by scholars (Myers 2000:64; Bragg 1987:39).

Since sin has both social and spiritual dimensions, HTT therefore emerges as a practical solution to the challenges of the community. This is because in HTT evangelism and social responsibility engage together to witness for God and share the love of God with the people (Greenman 2010:12-13; Tienou 2003:176). In witnessing for Christ, HTT brings salvation that heals both personal and interpersonal relationships with one another in society (Tienou 2003:178). Sider (2019:20-21) further argues that a holistic transformation of society is the work of the Holy Spirit as the practitioners of HTT invite him into their situation. It can therefore be argued here that the continuous existence of such challenges in society may result from the little engagement of the church in such areas. The capacity of a local church to balance the social and economic challenges in a community depends on its understanding of HTT.

7.3 Understanding of Holistic Transformation Theology

The understanding of Holistic Transformation Theology (HTT) in West Ankole Diocese discussed in this section evolved from the interviews and Focus Group Discussions with the participants. The understanding of HTT as expressed by the participants, policymakers and policy participants is believed to be an overview of HTT understanding in the whole diocese.

Engaging in both Spiritual and Social Services

According to participants, HTT is a ministry of the church that changes people spiritually, socially, economically and physically (WAD2 2021:5). WADC1P4 (2021:3) explains his understanding of HTT as follows;

> … our diocese used to sponsor football competitions among secondary schools, I think they were hoping that was physical development. Then you find it has participated in economic development, then you come to spiritual development, you find that all aspects of life are talked about.

It can be construed here that the church's interest in engaging in a holistic ministry is to enhance changes in the spiritual, social, and economic aspects of the community where the church is located. WAD2 (2021:2) further believes that such a practice leads to a "… self-supporting, economically socially and spiritually stable community… with the aid of the word of God." This kind of understanding of HTT of the participants in some ways relates to the Christian framework for development where social action and evangelistic efforts work hand in hand (Bragg 1987:39). However, it is important to note that holistic transformation is only possible if the people are obedient to the gospel in the process of social responsibility they are engaged in as by (Samuel and Sugden 2003:257).

Empowerment and Self-sustenance

The other understanding of HTT by the participants is that people become empowered and self-sustaining. This is a situation where people meet their needs without depending on others. WADC1P2 (2021:3) explains that HTT is where "the church is handling the issue of the head, heart, and hands. ... God is felt in every area as Almighty God." Similarly, WAD1 (2021:3) further explains that in the diocese, people have been taught to reason, use their hands to earn a living and believe and have faith in God. Holistically transformed people are knowledgeable, have faith in God and use their hands to work to earn a living but not depend on others. WAD1 (2021:8) argues saying;

> We are not created to be poor. No, the Bible does not tell us to remain poor. I believe poverty is a sin. If you read in Genesis, man was created and was given the Garden of Eden, to work and keep it. So, the diocese teaches its people to work so that they can come out of poverty. And you can't have a church with poor people, and then you say it is going to sustain itself. …. We cannot entertain poverty, and it's a sin. Poor people cannot receive Christ and continue to be poor because it does not show the goodness of God in the people.

HTT is therefore understood to be the process that equips people to come out of poverty. It is believed by the participants that God mandated humanity to work and exploit the resources he

entrusted to humanity. It shows that when people have accepted Jesus as their Lord and Saviour, the changes experienced extend beyond the spiritual to other areas of life. As argued by Grams (202:24) salvation through Christ promotes the dignity of the people. As people come to Christ, their capacity to meet their needs is expected to be actualised and such people have something to contribute to the well-being of the community they belong. Therefore, HTT starts with accepting Jesus as Lord and Saviour, henceforth the person is expected to experience the goodness of God as they work.

Participants further believe that people who have received Christ are expected to exhibit positive changes in their personal life and community rather than being a disgrace. For instance, WAD1 (2021:4) notes that:

> … a saved person must have the basics of life. … must have food, must be healthy, must have good homes, and must be smart. … they have accepted the gospel. … you can be saved but if you do not have a banana plantation, you can steal when you are hungry. …. So, salvation has to help a person to work hard so that you don't go back and be pulled by circumstances.

From the view of WAD1 (2021:8), it can be noted that when one is poor, she/he can fall into sin by stealing, which again spoils the relationship with God and fellow humans. Salvation through Jesus as Lord and Saviour improves our relationship with God and with fellow people in society. Participants believe God empowers people who have committed to him through Christ to live and work to earn a decent living and have a good relationship with one another. From this understanding of HTT, it can be argued that people are empowered to take charge of their lives. As argued by Myers (2011: 179-180), the people who have accepted Jesus as Lord and Saviour are reoriented towards achieving God's vision for them. They are empowered by the Holy Spirit as asserted by Samuel (2020:4) to take responsibility and participate in their development, seek and exploit the resources and capabilities with which they can make decisions for their own lives.

It can be concluded that the understanding of HTT in WAD revolves around the empowerment of people in various ways. The empowerment is expected to result in self-sustaining people who are not dependent on one another. This understanding of HTT however is somehow open-ended. As observed by Sugden (2010:35-36) such orientation of HTT, if not carefully engaged with, may tilt towards promoting economic empowerment and human rights without placing the gospel at the centre of transforming society. It is possible for such an understanding to identify more with

economic and social transformation as stipulated by the Modernisation Theory (see section 4.2.2.1) without giving due attention to the gospel. One can also argue that the understanding and attitude towards the poor is that of blaming them for their poverty. As noted by Meyers, the poor are believed to be lazy and unworthy in their society (Myers 2011:178, 179, 180-183). Although this could be a good challenge for the poor to come out of poverty, this could lead to a legalistic attitude towards the poor. In some situations, the poor may be undermined and given no voice in the church. It is also not clear how the claimed understanding of HTT is implemented in the selected congregations in the diocese. This will be explored in the next section.

7.4 Analysing Congregational Practices of HTT in West Ankole Diocese

In the study, two congregations were engaged to represent urban and rural perspectives of the ministry. The urban congregation was WADC1 and the rural one was WADC2. The two churches are archdeaconry headquarters and act as examples to the other congregations in the area. Each of the congregations is presented and analysed individually, then a general conclusion is drawn at the end of the presentations of the congregations.

7.4.1 HTT Adoption at WADC1

7.4.1.1 Overview of WADC1

WADC1 is an urban congregation in Sheema District (WAD3 2021:3). The church was established in 1966. WADC1 is one of the nine (9) parishes in Kabwohe Archdeaconry. The ministry team at WADC1 is led by a senior minister (Parish Priest). The church also has a curate and a lay reader. WADC1 is composed of a majority of relatively elite middle-class people who are engaged in private businesses. Some of the people work in public offices, both private, government and the Church of Uganda-founded institutions around the church.

The major economic activity of the people here is farming and trade. On average, According to WAD3 (2021:3), every family has "… a plantation of matooke [banana], and dairy cow at least. This is because the culture here is that in addition to one's business or employment, everyone must have a banana plantation on their farmland or in the village where they come from[188]."

[188] It is important to note that many of the Christians are people who come to settle in the town but come from other parts of the Ankole Region (WADC1P3 2021:9).

7.4.2.2 Practices of Holistic Transformation Theology

Focus of the Church

The focus of ministry at WADC1is on the spiritual aspect of the Christians (WADC1P1 2021:2; WADC1P4 2021:6, 7; WADC1P3 2021:6). That is why WAD3 (2021:5), points out that "This church is a centre of mission. … we call it Mission Hill." WADC1P1 (22021:2) affirms the focus on mission by commenting at WADC1, "90% of preaching is on spiritual things, development and social issues are given 2 or 5% which I think should have been taken seriously." The participants provide different reasons for the orientation. According to WADC1P4 (2021:6), the orientation is mainly because the interest of clergy is mostly in the spiritual ministry. WADC1P3 (2021:6) substantiates WADC1P4's view by asserting that "leaders are giving evangelism a bigger percentage, … because they are not informed about the other areas of the life of Christians. Most of the reverends usually have been senior four leavers, unlike the Catholic Church…" It can be concluded here that the leaders of the congregations in WADC1 do have adequate capacity to stimulate ministry that has both spiritual and other aspects.

Another reason for the focus of the church on spiritual aspects is that the social and educational needs of the people are delegated to the church-founded institutions. WADC1P2 (2021:6) in support of this view argues that "they are concentrating on preaching [because] they have delegated the other responsibilities to other people, like schools, like dispensaries and hospitals." The congregation now focuses on the ministries that they believe best suit their understanding and expertise. The major activities of the church therefore include vibrant Sunday services, the East African Revival Fellowships, Bible Studies, Mid-week services at the university, and other meetings of the different ministries of the church (WAD3:3; WADC1P1 2021:7). As the purpose of the church is conceived to be spiritual, this has increased the sacred-secular divide in the ministry of the church. It is likely such initiatives as social responsibility may not have an integral approach as believed in the Holistic Transformation Theology praxis. Some of the activities that WADC1 engages in besides spiritual development include the following.

Provision of Formal Education

WADC1 is surrounded by several institutions it has established several educational institutions. These institutions include a tertiary institution, a secondary school, and a primary school. Through these institutions, the church indirectly engages in social responsibility activities which it cannot

perform directly as a congregation (WADC1P2 2021:5). To effectively offer education for its people, WADC1 partners with the diocesan office of education to appoint its influential Christians on the boards and management committees to conduct regular supervision of the schools. The boards and committees are expected to ensure that quality education standards based on Christian principles are maintained in the schools[189]. As noted by Mbogo (2015:169), establishing educational institutions by churches in Uganda has greatly impacted the nation. This is true in human resource development.

The institutions also subsidise the cost of education for the community. According to WAD3 (2021:3,5), the tertiary institution established at WADC1 offers affordable tertiary education for the people locally instead of going to expensive universities in central Uganda. Using its institutions, the church also subsidises costs or provides bursaries to the needy children in the community. For instance, WADC1P2 (2021:9) testifies that in 2021, the Parish Priest of WADC1asked the management of the secondary school to offer bursaries to three (3) students whom the church identified to be needy. The school honoured the request and subsidised school fees for those students.

WADC1 intentionally creates awareness of the value of education among the congregation members. WADC1P2 (2021:11) testifies, "speaking against ignorance is the biggest war the church fights in this community." The fight against ignorance is also a diocesan struggle. That is why WADC1P1 (2021:11) reiterates that "here in West Ankole Diocese, every family is on fire for education, the diocese challenges families to make sure that children are in school." This effort has been a phenomenon for a long time and has had a remarkable impact throughout the country. That is why WADC1P1 (2021:11) would proudly assert "… you will find very prominent schools in the Greater Bushenyi. When you say you are from Greater Bushenyi, they will say very many educated people come from Bushenyi. Here education is given a priority". The effort on education in WAD is greatly attributed to the East African Revival (more on this is in section 7.5.2.1)[190].

[189] A notable challenge according to the participants is that the church leaders do not play their supervisory role in these institutions as expected. This has contributed to the drop in the quality of education and Christian ethos that were expected of the institutions (WADC1P2 2021:5; WADC1P1 2021:5).

[190] It is important to note that the claim on the value of education is not the same for the whole diocese. In section 7.2, in WADC2, a low level of education was identified as one of the challenges and factors behind high poverty levels.

The findings on the provision of education and its effects on the community in WADC1 agree with the view that education has been one of the primary tools of the Anglican Church to reach the poor. For instance, Noyes and Blond (2013:14) argue that the Oxford Movement of the 19th century opened schools in every parish in England which helped address the challenges of education in the country. This gave positive support to the government in providing education to the poor in the country. Similarly, Christian (2010:94) argues that the church in the Global South has been one of the main providers of education services, making the church an invaluable institution in education. Similarly, Mbogo (2015:170) also argues that the Church of Uganda through its various education programmes equipped its followers to respond to the challenging times of Idi Amin in the history of Uganda. What remains however astonishing is the observation by the participants that the Church of Uganda has failed to seriously uphold its role through education (WADC1P1, 2021:3). The laxity of the church in the matters of education has led to Christian values in education increasingly dropping as the schools take secular dimensions as promoted by the government.

Social and Economic Empowerment

Informally, WADC1 sensitises people during Sunday services to embrace hard work and income-generating activities. WAD3 (2021:4) claims that as a church "we teach our people to engage in economic activities. We challenge them to … work hard in their offices, businesses, and farms." Similarly, WADC1P1 (2021:2, 6,8) claims that sermons have been given on the other aspects of humanity apart from the spiritual, to equip them in those areas. However, WADC1 (2021:11) laments that "… the aspect of hands-on has not been conducted here. That's why I said they should have as part of teaching, things that have to do with development." With the emphasis on preaching, less effort is put into practical aspects of the hands-on training. This leaves one to wonder if the economic progress of the people has any direct influence from the church.

The sensitisation of the congregations on social and economic aspects, as discussed in 7.4.1, can be argued to be an effort to practice the understanding of HTT in the diocese (cf, 7.3). It is believed that through the sensitisations people would transform their vision and take responsibility as stewards of God's creation and live meaningful lives. As discussed in section 2.3.3.2, sensitisation

This is in the same diocese. This therefore means that not all the people in the different regions of Greater Bushenyi have good education.

on social and economic empowerment enables people to recover their identity and vocation and achieve their God-ordained destiny (Sugden, 2007:140). This is because transformed people are believed to know and understand their vocation as stewards of God's creation (Grams 2020:24). WAD1 (2021:4) argues that people who are transformed by salvation earn their living and are good examples of God's blessing here on earth but are not accused of stealing. As noted by Myers (2011:179-180), such people develop character and values that help them to search for a new vision for their future, re-read their history, and learn from it to forge the future and actualise their God-given potential.

Compassionate Support

WADC1 offers compassionate support for people in need among their congregation members. According to WAD3 (2021:5), the church in its annual budgets maintains a code to take care of the needs of people in their community. He further notes that members of the church generously and willingly give when called to offer extra support. WADC1P3 (2021:9) claims that the church has a committee that meets regularly to approve support for people in need. It can be concluded here that WADC1 has intentional and planned compassionate support for the needy people in the community.

Similarly, the Mothers Union annually supports members of the church community who need help. WADC1P1 (2021:10) claims that annually in November, Mothers Union members raise resources to provide support to orphans, widows, and other vulnerable people they identify. They take these items to each of these individuals personally. In most cases, people come and present their needs to the church, which mainly include medical bills and school fees (WAD3 2021:5). This initiative also receives support from the Diocesan Mothers Union Office and members of the diocese in diaspora (WADC1P1 2012:9; WAD2 2012:7).

It can be argued that efforts to provide for the basic needs of the poor reveal the love of God for the people (Sugden 2010:33). Samuel and Sugden (2003:258) also argue that transformed people freely share basic resources such as food, water, means of healing, and knowledge and have greater participation in decisions that affect their lives. The act of providing for needy persons has been a while in the Church of Uganda. For instance, Bushendich (2018:150-157) argues that the practical mission of the church involves providing "food for the hungry, water for the thirsty and healing

for the sick, clothes for the naked and shelter for the homeless." Although providing for the needs of the poor is a novel act, some scholars are critical of it. They argue that the people whose needs are being met fail to "participate in decisions that affect their lives." For instance, Bowers Du Toit (2016:3; 2012:11; 2017 2-3) observes that several congregations in South Africa were engaged in providing welfare services to the poor including clothing and food and were targeting the elderly and orphans (cf 2.6). Bowers Du Toit argues that the engagements often nurture dependence which in most cases is not sustainable. Secondly, meeting the basic needs promotes dualistic ideals. This is because the practice mainly focuses on material needs and less on spiritual aspects. In some cases, this tends towards a dualistic approach to community engagement. In this study, the researcher therefore argues that instead of the church only providing the basic needs, it is best to focus on empowering the poor to participate in their development, and seek, and exploit the resources and capabilities they must make decisions for their own lives (Samuel 2020:4). It is however important to accept that Christian relief service provision is important in situations of disaster, war, and other emergencies.

Partnering with Individuals and Government Programmes

WADC1 helps in implementing government wealth-creation activities. The church has benefited from planting material provided by the government through the government wealth creation programme. For instance, in 2021, the church received coffee seedlings from the Uganda Coffee Development Authority through the diocese (WAD3 2021:5). WADC1P1 (2021:11) testifies that in 2019, the church received "tea seedlings, coffee seedlings, pineapple suckers, banana suckers, so that everyone at least can get food for a living", from Sheema District Local Government. WADC1P1 further notes that individual members of the church willingly offer seeds, farm inputs, and animals such as piglets, and chicks to members of the church free of charge for them to raise to earn a living. The effort of the WADC1 to partner with the government in the social and economic empowerment of the people is an important indication that the church has raised its ministry beyond spiritual aspects. This finding therefore contracts the claims of IMCDT (2015:8) that evangelical churches have a strong focus on the spiritual aspects and neglect the Christians' bodies. It can be argued here that WADC1 does not consider social responsibility as solely the responsibility of the government or other Christian organisations as observed by Myers (2000:66). Instead, WADC1, collaborates with the government in the efforts for wealth creation and improved

household livelihoods for the good of the community. This effort is an important step towards nurturing partnerships between the state and church for the benefit of the community. However, in the partnership with the government, it can be observed here that there is not much attachment to the holistic value of the kingdom. The intention of the church to "get the things from the government" is that the people may get their share of the "national cake". Such views are likely to breed strategies to support the ruling government while compromising the moral and spiritual aspects.

It can be deduced from the congregations that participated in the study that West Ankole Diocese focuses the ministry on spiritual development. The major activities of the congregations are Sunday services, fellowships, Bible studies, prayer meetings and conventions. However, education is the major aspect of social action of the churches conducted through the church-founded education institutions. Occasionally, the congregations sensitise church attendees on matters of social and economic justice through sermons, some pieces of training and impromptu speeches in the Sunday services. There is evidence of supporting needy people, especially through payment of school fees and medical bills. The church has efforts to partner with the government in providing services to the people. Generally, the congregations in West Ankole Diocese put less effort into social action than spiritual development, meaning less has been done in other areas of humanity as compared to the spiritual. However, there is evidence of some kind of social and economic transformation in both the rural and urban congregations of WAD. What is unclear is the level of integration between the spiritual and social responsibilities and perhaps what factors have led to the kind of HTT adopted in the diocese.

7.4.2 HTT Adoption at WADC2

7.4.2.1 Overview of WADC2

WADC2 is found in one of the first Church of Uganda congregations in Buwejju District established in 1975. WADC2 is in a predominantly Roman Catholic area with very few members. WADC2 is led by a senior priest (Parish Priest), who is supported by a new priest (curate) and a

lay reader. Compared to other congregations in WAD, WADC2 is considered one of the poorest parish headquarters. The parish is in a rural area and struggles to meet its obligations[191].

7.4.2.2 Practices of Holistic Transformation Theology

Focus of the Church

From the FDG held at WADC2, the participants believed that the focus of the church is mission and evangelism. The spiritual aspects of people are considered primary compared to other aspects (WADC2P1 2021:4; WADC2P3 2021:4). Because of the focus, the major activities of the church are Sunday services, prayer meetings, conferences, and outreaches to homes (WADC2P1 and WADC2P3 2021:4). The orientation of ministry of the church is undergirded by the theology of the people that the knowledge of God is first, then other things will follow. And it is God who gives the power and wisdom to serve people and do all things (WADC2P3 2021:4, 5). The focus of the church on spiritual activities is in many ways strengthened by the belief of the people about eternity. According to the participants, the Christians in WADC2 believe that eternal life is more important than life here on earth and that God is more interested in heavenly life than life here on earth. For instance, WADC2P2 (2021:4-5) explains that "…you must focus on something where you will dwell for the rest of your life. When you spend your time here, God will not be happy with you. Because you still have the flesh, …"

From the above findings, it can be argued that there is an inadequate understanding of the role of the church as an agent of holistic transformation in society. Because of the understanding of spiritual development, the churches ignore the challenges of the poor in their community (which they are aware of) but limit their role to the spiritual care of its people (Myers 2000:66; Mutemwa et al. 2018: 3). Such foci make Christians socially irrelevant and unable to witness for Christ to bring holistic transformation (Yoms 2015:104-5). In such cases, the focus can be of disadvantage to the faith life of the people.

Interestingly, participants also felt that the overt focus on the spiritual aspect has been detrimental to the progress of the faith of the Christians. Believing that the spiritual life is more important has

[191] The archdeaconry rarely completes the diocesan quota (annual contribution towards the diocese). This therefore means that the archdeacon and curate have irregular monthly stipend as their churches fail to contribute adequately to the diocesan pool of resources (WAD4)

produced lazy Christians who do not concentrate on earning a living. Such Christians are observed to give in to temptations because they lack the means to earn a living. According to WADC2P1 (2021:5), "…. [some] Christians think that when they pray and pray, they will get physical materials. … they spend time praying, eventually, you find they are involved in stealing petty things like maize, a bunch of bananas because they don't work." Dayton (2003:56) in support of holistic ministry argues that Jesus proclaimed the kingdom of God that did not disregard the physical and social aspects of humanity. Similarly, Hiebert and Monte (2000:346) note that salvation through Christ aims at restoring the whole life of humanity in society: socially, economically, physically, and spiritually. Consequently, such a ministry enables the poor to experience the love of God and achieve his will here on earth (Sugden 2010:33). It can therefore be argued that such a focus on the spiritual life of the Christians could be blamed for reducing the numbers of the Anglicans in Uganda (see section 1.5).

Provision of Formal Education

As discussed in section 4.7.2.1, the provision of education has been part of the life of the churches in Uganda. Similarly, the provision of formal education is one of the major social services provided by WADC2 in WADC2 Town Council. WADC2 has education services from pre-primary to secondary; WADC2 Primary School was one of the first primary schools to be established in the whole of Buhwejju where many people have obtained education, including the current Parish Priest of WADC2. WADC2 Primary School also has a pre-primary section that offers early childhood education. WADC2 Primary School is a well-known Church of Uganda-founded institution, and its performance has topped most of the government-aided schools in Buhwejju District (WAD4 2021:3). WADC2 has a secondary it has established within the same campus of the church (WADC2P1 2021:1). The secondary school offers both Ordinary and Advanced Level Education for the learners in the district. This has made WADC2 well-known for education in the whole of Buhweju District.

It can be argued that the establishment of these educational institutions has contributed to the leadership of Uganda. As noted by Akena (2012:607-608), among other things, education provided by the church, right from the missionary times, provided not only Christians but also non-Christians for human resource development in the country. Similarly, Khadidja (2014:31) claims

that missionaries established educational institutions in Africa to prepare community leadership. It can therefore be concluded that the schools established by WADC2 have contributed to leadership development in their community. For instance, the Parish Priest of WADC2 is one of the products of WADC2 Primary School.

Awareness Creation and Skills Promotion

WADC2 engages in intentional awareness creation of social challenges affecting the community. The objective of awareness creation is to improve relationships by especially addressing the issues of domestic violence that is rampant due to alcoholism (WADC2P1 2021:7; WADC2P3 2021:6; WADC2P5 2021:8). The sensitisations are mainly offered during Sunday worship services either indirectly through the sermons and preaching or time allotted for the same (WADC2P1 2021:6). These efforts have been very fruitful in the community. WADC2P3 (2021:1)[192] testifies that because of the sensitisation by the church, "… [the rate of] domestic violence … is reducing in our community." Similarly, WADC2P2 (2021:2), further claims that because of the sensitisation in the Church of Uganda, the crime rate among its members is lower than that of other religious groups[193]. This finding relates to the just and peaceful relationship dimension of HTT as discussed in 2.3.3.1. WADC2's efforts to address vices such as gender-based violence and domestic violence in their community help to enhance the well-being of the people in their community (Myers 2011: 7, 75, 181; Bragg 2003:39-40). It is also important to note that peaceful co-existence in the community is vital for unity among the different groups of people in society (Samuel and Sugden 2003:258). It can also be construed that the focus of the church on the spiritual aspects of the people has not caused substantial changes in the people's relationship with God. As argued by Myers (2011:181), just and peaceful relationships begin with a personal relationship with God and then permeate the other areas of humanity. Myers (2000:64) further observes that God's desire for humankind is to reconcile with God which is why he sent his Son to die for them. The evidence

[192] WADC2P3 is one of the members of the legal fraternity of Buhweju Judiciary, representing the Government of Uganda on capital offences (WADC2P3 2021:5). According to him most of the cases now in the courts are of Roman Catholics and the number of Anglicans are reducing in the list of offences that are brought to the courts of law.

[193] Although this could be true, it is also important to note that the members of the Anglicans are very small. It is the Roman Catholics who are the majority in the community. The low numbers of crime rate may relate to the few numbers.

that the people in the WADC2 Church Community have reconciled to God would be testimonies of personal and social healing from their community (Tienou 2003:178).

Economic empowerment, health and good sanitation promotion have been other areas of awareness creation. Buwheju is an area with a high population and within the hills with challenges of access to safe drinking water sources for the populace (Bright Technical Services Ltd 2022:2). The Parish Priest, head of the laity and leader of women annually organise integrated sensitisations in which they address health sanitation and livelihood issues of the community. During the sensitisation the church advocates for increased farm-related investments such as encouraging each family to plant a minimum of 100 plants of bananas, coffee, and tea. The church also sets minimum homestead standards such as each household must have a kitchen, bath shelter, pit latrine, clean bedrooms and beddings and living rooms (WADC2P1 2021:6-7). In 2019, the best-performing households were given awards with support from the Local Government[194].

The promotion of income-generating skills is part of awareness building in WADC2. Being the archdeaconry and parish headquarters, the church has been the hub of Mothers Union training for all the mothers in the archdeaconry. Because of the teachings, sensitisations and training, the women in WADC2 are among the women in the archdeaconry engaged in income-generating activities. The activities they are engaged in include poultry, vegetable growing and village saving groups to address issues of poverty in their families (WADC2P3 2021:6; WADC2P4 2021:2; WADC21 2021:10). WADC2P5 (2021:8) claims that the Mothers Union equips the women to have their sources of income to avoid depending on their husbands. This also helps the women to save their households from crises, as some of their husbands in most cases spend their money on alcohol, which has been a big challenge.

The economic and social empowerment efforts of the church relate to the findings of Getu (2002) and Chilongozi (2022). Getu (2002:93-97) argues that holistically empowered people have their needs met, their character shaped, offer service to each other, and are empowered to provide for themselves. Similarly, Chilongozi (2022:224-226) argues that through microfinance rural poor women become resourceful and manage the wellbeing of their families (see section 4.4.2.).

[194] In 2019, the senstisation was facilitated the Health Department of Buhweju District. The government provided transport and materials items to award the best performing households (WADC2P1 2021:6)

Chilongozi also believes that women who engage in income-generating activities can provide for the basic needs of their families, including paying fees for their children. Furthermore, such women are viewed by their spouses as assets consequently mitigating GBV in their homes. It can therefore be argued that the efforts of the church to sensitise people on economic and social progress, and women engaging in income generation are vital for the holistic transformation of the community in WADC2.

The activities of the church in WADC2 apart from spiritual ones revolve around the use of the pulpit to create awareness among the people, apart from education provision through established schools. Using the pulpit, the church sensitises people about the dangers of domestic violence which has been a major challenge. Motivating Christians to engage in income generation activities has been one of the efforts of the WADC2 to promote holistic transformation among Christians. These efforts, although not mega in coverage in the community, are seen to have some positive impact on the lives of the people in the community.

7.5 Factors for the Kind of Holistic Transformation Theology in the West Ankole Diocese

7.5.1 Introduction

This section explains factors that instigate the kind of HTT adoption in the West Ankole Diocese. Some of the factors are unique to the diocese, although some of the factors cut across the three dioceses. The kind of HTT in West Ankole Diocese is influenced by many theological, missiological and ecclesiological factors, in addition to the understanding and use of contemporary approaches. The factors are discussed in the following sections.

7.5.2 Missiological and Ecclesiological Factors

7.5.2.1. East African Revival

The East African Revival in West Ankole is praised for its positive influence in transforming society[195]. One major area is education. WAD1 (2021:12), claims that WAD, the Revival Movement embraced education as one of its key characteristics. The East African Revival

[195] However, a group of the revival, called *Abasimuki*, the reawakened, has been blamed for its legalistic attitudes towards engaging in business and profit-making. The revival treated profit-making through trade as improper for Christians. According to WAD1 (2021:10), the Revival members preached against profit-making through business considering it "worldly and worthless. … they live in heaven here on earth." The *Abasimuki* only allowed members to carryout farming and sell their farm products to earn a living.

members advocated for education in the diocese, sent their children to school and supported the education institutions in the diocese. The impact is that many sons and daughters of the Revival members are successful and well-placed in the Government of Uganda. Therefore, WAD is among the self-supporting dioceses in the Province of the Church of Uganda. This is because the children of the East African Revival fathers received a good education and are well placed in Uganda. The sons and daughters of the revival members generously support church programmes. That explains why WAD1 (2021:12,13) says,

> … we have no outside funding. The Christians of West Ankole [are the ones] supporting the church projects…. West Ankole is known to be a rich diocese and a committed diocese. It has Christians who are committed, and it is known. …in the province that West Ankole has committed Christians. So, we have people who know God and are committed to the work. You want to take a picture of the bishop's house and compare it to other houses of bishops in this province. You will tell the difference[196].

These committed Christians of the diocese are the children of Revival members of the diocese. The support they give to the church comes from the teaching of hard work, generosity, and honesty by the Revival Movement (WAD2 2021:6; WAD1 2021:10; WADC1P2 2021:7). The Christians in the diocese, therefore, cherish the work of the church as they are motivated by the blessings, they claimed to have received from God through the Revival Movement.

The East African Revival in the West Ankole Diocese has a positive influence in transforming society and promoting faithfulness in marriage. The concept of faithfulness in marriage among the East African Revival was furthered by the culture of the Banyankole (WAD2 2021:6; WAD1 2021:10). The positive effect of the East African Revival in the WAD is influenced by the holistic view of salvation of the kingdom of God[197]. Dayton (2003:56) also stipulated that Jesus proclaims the kingdom which enhances the spiritual, physical, and social redemption of the world. The influence of the Revival through education and family life in WAD reflects the will of God and

[196] In West Ankole Diocese like any other diocese in the Church of Uganda, the level of development is measured by the capital developments such as the church buildings, houses of the church leaders, and the state of the living conditions of the workers in the church. Very little in terms of development is conceived in terms of the changes in the lives of the people. Development in terms of changes in the lives of people is conceived to be projects that are funded externally.

[197] It is important to note here that the ideals of the East African Revival in West Ankole seem to contradict with those of other dioceses. For instance, the revival in Dok and DMWN seem to uphold that salvation has do with life in heaven with God which seems not to come clearly in West Ankole Diocese. However, the common focus of revival in all the three dioceses is that efforts must be put on growing faith but not engage in activities that may weaken faith of believers. One of these activities they reject is engaging in businesses. You will find this is all the three dioceses.

how his love is manifested among the poor in society (Sugden, 2010: 33). The influence of the Revival is greatly felt in WAD through the generosity of the people towards efforts of the church and meeting the needs of the people. It can therefore be argued that the East African Revival in WAD does not necessarily separate life from faith as supposed by some other persuasions of the East African Revival, especially that of the DMWN as discussed in 8.4.2, 8.4.3 and 8.5.1.

7.5.2.2 Ecclesiastical Factors

Charge of the Bishop

The charge of the bishop has been very instrumental in guiding the ministry in the diocese. It stipulates the theme that would guide the years of the bishop's ministry in the diocese. The theme of the current bishop is the *Love that Unites.* The focus of the charge is on preaching unity, reconciliation, and hard work as an integral ministry of the church in the diocese (WAD1 2021:7; WAD2 2021:3). WAD2 (2021:5) further claims that Bishop Johnson in his ministry focuses not only on preaching but also includes "empowering people economically". The bishop is particularly interested in capacity building, income generation, family life, and work among the Christians of West Ankole Diocese.

The charge of the bishop suggests a holistic approach to ministry; reconciliation, unity, and hard work as efforts of "love that unites". The focus of the ministry of the diocese therefore puts much effort towards a Christian framework for human development as put forward by Bragg (1981:39). Noyes and Blond (2013:24) also believe that the success of holistic poverty alleviation initiatives depends on two major factors: one, the kind of leadership structure in place; top-down or bottom-up, and two, the capacity of the leadership to identify resources and put them to the right use. Economic empowerment efforts of the diocese amid a focus on spiritual aspects is a strong indication that the diocese makes efforts to balance social, economic, spiritual and physical efforts. For example, in WADC1 participants expressed the efforts of the diocese to sponsor football tournaments (cf section 7.4). However, although the bishop's charge is reflected in the strategic plan and is praised by the policymakers, the desired direction of the plan for the congregations is still a challenge. Congregations instead, grapple with activity lists without a comprehensive plan to follow (WADC1P1 and 2 2021:10, 11). This scenario therefore limits the implementation of the diocesan intentions that would otherwise be holistic in some ways. Therefore, this suggests that

the strategic document is sparsely understood at the congregational level both by the laity and the ordained leaders.

Capacity of the Leaders

The capacity of church leaders was found to be a big factor in influencing the kind of HTT adopted in the congregations. WAD1 (2021:2) claims that many clergy of the diocese have limited theological education and cannot internalise ministry beyond spiritual aspects[198]. WADC1P3 (2021:6) further explains that

> they [pastors] are not informed about the other areas of life of Christians. Most of the reverends usually have been senior four leavers, unlike the Catholic Church which has priests who are graduates. So, I think our preachers and leaders are not informed. They think of the evangelical way, not of development.

The training of the church leaders is believed to play a central role in enhancing the capacity of the congregations to adopt HTT in the diocese. WADC1P1 (2021:7) claims that the church ministers mainly focus on the spiritual aspects of ministry. As the church leaders have no experience and knowledge outside faith matters, they only concern themselves with ministry areas they are conversant with. The limited capacity of church leaders, especially the ordained ones has made them to be bad examples to their flocks. Participants observe that some clergy fail to take good care of the farms that the church establishes. Rather they roam from home to home asking for food items and money from Christians (WAD1 2021:3; WADC1P1 2021:8). This practice has made the people believe that the church leaders' primary role is engaging in spiritual things only.

As discussed in 3.6.1, the Anglican holistic mission requires the capacity of leaders to identify the assets in the community and be able to direct the resources towards the holistic efforts of the church (Noyes and Blond 2013:24). Similarly, Stott (1975:27) notes that the success of holistic transformation is dependent on a team of personnel with a variety of gifts, knowledge, and skills to address the various needs in the community. People should not be amateurs but qualified and continue to learn and research (Myers 2011:224). Following the income-generating efforts of churches, Tibiinemazima (2015) and Tumushabe (2014:46) argue that church leaders in Uganda have limited capacity to run such activities. The two claim that church income-generating projects

[198] WAD1 (2021:2) observes that many clergy "were just picked, ordained, and sent; they are doing good work, but without the background of theology… they can't meet the standards of Christians." Their capacity determines what they could offer in terms of ministry to their congregations.

entrusted to some ordained church leaders in Ankole and West Ankole Dioceses failed to achieve their intended objectives. Church leaders therefore need extra skills in addition to their theological education. This is because with these skills church leaders can effectively reach out to homes, businesses, hospitals, institutions of learning, professional offices, and those in hard labour jobs to win them for Christ (Padilla 2011:284).

The ministry training has also nurtured an inward-looking congregational attitude. This is because it appears that the clergy have engaged limited efforts in reaching out to people in the community. WADC1P1 (2021:4) claims that "the challenge here is … the church does not normally go back [out] to look for the lost sheep. These people are trained to wait for these people to come, but not to go and have these people come". WADC1P4 (2021:2) further observes that "Soul winning is not done very well by the church. The Church only concentrates on the Christians who come to the church." The in-looking model of the church is a challenge that makes Anglicans not understand the needs of the people that come to the church. This finding seems to agree with the view of Woolnough (2014:6-7), who argues that the best worldview of the church to espouse holistic change is that of outward-looking as opposed to the 'gathered 'flock' or 'ark model'. Woolnough describes the inward-looking churches as being cold-hearted and mostly concerned with only their members. To Padilla (2011:283), unless churches are outward-looking, they may not take the gospel to the other faiths and witness for Christ.

Failure to Engage Christians

Because of their training, church leaders know only how to engage Christians in the spiritual aspects of ministry. The church leaders have failed to make use of the skills and capabilities of Christians to offer support in other areas. Teachers, health personnel, and businesspeople are willing to offer their knowledge and skills to equip members of the congregation but have not been given the opportunity to by the leadership of the church (WADC1P1 2021:6). The congregation members could not benefit from the lavish information on socio-economic knowledge from within the congregation. On the other hand, church leaders have limited capacity to employ spiritual gifts in their ministries (WADC1P2 2021:1). These scenarios have left the congregations without a clear focus on what relationship exists between faith and social action.

7.5.2.3 Influence of Cultural Beliefs and Stereotypes

As discussed in 2.3.4.3, culture is a way of life which includes belief systems, values, and customs. Culture binds people together and gives them identity, dignity, and continuity (Paredes 2003: 65,78). The Banyankore have strong cultural values that define them, one of which is hard work and strong family ties. The hard work promoted by the East African Revival is influenced by the strong cultural heritage of the Banyankore (WAD2 2021:6; WAD1 2021:10). Banyankore people have some cultural stereotypes against poverty especially for the head of the family. WAD1 (2021: 9) explains the cultural stance on material aspects as follows;

> At least here you must have a matooke plantation, a cow, a goat some chickens, and then you can say you are a man. If you don't have these things, even your wife can say, you are not measuring to the standard of a man. …. If the wife sees that you don't have a cow, she can have extramarital affairs, because she knows you will not send her home and bring another wife. And if you have the cow, she knows that you can send her out and use that cow to bring another wife.

Because of these stereotypes, families work hard to maintain good family standards. The situation is even worse for Christians. For example, WAD2 (2021:3-4) claims that, among the Christians in the diocese, begging is inappropriate as such Christians are seen as bad examples to non-Christians. The positive values of hard work and strong family ties of the Banyankole culture strengthen the view of Myers (2011:6), who argues that human cultures are a creation of God with intrinsic values that can be used as a basis of social transformation. Such cultural practices like that of Banyankole as argued by Paredes (2003:77-78) have the potential to transform the community through activities such as agriculture since the culture embraces hard work. However, it is important to watch for cultural practices whose connotations contradict the gospel. This is because every culture tends to be easily ensnared by sin (Paredes 2003:66). For instance, the attitude towards wealth in relation to marriage relationships among the Banyankole could not be cherished. Otherwise, it can breed Christians who are interested in marriage to benefit themselves not for marriage. Such cultural practices are not biblical and transformational in their orientation. That is Bosch (1991:286) argues that only the cultural values that are subordinate to the gospel are authentic to enhance holistic transformation in society.

7.5.3 Adoption of Contemporary Approaches to Development as HTT in West Ankole Diocese

There are forces from outside the diocese that influence social and economic development in the world. Some of these factors include Sustainable Development Goals, Gender and Development, Asset-Based Community Development, and the influence of NGOs in the diocese. In this section, the adoption, or non-adoption, of these contemporary approaches is presented, analysed and discussed with the views of scholars as presented in chapter four.

7.5.3.1 Adoption of Asset-Based Community Development (ABCD) as Aspect of HTT

Asset-Based Community Development (ABCD) is a micro-development approach that employs local resources and connections for community development but does not depend solely on outside support (see section 4.3.2). ABCD approach was explored to ascertain how the congregations have adopted it for social and economic transformation in the WAD. From the interactions with participants, there was scanty knowledge of the ABCD concept as a tool for social and economic development. The participants have some limited ideas that relate to the ABCD approach, especially for personal development. The participants consider land as the major asset for the economic advancement of households in the diocese. Households in the West Ankole Diocese mainly engage in land-related projects such as keeping poultry, rabbits, pigs, and dairy cattle to augment their household income (WADC1P2 2021:12; WAD2 2021:8; WAD1 2021:12,13). Congregations of WADC1 and WADC2 promote these asset-related activities by providing farm inputs, training, and challenging people to work hard with their own hands (WADC1P1 2021:11; WAD1 2021:4). The awareness of the people to use the land as a local resource for their economic empowerment shows that the congregation members in the WAD unconsciously engage in ABCD. The people are very aware of the fact that they have local resources they can use to transform their social and economic situations (Green 2010:3; Klee, et al. 2014:1143; Nel 2015:512). The participants spelt out land as their asset that brings them economic transformation. This attachment to land can be attributed to the cultural values attached to family life and hard work (cf 7.5.2.3).

Without referring to it as an ABCD approach, participants refer to the Jubilee SACCO as the major local initiative of the people in the diocese to aid economic transformation. WAD1 (2021:6-7) claims that the SACCO, which started in 1997 as a pension scheme for church workers, provides capital for economic transformation in the whole diocese. Since 2008 when the pension scheme

became a SACCO[199] and was made open to the public in the diocese, it has promoted saving culture, investment, and trade among its Christians and people from other religious groups and denominations. One of the prominent branches of the SACCO is at WADC1 where many Christians of WADC1 are members and shareholders (WADC1P1 2021:1; WADC1P3 2021:8).

Jubilee SACCO is a major asset-based community development initiative of WAD. The operation of Jubilee SACCO as a local capital source for the people relates with the views of Ssewamala et al. (2010). Ssewamala et al. (2010:436-7) argue that Self-help groups and Rotational Savings and Cash Associations (RoSCA) are engines of capital formation for rural poor to engage with. Such engagements minimise dependence and nurture economic independence (Nel 2018:843-4). Chilongozi (2022: 170) also argues that village savings and loan associations are vital for rural poor women. This is because the associations help them not only access loans but also learn to save, earn interest, and obtain social and entrepreneurial skills. Jubilee SACCO of WAD can be asserted as a practical ABCD approach in the diocese, although the participants have no clear understanding of ABCD. Since the SACCO is dependent on local resources, it employs the principles of ABCD.

7.5.3.2 Sustainable Development Goals (SDGs)

Sustainable Development Goals (SDGs) are universally accepted goals that should be aimed at by nations (see section 4.3.2). The SDGs were reviewed with the participants to ascertain the extent to which the diocese has adopted the goals in the development of its people. The participants however expressed limited knowledge and awareness of the SDGs. For instance, WAD2 (2021:7) clearly states "… we are not well versed with the goals as such". However, the ideas of sustainable development goals have been indirectly adopted in the diocese by addressing the issues of poverty, education, health, and other social challenges in society which are reflected in the strategic plan of the diocese.

The finding that the goals were not clear in congregations and at the diocesan level is not a surprise. This is because although the promoters of SDGs argue that the process of formation of the goals

[199] The headquarters of the SACCO is at Bushenyi with other branches at Kabwohe, Ishaka, Bunyariguru and Bihanga. There also other 4 outreach centers. Jubilee SACCO has a loan portfolio of Ug8 Billion, asset of 9 billion, savings of 5.9 billion (Treasurer's report in the Annual General Meeting on the 25th March 2022 at Tuzza Grounds Bushenyi Municipality). The SACCO is heading towards becoming a local bank of the people in Western Uganda.

was consultative enough for all governments to accept, the SDGs are foreign to many African governments, let alone institutions like the church on which the SCGs may not have a direct bearing. That is why Bowers Du Toit (2022: 307) believes that the SDGs are dictated by the Global North on the Global South. Bowers Du Toit (2020: 315) also argues that the SDG indicators are designed to attain donor funding, not necessarily to transform the conditions of the poor. In a situation where there is no external funding, one can argue that the adoption of the SDGs framework for community transformation may be a myth. Although awareness of the goals may not require finances as such, the fact that the operations of the diocese are not directly influenced by global organisations means that inculcation of the SDGs in the congregation ministry praxis may not be feasible.

7.5.3.3 Adoption of Gender and Development as an Aspect of HTT in Ministry Praxis

Gender and Development (section 4.3.4.1) brings to light concerns for women to be involved in the development agenda as initiated by the 1946 UN Commission (Momsen 2010:8, 11). The concept of Gender and Development was reviewed in WAD to find out how it has been applied in the ministry by the congregations. From the interaction with the participants in WAD, gender issues are mainly looked at from the leadership perspective of the church but not for community development as such. The focus of gender in the diocese is on promoting both female and male clerics and lay readers in the ministry of the church (WADC1P2 2021:12). The diocese also maintains a lay structure of the House of the Laity in the Diocesan Synod that is composed of the two genders[200]. The effort of the diocese to allow women in the leadership structures agrees with the view of Momsen (2010:12). To Momsen, such an effort contributes towards the need for changes in power structures to mainstream gender notions in all structures. It can also be argued that engaging women in leadership positions is a process of empowerment, where women are allowed to explore their freedom and capabilities to participate in the community (Samuel 2020:4). The empowerment of women now places them in public offices together with men, rather than in domestic work which has been stereotyped to have a feminine face (Gardner and Lewis 1996:122).

[200] Mothers Union and Fathers Union are the two ministry fraternities that focus on the gendered issues in the diocese. There is also a section of women who are not wedded in the church who form the Christian Women Fellowship, a vibrant group of women. In West Ankole these groups of women are led by the Mothers Union.

In practical terms, the Mothers' Union has been very influential in promoting the dignity and identity of women in the diocese. The Mothers' Union Office at the diocesan level organises frequent training for women at different levels to equip them to serve God and his people better. WAD2 (2021:4, 5) explains that the Mothers Union in the diocese in 2019 and 2020 offered training in 20 of the 25 archdeaconries to the women in "socio-economic transformation of women and parenting, the human rights, right to property ownership and responsibility in the family." The ministry of the Mothers' Union in West Ankole has created space for women who are more active and engaged in the diocese than men[201]. Reeves and Baden (2000: 4) argue that such engagements offer opportunities for equality for men and women According to their interests and abilities. The training offered to women in the diocese therefore can be considered as an effort to solicit effective participation of women in development activities to enhance self-reliance (Yoms 2015: 34-35).

Although the diocese seems to offer opportunities for gender equity in ministry, there is still evidence of gender inequalities in the diocese. For instance, the two congregations engaged in the study do not have any female church leaders. Although this may be attributed to the few number of female clergy, it can be assumed that women have limited service opportunities. In this analysis, scholars have expressed different views. Le Roux and Bowers Du Toit (2021:557) argue that the Christian faith seems uncritical to accept the traditional African patriarchal leadership in which women are denied positions in the top management of the church where decisions are made. Similar views on the position of women in the church are also expressed by Bowers Du Toit (2022:307). Here Bowers du Toit notes that women still experience discrimination from men in leadership positions because of the patriarchal nature of church leadership. However, it is important to note that despite their numbers in the ordained leadership, women through the Mothers Union continue to be more influential in WAD than men (WAD2 2021:4, 5). It can therefore be argued that there is an opportunity for women to participate equally in leadership of the diocese, even though they may not be the majority in the top positions of the church.

[201] Fathers' Union in the whole Church of Uganda is recent and reactionary thing that is trying to come up due to the decreasing numbers of men in the church today. This does not only affect West Ankole Diocese but the whole province.

7.5.3.4 Partnering with NGOs and Individuals

The partnership between the church and organisations is vital for achieving holistic transformation in a community (cf section 2.4.2). From the interaction with the participants, it was found that there was no partnership between the congregations and NGOs working in their communities. According to WADC1P2 (2021:12), church and NGOs have no direct interaction unless the NGOs invite the church leaders to attend their functions. The only notable NGO working in partnership with the diocese is Compassion International who support vulnerable children in education (WAD2 2021:9; WAD1 2021:14). Therefore, there were no social and economic transformation projects in the congregations that were engaged in the study with support from an NGO. Secondly, "development" in the diocese is more understood as infrastructure and buildings that the church has for various purposes. Such buildings are normally constructed using resources raised by the people of the diocese. For instance, WAD2 (2022:8) praises the diocesan Christians for generous contributions to the diocesan projects such as the construction of an operation theatre at Katungu Mission Health Center IV.

From the findings and analysis, it can be argued that congregations in WAD can initiate seed projects to support the poor in their community. This is shown by the willingness of some individuals to offer farm inputs for Christians on their own. Such initiatives would in the long run attract partnerships with NGOs to boost the ministry of the church. The biggest challenge in the diocese is believing that development has to do with projects which have a modernist approach to development (Bosch 1991:433). Because the project model depends on donor funding, it cannot easily take root in the context of the church where there is limited skill to develop projects.

7.6 Conclusion

Poverty is the major social and economic challenge of WAD. The nature of poverty in the diocese is both spiritual and economic. The poverty in the diocese is evidenced by alcoholism, gender-based violence, domestic violence and child abuse. In the face of poverty, HTT is understood as a ministry of the church that includes not only spiritual but other aspects of humanity. Empowering people to take on their development is another dimension of seeing HTT. Although the diocese has a good understanding and potential to engage in holistic transformation in communities, its efforts have been choked by the evangelical ideology of the primary nature of evangelism over social responsibility as was expressed at Lausanne1 (Greenman 2010:11). Efforts towards HTT

are therefore limited to the provision of formal education through the church-founded institutions. The congregations also regularly use their pulpits and ad hoc gatherings to sensitise the Christians on social, economic, and educational issues of the people. In addition to these, WADC1 provides relief such as paying medical bills and school fees for orphaned children. However, these efforts may not necessarily be considered holistic. It may be deduced that the understanding of development as donor-driven may have in some ways inhibited the capacity of congregations to promote holistic ministry.

Another challenge noted is that church leaders cannot engage in ministries other than spiritual. Yet effective uptake of HTT in a congregation requires ministry leaders with a variety of gifts, knowledge, and skills to address the various needs in the community (Stott 1975:27; Myers 2011:224). WAD needs therefore to engage strategically in human resource development that can enhance a holistic ministry in its congregations. The failure to adopt HTT in the diocese is largely a function of church leaders' inability to promote such a ministry.

The congregations have not wholly embraced the contemporary approaches to development. This is attributed to a limited understanding of the approaches and how they could be used in the church setting. Gender mainstreaming has been adopted where women have positions in ministry to offer support to the great numbers of women. There is very scanty information on the SDGs in the diocese. On the other hand, land has been acknowledged as a major asset for economic transformation in the congregations and Jubilee SACCO has been an effort to raise capital for the people. Jubilee SACCO of the diocese has one of the biggest branches at WADC1, where many Christians of WADC1hold shares. These shareholders borrow capital from the SACCO to run small and medium-sized businesses. However, it is important to ascertain the contribution of the SACCO to the spiritual development of the people as an integral part of the ministry by the diocese.

Generally, the WAD focuses on the spiritual dimension with limited social responsibility sporadically. The church tries to challenge people to engage in efforts that can help them withstand economic challenges. Poverty alleviation in the diocese therefore is not necessarily a ministry of the church but the efforts of individuals. The church instead challenges the people to make efforts to have something so that they can give to the church. It can therefore be concluded that the congregations in WAD do not have intentional social action initiatives to be able to name their

ministry as holistic. However, the economic and social setting challenges the people to struggle on their own. The next chapter explored the findings emanating from the Diocese of Madi West-Nile.

CHAPTER EIGHT
ANALYSIS OF HOLISTIC TRANSFORMATION ADOPTION IN THE DIOCESE OF MADI WEST NILE

8.1. Introduction

This chapter contains the findings and analysis of HTT praxis in the Diocese of Madi-West Nile. Like chapters 6 and 7, this chapter intends to contribute towards answering the research question: *In what ways have the congregations in the three (3) selected dioceses of the Church of Uganda adopted the holistic transformation theology in their ministry?* The adoption of HTT is assessed through the presentation, analysis and discussion of the findings obtained from the empirical study that was conducted with the policymaker and policy participants.

A further discussion of themes is also conducted with the literature on HTT reviewed in chapters 2, 3 and 4. The second level analysis relates to the normative level of Cowan's LIM model as discussed in section 1.4.1 to ascertain how the HTT adoption of the congregations aligns with the views of scholars. The chapter therefore is composed of an overview of the diocese, a profile of the participants, an analysis of the social and economic situation of the diocese, an understanding of HTT in the diocese and factors instigating the kind of HTT and conclusions.

8.1.1 Overview of the Diocese of Madi West-Nile

The Diocese of Madi-West Nile is one of the 38 dioceses of the Province of Church of Uganda, carved out of the Diocese of Northern Uganda in 1969. Located in north-western Uganda, DMWN covers the districts of Adjumani, Moyo, Obongi, Yumbe, Koboko, Terego, Maracha, Madi Okollo, Arua, Arua City and Zombo. The diocese is ethnically diverse, with Lugabara, Kakwa, Madi, Alur, Lendu and Kebu ethnic groups.

West Nile region is predominantly Christian. The largest denomination is the Roman Catholic Church followed by the Anglican church, and a few growing Pentecostal denominations and congregations. There is also a Muslim population who are largely situated in the region's towns.

However, Yumbe District (Aringa Archdeaconry) is over 76% Islamic[202]. DMWN is the largest diocese (in terms of land coverage) in the Province of the Church of Uganda. The diocese has 653 congregations, 150 parishes, 12 archdeaconries, including the cathedral, and approximately 556,300 members[203].

The major livelihood activity in the West Nile Region is agriculture, where most of the people are peasant farmers. The people grow cassava, beans, ground nuts, maize, and bananas and keep goats, cattle sheep, and chickens. The major cash crop in the region has been cotton and tobacco, although this is now declining and farmers with bigger farmlands are now encouraged to grow Robusta Coffee which is suitable for the hot climatic conditions of the region. Generally, the West Nile region is grouped with Northern Uganda to be the second poorest region with 10.7% of its population living below the poverty level (Kagorora, et al 2021:6).

8.1.2 Profile of the Participants in the Diocese of Madi West Nile

Data collection in the Diocese of Madi-West Nile was conducted among policymakers (members of the Diocesan Synod and Council) and policy participants. Four Policymakers were engaged in individual interviews. Just like in WAD (cf 7.1.3), there were four men and one woman who participated in the study.

Two congregations participated in the study. DMWNC1 in Koboko District (Koboko Archdeaconry) represented the churches in the urban areas while DMWNC2 in Terego District (Terego Archdeaconry) represented the churches in the rural areas. In each of the two churches, one Focus Group Discussion (FGD) was held with the leaders of the laity. A total of 14 respondents participated in the study: 6 (5 men and 1 woman) from DMWNC1 and 8 (2 men and 6 women) from DMWNC2. The FGD at DMWNC2 was conducted in Lugbarati and the data was translated into English and transcribed by the researcher[204].

[202] Faith to Action Network accessed at https://faithtoactionetwork.org/category/uganda/ on 10th November 2023 at 21:40hrs

[203] Keynote Address by Bishop the Rt. Rev. Charles Collins Andaku Delivered at the Golden Jubilee Symposium at Emmanuel Cathedral on the 28th of December 2019

[204] This is the region the researcher comes from, so he understands the language quite well.

8.2.3 Analysis of Social and Economic Situation of Diocese of Madi-West Nile

Understanding the socio-economic situation of the region is vital to provide perspective to the study. The objective of this section is to assess how the congregations try to address the social and economic challenges identified as part of their ministry. The social and economic challenges identified by participants in the Diocese of Madi-West Nile include poverty, drug and substance abuse, overpopulation, and environmental degradation.

Poverty

Poverty was identified as the major social and economic challenge facing congregations throughout the diocese (MWND 2018:10)[205]. MWND (2018) further identifies high levels of hunger, malnutrition, and health challenges among the population as characteristics of poverty in the region. As such, participants claim that most households do not afford three meals per day and some families live on less than USD1 per day (DMWNC1P2 2022:9; DMWNC2P2 2022:9; DMWN3 2021:1). Due to poverty, several families are unable to offer a good education for their children. DMWN3 (2021:2) observes that "… most Christians cannot afford the kind of good education that we can dream of as a country." This scenario has led to mass school dropouts as many children fail to complete primary school education due to different challenges. The low level of educational attainment affects the quality of human resources in the region. For instance, the capacity of the church leaders is low at all levels because of limited educational background and inadequate training (DMWN3 2021:3; MWND 2018:13).

The above findings closely identify with the claims of Hiagbe, (2015:167), who argues that poverty is a big social challenge where over 395 billion Africans (30%) live on less than US$1 per day. In Uganda, the Ministry of Finance, Planning and Economic Development (MFPED) (2023:7) estimates that 21.91% of Ugandans live below the poverty line. According to MFPED, Northern Uganda is the second poorest region in the country after the Karamoja region. Poverty therefore affects the living conditions of the people in the region.

Poverty among the population greatly affects the church leaders in the diocese. Church leaders in the DMWN work under dire work conditions. In most cases, the church leaders have poor means

[205] West Nile region is one of the regions with lowest socio-economic attainments and high levels of poverty in Uganda (DMWN strategic plan 2019-2023 2018:10)

of transport, poor housing conditions and irregular remuneration[206]. For instance, DMWN2 (2021:2) laments that "the majority of our priests are living in very squalid conditions. The housing conditions are not good. Some church leaders live in grass-thatched houses and others in *mabati* [corrugated iron sheet roofed houses but] no power, no water." These conditions are because Christians who cannot support themselves also support the church.

From the findings, it can be observed that the members of congregations and their leaders have disfigured dignity and self-worth. Such gnawing poverty makes people feel humiliated and non-existent, shamed, treated as inferior, and often hopeless and powerless (Myers 2011:127-128; Fikkert and Corbett 2012:46-52). Christian (1999:67-8) further points out that poverty not only mars the identity of humanity created in the image of God but also makes the poor believe that they have no value and contribution to make due to their grinding poverty. Consequently, the poor believe that they have nothing to offer and therefore accept poverty as the will of God (cf 8.5.1.1). Myers (2011: 178, 179, 180-183) also stipulates that recovery of the identity of God's people is essential for them to overcome the belief that they have nothing and are lazy, ignorant, and unworthy as sometimes stereotyped by the non-poor.

Although the Diocese of Madi West Nile region is endowed with vast land unlike the West Ankole Diocese, people in the region wallow in poverty and self-pity. This is attributed to the perpetual poverty in the region. As noted by Myers (2011:180), unless people recover their identity, such effects of poverty become reality, and they will not come out of the web of lies they are entangled with. Bragg (2003:42) argues that transformation only occurs when people's dignity and self-worth are affirmed. This is only possible when people wake up to confront the poverty situation and take steps to address these challenges. In addition to poverty, other social challenges also exacerbate the poverty situation of the people in the diocese. Some of these challenges include drug and substance abuse.

Drug and Substance Abuse

[206] The clergy earn about Ush150,000, where USD1:UShs3650 (DMWN3 2021:1,9)

Drug and substance abuse was found to be a common social challenge both in the urban and rural communities. The common drugs and substances abused include *marungi*[207], opium, alcohol and tobacco products, which are locally grown and prepared in the communities (DMWNC1P2 2022:3). Drug and substance abuse is also identified to be a source of violence in society in DMWN. For example, in DMWNC2, DMWNC2P1 (2022:1) testifies that "the common substances abused here are opium, *margin* [kuts] and alcohol. Under the influence of the drugs, the people go on abusing people in vulgar languages on the way." The misuse of drugs and substances in the region has led to challenges in relationships among the people. It can be argued that drug and substance abuse in many ways results from frustration caused by poverty. Substance and drug abuse are some of the key indicators of loss of dignity and self-worth. In some sense, (cf 3.6.1) it can be concluded that poverty leads to poor relationships, poor self-perception, powerlessness, and loss of dignity (Ndungane 1998:385), consequently affecting the image of God in humanity and inhibiting its well-being (Williams 2009:5). The prevalence of drugs and substances is said to result from increasing unemployment among the people.

Low Levels of Employment

Due to low levels of education and unskilled labour, unemployment is a challenge among the congregation members in the diocese. Most of the unemployed are the youth, many of whom spend time by the roadsides looking for money for survival. DMWNC1P2 (2022:3) notes that "… a good number of young people have refused to go for agriculture. This is due to laziness. Now they have decided to go and stay by the roadside and do nothing." Underemployment of the youth in productive ventures such as agriculture has been identified as another factor causing poverty and cyclical unemployment in the diocese. Instead of agriculture, the youth spend their resourceful energy and time looking for petty jobs and cannot earn adequate income or a decent livelihood. DMWNC2P2 (2022:3) also observes that although there are quite a few young people who have acquired some basic level of education, they could not get viable employment. It can therefore be conceived that the increasing abuse of alcohol, gambling, and violence among the youth in the trading centres are direct effects of frustrations from lack of unemployment.

[207] Marungi is commonly known as khat- leaves and shoots of "*catha edulis* plant*"*. The plant was introduced in West Nile in the mid-1980s. Although the growth of the plant was criminalised in 2014, farmers continue to grow and sell the products of the plant openly in public (Storer, et al 2022: 204-205)

The social and economic challenges in the DMWN have also been attributed to economic imbalance in the country. Following the fall of Idi Amin[208] who hailed from Koboko, there has not been any strategic economic development strategy. For instance, DMWNC1P1 (2022:2) laments the situation in Koboko as follows:

> … these low incomes are coming from unfavourable conditions, some of which are political. We have no industries and investments to offer employment to boost the income of West Nile. Generally, people in West Nile have had this kind of struggle for a long time. Secondly, our people produce crops like cassava, maize, lemons, and mangoes, but the fruits are wasted because there is no processing plants in the area ….

These experiences of economic imbalances in the diocese are a result of challenges such as unemployment and drug and substance abuse in the communities which the congregations might be going through.

From the findings, unemployment is a function of low levels of education, youth failing to take agriculture as employment and limited government investment in the region. It can be concluded here that unemployment in the DMWN in some ways, results from people's failure to embrace their God-given role as stewards of God's creation. This is because the people seem to blame the government for not investing in the region, yet the young and energetic people spend their time by the roadsides begging for money from others. As argued by Sugden (2007:140), every humankind is created with resources for their good and to contribute to the well-being of society. It can be argued that the social challenges experienced by the communities in the DMWN are a good reason for the congregations to embrace HTT. Therefore, the HTT to be adopted by the congregations depends on their understanding of the notion.

8.3 Analysing the Understanding of Holistic Transformation Theology in the Diocese

8.3.1 Understanding of HTT

Part of the interaction was to assess the understanding of HTT among the participants. The objective of assessing the participants' understanding of HTT was to help estimate how their understanding influences the adoption of HTT by the congregations. The key responses of

[208] Field Marshal Idi Amin Dada was the President of Uganda from 1972-1979. The rule of Amin was characterized by dictatorial rule where many people were killed including the Archbishop of Uganda Janani Luwum. It was the rule of terror!

participants include ministering to social and spiritual needs, nurturing relationships, and evidence of the power of God in the lives of believers.

Ministering to the Social and Spiritual Needs

The participants in DMWN believe that HTT is the church that takes care of the soul, body, and mind of a person. In a holistic transformation theology praxis, the ministry of the church is expected to include the social, economic, physical, emotional, and spiritual needs of its people (DMWN1 2021:5; DMWNC1P1 2022:3). DMWN2 (2021:3) asserts that his "… holistic transformation is transforming the human being spiritually, socially, economically, or even physically"[209]. DMWN3 (2021:3) explains further that

> … holistic transformation is taking care of the body of this person, their soul and their mind. … we cannot have spiritual people without their bodies or their minds taken care of. So, when we have the spiritual needs met, then the economic and financial needs are also to be met. To me, that is what will comprise holistic transformation.

To the participants, a holistic transformation ministry yields positive changes in people's social, economic, and spiritual aspects of individuals and communities. This understanding underscores the fact the ministry goes beyond proclamation and involves actions to alleviate human suffering that comes with poverty as identified in the previous section 8.2.3.

The above finding agrees with the stipulations of HTT on evangelism and social responsibility. Scholars argue that evangelism and social responsibility as identified in the views of the participants, work together to witness for God and share the love of God with the people (Greenman 2010:12-13; Tienou 2003:176). Similarly, Bragg (1987:38) argues that transformation is a Christian framework for positive social change. The positive change is argued to be according to the purpose of God for humanity to enjoy life in its fullness in harmony with God while living in obedience to the gospel (Samuel and Sugden 1999: 265). The understanding of HTT suggests that Christians in the DMWN have a good understanding of the framework.

Improved Relationships

[209] Evidence of holistically transformed persons could include having good clothing, shelter, feeding, access to health and education for the family are taken care of (DMWN4 2021:6). The essence of HTT is according to DMWN2 (2022:10) is the ministry where "the Bible says there should be no poor people among you".

Holistic Transformation Theology is also understood as the ministry that helps to improve relationships among the people in a community. The improved relationship is believed to start with having a personal relationship with God through Jesus Christ (DMWNC1P1 2022:4). The transformed relationship is expected to be visible in the lives of the believers. According to DMWNC2P4 (2022:5), holistically transformed people are known by "their behaviours, the way they talk and relate with other people. Such a person is seen by the love he shows, and he tries to nurture good relationships among people." DMWN2 (2021:3) further adds that holistic transformation "…means you ministered to me spiritually, my lifestyle, my relationship with God and then my relationship with the fellow human beings …". Therefore, in the understanding of the participants, HTT is expected to develop harmonious relationships between people in a community. The relationship is hinged on the good relationship with God, through knowing Jesus as Lord and Saviour.

The transformation is visible in the lifestyle and conduct of the people in the community. A holistic transformation theological praxis is expected to yield personal peace and a relationship with self despite challenging situations on one's life's path. DMWNC2P5 (2022:5) explains that "some situations are so difficult as if you may not manage. … you can be peaceful, even in difficult situations." HTT therefore expects people to have personal peace amidst chaos that should have put one down. The peace experienced by a transformed person is testified of by the family and community in which the person lives (DMWNC1P6 2022:6).

The understanding of HTT as improved relationships has good congruence with the understanding expressed by scholars as just and peaceful relationships. Just and peaceful relationships are foundational for the well-being of humanity and the thriving of the community (Myers 2011:7, 75, 181; Bragg 2003:39-40). The understanding of HTT by the participants reflects situations of better ways of resolving conflicts, overcoming differences, and living in unity among God's people (Myers 2011:183; Samuel and Sugden 2003:258). Peaceful relations breed trust (Sugden 2007:139) and ultimately forgiveness from God (Sider 2010:18-18). However, it was noted that although the participants talked of peaceful relationships, there was no evidence of using the relationships to build synergy to participate together for the good of each other in their community. Perhaps the unity here is meant for them to come together for the sake of the work of God.

Manifestation of the Kingdom of God

For the participants of the study, the presence of the kingdom of God amidst people explains a kind of transformation that could be termed holistic. The power of the kingdom is manifested in alleviating the suffering of vulnerable people such as orphans and widows in society (DMWNC1P2 2022:6). Here the power of the kingdom is seen when the social needs in the community are addressed. Another aspect of holistic transformation is the ministry of the church through prayer and intercession. Here the church makes the power of the kingdom have authority over the powers of darkness. DMWNC1P1 (2022:6) believes that holistic ministry is seen when through prayer people are delivered from being possessed by demons and healed from sicknesses. Holistic Transformation Theology in practical terms reveals the authority of a believer over the powers of darkness and brings restoration to humanity.

From the above findings, it can be argued that the congregations are aware of the onus of the church towards the poor, orphans and widows in their community. As identified by Dyer (2015:104-105) who states that in the Old Testament, widows, orphans, and strangers were defended by God from the powerful (who oppress them) to give them standing in society. The congregations should therefore be able to meet the needs of the increasing numbers of widows and orphans in the midst. On the other hand, the participants also believed that the kingdom of God is revealed when people are delivered from demons and healed from sicknesses. The understanding of the HTT as the manifestation of the kingdom relates with the view of scholars that Jesus manifested the kingdom by having power over demons, sickness and death (Paredes 2003:79; Sider 2010:17-18). In the view of showing the power of the kingdom in "the now", Paredes (2003: 91) argues that people need to experience the kingdom of God right now while waiting for "the not yet" kingdom.

In conclusion, it can be argued that congregations in the DMWN understand HTT as a ministry that meets the needs of the people socially, economically and spiritually. The focus of the HTT understanding of the congregations therefore is on the well-being of the people. However, this understanding of HTT seems to put the participants as objects to whom things are done but not as subjects of their transformation. The understanding of HTT by the participants does not also show how the congregations engage with social structures in the face of grinding poverty. It can therefore

be asserted that the understanding of HTT by the congregations is focused on meeting basic needs but not so much on empowering people to take on the process of their transformation.

8.4 Analysis of Holistic Transformation Theology Adoption in Congregations in DMWN

8.4.1 Introduction

In the study, two congregations were engaged to represent urban and rural perspectives of the ministry. The urban congregation was DMWNC1 and the rural one was DMWNC2. The two churches have been very influential in the different archdeaconries and are considered role models for the other congregations. Each of the congregations is presented and analysed individually, then a general conclusion is reached at the end of the presentations of the congregations.

8.4.2. HTT Adoption at DMWNC1

DMWNC1 is an urban congregation in Koboko Archdeaconry (Koboko District). DMWNC1, which started in the 1980s, has over 2000 members, most of whom are young people. The predominant members of the church are Kakwa-speaking people (Ugandans and South Sudanese). DMWNC1 conducts four (4) vibrant Sunday Services, two in English, one in *Kakwa* and the other in *Bari* (a *Kakwa* dialect of people from South Sudan). As discussed in 8.2.1, DMWNC1 is well known in Koboko Archdeaconry for having a vibrant music band and active prayer and intercession activities (DMWNC1P1, 2022:14). In addition to the Sunday services and fellowships, some of the activities of the church as discussed as below.

8.4.2.1 Social Services as Evangelism

Participants believe that DMWNC1 exists for mission and evangelism. The church conducts evangelistic outreaches through door-to-door evangelism and open-air crusades in partnership with the other churches and mission partners in Koboko Municipality (DMWNC1P1, 2022:1). For the participants at DMWNC1, evangelism brings the desired changes in the congregation members. DMWNC1P2 (2022:6) argues the situation as follows;

> … we believe mission and evangelism can change the social aspect. … social issues can easily be changed by the spiritual things. Our model of evangelism is a way that we reach people with first the word, and then the compassionate part of it follows…. This means that evangelism and mission become more important than just merely reaching people with handouts. … first, we preach the Word of God, we also meet their needs.

In the understanding of the participants, the social responsibilities of the church are integrally considered as gospel in themselves. Social actions are therefore intended to strengthen the message preached to the people. That is why DMWNC1P1 (2022:6) explains that the objective of taking items such as clothes to the needy is not the item themselves but "giving the gospel". The church believes that in the account of the things given to people, they will experience the love of God (DMWNC1P3 2022:10). Some of the items are taken to hospitals and prisons[210].

From the findings, it can be argued here that the intentions for providing material things during evangelism are meant to affirm the message and consequently convince the people to commit their lives to Christ. Although giving material things is not bad, the intention and timing matter. The ultimate expectation of this kind of ministry is winning souls. The challenge with this approach is that it produces material-oriented Christians. Stott (1975:16) calls such converts "Rice Christians", who may not grasp salvation for the right cause. One can conclude that although material things during evangelism have some convincing results, the practice may not be considered authentic HTT.

Another social action at DMWNC1 is alleviating the basic needs of people. These include school fees for children, medical bills, transport for stranded people and support for people who lost their loved ones. For instance, DMWNC1P4 (2022:12) testifies of the church taking care of a girl who was rejected by her parents after converting to Christianity from Islam. The church found foster parents for her, raised fees for her education right from senior one up to senior four and later reconciled her to the family. He further explained how the church paid the medical bill of one choir member who had a medical operation in the Democratic Republic of Congo (DRC). DMWNC1P2 (2022:12-13) also mentions that often stranded people from other countries such as Kenya and Somalia go to DMWNC1 to ask for accommodation and transport to return to their countries. These social actions prove that the church has concern for the people who are in need. Although these activities are meet immediate needs mainly, it can be noted that such activities are important. Through these activities the church shows love of God and comforts such people. As discussed in 2.6, such initiatives in long-run prove ineffective. For instance, Bowers Du Toit (2016: 3; 2012:

[210] The aspect of distributing these items is known as 'social gospel'. Social gospel at DMWNC1 (DMWNC1P1 2022:10) defines social gospel as "the compassionate missions that involve giving out material assistance or help as well".

11; 2017 2-3) argues that such engagements are not sustainable and lead to dependence on the part of the people being supported. She also argues that such engagements are rather dualistic and do not reveal the unity between the spiritual and physical needs of the participants. Besides, the compassionate engagements of DMWNC1 are either to the members of the church or people who come to church for help. It can be concluded here that these activities to show love of God are not intentional but rather coincidental encounters. In many cases may not be holistic in essence.

Prayer and intercession are important ministries of DMWNC1. In Koboko Archdeaconry DMWNC1 is considered the pioneer of intercessory, healing and deliverance ministry. According to DMWNC1P4 (2022:3), "this church is well known for praying for those people who are spiritually possessed. … Christians and Muslims also come here for prayers." DMWNC1P2 (2022:5) believes that many people have experienced the power of God through intercession and are changed and remain members of the church. This to some extent may explain the growth DMWNC1. The intercessory and deliverance ministry manifests the presence of the kingdom as discussed in section 8.3.1. some of the key manifestations are exorcism, deliverance from demons and physical healing. As discussed in section 2.3.2, scholars believe that Jesus manifested the presence of the kingdom of God by expelling demons and having power over sickness as well as personal sin and other forms of human distress (Paredes 2003:79; Sider 2010:17-18). As people experience deliverance through the power of prayer and eventually become members of the church, they are transformed. Deliverance from the spiritual, physical and social challenges relates to the total well-being enshrined in the concept of *Shalom* in the Old Testament (Bragg 1987:39).

8.4.2.2 Provision of Formal Education

DMWNC1 runs a private nursery and primary school. DMWNC1 Nursery and Primary School attracts children from all the religious backgrounds in the district because of its moderate fees and good performance compared to other private schools in the district (DMWNC1P1 2022:3). However, as observed by DMWN2 (2022:10), the fees from the private Church of Uganda Schools such as the school at DMWNC1 (however moderate may be) are too high for the average-incomed families to afford. As such many of the children from relatively poor families, including the members of DMWNC1, prefer public (government schools) that charge low fees to DMWNC1 Nursery and Primary School. It can be concluded that the intention of DMWNC1 for operating a school is to raise resources for the church but not necessarily to provide holistic education for the

community. As argued by scholars (sections 3.4.1 and 3.7.2.1), the Church of Uganda Congregations establishing institutions is not an uncommon phenomenon right from the missionary era (Mbogo 2015:172; Khadidja 2014:32). DMWNC1 Nursery and Primary School offering Christian based education relates with what Mugula, et al. (2020:483) notes that provision of education by Christian churches has been a holistically transforming tool basing on the biblical principles. Such efforts have made the provision of such education ahead of what the government provides, especially in terms of quality. However, the challenge of education at DMWNC1Nursery and Primary School is the expense of fees levied by the school, making the school only affordable to the middle class. The fees chargedautomatically discriminates against the poor and therefore not seen as a ministry in the understanding of those who may not afford it.

It can therefore be conceived that although there are some social interventions in the ministry focus of DMWNC1, these activities do not appear to be as intentional as the spiritual activities are, since there is no intentional resource allocation for them. The resources for ministry are raised as and when the needs arise, and the activities are not directly part of the annual plan of the church. The social activities mainly target the members of the church, except those interfaced with during the evangelistic outreaches. The study established that DMWNC1operates a school. However, the objective of the school is to raise resources for the church but not ministry per se. It can, therefore, be concluded that DMWNC1does not intentionally balance between social responsibility and spiritual development of its congregation members and community in which the church is located.

8.4.3 HTT Adoption at DMWNC2

8.4.3.1 Overview of DMWNC2

DMWNC2 is one of the first Churches in Terego Archdeaconry (Terego District) founded by the Africa Inland Mission. DMWNC2 is a parish headquarter with two other churches. The church has founded a primary school which shares the same campus. The church has only one Sunday worship service conducted in Lugbarati, the local language of the people in the area. DMWNC2 has about 800 members, most of whom are children and women. According to DMWNC2P1 (2022:2), the community of DMWNC2 lives on integrated subsistence farming; growing beans, cassava, sorghum, and ground nuts and keeping poultry, goats and very few cattle. DMWNC2P1 further notes that most of the people from the community good educational attainment live in Arua City

and seldom go to the community. The church community is predominantly occupied by semi-illiterate and peasants who live on hand-to-mouth.

8.4.3.2 Mission and Evangelism

The Participants expressed that the focus of DMWNC2 is mission and evangelism. DMWNC2 P2 (2022:7) testifies that "our focus has been more on evangelism, although the social actions have been done. This is because in evangelism we speak directly to people about salvation to guide them to receive Jesus as Lord and Saviour." The major activities of DMWNC2 therefore include prayer meetings, fellowships, mission and evangelism outreaches and Sunday services (DMWNC2P1 2022:7; DMWNC2P3 2022:8). DMWNC2P1 (2022:7, 8) however observes that most participants in the church activities are members of the Mothers Union, Boys and Girls Brigade (an association of Christians), the East African Revival and children[211]. This focus of DMWNC2 relates to the view of some evangelical churches as noted by scholars (cf 2.4.1). Moffitt (2005:2) argues observes some evangelical churches still hold the fundamental view that personal spiritual renewal and piousness resulting from conversion and church planting automatically lead to holistic transformation. However, as argued by Winter (2011:270), focusing on spiritual needs of congregation is a failure to realise that words without deeds and deeds without words amount to nothing. This ultimately fails the church in achieving its objectives.

It is interesting to note that although it is believed that the focus of the church is evangelism, it was noted that mission and evangelism are voluntary activities and not strategically planned for. Mission and evangelism annually are `allocated the smallest amounts in the church budget (DMWNC2 P1, 4, &3 2022:7). As mission and evangelism activities are not well budgeted for and are voluntary, one wonders what the church intends to achieve without intentionally planning resources and time for mission and evangelism.

8.4.3.2 Pastoral Counselling

Apart from preaching directly, the church engages in offering counselling support to people who need help. The common counselling is offered for those going through bereavement, sickness, and

[211] The fellowships are rotated from home to home, mainly for Wednesday women fellowship, Friday Revival Fellowships, Monday Mothers Union Prayer meetings. However, of late, people fear to host the fellowships and prayer meetings at their homes. The argument is that they would not have something to feed people during the fellowship (DMWNC2P1 2022:8).

difficulties in marriage. DMWNC2P2 (2022:2) testifies that people come to church asking for counselling, especially when they have problems in their marriage, when sick or when going through bereavement. The counselling is mainly conducted by the members of the Mothers' Union, members of the laity or the Lay Reader. The church also pays close attention to those going through bereavement and offers them encouragement from the word of God. DMWNC2P4 (2022:2) notes that through counselling they "take the good news to the families that have lost their dear ones. We go to console them with the word of God. We believe that is the first good news they need to hear in such times."[212]

From the kind and process of counselling offered by church leaders to Christians, it can be argued that Christians are struggling in their faith and relationships (especially in marriages). To the participants at DMWNC2, counselling is important to help people resolve their differences reconcile with God and one another and live in just and peaceful relationships. This intention for counselling identifies with the views of Scholars who argue that good relationships between people are vital for the thriving of the human community (Myers 2011:7, 75, 181, 183; Bragg 1987:39-40). However, the approach of counselling at DMWNC2 suggests that the counselling is used as a tool for evangelism. That is why the counselling is mainly dependent on the scriptures. However, using counselling for evangelistic purposes may be problematic in some situations. This is true especially when people come to faith for consolation, but not intentionally to be grounded in the faith[213].

8.4.3.3. Provision of Formal Education

DMWNC2 has Primary School[214] to provide formal education. Like other church-founded institutions in the diocese, the primary school provides education for the people in the community (DMWN2 2021:3). However, the participants did not mention the school as one of the church's ministries. The silence of the participants at DMWNC2 about the primary school resonates with the views of DMWN3 (2022:3) who argues that although "we have schools that church founded,

[212] In the DMWN, attending of burials is very important and the presence of the church members in the burial is a big consolation to the bereaved.
[213] Although it is common today among the Pentecostal Churches in Uganda to use miracles, signs and wonders to win souls, a further investigation is yet to be taken to see if such people have been grounded in the faith.
[214] By the time of the study, the church had pulled down the old structure and were using one of the school classrooms for conducting all the church activities including Sunday prayers.

… we don't also have much involvement in them." It was clear from the interaction with the participants, that DMWNC2 does not directly consider school as its ministry.

It can be argued that because the focus of DMWNC2 is on spiritual development, it could not consider its founded primary school as one of its ministries. Therefore, the primary school at DMWNC2 could be understood as "the unconscious legacy" of the missionaries (Mbogo 2015:172; Anderson 1994:100), which the current leaders may not deliberately embrace. On the other hand, the negligence of DMWNC2 towards its founded primary school can be explained in terms of the mode of social service provision by the church advocated for by scholars like Winter. Winter (2011:271-272) believes the congregations best serve in the social arena by providing resources to the institutions and leaving the institutions to be managed by the technical persons in those institutions without much involvement (cf 2.4.2). In this case, DMWNC2 perhaps believes that it has given land for the school to serve the community and therefore how the school does is left to the few members of school management and its committees. It could also be that the committee supervising the school on behalf of the DMWNC2 rarely reports to the Church Council. This kind of relationship between the church and the schools leaves much to be desired regarding the quality of morals of the teachers and pupils.

In a nutshell, it can be argued that DMWNC2 primarily focuses on the spiritual development of the people but not on social responsibility. Interestingly, the participants showed no confidence in the focus of the ministry of the church as the number of church attendees is dropping (cf 8.5.2). Worse still, the church does not intentionally or financially plan for evangelism and outreaches. Evangelistic endeavours of the church are primarily voluntary and depend on the availability of the people. Although DMWNC2 founded a primary school, there is no notable evidence that the school is one of the ministries of the church. Pastoral counselling is the only social support of the church to its members. However, the focus of counselling is mainly on winning souls, especially during bereavement.

8.5. Factors Influencing the Kind of HTT Adoption in the Congregations

The kind of holistic transformation theology adopted in the Diocese of Madi-West Nile is a function of many factors. These factors play through the church structures right from the diocesan level to the congregations. Some of the factors that emerged from the discussions include

missiological and theological factors, the influence of the East African Revival, missionary factors, leadership of the congregations, partnership with government, adoption of the contemporary approaches to development and relationship with the government.

8.5.1 Theological and Missiological Factors

8.5.2 The Understanding of the Relationship between Evangelistic and Social

The understanding of the relationship between spiritual and social responsibility in the congregations of the DMWN is "lop-sided". The spiritual aspect of ministry in the diocese is considered primary, and social responsibility is secondary. DMWN1 (2021:6) argues that in the diocese "mission is number one because it changes the heart of people, … it changes lifestyle, then the social comes next. Mission is our number one."[215] The focus on mission and evangelism in the diocese tilts the routines of congregations towards spiritual nurture. The routines of the congregations in the diocese include Sunday worship, fellowships and evangelistic outreaches to hospitals, prisons and marketplaces (DMWN3 2021:1; DMWN2 2021:4; DMWNC2P1 2022:8; DMWNC1P41 2022:13).

Taking a birds-eye view of the diocese, the policymakers rate the balance between social and spiritual aspects in the ministries conducted in congregations in the whole diocese as below average[216]. DMWN4 (2021:7), testifies that "… people are looking at mission and evangelism to be very high and more important. …They think that people should prepare to go to heaven, and they remain there. ….". DMWN1 (2021:5) notes that in all that the congregations are doing, attention is paid to the relationship with God first before other areas. The focus on the spiritual aspects of members of the congregations in the diocese has been a strategic decision at the policy level. According to the diocesan strategic plan 2019-2023, "[p]romoting spiritual development is the main area of intervention for the church to equip all the people of God in the body of Christ for service and to attain spiritual maturity in Christ" (MWND 2018:23). In other words, DMWN believes that transforming people spiritually consequently results in positive changes in the social area of the individual.

[215] The inherent understanding of mission is reaching out to win souls for Christ.

[216] Participants rated the level of balancing spiritual and social aspects in congregations as 2.5 out of 10 (DMWN1 2021:11), 2 out of 10 (DMWN3 2021:11; DMWN2 2021:9) and 4 out of 10 (DMWN4 2021:13).

From the above finding, the congregations in the diocese are aligned with the evangelical understanding on the relationship between social responsibility and evangelism as expressed five decades ago in the Congress on World Evangelism in Lausanne 1974. Paragraph 6 of the Lausanne Covenant stipulates that evangelism is primary and social responsibility is secondary (Greenman 2010:11). The relationship between evangelism and social responsibility is discussed in section 2.2. The focus on the spiritual aspects also compares with the fundamental view that personal spiritual renewal and piousness resulting from conversion and church planting automatically lead to holistic transformation which failed to materialise in the 19th century (Moffit 2005:2). This kind of view of ministry produces myopic Christians who fail to relate their faith to the daily life experiences and end up without impact in public arena. Yet according to the foundations of Anglican social thought (section 3.3), the role of the church is to nurture Christians who transform society (Temple 1976:37). The conduct of believers in society should attract questions whose answer is the gospel (Dickson 2012:631). Such questions may not easily be attracted by the piousness of Christians but more by their deeds which validate their proclamation and profession (Winter 2011:270).

Interestingly, according to the participants, congregations allocate more meagre resources for mission and evangelism than other areas despite the claim that their focus is on mission and evangelism. Most of the resources of congregations are spent on infrastructural development[217] and church administration (DMWN2 (2021:15)[218]. Instead, resources for mission and evangelism are raised as and when the activities take place. DMWN3 (2021:4) observes that expenses on mission and evangelism "may be like 40% or 30% but the rest of it really should be able to do it indirectly." The kind of effort on mission and evangelism seems to have negative effect on the growth of Christians in the church. For instance, at DMWNC2, it is noted that the number of Christians is dropping. Some members of the congregation now prefer going for economic ventures than attending Sunday worship services. For instance, DMWNC2P1 (2022:9) testifies that,

[217] The common understanding of development in the diocese has to do with infrastructural development. Each congregation, parish and archdeaconry has planning committees. In most cases there is little to nothing that these committees engage in rather than building houses on the church premises.
[218] According to DMWN2, this challenge was debated in the Provincial Assembly but was found technically impossible. This was because they felt it would mean every aspect of the church would be considered as mission, which was not seen to be feasible.

> Nowadays because of Village Savings Schemes, people do not go to church, they go to the markets to look for things to survive. If they possibly had, they would not reject going to church. Many people have concluded that faith makes one poor. They say since then what have they got in the faith?

It can be argued that from the findings, there is a strong relationship between faith and poverty. Poor people are more likely not to attend church because of conditions such as hunger, health challenges and poor dressing (DMWNC2P1 2022:9). Other participants express that poverty makes people give in to vices such as envy, hatred, bitterness, and outrages of anger among people, which perpetuate sin against God and one another (DMWN1 2021:10; DMWN4 2021:14).

Although the congregations of the Church of Uganda assume that their focus is on mission and evangelism, they are aware that the effort towards mission and evangelism is inadequate. DMWN3 (2021:12) argues that Church of Uganda congregation members are leaving for other churches to look for ministration for their material and physical needs[219]. This challenge in ministry has been in the diocese for a while now and no feasible solution has been reached yet. For instance, the Diocesan Strategic Plan 2019-2023 observes that "[t]here is inadequate integration of spiritual and human growth and development within mainstream and decentralized processes. As a result, there are spiritually immature and socioeconomically insecure communities within the diocese." (MWND 2018:23). The socio-economic programmes of the diocese employ a project approach which as a "highly fragmented approach to development has greatly limited the impact of the diocese's work on the people" (MWND 2018:23). It therefore means that the development work does not bring the desired changes in the lives of the people. The approach to development greatly affects the kind of HTT practices adopted in the congregations.

From the views of the participants, it can be construed that the focus of congregations in the diocese is not on mission and evangelism. The congregations mainly concern themselves with church activities within the church buildings, not reaching out to the world. This is evidenced by limited plans and budgets for mission outreaches and social responsibility in society. The result has been that members of Anglican congregations leave for other denominations looking for ministries that meet both their spiritual and social needs. The kind of approach to mission by the congregations

[219] DMWN3 (2021:12) claims that over 90% of the Pentecostals in West Nile region have Anglican background. Anglicans move to Pentecostal churches because Pentecostals seem to treat every situation as spiritual. This attracts some Anglicans to them.

in the DMWN contradicts the approach to mission in Anglican Communion (cf 3.6.1). Anglicans believe that mission should not focus on spiritual needs only but include concerns for human flourishing, the beauty of nature and good relationships with other Christian communities (Noyes and Blond 2013:12; Corrie 2009:259). According to Doe (2008:2-3), Anglicans hold all five marks (cf 4.5.1) of equal importance. To Anglicans, to love a neighbour is not more important than proclamation or care for creation. Focusing on the spiritual aspects of the congregations therefore falls short of the mission expectations in the Anglican Communion. Okorocha (1998:324) would therefore argue that the approach to evangelism adopted by the congregations of DMWN may not be considered authentic. This is because in the holistic mission of the Anglican Church, evangelism and social action are mutually empowering each other, and one is not treated in isolation (Corrie 2009:258).

8.5.1.1 Influence of East African Revival

The East African Revival movement has been quite influential in the Diocese of Madi-West Nile. The revival permeated the churches in the region crossing the borders of South Sudan and the Democratic Republic of Congo[220]. The influence of the East African Revival was permeated throughout the diocese through fellowships and conventions. Some of the teachings of the East African Revival have had strong lasting effects on the ministry as discussed below.

Focus on Eternal Life

The major teaching of the Revival focused on eternal life. The Revival teaches that eternal life which they believe is synonymous with 'the kingdom of heaven' is what everyone should prepare for. DMWN2 (2022:7) notes that the revival believed that "this earthly tent we have is temporary so let's prepare for that permanent home. … [they] never cared so much about how they live …. Because the whole focus was on going to heaven …." DMWN3 (2021:8), further explains that according to the East African Revival Theology (EART), one must live miserably in this body to get ultimate bliss in heaven. To attain heaven therefore, members of the East African Revival "forgot to balance between the spiritual activities and supporting the family. … [as they]

[220] According to DMWN4 (2021:8,9), there were two types of revivals in Nile, the Chosen Evangelical Revival (CER) and the Church Revival. The CER were a violent breed that directly challenged the leadership of the church for any error. Very few of them are left in the diocese. The Church Revival is the group that remained in the church and tried to blend with the leaders of the church. Although the two breeds of revival seemed different, their persuasions are the same; preaching salvation for people to go to heaven.

continuously moved out for outreaches and fellowships" (DMWNC1P4 2022:13). Therefore in their pursuit of the kingdom of heaven, most of the members of Revival in the Diocese of Madi West Nile live humble lives.

The focus on heaven as taught by the East African Revival contradicts the salvation dimension of HTT, both from the Old Testament and New Testament (cf 2.3.3). The concept of salvation in the Old Testament as enshrined in the concept of *Shalom* promotes both political and economic salvation for the Jewish people, especially the poor, oppressed and marginalised (Brueggemann 1982:28-30). The focus of salvation among the Jewish people was on promoting the well-being of the poor, marginalised and oppressed people and bringing hope to them. In the New Testament, Dayton (2003:56) argues that Jesus brings the salvation of spiritual, physical, and social redemption to the world. For the East African Revival to limit salvation to the spiritual perspective therefore contradicts God's will for humanity to experience "life in its fullness". Consequently, the orientation of the Revival denies the members wholeness of life; economically, socially, and spiritually as asserted by Hiebert and Monte (2000:346). Salvation should enable the poor to experience the love of God in their community in the penultimate and later ultimately when the heavenly city meets the earthly city, where there is faithfulness, forgiveness, dignity, and trust among the citizens of the city, both poor and non-poor (Samuel 2001:139). Sugden (2010:33) argues that salvation neither focuses on the spiritual nor social but both while embracing the kingdom "as already" and "yet to come".

Poverty as a Virtue

The East African Revival has indoctrinated the people to believe that the poor are godlier than the rich and are better candidates for heaven than the materially affluent. This mindset, according to DMWN3 (2021:7), "has for a long time held us the Anglican Church in West Nile backwards." This attitude means no one, including the church, should engage in profit making ventures of any kind. This is because businesses are carnal and useless, wasting time that should have been used for propagating the gospel. For instance, DMWN2 (2021:12) reminds himself.

> I remember we had this discussion in one of the Synod meetings when Nguma was the bishop. That time, they were selling the Uganda Bookshop house in town. The owner of that building said Church of Uganda Madi West Nile has been my tenant for all these years. So, … let them be the first, let them be given the priority. And the whole synod said it is a sin to go into business, it's

> worldly. That was not the business of the church. That was it. …. That was how strong the Revival was. It never agreed on anything to do with money. So, we lost it.

Because the Revival did not allow investments of any sort in the church and among its members, this obliterated the faith practices. The focus of the Revival members in West Nile remained on outreach and fellowship. DMWN2 (2021:12) further notes that the zeal for the gospel made the members of the Revival leave their careers, businesses and sometimes family to aggressively pursue Christ and spread his message. The belief, therefore, was that preaching the gospel is the only way for people to receive salvation and the kingdom of heaven.

The belief that poverty is virtue and engaging in business is sin is a contradiction of God's authority entrusted to humanity to subdue the earth. As discussed in section 3.6.1, Anglicans, while engaging in mission since the missionary era, have not considered poverty as a virtue but as a challenge that needs to be addressed. Anglicans believe that poverty is injustice that leads to bad relationships, poor self-perception, powerlessness, and loss of dignity (Ndungane 1998:385). Anglicans therefore argue that poverty destroys the image of God in humanity, consequently affecting its well-being (Williams 2009:5). Through mission, Anglicans empower the poor to be subjects of their poverty alleviation and the poor and the non-poor play vital roles together in bringing total transformation (Ndungane 1998:388; Williams 2009:5). It can therefore be argued that treating poverty as virtue is an erroneous gospel that breeds Christians without capacity to transform the world they live in for the glory of God.

Salvation as Ticket to Heaven

The East African Revival Theology (EART) also teaches that salvation is personal and acts as the only "ticket to heaven" (colloquially put). DMWN3 (2021:8) argues that the Revival members believe that the moment you receive Jesus as Lord and Saviour, you have "hopped from hell to heaven". DMWN4 (2021:8) further observes that this teaching created the feeling that regardless of when one receives Christ, some people would wait to commit at their deathbed. This persuasion of the Revival has a strong influence, especially in the rural congregations in DMWN. The idea of salvation as a ticket to heaven can be compared with dispensational premillennial eschatology in the 18th century. This view argued that the kingdom of God was soon being established so making as many converts as possible was more important than anything else (Padilla 2010: 277-8; Sugden 2010: 32). It can therefore be argued that focusing on salvation as a ticket to heaven promotes

personal piety and selfishness and produces Christians without effect on the earth. HTT anchors Christian witness instead of evangelism alone (cf 1.2.1), whereby Christians are not only meant to receive salvation to wait for heaven but to affect the world for Christ. This can be seen when Christians promote harmony, peace, health, well-being, prosperity and justice among humanity as they wait for the future consummation in the eternal life with God (Moffitt 2005:4). Samuel and Sugden (1999: 263) stress that the intention of HTT with regards to salvation is not a utopic dream to establish the kingdom of God here on earth, neither does salvation uphold a pessimistic view to wait for eternity but to acknowledge the work of God in the history of humanity both now and then (cf 2.3.3). Positioning salvation as a ticket to heaven does not therefore portray the biblical mandate for Christians who are ambassadors of Christ here on earth.

Therefore, it can be conclusively argued that although the East African Revival is believed to nurture holistic transformation among the brethren in the Anglican Church of Uganda (cf 3.8), (Bushendich 2018: 183), the situation is not the same throughout the Church of Uganda. For instance, in the DMWN, the East African Revival focused on salvation and personal purity to enter the kingdom of heaven and not to "be contaminated" by earthly ventures such as business. Because of the strong influence of the Revival, poverty has generally been accepted as a virtue among some Christian circles. No wonder, the West Nile region, (part of Northern Uganda) is the second poorest region in the whole country (cf 8.2.1). The teachings of the East African Revival to some extent can be conceived as one of the factors that contribute to the assertion that congregations of DMWN have not espoused authentic holistic transformation theology.

8.5.1.2 Missionary Influence

Participants believed the African Inland Mission (AIM) in their ministry emphasised the 'kingdom of heaven' at the expense of material things. That teaching has led to a dualistic or one-sided gospel in this context. DMWN2 (2021:12) observes that the AIM in their ministry were more focused on the spiritual than social. In their initial endeavours, the missionaries focused more on making converts rather than making disciples. Although the missionaries started schools, the objective was not necessarily to promote education but for converts to acquire literacy to understand the word of God (Akena 2012:607-608; Khadidja 2014:31; Openjuru and Lyster 2007: 100, 105) (see section 3.7.2.1). However, Mugula et al. (2020:483) argue that missionary education was based on

Christian principles and was hailed for being a holistically transforming tool. Anderson (1994:100) believes that missionaries valued education as part of their mission, making it Christocentric. It can therefore be argued that the congregations could not keep the secular and sacred together. That became very clear when the schools were handed over to the government. The schools became secular with little spiritual values since the church failed to play its role in education.

Missionaries taught that poverty was a test of faith which should be accepted without question. For instance, DMWNC2P4 (2022:10) believes that poverty is a test of the faith of God's people, and it is God who in his power decides to give wealth. It is therefore not necessary to put effort into making wealth otherwise you might toil in vain. DMWN2 (2021:12) therefore observes that "the AIM method of promoting spiritual growth was reinforced by the East Africa Revival enthusiasm." This made literal interpretation of scriptures about poverty more acceptable. As such, DMWN3 (2021:12) observes that for a long time, the Anglicans in the region have believed that wealth is a sin. Christians therefore dwelt in poverty while the worldly made progress in earthly things. DMWN3 further notes that the Pentecostal churches because of their rational teaching on well-being have over the years converted Anglicans with much ease and little effort. To him most of the members of the Pentecostal churches in West Nile are baptised Anglicans who are looking for contribution of the church towards their social aspects.

Unlike CMS which introduced Christian Rural Service (CRS) as part of their ministry (cf 3.7.2.2), AIM focused on church planting as the major mode of ministry in the West Nile region. The focus on church planting therefore promoted Christians without proper understanding of social and economic transformation as part of congregation ministry. It can be argued that the kind of influence of the AIM provided a smooth surface East African Revival to promote the heaven-oriented gospel to penetrate with ease.

8.5.1.3 Capacity Gap of the Ministers

Participants also identified the leadership capacity gap as one of the factors contributing to the kind of HTT adopted in the congregations. One of the biggest capacity issues is the limited exposure of the church leaders. MWND1 (2021:2) argues that the way ministry is conducted is "first attributed to the limited exposure, as you can see, we are just within Pakwach here, we have not gone outside this region." MWND2 (2021:1) argues that because of the limited exposure, the

church leaders are comfortable with what they are doing. He bemoans the fact that most church leaders conduct business as usual and never take time to prepare for their work. It can be observed here that limited exposure to the way other people conduct ministries affect the quality of ministry in a particular context. This is quite true when the church leaders have limited education attainment.

Another capacity gap identified is the limited education level of the church leaders. According to MWND1 (2021:2) most of the ordained leaders of the diocese "were Lay leaders who stopped in P.5, P.6. P.7, who cannot now open to do more things. They want to do things the usual way."[221] MWND2 (2021:1) further believes that the low level of education of the church leaders is the cause of their inability to consider social responsibility as part of their ministry. The low level of education is coupled with narrow training limited to the spiritual aspects of the Christians. DMWNC2P2 (2022:10-11) observes that:

> The truth is that the capacity of church leaders is adequate. If they had, a lot would have been done in that direction. Mostly what I see is that their plans are on sharing the good news. They have not reached the level of balance between spiritual and social activities. …. The way I see it, church leaders are taught to do more spiritual ministry than in other areas.

Similarly, participants at DMWNC1also rate the capacity of their church leaders to enhance holistic transformation to be average (DMWNC1P1, 2, &4, 20122:11). DMWNC1P4 (2022:11) explains the reason for rating the leaders as average as follows; "I rate our clergy at 50% with an additional explanation. If they had the ability, they would have made the deliberate effort to at least reach out to the cross-section of families, including the children's ministry which is available here." From the responses, it can be argued that the leaders of the congregations only have the skills to lead spiritual aspects of ministry. The inability of the leaders to promote a holistic ministry discourages their followers from embracing social responsibility as part of their faith practice (MWND4 2021:18).

From the findings on the capacity of the church leaders, it can be argued that the church leaders have inadequate capacity to adopt holistic transformation theology in their ministry. Indeed, as

[221] Primary school leavers, especially from the Universal Primary Education have basic literacy skills. The primary school dropouts in most cases cannot express themselves in the English Language fluently both in writing and spoken.

spelt out by Myers (2011:224), the persons who can steer HTT should not be amateurs but qualified with skills. Such skills would be crucial in promoting a variety of ministries in the church of Christ (Padilla 2011:284). For the church to develop a ministry to cater for the needs of the different groups of people in the community, widows, orphans, prisoners, and the oppressed as argued by (Dayton 2003:59), requires leaders who can champion such ministries. Similarly, Noyes and Blond (2013:24) argue that leadership structure and the capacity of leaders to solicit resources and put them to the right use are very crucial for HTT adoption. It can therefore be concluded that the church leaders in DMWN are good enough to handle spiritual ministries. This means it is difficult for church leaders to promote holistic transformation in their ministries. Promoting authentic HTT in such situations would be beyond their current capacity.

8.5.2 Engaging with Contemporary Approaches to Development

The study assumed that the congregations engaged the contemporary approaches as integral aspects of ministry to aid holistic transformation among their people. Participants in DMWN were engaged to ascertain the extent to which these approaches have been adopted. The contemporary approaches considered in the study were Sustainable Development Goals (SDGs), Asset Based Community Development (ABCD) and Gender and Development.

8.5.2.1 Asset Based Community Development

Asset Based Community Development (ABCD) (cf 4.3.3) was a new concept for the respondents from the DMWN. The respondents had no clear idea of ABCD, especially in relation to community transformation. Instead, ABCD is understood as effort of the congregations to accumulate assets to raise resources to support the church initiatives but not communities (DMWNC1P1 2022:14; DMWNC2 1 2022:11). For instance, at DMWNC1, the church intends to acquire furniture and tents to hire out to raise resources for the church (DMWNC1P1 and 2 2022:14). On the other hand, DMWN4 (2021:17) observes that land is the biggest asset in the diocese; however, as an asset, land has not been effectively exploited for community transformation.

Asset-Based Community Development was best understood by the participants as initiatives to raise resources for the institutional church but not human development. It can be argued here that the church has failed to inculcate ABCD that could be compared with stewardship among the Christians by encouraging them to harness the local environment for their transformation. This

means the church has not harnessed local capacities of individuals, networks and relationships and resources to build their community. The church also fails to attract community members to work together as a team to implement goals for the common interests of the community as proposed by Green (2010:8).

8.5.2.2 Sustainable Development Goals

The diocese has included the ideas of SDGs in its strategic plan (2017-2023), however, not much was known about the practical aspects of the SDGs in the congregation DMWN2 (2022:18). In the two congregations, no participant had an idea of what the SDGs were, similarly, the policymakers had a vague understanding of the SDGs. For instance, DMWNC1P1 (2022:14) expresses "I have no clear idea of these goals. We are not sure." At DMWNC2, participants expressed that they had no idea on SDGs in their church. Although DMWN2 claims that programmes on health, education and fighting against poverty and gender-based violence are influenced by SDGs in the diocese, these programmes are not evident in the ministries of the congregation engaged in the study. The congregations were not aware of the SDGs, neither were there any intentionally planned activities in the congregations with the SDGs concepts to aid the social and economic transformation of the Christians under their care.

Although the SDGs are not religious innovations, there is some virtue in the principles that the congregations could adopt. For instance, Schmitz and Scoones (2015:6) believe that the goals have the potential to secure the future by replacing the development era. Basnett and Bhattacharya (2015:7) also argue that the pillars of SDGs; economic transformation, equity and a healthy environment are important aspects of community transformation. Such pillars in the context of the African continent today (Le Roux and Bowers Du Toit, 2021: 552) are worthy of emulation by local congregations in their ministry practices. However, Bowers DuToit (2020: 315) believes the SDGs are donor-driven frameworks often anchored on the Western world worldview, disregarding the local culture. Such a view of the SDGs may justify the position of the congregations. This explains why the notions of SDGs remain in the strategic plans of the diocese, which can also be interpreted as a donor requirement but not for practical ministries at congregational levels.

8.5.2.3 Gender and Development

The concept of gender in DMWN primarily relates to leadership positions of both the ordained and laity. Women being the majority in the church throughout the diocese, they have been given leadership positions in the church (DMWNC1P1 2022:14; DMWN3 2022:17). The prominence of gender in the diocese is seen in the fact that in every congregation, there is a head of laity position for both a female and male (DMWN3 2021:18). The numbers of women in church seem to submerge the ideas of gender as gender primarily has been understood to mean women issues.

In addition to the numbers, women are always available, willing to serve and more reliable than men (in some cases) in the leadership positions entrusted to them (DMWNC1P1 2, 4 2022:14). Similarly, DMWNC2P3 (2022:12) observes that "because the women are now alone in the church, issues of gender are not talked about seriously here". MWND4 (2021:17) however, laments that although women are the majority in the church and do most of the work in the church, the leadership positions in the church are sadly dominated by men. This means that women are left behind in many decisions of the church. Although Gender and Development has not been deliberately employed as tool for community development, it is believed that to some extent women are involved in leading ministries. The ministry of Mothers Union and Christian Women Fellowship are specifically meant to enhance the capacity of women.

Such a finding suggests that the relationship between men and women in the diocese is defined by patriarchal conceptualisation (Le Roux and Bowers Du Toit 2021:557). UNDP (2015:25) identifies patriarchy as one of the practices of religion engendering inequality against women in Uganda[222]. It can be argued that congregations in the Diocese of Madi West-Nile have endorsed the cultural practices that tend to promote inequality between women and men in Uganda (USAID 2017:6). Such a position disadvantages women; for, although they may have positions in the church, they may not be in control of decision-making, even if they have the numbers.

[222] In the DMWN, women have representation at every level of the church structure, in addition to the ministry of Mothers Union and Christian Women Fellowship. The challenge here is that, although the positions are filled with women, the men seem to have more influence than women in decision making.

8.5.2.4 Engaging with Non-Governmental Organisations

There has not been adequate intentional engagement between the congregations and NGOs (be it Christian or not) to address the social issues in the community. DMWNC1P1 (2022:11) explains that DMWNC1seldom invites NGO leaders and government officials to participate in leading church services. In the process, the NGOs inform the church members of their work in the community and ask people to join in some of their activities.

DMWNC1P1 (2022:15) argues that NGOs sometimes deal with church leaders without proper effect on the church attendees directly. DMWNC1P1 argues, "I see the NGOs invite the Church leadership during the meetings. But supporting the church, you know, it's not there." Similarly in the church community of DMWNC2, some organisations (including Christians) work in the communities but without the involvement of the church. For example, DMWNC2P2 (2022:11-12) testifies about Seeding Community (not the true name), a Christian organisation working on village savings and loan associations with using biblical models in their community. Although some of their members are in the groups formed by the organisation, there seems to be no relationship between the organisation and DMWNC2. The organisation does not relate with the church nor account to the church on the participation of the members of the church in their activities[223].

Although NGOs are partnering with the diocese in Refugee programming (MWND4 2021:12; MWND2 2021:5), the congregations are not doing much with the NGOs and the government structures. Even though the NGOs have shown presence in communities like Seeding Communities, congregations have not taken an interest in partnering with them for the good of their people. This could be partly attributed to the belief that community development in the diocese is meant to be a project implemented by the diocesan Household and Transformation Department. It therefore can be concluded that the organisations working in the community can only be trusted by the congregations when they come through the Diocesan office.

As discussed in section 8.5.1.3, the leadership challenge is one of the major setbacks to the church ministries. Although organisations are working within the communities where the congregations

[223] Seeding Communities is a Baptist founded organisation formerly working in South Sudan. The organisation has its headquarters in the United States of America. The funding of the activities of the organisation mainly come from the USA.

are located, the congregational leaders cannot attract such organisations for the benefit of the members of the congregations. Despite the churches not conducting holistic ministry, they fail to take advantage of the organisations already working in the communities. Resolution II.6 of the Lambeth Conference 1998 places the onus for holistic ministry on the shoulders of the different levels of the church on the leadership of the congregations. It is therefore the responsibility of the congregation leaders to attract resources and champion the holistic transformation of communities.

8.6 Conclusion

Communities in the Diocese of Madi-West Nile generally struggle with poverty. High levels of hunger, malnutrition, health challenges, low levels of education, and unemployment are some of the signs of poverty in the diocese. Drug and substance abuse is yet another result of poverty in both the rural and urban areas. The understanding of HTT in DMWN has to do with the ministry of the church that addresses both the spiritual and material needs of people. Holistically transformed persons are expected to have their basic needs met, have good relationships with each other and ultimately have a personal commitment to Christ as their Lord and Saviour.

Despite the above understanding of HTT, the focus of the congregations is mainly on the spiritual aspects of church attendees. The congregations are believed to focus on mission and evangelism which however are conducted voluntarily without deliberate plans and budgets. It can therefore be conceived that the main activities of the congregations are ministries to the congregations within the church buildings; Sunday Services, fellowships, and prayer meetings invest the least in them. The overarching belief among the Christians in the diocese is that change in the spiritual life will automatically result in positive changes in the social, physical, and emotional aspects of the members of the congregations. Development is mainly concerned with physical infrastructure but not human development. That explains why bigger figures in the budget of congregations are allocated for infrastructural development and administration.

The two congregations have some social-related ministries. For instance, they each are engaged in the provision of formal education through primary schools. DMWNC1 Nursery Primary School is a private school started by DMWNC1. The major intention of DMWNC1 Nursery and Primary is to generate income for the church but not necessarily minister to the people. On the other hand, there is a government-aided Primary School DMWNC2, which was started by the church.

However, during the FGD at DMWNC2, the participants did not mention the school as part of their ministry, indicating that they do not own the school as their ministry. Other social services provided by the congregations include meeting the basic needs of people: food items, school fees, payment of medical bills and transport fares for stranded people are some of the social services conducted by DMWNC1. Meanwhile, pastoral counselling is identified as something done by DMWNC2.

Several factors explain the kind of HTT adopted by the congregations. The understanding that mission and evangelism are the primary roles of the church, and social responsibility is secondary is the major factor. This understanding makes congregations pay little attention to social issues. The exaltation of mission and evangelism over social responsibility in the diocese results from two factors: the foundation laid by the African Inland Mission who planted the church in West Nile and the teaching and theology of the East African Revival. The two groups emphasised spiritual development at the expense of social responsibility. Although the AIM started schools, their main aim could be perceived as to promote literacy in the scriptures. This unfortunate stance in the ministry has been furthered by the limited capacity of church leaders to conduct no other ministries except the spiritual ones. The church leaders both ordained and commissioned have basic theological education and limited exposure. This kind of leadership has contributed to the fact that congregations have no idea of the contemporary approaches to community development. For example, ABCD is a rare concept to the participants. Assets are mainly known as things to bring money for the church. Gender and Development as an approach to human development has no stance in the diocese except women are given positions in leadership. However, the numbers of women reduce as one goes along the pyramid to the top. This suggests that the diocese has patriarchal tendencies as argued by Le Roux and Bowers Du Toit, (2021: 552).

In a nutshell, it can be concluded that congregations in the DMWN have not adopted authentic HTT. Although there are snapshots of social services and social action as part of the ministry of the church, the focus of the congregations is on the spiritual development of the people. The congregations acknowledge social responsibility as part of the ministry of the church, however, their standing is that mission and evangelism are primary to social responsibility. The stance has made the congregations adopt a defective HTT where some social responsibilities are conducted haphazardly, especially in meeting the basic needs of people. Interestingly, the congregations

know that the development of the physical infrastructures of the church is their responsibility but not human development. Human development is meant to be championed by the Household and Community Transformation department of the diocese, which thrives on donor funds. However, to be clear, human development is perceived as the role of the government and NGOs but not of the church. Chapter eight is the final chapter of the findings of the study, which will be followed by the concluding chapter. This chapter will focus on major findings, conclusions and way forward for practices.

CHAPTER NINE
SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

9.1 Introduction

This chapter brings the study to a close as it summarises the steps undertaken to answer the primary research question, namely (cf 1.3.1): *In what ways have the congregations in the three (3) selected dioceses of the Anglican Church of Uganda adopted the holistic transformation theology in their ministry?*

This chapter briefly highlights the major findings of the study. The findings highlighted and reflected on include the socio-economic situations of communities of the dioceses, the congregations' understanding of HTT, HTT practices in the congregations and factors that influenced the kind of understanding[224]. General conclusions of the study are made followed by recommendations and suggestions for further research.

9.2 Review of the Study

The first chapter of the study acts as a springboard for the following chapters. The chapter provided the background and motivation of the study and the problem statement which anchors the study. Chapter One also presents the primary research question and objectives of the study. In this chapter, the study is identified as a practical theological enquiry specifically situated within the sub-discipline of Theology and Development. The summary of the research design and methodology is also highlighted in an introductory manner in Chapter One as the details are discussed in Chapter Five. Chapter One concludes with an outline of all the chapters of the study.

The second chapter discusses Holistic Transformation Theology (HTT). It begins by highlighting the definitions related to the notion and traces the development of this theological approach to a holistic mission. The chapter also deliberates on the different dimensions of HTT, namely the: eschatological, soteriological, anthropological, and ecclesiological. In this chapter, the researcher

[224] The focus of this study as noted in research question is in the congregations not the general operations of the church structures. The recommendations made at the end of this chapter although are at the different levels of the Church of Uganda, the argument is that all the efforts at the different levels are meant to influence congregational praxis of HTT.

also explores some of the major factors that led to HTT adoption among evangelical churches. The chapter concludes with excerpts of HTT practices within evangelicalism.

Chapter three discusses Anglican Social Thought and traces the trajectory of HTT from the Anglican perspective as the case study to which it pertains is situated within the worldwide Anglican Communion. HTT in the Anglican Communion is believed to be influenced by, among other things, the social thought of the Church of England and the contribution of evangelical Anglican movements such as the Clapham sect and Church Missionary Society. The five marks of the mission of the Anglican Church are also discussed as important aspects of the Anglican mission. Chapter Five also sought to analyse the basic principles of holistic mission as understood by the Anglican Church, as well as Anglican Mission practices that affirm HTT. Chapter Five concludes by highlighting how HTT is specifically understood in the Church of Uganda as gleaned from the available literature.

The fourth chapter begins by discussing two major secular development theories, namely the Modernisation and Dependency Theories that in some ways have influenced the development and understanding of HTT. Although HTT is a theological framework, it is important to note that in practice, HTT comes into dialogue with various secular pragmatic approaches to development. Popular secular-pragmatic approaches are also discussed in this chapter. These include Sustainable Development Goals, Asset Based Community Development (ABCD) and Gender and Development (GAD). The relevance of discussing these approaches is to provide a basis of understanding with regard to development to assess whether or how they have been adopted by the congregations at the grassroots.

Chapter Five provides the details of the research design and methodology. The study took a qualitative approach to answer the research question and a multi-case case study design was adopted in this respect. The design was adopted to show the different perspectives and adoption of HTT by congregations of the Church of Uganda. Three dioceses were engaged, namely, the Diocese of Kampala, the West Ankole Diocese and the Diocese of Madi and West Nile. The participants of the study were selected using purposive sampling. The researcher employed interviews, Focus Group Discussions and a review of literature available within the dioceses to

collect data. The data coding was conducted with the help of ATLAS.ti and thematic analysis was employed to make meaning of the data.

Chapters six, seven and eight explore the themes that emerge from the analysis of the data collected from the three dioceses. Chapter Six analysed the findings from the Diocese of Kampala; Chapter Seven analysed the findings from the West Ankole Diocese and Chapter Eight analysed the findings from the Diocese of Madi West Nile. The major themes in all the dioceses that emerged related to their understanding of the social and economic challenges of the communities, their understanding of HTT, congregational practices of HTT, and factors influencing the kind of HTT variously adopted.

Chapter Nine brings the study to a close by discussing the major findings, summarising the study and exploring its general conclusions. In line with the practical theological nature of the study, the researcher made recommendations for better praxis.

9.3 Summary of the Findings

This section summarises the findings and analysis of the three dioceses (as discussed in chapters 6, 7 and 8). The intention of summarising the findings is to highlight both congruencies and differences between the dioceses. This analysis helps ascertain a broader country-wide (Church of Province of Uganda) perspective from the combined findings.

9.3.1. Social and Economic Challenges

The social and economic challenges identified in the study proved similar in all three dioceses. Poverty was the major challenge identified in all three dioceses. In the DoK, the situation of poverty is associated with living in slum areas (cf 6.2.3). In the DMWN, poverty is identified to have affected both the urban and rural congregations (cf 8.2.3). On the other hand, in WAD, poverty was prominently discussed in WADC2, a rural congregation, although some of the challenges of poverty were also identified in WADC1 (cf 7.2), an urban congregation. The general effects of poverty in all the dioceses can be summed up as low levels of education, unemployment, limited access to basic needs and other social challenges.

Drug and substance abuse is one of the major social challenges in all the three dioceses engaged in the study. Although the abuse of opium, and *marungi (khat)* were found to be common in DMWN, alcohol was found to be common in all the three dioceses. Alcohol affected both rural

and urban congregations in WAD and DMWN. Alcohol was also common in both the slum and affluent communities in the DoK. It was observed that common to all drugs and substances abused is that they are locally produced within the communities. Alcohol in the slums of Kampala, rural and urban areas of DMWN and WAD are locally produced by the people. Similarly, *marungi* and opium in DMWN are grown within the communities. Whereas opium was found to be grown in mainly in rural communities, *marungi* was grown in both rural and urban communities.

Family instabilities were also found to be common in all the three dioceses. The family instabilities were identified as resulting from drug and substance abuse. This was commonly identified in the form of Gender-Based Violence and domestic violence. In this study, the researcher argued that among other things, poverty was the major contributing factor to the family instability scenario in all the dioceses. This was found to be most prominent in the DoK in slum areas. However, other causes of family instabilities such as infidelity were also common in DoK.

It can therefore be concluded that all the congregations engaged in the study experienced varying levels of poverty as the main social and economic challenge in all the three dioceses. As poverty dehumanises and mars the ways that individuals and communities understand their personhood, efforts of dioceses to engage in holistic transformation praxis are vital. Such a ministry will enhance the recovery of the identity of humanity, thereby empowering God's people to live beyond the feeling of humiliation, hopelessness and powerlessness as noted by scholars (cf 2.3.4.1).

9.3.2 Understanding of HTT

It is interesting to note that in all the congregations in the three dioceses, the understanding of HTT was found to be similar. HTT is mainly understood as a ministry that involves taking care of both the spiritual and non-spiritual needs of humanity. The anticipation is that the praxis of HTT in the congregations should result in the social, economic, physical, and spiritual well-being of the attendees (see sections 6.2, 7.3, 8.3). The participants in all three dioceses believe that it is the role of the church to engage in the material, social, and physical needs of people. Such engagements identify the ministry of the church with that of Jesus from whom the church derives its purpose and reason for preaching the good news (cf 2.3.2 and 2.3.6).

The concept of holistic transformation was also identified as relating to changed worldviews and the capacity of individuals to meet the basic needs of the poor in their communities. The changes

are expected to be in the thinking and ability of people to become self-reliant. This understanding was more prominent in the DoK and WAD (cf 6.2 and 7.3). Participants believe that in the long run, HTT leads to developing self-sustaining people who are mutually interdependent. This understanding of HTT in some ways relates to the Asset Based Community Development approach (cf 4.3.3) which emphasises the transformation of the community by using their resources. The understanding of HTT also relates to the recovery of identity and vocation of God's people created in the image of God (cf 2.3.4.1). However, it was in the DMWN that the understanding of HTT as changed worldviews was not identified.

HTT was also been understood as a ministry where evangelistic engagements have material and physical elements. This understanding was prominently identified in the DoK and DMWN. Although scholars are not all in agreement that this could fully be regarded as a holistic transformation (2.6), the provision of basic needs such as food items and payment of medical bills are common practices that define HHT in the congregations engaged in the study. This was especially common in DoKC2 and DMWNC1. However, apart from DMWNC2 (of DMWN), all the other congregations discussed some form of material assistance as part of their HTT praxis.

Meanwhile, in DMWN, improved relationships and manifestations of the kingdom of God were important elements with regard to their understanding of HTT. The improved relationship was identified to be with self, neighbour and most importantly with God. Participants believed that holistically transformed people should love others as much as possible and live at peace with one another in their society (cf 8.3.1). The manifestations of the Kingdom of God were believed to result from the power of God in delivering people from the oppression of demons and bad health. The power of the kingdom of God was identified to be through prayer and intercession mainly at DMWNC1.

Therefore, it can be concluded that the understanding of HTT in all three dioceses tilts towards addressing the needs of the people by the church in addition to spiritual activities. The core idea of HTT is to provide for the basic needs of the people who struggle to meet their own needs. However, the challenge with this understanding is that the role of the church is largely reduced to the provision of material relief. The understanding of HTT within these dioceses therefore focuses more specifically on offering support to meet immediate needs than intentionally equipping

vulnerable people to meet their own needs and become self-reliant. Interestingly, there was little understanding of HTT as relating to the church's engagement with the social structures of public life. Engagement with such structures with regard to social and economic transformation is an important aspect of HTT in addressing the challenges faced by the communities in which the churches are located.

9.3.3 Congregational HTT Practices

Although all the congregations in the three dioceses have engaged in ministries that attempt to balance evangelistic and social responsibility, the congregations however were found to be preoccupied with activities that enhance spiritual growth. The major activities of the congregations include Sunday church services, fellowships, Bible studies, outreaches, and evangelistic activities. Social responsibility activities did not emerge as clearly as spiritual ones in the interactions with the participants in all the congregations. In some cases, the activities related to social responsibility were conducted without strategic intentions to bring holistic transformation in the lives of the persons involved (cf. 8.4.3).

All the congregations in the three dioceses provide education-related services to children in the community. In WAD and DMWN, each congregation engaged in the study has educational institutions affiliated with it - both private and public (cf 7.4.1, 7.4.2, 8.4.2, 8.4.3). However, one negative observation of the participants is that the involvement of the church in the running of these institutions (especially the schools that were founded by the church) has become minimal. This has affected the inculcation of Christian ethos in the schools.

In the DoK, congregations were found to support education by supporting children in schools (see sections 6.4.1.4 and 6.4.2.3). With support from faith-based organisations, the congregations provide fees, scholastic materials, and other educational needs for vulnerable children. DoKC1 Community School at DoKC1 (initially a school) provides school needs for children from the surrounding slums of DOKC1[225]. On the other hand, the ministry of KFLM in DoKC2 is directly manned by the diocesan secretariat, but not the congregation itself. The ministry provides school

[225] At CoRB is a child development project that is provided for by Compassion International. The project pays the schools, food and salary for the staff that run it.

fees and scholastics, medical bills and spiritual nourishment for the children and families participating in the programme.

In addition to education activities, the church also provides for the basic needs of poor and marginalised people in their communities. This was found in the two congregations in DoK (DoKC1 and DoKC2), WADC1 of WAD and St. Mark Church of Uganda DMWNC1 of DMWN. One can observe that providing for the basic needs is more pronounced in the urban or middle-class congregations, but not in the rural congregations. For instance, DMWNC2 (DMWN) and WADC2 (WAD) have no deliberate activities to meet the basic needs of the poor people in their community. It can perhaps be argued that this is the case because participants believed that the members of the congregations were too poor and struggling to extend support to others (cf 6.5.2.2).

While in the DoK and DMWN, there were no clear relationships with the government, in WAD, the congregations engage with the local government of the area to the benefit of the local people. WADC1 obtained farm inputs from the Sheema District Local Government (cf 7.4.2.2) and WADC2 Church partnered with the District Health Department in the sensitisation of households on sanitation and livelihood (7.4.1.2). It can be argued here that in DoK and DMWN, the interest for the government to engage and partner with congregations for the good of the people is there but the church leaders have not taken the initiative to engage the government (cf 6.5.2.4). Although all the congregations focused on the spiritual needs of their people, the attitude of congregation and church leadership in DoK to engage with the government seems to be only for the private gains of the leaders (cf 6.5.2.1). In the DMWN, the congregation leaders seemed to be ignorant about how they could engage the government and other organisations for the good of their people, (even when the opportunities may exist to engage them) (cf 8.5.2.4).

The study found that the congregations had little direct understanding and engagement with contemporary development approaches, such as the SDGs, ABCD and GAD that were assumed to be employed in the process of adopting HTT. Although in all three dioceses, SDGs and gender notions appeared in their strategic plans, these notions were not directly found to influence the ministry of the congregations. On the other hand, the congregations in WAD were found to embrace ABCD without necessarily identifying it as ABCD. For instance, in WAD participants identified land as their primary source of economic transformation where they invest in farming.

Secondly, WAD has Jubilee SACCO with one of its strongest branches being located at WADC1. Through the SACCO, the Christians build capital and engage in small and medium-sized businesses (cf 7.5.3.2). This is a positive initiative which could be built upon to bring holistic transformation to the WAD.

9.3.4. Factors Instigating the Kind of HTT Praxis

Several factors were identified as resulting in the kind of HTT adoption in the three dioceses. The common factor identified in all three dioceses is the theological understanding of the congregations. The congregations believe that the main role of the church is to address spiritual needs and that the spiritual aspects of humanity are more important than the other needs of people (cf 8.5.1, 7.5.2 and 6.5.2). As a result of this belief, all the congregations engaged in the study believe that the role of the church should be largely directed towards the spiritual development of Christians. The congregations therefore focus on evangelistic activities while at times jettisoning the social and economic aspects to the government and other NGOs, if any. The human development related activities that the congregations engage in are those that have some evangelistic intentions, such as the provision of basic needs during door-to-door evangelism.

The teaching of the East African Revival was also identified as another factor influencing the kind of HTT adopted by the Church of Uganda Congregations. In DoK and DMWN, the teachings of the East African Revival were found to mainly focus on the kingdom of heaven, which argued that "heavenly things" should be of primary concern to the church (cf 8.5.1.1; 6.5.2.2). Because of this belief, some of the teachings of the Revival reject and treat ideas such as engaging in business to make a profit as against the will of God. The "brethren" (members of the revival) therefore primarily focus on evangelism and other spiritually oriented activities. This orientation and teaching have led to churches neglecting social responsibility, and instead focusing mainly on evangelistic endeavours. However, in WAD, the East African Revival was found to have a rather positive effect, especially on education and generosity. The members of the Revival in this geographical area were believed to have supported and upheld education as an important aspect of their praxis of spirituality embraced education and sent their children to school. This has produced a positive impact on the diocese, also more especially in the areas of giving and generosity.

The capacity of church leaders was yet another key factor that influenced the kind of HTT in all congregations in the three dioceses. Participants believed that the leaders of the congregations have inadequate capacity to conduct other ministry activities apart from those deemed "spiritual" and inwardly focused regarding the building up of believers. This was identified as stemming more especially from their low level of education, the kind of ministerial formation currently implemented and limited exposure to other areas of ministry and what is happening in other regions (cf 6.5.2.3; 7.5.2.2; 8.5.1.3). Participants also noted that the leaders of the congregations would not provide opportunities for people to express their spiritual gifts. Related to the capacity of the leaders of the church was also the issue of the model of ministry adopted by the Church of Uganda congregations. The worship style of the Church of Uganda was observed to be rigid without opportunity for people to express their needs and seek prayer in the context of corporate worship. This factor was found to have resulted in members of the Church of Uganda leaving for other denominations to meet such needs.

The social and economic status of the congregations is also believed to have played a role in the kind of HTT adopted in the respective congregations (cf 6.5.2.3). Coongregations with relatively poor members, especially in slums of Kampala, felt that they have nothing to meet the needs of their people. This is because they believe the resources of the congregation are too little to invest in social responsibility. The finding is an indication that the churches have not embraced ABCD as an important tool to bring changes to their communities. Affluent churches such as the Church of the Resurrection, DOKC1 are found to provide kind of social support towards the poor people in the surrounding communities. However, the church seems to discriminate against the poor. DoKC1, for example, does not hold worship services for the non-English speaking people in the community some of whom they provided support to. This is of concern as it implies that the focus could be more on benevolent charity towards the poor, than on building a community of Christ, which acknowledges the dignity and worth of those on the margins. Such intentions could not be seriously considered holistic.

Another factor that influenced the kind of HTT praxis employed, is the belief that social transformation is the work of the government, not the church. As such, the congregations were found not to have direct partnerships with the government (especially local government) or awareness of the benefits of such partnerships. This was mainly found in the DoK and DMWN. In

the DoK, for example, the participants expressed that they had no idea about the Operation Wealth Creation Programme of the government (cf 6.5.2.4). On the other hand, congregations in WAD engaged with the government to incorporate the government's social transformation activities into their activities. For instance, WADC1 was able to attract farm inputs from the Sheema District to give to the members of the congregation. This suggests that the Church of Uganda congregations can partner with the government to bring about societal transformation. The partnership between the church and government should importantly focus on the community but not for the benefit of the church leaders only.

In all the three dioceses engaged in the study, the assumption that the congregations are using contemporary approaches to development to stir transformation of their communities was untrue. For instance, the participants expressed ignorance of SDGs. As such the SDGs were not found to have employed as a strategy in promoting social transformations as assumed by the researcher (cf 6.5.3.1; 7.5.3.1; 8.5.2.1). On the other hand, notions of gender were embraced in the congregations mainly in the church leadership, but not in the social and economic transformation of women in their communities. Worse still, there exists discrimination in the higher positions of church life, which could be argued as due to the influence of patriarchy (cf 6.5.3.3; 7.5.3.3; 8.5.2.3).

However, it was found that in WAD, some principles of ABCD were embraced and practiced. For instance, the land was recognised as a source of living and economic progress. Secondly, as aforementioned, through the Diocesan Jubilee SACCO, the people see the value of pooling finances together to build capital. Because of the attention members paid to land and Jubilee SACCO, congregations in WAD were found to engage in businesses and social initiatives to earn a living better than the other congregations in the slums of DoK and DMWN. The local initiatives in WAD testify that the social and economic transformation of a community does not necessarily require that projects should be funded by outsiders. Local initiatives from the congregations can bring positive changes in communities.

The kind of HTT praxis in the congregations is mainly influenced by the belief that the spiritual is more important than the physical (social, physical, economic and political). This idea is strengthened by the teachings of the East African Revival that focus on eternal life and the kingdom of heaven primarily "as yet to come". The findings indicate that the notion and focus on spiritual

life and the heavenly kingdom are also emphasised by the church leaders, whose capacity allows them only to focus on the same. As such, the leaders of the congregations do not easily engage in other aspects of human needs. It was also observed that the congregation leaders failed to engage congregation members who have the skills and willingness to help the church in social transformation. The study also found that failure to understand and apply the contemporary approaches to community development has contributed greatly to the kind of HTT adopted by the congregations in the dioceses. It can therefore be concluded that the kind of HTT in the congregations mainly results from the fact that the congregations are largely focused on spiritual development of their members, rather than the holistic development of the kind espoused by HTT.

9.4 General Conclusion

The participants in all three dioceses acknowledged poverty as a social and economic challenge in the congregations. The manifestations of poverty were seen in the quality of living conditions of the people and social vices such as drug and substance abuse, violence, and family instabilities. Yet, in the face of these challenges, congregations have not done much to alleviate the situation.

There is a good understanding of HTT in all three dioceses. HTT is understood in the three dioceses as the ministry of the church that includes both spiritual and other aspects of humanity. Such ministry is expected to yield empowered Christians in diverse ways. The key aspect of empowerment is anchored by the understanding of HTT that relates to changed worldviews and having the capacity to meet one's own needs without depending on others. The other understanding of HTT included good relationships among people and engaging the principalities and powers through prayer and intercession. This was especially expressed by the participants in DMWN.

The understanding of HTT by the participants, however, did not stretch towards an understanding that it is part of the church's role to engage social structures. This understanding of HTT limits the involvement of the church towards focusing their ministry on benefitting members and attendees of the congregations, but not broader society. For instance, such an understanding does not allow congregations to hold duty-bearers accountable for their roles in society (see section 2.3.5). Such an understanding suggests that the church leaders do not care to know whether the duty-bearers are fulfilling their pledge. This understanding of HTT therefore, can be argued to result from a fundamentalist evangelical persuasion that the spiritual aspects are more important. This view

contrasts with Anglican Social Thought, which advocates for church leaders to hold duty bearers responsible for the provision of services to people in society (cf 3.4.1).

Anglican Social Thought advocated prominently for the provision of social services such as education, health and vocational education to be implemented in congregations (cf 3.3). From the findings of this study, two evidences can be advanced for the implementation of these aspects in the various dioceses under study. Firstly, almost all the congregations engaged in the study were found to have established schools to promote education in their communities. Secondly, in case there was no school established, the congregations engage in supporting education of children. Most of the resources for the support come from mission partners such as Compassion International, Ambassadors of Hope and Karis Family Life Ministry. What is strikingly in contradiction to HTT in these engagements is that congregational leadership appear to play a remote role by offering space, but not directly investing resources in these initiatives. Such engagements fail to be a holistic transformative because they do not directly engage in the management of the schools (cf 7.4.2.2 and 8.4.3.3). The initiatives therefore fail to ensure that spiritual development is made an intentional part of the teaching and learning[226]. There is therefore a clear dichotomy between spiritual and social transformation in the education provision in the Church of Uganda founded schools, meaning the schools are not fully providing holistic transformation.

Development as projectisation has been a key understanding of and a means of household and community transformation. The major understanding and practice of community development is mainly dependent on resources from development and mission partners. The understanding and practice have been entrenched since the establishment of the Planning and Development and Advisory Office in 1974. As noted by Kondwo (1998:110-111), the Church of Uganda would not have been involved in diaconia unless with the support of the WCC ecumenical partners (cf 3.8). This understanding has created a belief that human development activities of the Church of Uganda should always be funded externally but not by the congregations. Kondwo (1998:139-142) believes that the understanding of development as projectisation is the main cause of dependence

[226] According to DoK2 (2022:6-7), when the government started supporting the schools through payment of teachers and promoting unified and standard curriculum, the Church of Uganda withdrew from its role as foundation. The church left government to do everything in the schools without proper engagement, except through committees and boards.

on mission partners for human development. This explains why congregations would not put financial resources into human development. It can be argued that this is the influence of ecumenical partners who advocated for the establishment of an independent development unit from the mission department.

Although the dependence on mission partners for human development was initially successful in the church of Uganda, this has turned to problematic. The resources from the mission partners have dwindled over the years. The scarcity of resources for human development in the Church of Uganda has worsened by the strained relationship between the Church of Uganda and some mission partners and churches from the Western world. This results from the controversy on human sexuality. The Church of Uganda has taken a stand of not fellowshipping with the Churches that legalise marriage between people of the same sex (Byaruhanga 2013:230). Dok2 2022:17 argues that the Church of Uganda took a stand against the development partners now to receive funding from them. He notes that the action of the church of Uganda despite the poverty conditions of its Christians suggests it saying to the donors "to hell with your money and to heaven with my poverty" DoK2022:17).

Generally, there is inadequate adoption of authentic HTT in the congregations of all three dioceses engaged in the study. The focus of ministry in all the congregations is mainly on the spiritual aspect of humanity. The congregations provide education for the people in their community alongside what they regard as "spiritual" ministry, however, the education provision especially through the church-founded-and-government-aided schools is largely left to the government that pays the staff and sets standards and policies for education in the whole country. The ownership and provision of education is limited to representation on management committees and the board of governors without intentionality. On the other hand, holistic education provision in the Church of the DOKC1 and DOKC2 is mainly donor-driven, and congregations play minimal roles. For instance, DoKC1 Community School (DOKC1 Community School) at DOKC1 was closed by the government after over 30 years of existence, primarily because of the failure of the church to intentionally plan for the school (cf 6.4.1). Meanwhile, the ministry of Karis Family Life Ministry at DOKC2 is not owned by the church and is treated as the project of the diocese for the Christians within the church (cf 6.4.1).

Apart from education, some congregations provide for the basic needs of the people. This includes paying school fees and medical bills and providing food items and clothing. These services are found in all three dioceses. However, apart from DoKC1 and WADC1, the other congregations do not intentionally put the items in their work plan and budget. The basic needs of people are met as and when they appear. It can therefore be concluded that the congregations are not intentional in engaging even their charitable work.

Several factors explain the above scenario. One of the major factors is the theological stance that the spiritual aspects of the church's role and calling are more important than the other aspects. As such, the focus of the congregations is on Sunday services, fellowships, and outreaches. The holistic ministry idea to many congregations seems to rest on the practice of providing material needs as part of mission and evangelism, especially during door-to-door outreach. These ideas are reinforced by the teachings of the East African Revival. In this respect, it could be argued that the theological stances of the congregations and the teachings of the East African Revival have negatively affected the adoption of authentic HTT, especially in the DoK and the DMWN. The teachings of the revival focus on the "kingdom of heaven" while perpetuating a strong negative emphasis on the "earthly things" (see section 6.5.2.2 and 8.5.1.1). In this sense, then, the "earthly things" (such as engaging in community development and relief work) to the East African Revival are a distraction from the preaching of the gospel and holy living, rather than as argued by HTT, integrally linked and part of the gospel (cf 2.3.1). Because of these teachings, congregations treat social responsibility as less important compared to what they regard as more spiritual endeavours. The limited capacity of the church leaders, the inadequate partnership between government and NGOs and the limited understanding and adoption of the contemporary approaches to development by the church are other factors that have resulted in a praxis that is not holistic.

9.5 Recommendations of the Study

From the study it can be deduced that there is a need for adjustments in the ministry approach by the Church of Uganda, should the church seek to engage in authentic holistic transformation theological praxis. The onus to reform the ministry approach rests on the different structures of the Church of Uganda. The recommendations of the study in this section are therefore suggested for the various structures within the Church of Uganda, namely: the provincial office of the Church of

Uganda, Diocesan Offices, congregations and theological institutions that prepare people for ministry in congregations.

9.5.1 Recommendations for the Provincial Office of the Church of Uganda

For the Provincial office of Church of Uganda which is pivotal in calibrating ministry in the whole country, the following is recommended.

Reform the household and community transformation programming to adopt holistic transformational strategies.

The household and community transformation programming in the whole Province of the Church of Uganda is directed by the Directorate of Household and Community Transformation. Although the focus of the directorate has been on looking for resources to implement projects to enhance household and community transformation, there is a need to reform the direction. Holistic transformation needs to be inculcated into the whole structure of the Church of Uganda. The programming should, therefore, focus on; promoting transformation through the congregational ministries rather than the skeletal structure of project implementation and management alongside congregations (which in most cases sidelines the local church leadership on the ground). It should promote small-scale initiatives within congregations using the available resources people have in their communities rather than looking for donations. The directorate needs to promote social and spiritual transformation as integral aspects of household transformation. The holistic approach will therefore promote human development as a process, not only in terms of projects. This is because development as projects only works when there is an external source of income and for a short period. Most importantly, the reformed household and community transformation strategy should be based on biblical and theological principles rather than following the conventional civil society indicators which are not holistic.

Impress the integral role of spiritual and social responsibility upon the leadership of the Church of Church throughout the structure.

The focus of the church leadership of the Church of Uganda should be broadened to intentionally integrate social responsibility with the spiritual aspects of their ministerial role. The study found that the role of the church is chiefly understood as limited to the spiritual, while HTT promotes a holistic approach to the gospel. It should also be noted that some members of the Church of Uganda

are leaving for other denominations due to the neglect of their physical needs. The various leaders of the church therefore need to be reminded, equipped, and guided to embrace both the social and spiritual aspects of their ministries. The effort to embrace the need for holistic ministry should start with the House of Bishops at the provincial level and then with the other leaders of the church at various levels.

Promote holistic transformation into gender issues in the ministry of the church in the church of Uganda.

Gender issues primarily were found to relate to women occupying leadership positions in the church, especially as clergy. The involvement with the members of Mothers Union, Christian Women Fellowship and Fathers Union is primarily focused on spiritual and moral development. There is a need to intentionally mainstream gender issues to focus on holistic transformation, where there is a balance of spiritual and socio-economic empowerment of women and men. The engagements with regards to gender also need to balance the benefits to both men and women. In the process, there is a need to alleviate patriarchal tendencies that disadvantage women in high leadership positions in the church.

9.5.2 Recommendations for Diocesan Offices

As each diocese in the Church of Uganda is rather autonomous in the way it manages its affairs, the study makes the following recommendations to the dioceses.

Review the diocesan development strategy to include the integration of spiritual aspects in household and community transformation.

Since development aspects have mainly been the implementation of development projects based on conventional development designs and approaches (DokC1 Community School, Karis Family Life Ministry and the Compassion supported projects in the Diocese of Kampala), there is a need to adopt approaches that are measured by holistic transformation indicators. Household and community transformation initiatives of the dioceses should, therefore, seek to integrate spiritual, physical, economic, physical, and social human development of congregations of the Church of Uganda. Such a strategy will promote an understanding that social engagement is part of the mission of God and will encourage the people to see God working not only in their spiritual life but in other areas as well.

The Church should strategically partner with the government in the areas of social and economic transformation.

The study found little evidence in the dioceses in attempt to partner with the government in implementing government social and economic development initiatives. This was primary true for the Operation Wealth Creation programme of the government of Uganda. Yet, the church has a well-laid structure up to the grassroots[227] that could provide strategies and encourage people to get involved in government programmes to improve their well-being. On the other hand, the different levels of the Church of Uganda (diocesan, parish and congregational levels) need to engage the government offices at different levels of the structure to fulfil their pledge for the social and economic transformation of communities.

Engage in local resource mobilisation for human development in the Church of Uganda.

As the level of resources from mission partners and universal humanitarian organisations has continued to dwindle over the years, dioceses of the Church of Uganda need to engage in local resource mobilisation for human development purposes. Although the church has over the years claimed that it has no resources for human development, the congregations have been able to raise resources to construct mega-church halls. It is therefore possible for the dioceses to identify and develop local partners for the social and economic transformation of communities. There is a need to encourage parishes and congregations to deliberately engage in resource mobilisation specifically for social responsibility in their communities.

Develop a training manual for holistic household and community transformation for congregational leadership to use.

To effectively engage in holistic transformation, the dioceses through their Household Community Transformation Department needs to develop a user-friendly manual for holistic household and community transformation for leaders of congregations. The training manual will enhance the capacity of the congregation leaders to carry out integral ministries in their congregations rather than focusing on the spiritual ministry. Such a manual needs to be made available in the local language for the lower-ranking church leaders (Laity and Lay Readers) who are in most cases in

[227] Church of Uganda has the church structure from the Provincial (office of the archbishop), diocesan, archdeaconry, parish and congregation (local church)

charge of congregations and most of whom do not have high levels of education (especially in the DMWN).

Promote integration of spiritual aspects in the roles of the different departments of the diocesan secretariat.

Each department at the diocesan secretariat has responsibilities. These include health, education, household and community transformation, estates, family life and youth. However, the diocesan secretariat needs to enhance a holistic ministry approach so that all the departments work in a manner that the spiritual, social, economic and physical aspects are integrated in all the ministry areas of the diocese. Such integration will make all the activities at the diocesan level to give holistic direction to the ministries at congregation level.

9.5.3 Recommendations for Congregations

Local congregations need to provide social economic skills training for members as part of their ministry.

There is a need to intentionally enhance the capacity of local congregational attendees with regards to understanding how best to address social and economic challenges. This will help to nurture Christians who are resourceful to support each other in their communities and support initiatives of the local congregation. In the long run, the church community will nurture membership with the capacity to be useful to society.

There is a need to change the understanding of development as projects to development as process.

The conventional understanding of human development in the church has mainly been implementing donor-funded projects. This orientation has created an attitude in the congregations that they can do nothing unless someone provides resources for the project. Because of the declining number of donors giving resources to churches for human development, congregations need to become more self-reliant in their community development initiatives. There is a need to promote an understanding in congregations that development is not a one-time or ad hoc activity driven by resources from outside. Development is a process that takes a long time, at best nurtured progressively using the available resources as promoted by Asset Based Community Development. The HTT praxis of congregations should be encouraged to depend on the local resources, where people take responsibility for transforming their situations.

Congregations to promote and embrace small-scale local initiatives to enhance a holistic transformation of their members.

For the congregations to engage in social and economic empowerment of the congregational attendees and community, there is a need to promote local initiatives in these congregations. The congregations could establish self-help groups such as village saving schemes and SACCOs to build capacity using the local resources in their vicinity (like the case of Jubilee SACCO in West Ankole, 7.4.1.2). Such groups can position themselves to attract resources from the government and other organisations.

Congregations to promote church-based drug and substance abuse prevention initiatives in the church communities.

The study showed that there is increasing drug and substance abuse among the youth in all three dioceses. This shows that there is a need for the congregations to engage in the problem of drug and substance abuse by addressing vulnerable youth. These initiatives could include small-scale employment opportunities for the youth by the church to occupy them and help them earn a living.

9.5.4 Recommendations for Theological Training Colleges

Theological institutions are central in developing the kind of human resources used by the church. The study therefore recommends the following to the theological colleges.

Integrate social and economic transformation aspects into the training of ministers in the Colleges.

Bishop Tucker School of Divinity and Theology and its sister institutions need to intentionally introduce course units such as gender and development, holistic development, and entrepreneurship into ministerial formation. Such course units will help the ministers learn skills to help adopt in their ministry praxis.

Introduce programmes that offer diverse skills to the ministers in addition to theological knowledge.

To help provide a variety of leaders of the church, theological institutions need to introduce courses and programmes in Christian Community Development, Christian ministries, Christian leadership and Social Development at bachelor and diploma levels to help equip church workers to serve in the various institutions of the church in the Church of Uganda. Ministers trained in these various

programmes will be better equipped to engage in holistic ministry than those trained in traditional theology.

Provide additional training in areas that are not directly part of the curriculum in the ministerial formation.

As part of the training of ministers, the theological colleges could offer regular training for the students. Some of the areas of training could include enterprise development, business and mission, community development, project planning and development, sustainable development goals and disaster risk management, and best agronomic practices such as Farming God's Way (conservation farming). These trainings will provide the church leaders with additional skills that will assist them in engaging in holistic ministry in their churches and congregations.

Retooling tutors in other areas of training other than their areas of specialisation.

The tutors need to be equipped with the social and economic aspects of humanity. Such retooling will help the tutors to integrate the knowledge into the ministerial formation process of the students. Consequently, the students will feel encouraged to take on such activities as part of their ministry. It is important to note that one of the major reasons development studies failed in the Church of Uganda was because the tutors at Bishop Tucker College then campaigned against the course (cf footnote 89 in section 3.7.2.3).

Engage in academic research and publication in the areas of holistic transformation in the congregations.

The theological institutions need to increase their efforts in research and publication in the areas of holistic transformation. There is currently limited literature and publications on holistic transformation praxis in Uganda, especially in the Church of Uganda. Such effort in research and publication will show the extent to which a holistic can be adopted in the congregational ministry praxis in the Church of Uganda.

9.5 Areas for Further Research

This thesis' focus could not include many aspects of possible interest; however, its findings raise several possible topics for further research. It is therefore possible that more studies could be conducted in the following areas to help broaden the involvement of the Church of Uganda in holistic transformation.

The implication of focus on mission and evangelism on the spiritual growth and maturity of Christians in the Church of Uganda.

The study found that there is an emphasis on evangelism in the church of Uganda on the one hand and a reduction in the number of Christians of the same denomination on the other hand. It is important to examine the effect of the focus on the spiritual aspects of Christians on the spiritual growth and maturity of Christians in the diocese.

The capacity of the Church of Uganda to promote holistic transformation praxis in the congregations.

The human resource capacity of an organisation is crucial in implementing any strategy. The Church of Uganda has over the years adopted household and community transformation as its approach to human development as indicated by the name of the department, Household and Community Transformation (HCT). It is important to assess the capacity of the church leaders in the process of implementing the strategy in the Church of Uganda.

An Evaluation of the Church of Uganda human development programmes

The Church of Uganda has conducted several programmes and projects for human development run through the HCT Department. It is not clear how effective these projects have been in transforming communities. It should be noted that the focus of this study was not on the human development programmes of the Church of Uganda.

East African Revival understanding and practices of holistic transformation.

East African Revival by and large is believed to be focused on the spiritual aspect of its members. However, it is important to ascertain the understanding and practices of holistic transformation by the members of the East African Revival.

9.6 Conclusions

Although the communities within the dioceses struggle with poverty and other social churches, the study shows that congregations have not fully engaged in authentic holistic transformational theological praxis. While congregations do engage in social responsibility by providing education, meeting the basic needs of people and several other kinds of development praxis, these engagements have been argued as not being truly holistic. The primary cause of the adoption of this kind of HTT was found to be the persistent theological belief that the spiritual aspect of the

church's role is more important than the social aspect. This is especially interesting considering that initial questions regarding their understanding of HTT, indicated that they had a sound theological understanding. The teachings of the East African Revival, the capacity of the leaders and the congregations' inability to employ contemporary approaches to development were also some of the factors that influenced the kind of HTT adoption in the Church of Uganda.

The study recommends the intentional adoption of HTT by the congregations, more especially, for the ministry of the 21st church to be viable. The provincial office therefore needs to develop a holistic strategy for household and community transformation in the Church of Uganda. The study also recommends the demystification of development as projects that are donor driven. Instead, it is proposed that congregations need to embrace development as a process that can best be nurtured through local initiatives based on local resources. Theological institutions should innovatively and intentionally engage in ministerial formation to address the introduction of programmes and training that provide various skills other than spiritual ministry.

This study is an exploratory case study. A case study does not produce new things necessarily but seeks to provide a picture of what is happening in a particular context. In this study, it was revealed that HTT has been deficient adopted in the rural, peri-urban and urban settings of dioceses and congregations of the Church of Uganda. One perturbing fact was that the population of the Church of Uganda members is regressing as that of the neo-Pentecostal churches is increasing. As noted by participants, many of the members going to the Pentecostal Churches are the Church of Uganda members looking for their physical, emotional and material needs to be met (cf 8.5.1.2).

On a personal note, I consider this study as very important for gauging the extent to which congregations have contributed to the well-being of communities. My Master of Divinity dissertation assessed the level of involvement of the Church h of Uganda (DMWN) in HIV/AIDS intervention (2009). Later, I worked in the development programmes of the Church of Uganda in the Diocese of Madi West Nile. My experiences both as a development practitioner and through academic endeavours (Master of Divinity and this PhD) concluded that the Church of Uganda congregations have not intentionally engaged in social responsibility as I had assumed at the start of the study. As such there is insufficient holistic transformational initiatives in the Church of Uganda. Therefore, it is hoped that this study will be a springboard for discussions on the

contribution of congregations to the well-being of its people. From my experience with the study, I can conclude that holistic transformation theological praxis is crucial for effective discipleship and empowering Christians to be relevant in the public space. I hope that the study will make a significant contribution to the promotion of practical theological engagement in holistic community development in congregation praxis and academia.

BIBLIOGRAPHY

Akanbi, S.O. & Beyers, J. 2017.The Church as a Catalyst for Transformation in Society. *HTS Teologiese Studies/Theological Studies,* 73(4), a4635. https://doi. org/10.4102/hts.v73i4.4635.

Akena, A. F. 2012. Critical Analysis of the Production of Western Knowledge and its Implications for Indigenous Knowledge and Decolonisation. *Journal of Black Studies* 43(6), p. 599–619.

Aluko, F. and Arowolo, D. 2010. Foreign Aid, the Third World's Debt Crisis and the Implication for Economic Development: The Nigerian Experience. *African Journal of Political Science and International Relations* Vol. 4(4): 120-127.

Anderson, A. 1998. The Church in Worship, Spirituality and Theology in Wingate, A. et al (eds) *Anglicanism: A global Community.* London: Mowbray, p. 34-40.

Anderson, D. 1994. *We Felt Like Grasshoppers.* Nottingham: Crossway Books.

Anderson, G.H. 1960. *The Theology of Missions 1928-1958*. Ph.D. Thesis at the Boston Graduate School. Unpublished. Accessed from https://hdl.handle.net/2144/18547.

Anglican Communion Department of Mission and Evangelism (ACDME) 2008. *Holistic Mission: A Profile of Mission and Evangelism in the Anglican Communion*. Unpublished.

Asea, W.B. 2018. Combating Political and Bureaucratic Corruption in Uganda: Colossal Challenges for the Church and the Citizens. *HTSTeologiese Studies/ Theological Studies* 74(2), 4535. https://doi.org/ 10.4102/hts.v74i2.4535.

Awuah-Nyamekye, S. 2020. The Interplay Between Religion and Development in Ghana in Chitando, E. et al (eds) *Religion and Development in Africa: Bible in Africa Studies Vol. 25.* Bamberg: The University of Bamberg Press, p.244-257.

Babbie, E. 1995. *The Practice of Social Research*. Belmont: Wadsworth.

Balbier, U. A. 2017. The World Congress on Evangelism: US Evangelicalism, Cultural Dominance and Global Challenges. *Journal of American Studies* (51)4, 1171-1196.

Basnett, Y. and Bhattacharya, D. 2015. *Exploring Spaces for Economic Transformation in Sustainable Development Goals: Overseas Development Institute Report May 2015*. Unpublished.

Bediako, K. 1995. *Christianity in Africa: The Renewal of a Non-Western Religion.* New York: Orbis Books.

Bengtsson, N. 2013. Catholics Versus Protestants on the Benefit Incidence of Faith-Based Foreign Aid. *Economic Development and Cultural Change,* The University of Chicago Press, *(61)*3, p. 479-502.

Berg, B. 2009. *Qualitative Research Methods for the Social Sciences*. Boston: Allyn & Bacon.

Bergdall, T. D. 2012. Facilitating Asset-Based Community Development in Tatwa, T. and Dasarath, N. (eds), *Changing Lives, Changing Society: ICA's Experience in Nepal and the World.* Kathmandu: ICA, p.1-13.

Bert, A. C. (ed.). 2012. *African Development Bank: Sustainable Development, Poverty Reduction.* Beau-Bassin: Chromo Publishing.

Beukes, J.W. and van Huffel, M.-A.P. (2016). Towards a theology of development in the Uniting Reformed Church in Southern Africa (URCSA): Embodying Article 4 of the Belhar Confession. *Missionalia*, 44(2), 224-240. doi:https://doi.org/10.7832/44-2-138.

Bird, F. and Scholes, L. L. 2011. Research Ethics in Bird, F. and Scholes, L. L.(eds) *The Routledge Handbook on Research Methods in the Study of Religion.* New York: Routledge, p.81-106.

Blatter, J. K. 2008. Case Studies in Given, M. L. (ed) *The SAGE Encyclopaedia of Qualitative Research,* Vol. 1&2. New Delhi: SAGE Publications, p.68-71.

Blaxter, L. et al. 2006. *How to Research* (3rd edn). Berkshire: Open University Press.

Blickem, C. et al. 2018. *What is Asset-Based Community Development and How Might it Improve the Health of People with Long-Term Conditions? A Realist Synthesis*. SAGE Open, (8)3, p.1 –13. doi: 10.1177/2158244018787223.

Bonhoeffer, D. 1955. *Ethics.* New York: Macmillan Publishing Company.

Bosch, D. 1991. *Transforming Missions: Paradigm Shifts in Theology of Mission*. New York: Orbis Books.

Bowers Du Toit, N. F. 2005. *Development as Transformation: The Local Church in Lavender Hill as Agent of Change in a Post-Carnegie II Context*. PhD thesis at Stellenbosch University.

Bowers Du Toit, N. F. 2014. *The Church as an Agent of Change: Reflections on the Role of the Church in Carnegie I, II and now III? Presentation at the Third Carnegie Conference at the University of Cape Town in August 2014.*

Bowers Du Toit, N. F. 2016, The Elephant in the Room: The Need to Re-discover the Intersecting Between Poverty, Powerlessness and Power in "Theology and Development" Praxis, *HTS Teologiese Studies/ Theological Studies* 72(4), a3459 htt://dx.doi. org/10.4102/hts.v72i4.3459.

Bowers du Toit, N.F. 2017. Meeting the Challenge of Poverty and Inequality? 'Hindrances and Helps' with Regard to Congregational Mobilisation in South Africa, *HTS Teologiese Studies/ Theological Studies* 73(2), a3836. htts://doi. org/10.4102/hts.v73i2.3836.

Bowers Du Toit, N. F. 2018. Decolonising Development? Re-claiming Biko and a Black Theology of Liberation within the Context of Faith Based Organisations in South Africa. *Missionalia (4*6)1. p.24–35.

Bowers Du Toit, N. F. 2020. Contested Development(s)? The Possible Contribution of the African Independent Churches in Decolonising Development: A South African Perspective in Ohlmann, P. et al (eds) *African Initiated Christianity and Decolonisation of Development: Sustainable Development in Independent Churches.* London: Routledge, p. 301-314.

Bowers Du Toit, N. F. 2022. Development and Region in Weyel, B. et al. (eds). *The International Handbook on Practical Theology*. Berlin: Walter de Gruyter GmbH, p. 89-102.

Bragg, W. W. 1987. From Development to Transformation in Samuel and Sugden, *The Church in Response to Human Need.* Michigan: William B, Eerdmans Publishing Co., p. 20-51.

Braun, V. and Clarke, V. 2006. Using Thematic Analysis in Psychology. *Qualitative Research in Psychology, 3:2,* p. 77-101.

Braun, V. and Clarke, V. 2020. One Size Fits All? What Counts as Quality Practice in (Reflexive) Thematic Analysis? *Qualitative Research in Psychology*. Los Angeles: Routledge. Https://Doi.Org/10.1080/14780887.2020.1769238.

Bright Technical Services Ltd, 2022. *Integrated Water Management and Development Project (IWMDP): Environmental and Social Impact Assessment for the Proposed Construction of Bitsya Water Supply and Sanitation System in Buhweju District.* Unpublished.

Britannica, T. (Editors of Encyclopaedia) 1998. *Anglican Evangelical*. *Encyclopedia Britannica*. https://www.britannica.com/topic/Anglican-Evangelical.

Britannica, T. (Editors of Encyclopaedia) 2023. *Clapham Sect*. *Encyclopedia Britannica*. https://www.britannica.com/topic/Clapham-Sect.

Brueggemann, W. 1982. *Living Toward a Vision: Biblical Reflections on Shalom*. New York United Press.

Bryman, A. 2012. *Social Research Methods* (4th edn). Oxford: Oxford University Press.

Bryman, A. 2014. *Social Research Methods* (5th edn). Oxford: Oxford University Press.

Burkey, S.1993. *People First: A Guide to Self-reliant Participatory Rural Development*. New York: Zed Books.

Bushendich M. 2018. *The Theology and Praxis of Archbishop Janani Luwum (1922-77): Social Justice and Development as God's Commission to the Church.* Doctor of Theology thesis at The Graduate School of Theology at Yonsei University. Unpublished.

Byaruhanga, C. 2013. The Church of the Province of Uganda in Markham, I. S. (ed.) *The Wiley-Blackwell Companion to the Anglican Communion.* Chichester: Wiley-Blackwell, p. 223-225.

Chilongozi, M. 2022. *Microfinance as a Tool for Socio-economic Empowerment of Rural Women in Northern Malawi: A Practical Theological Reflection.* PhD Thesis at Stellenbsoch University. Unpublished.

Christian, J. 1999. *God of the Empty Handed: Power, Poverty, and the Kingdom of God.*, California: MARC Books, World Vision International.

Clarke, M. 2011. *Development and Religion: Theory and Practice*. Cheltenham: Edward Elgar Publishing Ltd.

DOKC1, 2023. *Order of Service on 20th August 2023*. Unpublished.

Church of Uganda, 1978. *Report on Christian Rural Service to the Provincial Mission Board of the Church of Uganda on March 17th, 1978, at the Provincial Headquarters in Kampala*. Unpublished.

Church of Uganda, 2013. *Handbook for Religious Leaders and Church Institutions: Christian Based Approach to; Sexual Reproductive Health, Family Planning, Maternal and Child Health, HIV/AIDS, Gender Equality and Gender-Based Violence*. Unpublished.

Clammer, J. 2012. *Culture, Development and Social Theory: Towards an Integrated Social Development.* London: Zed books.

Corbett, S. and Fikkert, B. 2012. *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself*. Illinois: Moody Publishers.

Corrie, J. 2004. Anglicanism Mission and Via Media. *ANVIL* (21)1, p.35-41.

Corrie, J. 2009. Transforming Anglicanism: Elements of an Emerging Anglican Mission Paradigm. *ANVIL* (26)3&4, p. 255-269.

Creswell, J. W. 2014. *Qualitative, Quantitative, and Mixed Method Approaches* (4th edn). Los Angeles: Sage Publications.

Creswell, J. W. 2014. *Research Design: International Student Edition*. (4th edn). Los Angeles: Sage Publication.

Creswell, J. W. and Creswell, D. 2018. *Research Methods* (5th edn). Los Angeles: Sage Publications Ltd.

Creswell, J. W. and Poth, C. 2018. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th edn). Los Angeles: Sage Publications.

CRUDAN, 2002. *Christian wholistic development*. Unpublished.

Davies, D. P. 2011. The Research Contribution of OCMS**.** *Transformation (*28)4, p. 279–285.

Dawson, C. 2009. *Introduction to Research Methods: A Practical Guide for Anyone Undertaking Research Project* (4th edn). Electronic Edition.

Dayton, R. E. 2003. Social Transformation: The Mission of God in Samuel and Sugden (eds) *The Church in Response to Human Need.* Oregon: Wipf and Stock Publisher, p.52-61.

Desai, V. and Potter, R. 2014 The Nature of Development and Development Studies in Desai V. Potter R. (eds) *The Companion to Development Studies* (3rd edn). London: Routledge, p. 30-32.

Dickinson, R. D. N. 1991. Development in *Dictionary of the Ecumenical Movement.* Geneva, World Council of Churches, p.268-274.

Dickson, W. 2012. Anglicanism and Social Theology in Wondra, K. E. A. (ed) *The Anglican Theological Review*, (94)4, p.615-637.

Dillistone, F.W. 1981. The Legacy of Max Warren. *International Bulletin of Missionary Research*, p.114-117.

Diocese of Kampala. 2016. *Strategic Plan 2017-2026*. Unpublished.

Doe, M. 2008. *An Anglican Understanding of Mission and Evangelism: Rethinking Mission*. Unpublished.

Dowsett, R. 2017. Evangelism, Service and Social Action in the Missional Understanding of the Cape Town Commitment. *Norwegian Journal of Missiology*, p. 45-53.

Dyer, B. 2015. Good News to the Poor: Social Upheaval, Strong Warnings, and Sincere Giving in Luke and Acts in Long, C., Westfall, B. and Dyer, R. (eds) *The Bible and Social Justice Foundations of the Old Testament and New Testament for the Church's Urgent Call***.** Hamilton: Pickwick Publications Eugene, p.103-108.

Easter, J. L. and Johnson, R. A. 2018. Coding in Qualitative Field Research in Gilbert, M., et al. (eds) *Missiological Research; Interdisciplinary Foundations, Methods, and Integration*. Pasadena: William Carey Library, p.190-194.

Easter, J. L. and Johnson, R. A. 2018. Qualitative Data Analysis. In Gilbert, M., et al. (eds) *Missiological Research; Interdisciplinary Foundations, Methods, and Integration*. Pasadena: William Carey Library, p.180-184.

Edwards, J. A. 1998. Types of Case Study Work: A Conceptual Framework for Case-based Research. *Journal of Humanistic Psychology*, (38)3, p. 36-70.

Elliot J. 2014. Development and Social Welfare/Human Rights in Desai V. Potter R. (eds) *The Companion to Development Studies* (3rd edn). London: Routledge, p. 66-72.

Elliston, E. J. 2011. *Introduction to Missiological Research Design*. Pasadena: William Carey Library.

Evans, S. P. 2015. Imagining Justice for the Marginalized: A Suspicious Reading of the Covenant Code (Exodus 21:1-23,33) in its Ancient Near Eastern Context in Long, C., Westfall, B. and Dyer, R. (eds) *The Bible and Social Justice Foundations of the Old Testament and New Testament for the Church's Urgent Call***.** Hamilton: Pickwick Publications, p.1-24.

Faber, A. 2014. *Testing the Principles of Transformational Development: A Case Study of Christian Education in Nicaragua.* Master's Dissertation at Dalhousie University, Nova, Scotia. Unpublished.

Fangjun, C. 2009. Modernization Theory and China's Road to Modernization. *Chinese Studies in History*, (*43*)1, 7–16. Acceded from https://doi.org/10.2753/CSH0009-4633430101

Fisher, I. and Ziviani, J. 2004. Explanatory Case Studies: Implications and Applications for Clinical Research. *Australian Occupational Therapy Journal* (2004) 51, p.185–191. Doi: 10.1111/j.1440-1630.2004.00446.x.

France, R. T and McGRAPH, A. E. 1993. *Introduction* in France, R. T and McGRAPH (eds) *Evangelical Anglicans; their Role and Influence in the Church Today*. London: SPCK, p.10-21.

Gakuru, G.1998. An Anglican View of the Bible in an East African Context in Wingate, A. et al. (eds) *Anglicanism: A global community*. London: Mowbray, p.58-61.

Gardner, K. and Lewis, D. 1996. *Anthropology, Development, and the Post-modern Challenge.* London: Pluto Press.

Gary, K. S. 2016. *Writing and Research: A Guide for Theological Students*. Cumbria: Langham Global Library.

Gathogo, J. 2019. Steve de Gruchy's Theology and Development Model: Any Dialogue with the African Theology of Reconstruction? *Stellenbosch Theological Journal*, (5)3, 307–328.

Getu, M. 2002. Measuring Transformation: Conceptual Framework and indicators. *Transformation*, (19)2, p. 92-97.

Gewuma, S. 2015. *Assessment of the NAADS Programme on the Income of Christian Households in the Budaka Archdeaconry, Bukedi Diocese*. Master of Arts Dissertation in Theology and Development at Uganda Christian University. Unpublished.

Gilbert, M., et al. (eds). *Missiological Research; Interdisciplinary Foundations, Methods, and Integration*. Pasadena: William Carey Library.

Gilchrist, A. and Taylor, M. 2016. *The Short Guide to Community Development* (2nd edn). University of Bristol: Policy Press.

Gitari, D. 2014. *Troubled but not Destroyed.* Oxford: Isaac Publishing.

Gitari, M. D. 1988. *Let the Bishop Speak*. Nairobi: Uzima

Gorlorwulu, J. and Rahschulte, T. 2017. Organisational and Leadership Implications for Transformational Development. *Transformation*, (27)3, online: Sage Publications Ltd.

Grams, R. 2020. *The Weak, the Vulnerable, and the People of God.* Unpublished.

Green, G.P. 2010. Community Assets; Building the Capacity for Development in Green G. P and Goetting, A. (eds) *Mobilizing Communities: Asset Building as a Community Development Strategy.* Philadelphia: Temple University.

Greenman, J. 2010. *Social Responsibility and Evangelism in the Lausanne Movement; a Historical and Theological Analysis*, Lausanne: BITH 495; Joshua Little CPO 1604.

Haar, G. and Ellis, S. 2009. The Role of Religion in Development: Towards a New Relationship between the European Union and Africa in In Ter Haar (ed) *Religion and Development: What's in Two Names. Symposium on the 10th Anniversary of the Chair of Religion and Development, 11 June 2009.* Hague. Unpublished, p.46-71.

Haddad, B. 2014. Service or Subservience? Diakonia in Our Globalized Gendered World. *The Ecumenical Review, World Council of Churches.* John Wiley & Sons Ltd, p.274-287. doi: 10.1111/erev.12105.

Haines, A. 2009. Asset-based Community Development in Rhonda, P. and Pittman, R (eds) *An Introduction to Community Development.* London: Routledge, p.38-46.

Heather, B. et al. 2015. *Sustainable development goals: A SRHR CSO Guide for National Implementation*, *IPPF*. Available at: https://www.ippf.org/resource/sustainable-development-goals-srhr-cso-guide-national-implementation (Accessed: 05 June 2022).

Heidt, M. R. 2017. Development, Nations, and "The Signs of the Times:" The Historical Context of *Populorum Progressio*. *Journal of Moral Theology,* (6)1, p. 1-20.

Hettne, B. 1983. The Development of the Development theory. *Acta Sociologica,* (26)3/4, p. 247-266.

Hiagbe, K. A. 2015. The Church and Sustainable Development in Sub Sharan Africa. *Studia Historiae Ecclesiasticae* (41)2, p. 164–179.

Hiebert, G. P. and Monte B. C. 2000. Holistic Mission in Moreau Scott A (ed). *Evangelical Dictionary of World Mission*. Baker Books, Grand Rapids: Baker Books, p. 344-346.

Hodson K. M. 2010. Storm Clouds and Mission: Creation Care and Environmental Crisis in Woolnough, B. and Ma, W. (eds) *Holistic Mission: God's plan for God's people.* Oxford: Regnum Books International, p. 212-225.

Hughes, D. and Bennett, M. 1998. *God of the Poor; A Biblical Vision of God's Present Rule*. Carlisle Cumbria; OM Publishing.

Integral Mission Course Development Team (IMCDT). 2015. In *Integral Mission: A Course for Theological Institutions.* Nepal, unpublished.

Islam, S. 2020. Communal Peace in Bangladesh after Rohingya Crisis: An Assessment of Different Approaches to Community Development. *Journal of Prevention & Intervention in the Community,* 48:3, 256-271. DOI:10.1080/10852352.2019.1625604.

Jaramillo. J. 2014. The Fine Line between Gender Equity and Gender Equality. *The Research Journal for Social Science and Management (RJSSM),* (4)7.

Jayakumar, S. 2010. The Work of God as Holistic Mission: The Asian Perspective in Woolnough B and Wonsuk, M. (eds). *Holistic Mission; God's Plan for God's People***.** Oxford: Regnum Books, 87-101.

Johnson, R. A. 2018. Case Studies in Gilbert, M., et al. (eds) *Missiological Research; Interdisciplinary Foundations, Methods, and Integration*. Pasadena: Willam Carey Library, p.145-150.

Johnson, U.U. 2007. Gender Talk and Democratic Inclusiveness in Nigeria: The Gambo Sawaba Political Philosophy of Freedom in Northern Nigeria. *Nigerian Sociological Review, (2)2), p.* 111-123.

Jones, B. 2013. The Making of Meaning: Churches, Development Projects, and Violence in Eastern Uganda. *Journal of Religion in Africa* 43 (2013), p. 74-95.

Jones, B. and Petersen, J. M. (2011). Instrumental, Narrow, Normative? Review of recent work on Religion and Development. *Routledge, Third World Quarterly, Vol. (32)7, p.* 1291-1306.

Jurgens, H. 2014. Studying Congregations in Africa. Cape Town: Lux Verbi.

Kagorora, J. P. K. et al (2021) *A review of Some Aspects of Uganda's Crop Agriculture: Challenges and Opportunities for Diversified Sector Output and Food Security.* CABI Working Paper 26. doi: https://dx.doi.org/10.1079/CABICOMM-62-8161.

Kay, B. 2008. *An Introduction to World Anglicanism*. Cambridge: Cambridge University Press.

Khadidja, D. 2014. *Western Education in Uganda (1878-1939)*. Magister Thesis in African Civilisation, University of Oran. Unpublished.

Kinoti, G. 2003. *Hope for Africa and What the Church Can Do*. Nairobi: International Bible Society-Africa.

Kirkpatrick, D. 2016. Christopher René Padilla and the Origins of Integral Mission in Post-War Latin America. *The Journal of Ecclesiastical History,* (67)2, p.351-371.

Kisamba-Mugerwa, W. 2016. *Statement by Dr Wilberforce Kisamba-Mugerwa, Head of Delegation at the UN Commission of Population and Development in New York on Monday 11th April 2016.* Unpublished.

Klaasen, J. S. 2014. Practical Theology: A Critically Engaged Practical Reason Approach of Practice, Theory, Practice and Theory. *HTS Teologiese Studies/Theological Studies (*70)2. Doi: http://dx.doi.org/10.4102/ hts.v70i2.1950.

Klee, D., et al. 2014. *Asset-Based Community Development Enriching the Lives of Older Persons.* Leeds: Emerald Group Publishing Limited, ISSN 1366-3666, (18)3 2, p. 111-119.

Koeshall, A. L. 2018. Focus Group Interviews in Gilbert, M. et al. (eds) *Missiological Research; Interdisciplinary Foundations, Methods, and Integration*. Pasadena: William Carey Library, p. 173-179.

Kombo, D. K. and Tromp, D. A. 2006. *Proposal and Thesis Writing: An Introduction*. Nairobi: Pauline Publications.

Kondwo, E. A. 1976. *Church of Uganda Planning and Development Advisory Office Annual Report* June 1976. Unpublished.

Kondwo, E. A. 1976. *First Annual Report of the Planning and Development Advisory Office* June 1976. Unpublished.

Kondwo, E. A. 1986. *Minutes of the 14th Meeting of the Provincial Planning, Development and Rehabilitation Committee Meeting held on 1 December* 1986 at Lweza Training and Conference Centre, Kampala. Unpublished.

Kondwo, E. A. 1987. *Minutes of the 1st PDB Held on 6-10 April 1987* at Lweza Training and Christian Centre, Kampala. Unpublished.

Kondwo, E. A. 1989. *The Minutes of the 5th Board of the Planning, Development and Rehabilitation 22-23 February 1989* at Lweza Training and Conference Centre. Unpublished.

Kondwo, E. A. 1998. *Development and the Church of Uganda*: Kodwo. Nairobi: Acton Publishers.

Kretzmann, John, and John McKnight. 1993. *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets*. Evanston, IL: Center for Urban Affairs and Policy Research, Northwestern University.

Kuhn, W. 2005. *The Need for a Biblical Theology of Holistic Mission.* Laurinburg: World Mission Faculty Publications.

Kumar, R. 2011. Research Methodology: A Step-by-Step Guide for Beginners. London: SAGE Publications.

Kurt, M. 1991. Modern Development Theory in Martin, K. (eds) *Strategies of Economic Development*. London: Palgrave Macmillan, p.27-73. https://doi.org/10.1007/978-1-349-12625-5_2.

Kwashi, B. N. 2013. The Church of Nigeria in Markham, I. S. (ed) *The Wiley-Blackwell Companion to the Anglican Communion.* Chichester: Wiley-Blackwell, p.179-182.

Le Marquand G. 2011. Studies in East African Anglicanism. In *Anglican and Episcopacy History*, September 2011, Volume 80. No.3 p.237-241.

Le Roux, E. & Bowers Du Toit, N.F. 2021. Exploring Tensions: Gender and Religion in Sub-Saharan Africa in C. Starkey & E. Tomalin (eds) *The Routledge Handbook of Religion, Gender and Society*. London: Routledge, p. 551-566.

Lightfoot, E. et al 2014. Asset Mapping as a Research Tool for Community-Based Participatory Research in Social Work. *Social Work Research*, March 2014, Vol. 38, No. 1 (March 2014). Oxford: Oxford University Press, p. 59-64.

Lindiwe, H. 2011. *Understanding Transformational Development in World Vision South Africa: Conceptualisation and Operationalisation*. A Master of Arts Dissertation in Development Studies at The Hague, the Netherlands. Unpublished.

Lockyer, S. 2008. Qualitative Research, History of in Given, M. L. *The SAGE Encyclopaedia of Qualitative Research, Vol. 1&2.* New Delhi: SAGE Publications 706-710.

MacPhail, S. 2013. *Development as Transformation: A Case Study of Canadian Baptist Ministries' Holistic Approach to Faith-Based Community Development in the Usulután Region of El Salvador*. Master of Arts thesis, Dalhousie University Halifax, Nova Scotia. Unpublished.

Magezi V. and Mutowa, C. 2018. *Towards Doing Practical Integral Mission: A Nazarene Compassionate Ministries (NCM) Reflection in Africa.* http://dx.doi. org/10.18820/23099089/ actat.v38i2.8.

Magezi, V. 2017. Making Community Development at the Grassroots Reality: Church-driven Development Approach in Zimbabwe's Context of Severe Poverty. *die Skriflg* 51(1), a2263. htts://doi.org/10.4102/ids. v51i1.2263.

Mande, W. 2018. *Corporate Governance and The Sustainability of Universities in Anglican Church in Uganda*. Available at SRN: https://ssrn.com/abstract=3304797

May, T. 2014. *Social Research Issues, Methods and Processes (*4th ed). Berkshire: Open University Press.

Maynard-Reid, P. 2000. Holistic Evangelism. In Ministry: *International Journal for Pastors.* May 2000, p. 20-22.

Mbogo, R.W. 2015. Historical Factors for the Church's Involvement in Holistic Community Development in East Africa. *Developing Country Studies* ISSN 2224-607X (Paper) ISSN 2225-0565 (Online) Vol.5, No.21, 2015.

McConnel, D. 2000. Holistic Mission in Scott, M. A. (ed). *Evangelical Dictionary of World Mission***.** Grand Rapids: Baker Books, p. 448-449.

McGRAPH, A. E. 1993. Evangelical Anglicanism: A Contradiction in Terms? In France, R. T and McGRAPH. A. E (eds) *Evangelical Anglicans; their Role and Influence in the Church Today*. London: SPCK, p.10-21.

Meadors, G. T. 1980. John R. W. Stott on Social Action. *Grace Theological Journal 1:2 (Fall 1980),* p.129-147.

Mellows, P. S. 2022. Social *Transformation through the Affirmation of Human Dignity: a Case Study of 'Learn to Earn'*. PhD thesis at Stellenbosch University, Unpublished.

Miles B. M. et al 2019. Qualitative Data Analysis: A Methods Sourcebook (4th ed). New Delhi: SAGE Publications.

Moffitt, B. 2018.*Toward a More Effective Great Commission Strategy.* WEA – 10-28'18. Accessed from https://disciplenations.org › uploads › 2020/04.

Moffitt, R. 2005. *Transformation: Dream or Reality?* Evangelical Missions Quarterly. Online journal. Accessed from www.emqonline.com.

Momsen, J. 2010. *Gender and Development* (2nd ed). New York: Routledge.

Morris, J. 2005. F. D. Maurice and the Crisis of Christian Authority. *Christian Theology in Context* 493-494. Oxford: Oxford University Press.

Mugabi, E. 2014. *Women's Entrepreneurship Development in Uganda: Insights and Recommendations.* Geneva: ILO.

Mugula, O. et.al 2020. Challenges of School Management in Implementation of Quality Assurance in Private Catholic Church-Founded Secondary Schools in Kampala Archdiocese, Uganda. *European Journal of Education Studies.* Vol 7. Issue 20, p. 468-488.

Mutemwa, D. et al. 2018, 'Guidelines for Effective Community Transformation from A Practical Theological Perspective: An African Case Study'. *In die Skriflng* 52(1), a2325. htts://doi.org/10.4102/ids.v52i1.2325.

Mwesigye E. 2018. *Assessing the Extent of the Church of Uganda's Involvement in the Promotion of Modern Farming Methods: A Case Study of the Rukono Archdeaconry in the South Ankole Diocese.* Master of Divinity Dissertation at Uganda Christian University. Unpublished.

Myers, B. L. 2000. The Church and Transformational Development. *Transformation*, Vol. 17, No. 2. Sage Publications Ltd.

Myers, B. L., 2010. Holistic mission: New Frontiers in Woolnough, B. and Ma, W. (eds) *Holistic Mission: God's plan for God's people.* Oxford: Regnum Books International, p. 119-127.

Myers, B. L. 2011. *Walking with the Poor: Principles and Practices of Transformational Development.* New York: Orbis Books.

Nabie, S. 2005. The Challenge of the Poor to Christians: IFEM's experience in Integrating Christian Mission and Transformational Development in Kenya. *Transformation*, Vol. 22, No. 2, Sage Publications, Ltd.

Ndungane, N. 1998. A Vision for a Church in Jubilee; the Anglican Church and Social Justice in the Next Century in Wingate, E. et al (eds) *Anglicanism: A Global Community*. London: Mowbray, p.385-388.

Nel, H. 2018. Community leadership: A Comparison Between Asset-Based Community-led Development (ABCD) and the Traditional Needs-Based Approach. *Development Southern Africa* 2018, VOL. 35, NO. 6, p. 839–851. https://doi.org/10.1080/0376835X.2018.1502075.

Nhial, Y. A. 2013. The Episcopal Church of South Sudan. In Markham, I. S. (ed) *The Wiley-Blackwell Companion to the Anglican Communion.* Chichester: Wiley-Blackwell, p. 202-203.

Niringire Z. D. 2014. *The People of God: God's Pilgrim People*. London: Langham.

Noyes, J., and Blond, P. 2013. *Holistic Mission: Social Action and the Church of England*. UK: ResPublica.

O'Donovan, W. 2000. *Biblical Christianity in modern Africa*. Carlisle: Paternoster Press.

Okorocha, C. 1998. Evangelism in Anglicanism: An Overview in Wingate, A. et al. (eds) *Anglicanism: A Global Communion.* London: Mowbray, p.323-330.

Omona A. D. and Kiriaghe, U. M. 2020. Religion and Development in Uganda in Chitando, E. et al (eds) *Religion and Development in Africa. Bible in Africa Studies Vol. 25*. Bamberg: The University of Bamberg Press, p.259-279.

Onyisi J. A. 2015. The Role of Gender in Enhancing the Development Agenda of Any Country. *In SSRN Electronic Journal· January 2015* DOI: 10.2139/ssrn.2847910.

Openjuru, G. and Lyster, E. 2007. Christianity and Rural Literacy in Uganda. *In Journal of Research in Reading*, Volume 30, Issue 1, 2007, p.97–112 ISSN 0141-0423 DOI: 10.1111/j.1467-9817.2006.00325.x.

Oxbrow, M. 2009, Anglicans and Reconciling Mission: An Assessment of Two Anglican International Gatherings. *International Bulletin of Mission Research*. January 2009. DOI: 10.1177/239693930903300103.

Padilla, C. R.1986. Evangelism and Social Responsibility: From Wheaton '66 to Wheaton '83: *Transformation, 1985, Vol. 2, No. 3 (1985),* Sage Publications, Ltd, p. 27-33.

Padilla, C.R. 2011. The Ebb and Flow of Kingdom Theology: Implications for mission in the next 100 years in Snodderly, B. and Moreau, S. A. (eds) *Evangelical and Frontier Mission Perspectives on the Global Progress of the Gospel* Oxford: Regnum Books, 274-285.

Paredes, T. 2003. Culture and Social Change in Samuel, V. and Sugden, C. (eds) *The Church in Response in Response to Human Need*. Oxford: Regnum Books, 62-84.

Pawlikova-Vilhanova, V. 2007. Christian Missions in Africa and their Role in the Transformation of Societies. *Asian and African Studies* 16, 6, 2007, 2 249-260.

Pillay, J. 2017. The Church as a Transformation and Change Agent. *HTS Teologiese Studies/Theological Studies* 73(3), 4352. htts://doi. org/10.4102/hts.v73i3.4352.

Plant, S. and Weiss, D.H., 2015. Theology and development: Christian and Jewish Approaches in *The Routledge Handbook of Religions and Global Development. London: Routledge,* p. 53-66.

Pobee, S. J. 1998. An African Anglican's View of Salvation in n Wingate, A. et al. (eds) *Anglicanism: A Global Community*. London: Mowbray, p.78-84.

Price, B. P. 1998. Revisioning Our Church as a Community of Belonging: A Task for All in Wingate, et al. (eds) *Anglicanism: A Global Community*. London: Mowbray, p.394-399.

Priya, A. 2020. Case Study Methodology of Qualitative Research: Key Attributes and Navigating the Conundrums in Its Application. *Indian Sociological Society 70(1) 94–110.*

Punch 1998. *Introduction to Social Research: Qualitative and Quantitative*. London: SAGE Publications.

Quimbo, T. M. A. et al, 2018. Community Development Approaches and Methods: Implications for Community Development Practice and Research. *Community Development, 49:5, p.589-603,* DOI:10.1080/15575330.2018.1546199.

Rai, M. S. 2011. Gender and Development: Theoretical Perspectives in Visvanathan, et al (eds) *The Women, Gender and Development Reader* (2nd edn). London: Zed Books, p. 28-36.

Rakodi, C. A Framework for Analysing the Links Between Religion and Development. *Development in Practice, August 2012, Vol. 22, No. 5/6, Religion and Development* (August 2012), p. 634-650.

Rapley, J. 2007. *Understanding Development: Theory and Practice in the Third World.* London: Lynne Reiner Publishers.

Reeves, H. and Sally Baden, S. 2000. Gender and Development: Concepts and Definitions Prepared for the Department for International Development (DFID) for its Gender Mainstreaming Intranet Resource. *Bridge Development-Gender Report No.55*. Brighton: Institute for Development Studies, University of Sussex.

Reye, G. 2001. *Four Main Theories of Development: Modernization, Dependency, Word-System, And Globalization.* University of Pittsburgh: Graduate School of Public and International Affairs – GSPIA-, July.

Robinson, A. 2009. *Relief and Development from a Kingdom Perspective: Practical Considerations on the Outworking of Christian Poverty Reduction Efforts, with Special Reference to Missio Dei and its Potential Influence on NGO Strategy Development.* [Online]. Available: http://faithindevelopment.org/doc/OCMSResearchpaper.pdf.

Roche, C. and Madvig, A. 2016. *Working towards transformational and sustainable development goals.* La Trobe University. DOI: 10.13140/RG.2.2.27601.53606.

Rout, S. H. and Kumar, P. P. 2007. *Gender and Development: Dimensions and Strategies-introduction and overview.* New Delhi: Century Publications.

Ryan, M. 2019. *Core Concepts in Sociology*. Hoboken: NJ John Wiley & Sons Ltd.

Saldana, J. 2016. *The Coding Manual for Qualitative Research.* New Delhi: SAGE Publications.

Samuel V. K. 1996. The Development Movement; An Overview and Appraisal. *Transformation.* Volume12, Issue 4, p.12-16.

Samuel V. K. 2003. Globalisation, Christian NGOs and the Churches: An Introductory Note *Transformation* 20/2 April 2003, p. 58-70.

Samuel, K. V. 2002. Mission as Transformation. *Transformation* 19/4 October 2002, p. 243-247.

Samuel, K. V. 2020. *Christian Mission as Community Transformation*. OCRPL Letures. Unpublished.

Samuel, K. V. and Sugden, C. 1981. Theology of Development: A Guide to the Debate in Sider, R. (ed) *Evangelicals and Development: Towards a Theology of Social Change.* Exeter: The Paternoster Press, p. 19-42.

Samuel, K. V. and Sugden, C. 1999. *Mission as Transformation*. Oxford: Regnum Books International.

Samuel, K.V. 1982. The Two-Thirds World Church and the Multinational Mission Agencies. *Missiology; An International Review,* Vol. X, No. 4, October 1982, p.499-453.

Samuel, V. K and Sugen C. 1987. God's Intention for the World in Samuel and Sugden, *The Church in Response to Human Need.* Michigan: William B, Eerdmans Publishing Co., p.128-160.

Samuel, V**.** K**.** 2001. Biblical Reflections for Mission in the New Millennium**.** *Transformation* 18/3 July 2001, p. 139-142.

Samuel. K. V. 2010. Mission as Transformation and the Church in Woolnough, B. and Ma, W. (eds) *Holistic Mission: God's Plan for God's People.* Oxford: Regnum Books International, p.127-136.

Sarantakos, S. 2013. *Social Research*. 4th ed. Basingstoke: Palgrave Macmillan.

Schmitz, H. and Scoones, I. 2015. *Accelerating sustainability: Why Political Economy Matters.* Institute of Development Studies 2015. Unpublished.

Schliesser, C. 2023. *On the Significance of Religion to the SDGs: An Introduction*. New York: Routledge.

Sekaran, U. 2003. Research Methods for Business: A Skill Business Approach (4th edn). Illinois: John Wiley and Sons.

Sen, A. 1999. *Development as Freedom.* New York: Anchor Books.

Sherraden, M. 1991. *Assets and the Poor: A New American Welfare Policy.* New York: Armonk.

Sherwood, L. 2000. Culture in Moreau, S. A. (ed) *Evangelical Dictionary of World Mission.* Baker Grand Rapids: Books, 252-257.

Sider R. 2010. If we were to Define the Gospel as Jesus did, would we? In Woolnough, B. and Ma, W. (eds) *Holistic Mission: God's Plan for God's People.* Oxford: Regnum Books International, p.17-30.

Simons, H. 2014. Case Study Research: In-depth Understanding in Context in Patricia Leavy (ed) *The Oxford Handbook of Qualitative Research*. New York: Oxford University Press, p.455-470.

Smith, G. K. 2016. *Writing and Research: A Guide for Theological Students.* Carlisle: Langham Global Library.

Sogaard, V. 1996. *Research in Church and Mission.* Pasadena: William Carey Publishing.

Ssewamala, F. M. et al 2010. The Potential of Asset-Based Development Strategies for Poverty Alleviation in Sub-Saharan Africa. *Blackwell Publishing Ltd and International Journal of Social Welfare (2010: 19*), p.433–443.

Stake, E. R. 1995. *The Art of Case Study Research*. California: SAGE Publications.

Stevens, C. and Kanie N. 2016. The Transformative Potential of the Sustainable Development Goals (SDGs). *Springer Science+Business Media Dordrecht Published online: 13 April 2016.* p.393-396.

Storer, E. et al. 2022. One Man's Meat is Another Man's Poison: Marungi and Realities in Northwestern Uganda, *Civil Wars* 24:2-3, 204-229. DOI:10.1080/13698249.2022.2031440.

Stott, R. W. J. 1984. *Issues Facing Christianity Today*. Basingstoke: Marshall Morgan &Stott.

Stott, R. W. J. 1975. *Christian Mission in the Modern World*. New York: Intervarsity Press.

Sugden, C. 1997. *Seeking the Asian Face of Jesus: The Practice and Theology of Christian Social Witness in Indonesia and India 1974-1996.* Oxford: Regnum Books International.

Sugden, C. 2003. Transformational Development: Current State of Understanding and Practice. *Christian and Other Approaches to Poverty Reduction Development Strategies*, 20(2):70-76.

Sugden, C. 2007. Identity and Transformation: The Oxford Lectures of Vinay Samuel 1998-2006**.** *Transformation 24/3 & 4 July & October 2007*, p.133-150.

Sugden, C. 2010. Mission as Transformation; Its Journey among Evangelicals since Lausanne 1 in Woolnough, B. and Ma, W (eds) *Holistic mission: God's Plan for God's People*. Oxford: Regnum Books International, p.31-36.

Sugden, C. 2011. A history of the Oxford Centre for Mission Studies: A Personal Memoir. *Transformation 28(4),* p. 265–278.

Sugden, C. 2021. *Christian Mission as Community Transformation.* Oxford Centre of Religion and Public Life Lecture on 4th February 2021 at 12.00-02.pm EAST. Unpublished.

Swanepoel, H. 1997. *Community Development: Putting Plans into Action* (3rd edn). Kenwyn: Juta & Co., Ltd.

Swinton, J. and Mowat, H. 2006. *Practical Theology and Qualitative Research*. London: SCM Press.

Tabaire, B. and Okao, J. (2010). *Politics, Patronage and Religion in Uganda: A Synthesis Report of the Proceedings of the 9th Session of the State of the Nation Platform.* ACODE Policy Dialogue Series, No. 13, 2010. Kampala. Unpublished.

Tearfund, 2019. *Fifty Years of Faith in Action*. Unpublished.

Tearfund, n.d. *Church and Community Mobilisation Process (CCMP)*. Unpublished.

Temple, W. 1976. *Christianity and the Social Order.* Middlesex: Shepheard-Walwyn.

Ter Haar, G. and Ellis, S. 2009. The Role of Religion in Development: Towards a New Relationship between the European Union and Africa in Ter Haar (ed) *Religion and Development:*

What's in Two Names: Symposium on the 10th Anniversary of the Chair of Religion and Development, 11 June 2009. Hague: Netherlands. Unpublished, p.46-71.

The Cape Town Commitment. *2010. The Confession of Faith and a Call to Action*. The Third Lausanne Congress. Unpublished.

The Lausanne Covenant, 1999 in Samuel and Sugden (eds) *Mission as Transformation: A Theology of the Whole Gospel.* Oxford: Regnum Books International.

The Micah Declaration on Integral Mission, 2002 in In Tim Chester (ed), *Justice, Mercy and Humility: Integral Mission and the Poor*. Carlisle: Paternoster.

Tibiinemazima, O. 2015. *The Church's Quest for Financial Growth Through Projects in West Ankole Diocese: A Case Study of the Greater Bushenyi Archdeaconry.* Master of Divinity Dissertation at Uganda Christian University. Unpublished.

Tienou, T. 2003. Evangelism and Social Transformation in Samuel, V. and Sugden, C. (eds) *The Church in Response in Response to Human Need*. Oxford: Regnum Books International, p.175-179.

Tino, X. G. 2011. *The Role of the Church in Promoting Socio-Economic Growth in Ngora Archdeaconry, Kumi Diocese*. Master of Arts in Theology Dissertation at UCU. Unpublished.

Tizon A. 2010. Precursors and Tensions in Holistic Mission: An Historical Overview in Woolnough, B. and Ma, W (eds) *Holistic mission: God's Plan for God's People*. Oxford: Regnum Books International, p.61-75.

Tizon, A. 2008. *Transformation After Lausanne: Radical Evangelical Mission in Gobal-local Perspective.* Oxford: OCMS.

Todaro, P. 1992. *Economics for a Developing World; An introduction to principles, problems and policies for development* (3rd ed). London: Pearson Education.

Todaro, P. and Smith, S. C. 2012. *Economic Development (11th edn).* New York: Pearson.

Tomalin, E. 2013. *Religion and Development.* London: Routledge

Tomkins, S. 2007. William Wilberforce: A Biography. Michigan: Eerdmans Publishing Company.

Tulo, R. 2010. The Local Church, Transforming Community**.** In Woolnough, B. and Ma, W. (eds) *Holistic Mission: God's plan for God's people.* Oxford: Regnum Books International, p.137-148.

Tumuhe, C. L. et al. 2020. The Utilization of Traditional and Indigenous Foods and Seeds in Uganda. In *Journal of Food Security*, 2020, Vol. 8, No. 1, p.11-21.

Tumushabe A. N. 2014. *The influence of income-generating projects on poverty elimination among Christians in Greater Mbarara Archdeaconry, Ankole Diocese.* A Master of Divinity Dissertation at Uganda Christian University. Unpublished.

UBOS, 2014. *National Population and Housing Census 2014: Main Report*. Uganda Unpublished.

UNDP, 2015. *Uganda Human Development Report 2015: Unlocking the Development Potential of Northern Uganda*. Kampala: Unpublished.

USAID, 2017. *Gender and Social Inclusion Analysis: Uganda.* Kampala, Unpublished.

Van Oort, J. 2012. The end is now: Augustine on History and Eschatology, *HTS Teologiese Studies/Theological Studies* 68(1), Art. #1188, 7 pages. http://dx.doi.org/10.4102/hts.v68i1.1188

Vandana, D. and Potter, R. 2014. *Companion to Development Studies.* 3rd ed. London: Routledge.

Walliman, N. 2011. *Research Methods*: *the Basics*. London: Routledge.

Ward K. 1998. The Development of Anglicanism as a Global Community. In Wingate, E.et al (eds) *Anglicanism: A Global Communion.* London: Mowbray

Ward K. 2006. *A History of World Anglicanism.* Cambridge: Cambridge University Press

Wheaton 1983 statement.

Wiher, H. 2022. *An Historical and Theological Study of Its Development, 1966–20.* World of Theology Series, volume 25. Geneva: Theological Commission of the World Evangelical Alliance.

Williams, R. 2009. *A Theology of Development-lecture Anglican Alliance*. Unpublished.

Willis, K. 2005. *Theories and Practices of Development*. London: Routledge.

Winter R. D. 2011. The biggest trend in global mission in Snodderly, B. and Moreau, S. A. (eds.) *Evangelical and Frontier Mission Perspectives on the Global Progress of the Gospel* Oxford: Regnum Books, p.267-272.

Winther, T. 2015. *What lies within? An exploration of Asset Based Community Development (ABCD).* A thesis submitted in partial fulfilment of the requirements for the Degree of Master of Social Practice UNITEC New Zealand. Unpublished.

Witts, D. 1998. The Future of the Mission Agency in Wingate, A. et al (ed*) Anglicanism: A global Communion.* London: Mowbray, p.399-407.

Woodbridge, N. 2014. The EDNA Model for Doing Research in Practical Theology: A Biblical Approach, *Conspectus* 2014, Vol. 17, p.89-121.

Woolnough, B. 2014. Good News from Africa, Community Transformation through the Church. *Transformation,* Vol. 31, No. 1, Special issue: Christianity and Community Transformation. Sage Publications, Ltd.

Woolnough, B. and Ma, W. 2010. *Holistic Mission; God's Plan for God's People.* Oxford: Regnum Books International.

Yin, K. R. 2018. *Case Study Research and Applications*. 6th ed. California: Sage Publication Online version.

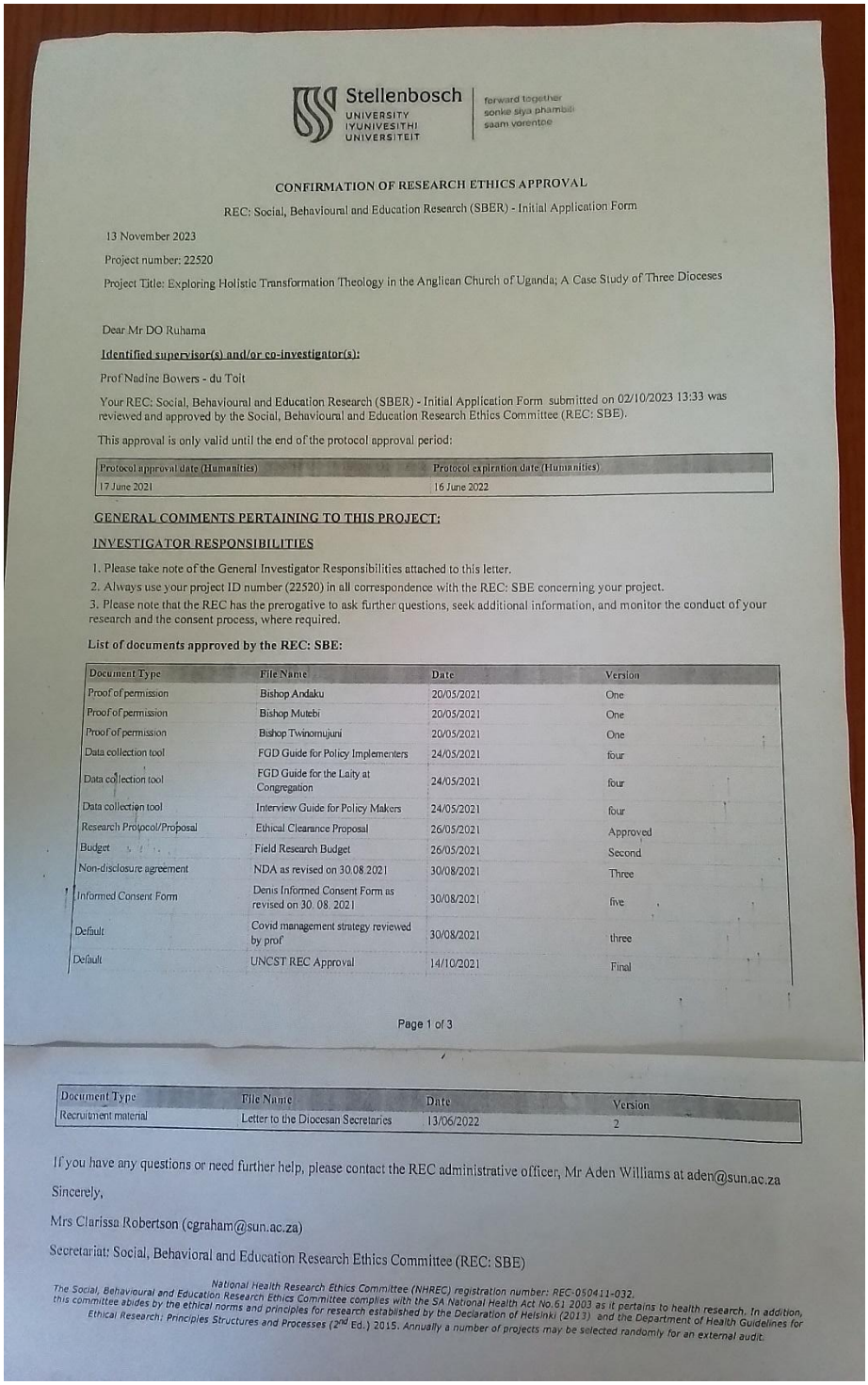
Yoms, E. 2015. *Transformational Development as a Theological Challenge to the Nigerian Church: An Evaluation of the ECWA People Oriented Development Programs:* PhD Thesis at Stellenbosch University. Unpublished.

Yoms, E. and Bowers, N. F. 2017. A Comparative Discourse on Christian and Secular Distinctive Features of Transformational Development. *Missionalia,* p.45-60.

Zink, J. 2017. Five Marks of Mission: History, Theology, Critique, in *Journal of Anglican Studies* Vol. 15(2) 144–166 [doi:10.1017/S1740355317000067].

APPENDICES

APPENDIX1: ETHICAL CLEARANCE BY STELLENBOSCH UNIVERSITY



Stellenbosch UNIVERSITY IYUNIVESITHI UNIVERSITEIT | forward together sonke siya phambili saam vorentoe

CONFIRMATION OF RESEARCH ETHICS APPROVAL

REC: Social, Behavioural and Education Research (SBER) - Initial Application Form

13 November 2023

Project number: 22520

Project Title: Exploring Holistic Transformation Theology in the Anglican Church of Uganda; A Case Study of Three Dioceses

Dear Mr DO Ruhama

Identified supervisor(s) and/or co-investigator(s):

Prof Nadine Bowers - du Toit

Your REC: Social, Behavioural and Education Research (SBER) - Initial Application Form submitted on 02/10/2023 13:33 was reviewed and approved by the Social, Behavioural and Education Research Ethics Committee (REC: SBE).

This approval is only valid until the end of the protocol approval period:

Protocol approval date (Humanities)	Protocol expiration date (Humanities)
17 June 2021	16 June 2022

GENERAL COMMENTS PERTAINING TO THIS PROJECT:

INVESTIGATOR RESPONSIBILITIES

1. Please take note of the General Investigator Responsibilities attached to this letter.
2. Always use your project ID number (22520) in all correspondence with the REC: SBE concerning your project.
3. Please note that the REC has the prerogative to ask further questions, seek additional information, and monitor the conduct of your research and the consent process, where required.

List of documents approved by the REC: SBE:

Document Type	File Name	Date	Version
Proof of permission	Bishop Andaku	20/05/2021	One
Proof of permission	Bishop Mutebi	20/05/2021	One
Proof of permission	Bishop Twinomujuni	20/05/2021	One
Data collection tool	FGD Guide for Policy Implementers	24/05/2021	four
Data collection tool	FGD Guide for the Laity at Congregation	24/05/2021	four
Data collection tool	Interview Guide for Policy Makers	24/05/2021	four
Research Protocol/Proposal	Ethical Clearance Proposal	26/05/2021	Approved
Budget	Field Research Budget	26/05/2021	Second
Non-disclosure agreement	NDA as revised on 30.08.2021	30/08/2021	Three
Informed Consent Form	Denis Informed Consent Form as revised on 30. 08. 2021	30/08/2021	five
Default	Covid management strategy reviewed by prof	30/08/2021	three
Default	UNCST REC Approval	14/10/2021	Final

Page 1 of 3

Document Type	File Name	Date	Version
Recruitment material	Letter to the Diocesan Secretaries	13/06/2022	2

If you have any questions or need further help, please contact the REC administrative officer, Mr Aden Williams at aden@sun.ac.za

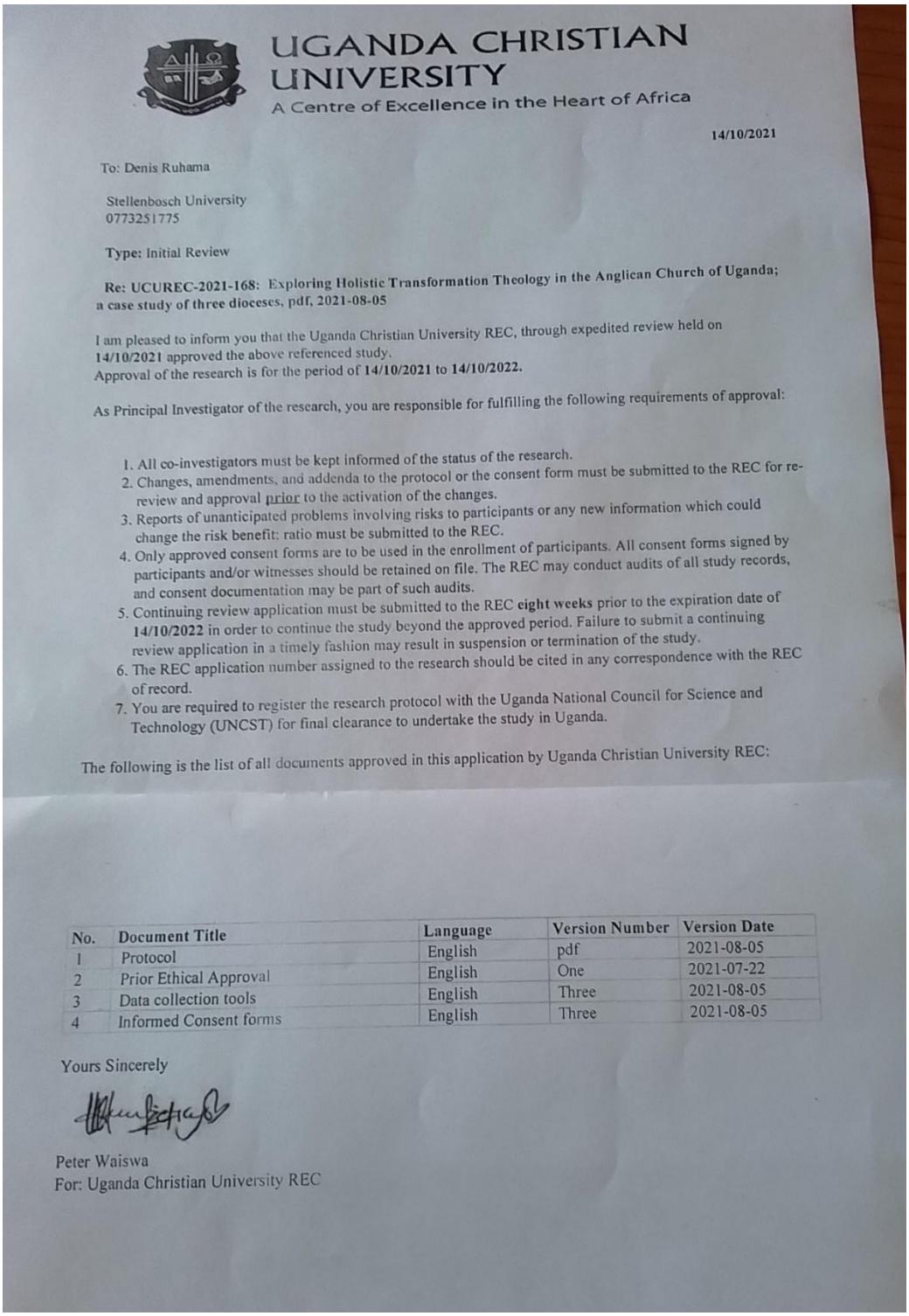
Sincerely,

Mrs Clarissa Robertson (cgraham@sun.ac.za)

Secretariat: Social, Behavioral and Education Research Ethics Committee (REC: SBE)

National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.
The Social, Behavioural and Education Research Ethics Committee complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.

APPENDIX2: ETHICAL CLEARANCE BY THE UGANDA NATIONAL COUNCIL OF SCIENCE AND TECHNOLOGY



UGANDA CHRISTIAN UNIVERSITY
A Centre of Excellence in the Heart of Africa

14/10/2021

To: Denis Ruhama

Stellenbosch University
0773251775

Type: Initial Review

Re: UCUREC-2021-168: Exploring Holistic Transformation Theology in the Anglican Church of Uganda; a case study of three dioceses, pdf, 2021-08-05

I am pleased to inform you that the Uganda Christian University REC, through expedited review held on **14/10/2021** approved the above referenced study.
Approval of the research is for the period of **14/10/2021** to **14/10/2022.**

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and addenda to the protocol or the consent form must be submitted to the REC for re-review and approval prior to the activation of the changes.
3. Reports of unanticipated problems involving risks to participants or any new information which could change the risk benefit: ratio must be submitted to the REC.
4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by participants and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Continuing review application must be submitted to the REC **eight weeks** prior to the expiration date of **14/10/2022** in order to continue the study beyond the approved period. Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. You are required to register the research protocol with the Uganda National Council for Science and Technology (UNCST) for final clearance to undertake the study in Uganda.

The following is the list of all documents approved in this application by Uganda Christian University REC:

No.	Document Title	Language	Version Number	Version Date
1	Protocol	English	pdf	2021-08-05
2	Prior Ethical Approval	English	One	2021-07-22
3	Data collection tools	English	Three	2021-08-05
4	Informed Consent forms	English	Three	2021-08-05

Yours Sincerely

Peter Waiswa
For: Uganda Christian University REC

APPENDIX3: AUTHORITY LETTER FROM THE CHURCH OF UGANDA

Appendix 3.1 Diocese of Kampala

CHURCH OF UGANDA
PROVINCIAL SECRETARIAT

OFFICE:
Archbishop: 0393 216 199
Provincial Secretary: 0393 216 200
Front Desk: 0393 216 198

60 YEARS 1961-2021
Self-Governance

EMAILS:
archbishop@churchofuganda.org
pschurchofuganda@gmail.com
provincialsecretary@churchofuganda.org

20th May 2021

The Rt. Rev. Hannington Mutebi
Assistant Bishop
Kampala Diocese
P.O. Box 335
KAMPALA.

My Lord Bishop,

Re: PERMISSION TO CONDUCT RESEARCH STUDY

Greetings from the Provincial Secretariat in Jesus' name!

I certify that Rev. Denis Ruhama Onzima is a doctoral student at Stettenbach University with Students ID No.: 23419962 in Theology and Development. Denis is a faculty member of Bishop Tucker School of Divinity and Theology.

I hereby introduce and recommend to you Denis to undertake the research study in the Province of Church of Uganda.

By copy of this letter, I also request the Diocesan Secretaries to assist and allow Denis access information to conduct the study:

You are free to contact my office for further inquiry.

Yours Sincerely,

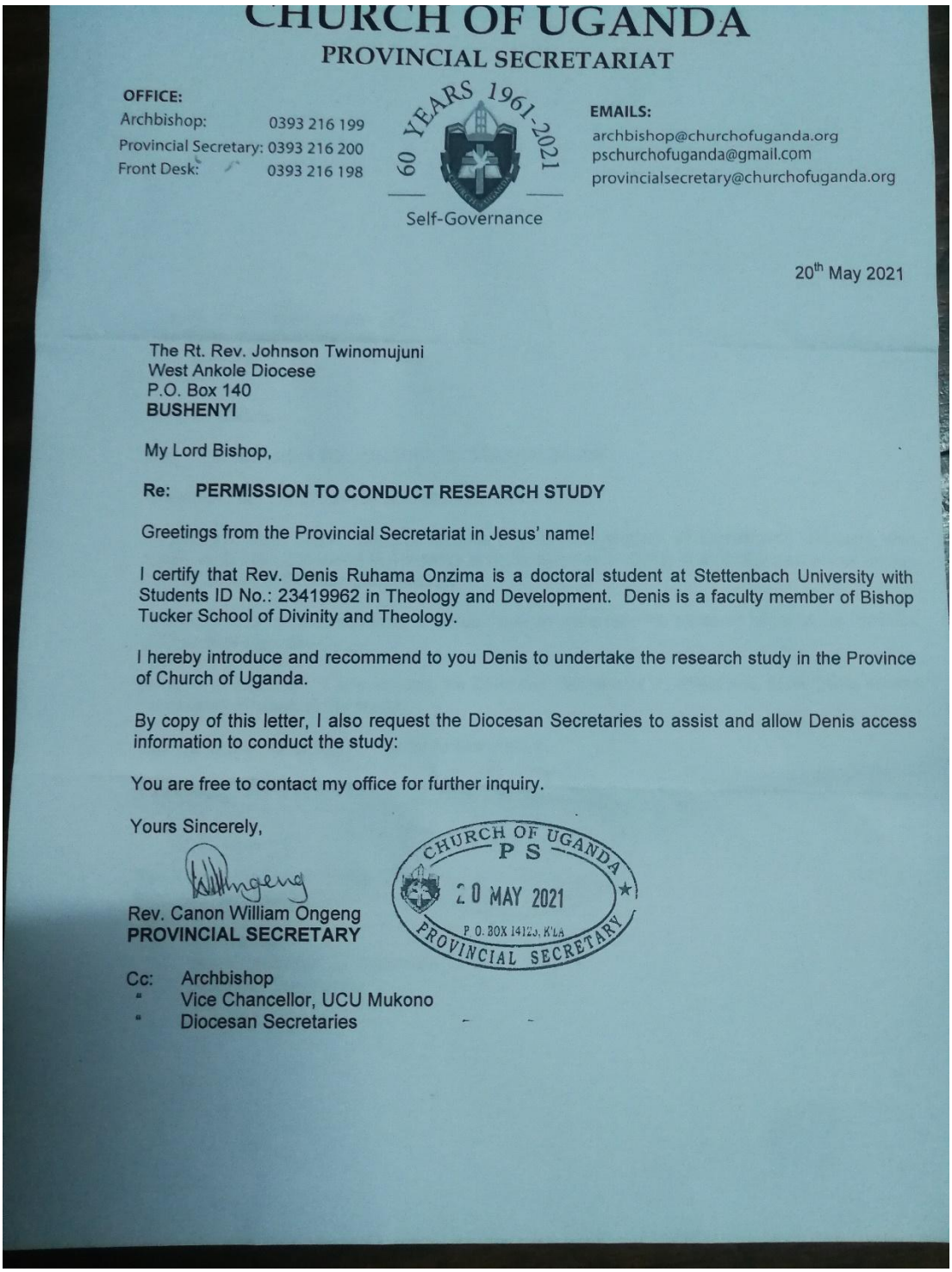
Ongeng

Rev. Canon William Ongeng
PROVINCIAL SECRETARY

CHURCH OF UGANDA P S 20 MAY 2021 P. O. BOX 14125, KLA PROVINCIAL SECRETARY

Cc: Archbishop
" Vice Chancellor, UCU Mukono
" Diocesan Secretaries

Appendix 3.2: West Ankole Diocese



CHURCH OF UGANDA

PROVINCIAL SECRETARIAT

OFFICE:
Archbishop: 0393 216 199
Provincial Secretary: 0393 216 200
Front Desk: 0393 216 198

60 YEARS 1961-2021
Self-Governance

EMAILS:
archbishop@churchofuganda.org
pschurchofuganda@gmail.com
provincialsecretary@churchofuganda.org

20th May 2021

The Rt. Rev. Johnson Twinomujuni
West Ankole Diocese
P.O. Box 140
BUSHENYI

My Lord Bishop,

Re: PERMISSION TO CONDUCT RESEARCH STUDY

Greetings from the Provincial Secretariat in Jesus' name!

I certify that Rev. Denis Ruhama Onzima is a doctoral student at Stettenbach University with Students ID No.: 23419962 in Theology and Development. Denis is a faculty member of Bishop Tucker School of Divinity and Theology.

I hereby introduce and recommend to you Denis to undertake the research study in the Province of Church of Uganda.

By copy of this letter, I also request the Diocesan Secretaries to assist and allow Denis access information to conduct the study:

You are free to contact my office for further inquiry.

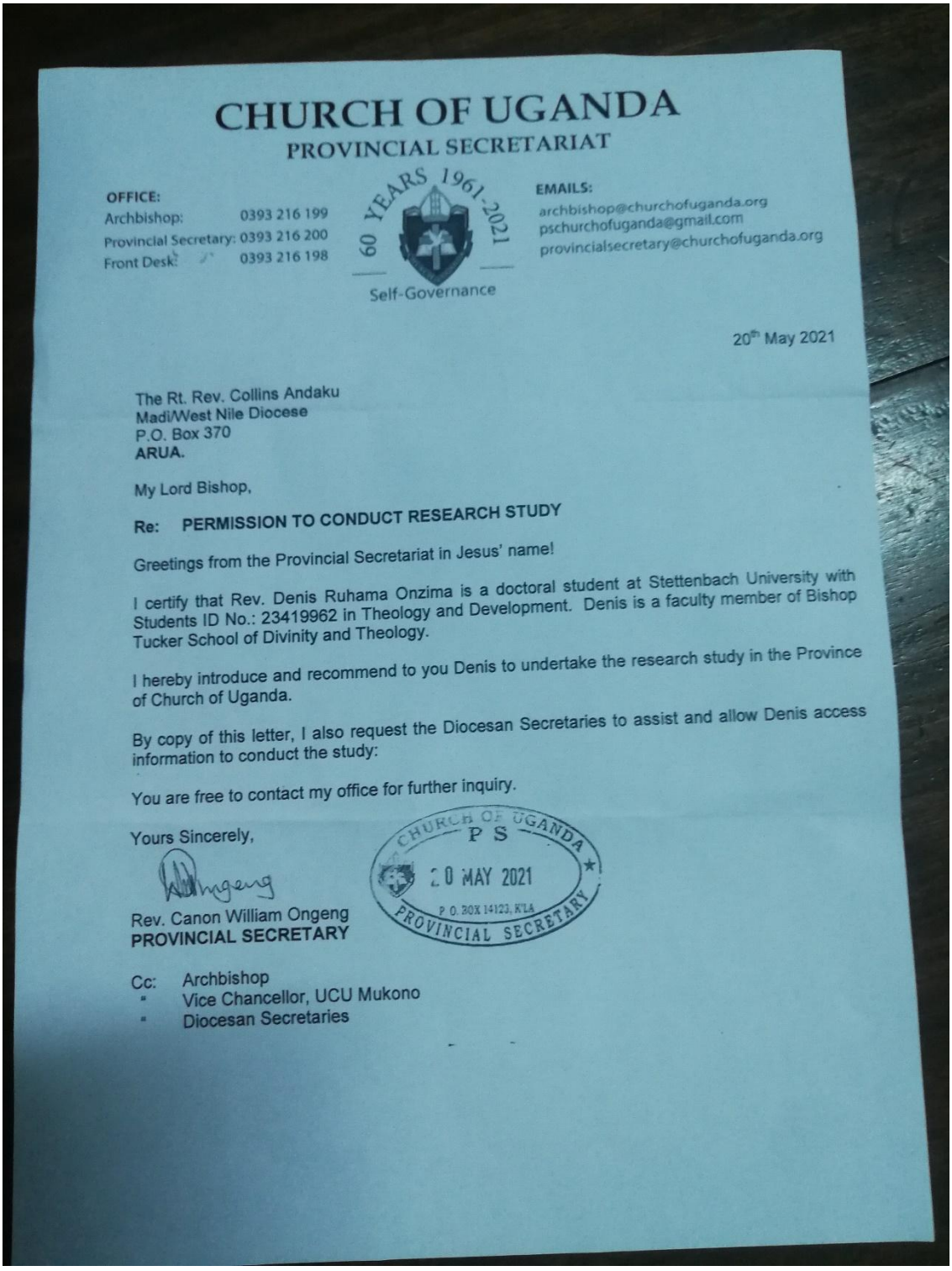
Yours Sincerely,

Rev. Canon William Ongeng
PROVINCIAL SECRETARY

CHURCH OF UGANDA
PS
20 MAY 2021
P O. BOX 14125, K'LA
PROVINCIAL SECRETARY

Cc: Archbishop
" Vice Chancellor, UCU Mukono
" Diocesan Secretaries

Appendix 3.3 Diocese of Madi West Nile



CHURCH OF UGANDA
PROVINCIAL SECRETARIAT

OFFICE:
Archbishop: 0393 216 199
Provincial Secretary: 0393 216 200
Front Desk: 0393 216 198

60 YEARS 1961-2021
Self-Governance

EMAILS:
archbishop@churchofuganda.org
pschurchofuganda@gmail.com
provincialsecretary@churchofuganda.org

20th May 2021

The Rt. Rev. Collins Andaku
Madi/West Nile Diocese
P.O. Box 370
ARUA.

My Lord Bishop,

Re: PERMISSION TO CONDUCT RESEARCH STUDY

Greetings from the Provincial Secretariat in Jesus' name!

I certify that Rev. Denis Ruhama Onzima is a doctoral student at Stettenbach University with Students ID No.: 23419962 in Theology and Development. Denis is a faculty member of Bishop Tucker School of Divinity and Theology.

I hereby introduce and recommend to you Denis to undertake the research study in the Province of Church of Uganda.

By copy of this letter, I also request the Diocesan Secretaries to assist and allow Denis access information to conduct the study:

You are free to contact my office for further inquiry.

Yours Sincerely,

CHURCH OF UGANDA
P S
20 MAY 2021
P. O. BOX 14123, KLA
PROVINCIAL SECRETARY

Rev. Canon William Ongeng
PROVINCIAL SECRETARY

Cc: Archbishop
" Vice Chancellor, UCU Mukono
" Diocesan Secretaries

APPENDIX4: CONSENT TO PARTICIPATE IN THE STUDY

UNIVERSITEIT•STELLENBOSCH•UNIVERSITY
jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY

CONSENT TO PARTICIPATE IN RESEARCH

Dear Rt. Rev, Rev, Sir, Madam, Hon,……..,

My name is Denis Ruhama Onzima and I am a student at Stellenbosch University and staff of Uganda Christian University. I would like to invite you to participate in a research project entitled Exploring a Holistic Transformation Theology in the Anglican Church of Uganda: A case study of three dioceses (Madi West Nile, West Ankole and Kampala)

Please take some time to read the information presented here, which will explain the details of this project and contact me if you require further explanation or clarification of any aspect of the study.

This project explores your understanding of holistic transformation theology (ministry which caters for both social and spiritual needs of the people), how the theology is implemented in the congregations in the Church of Uganda and what factors influence the kind of implementation. You are identified to participate in the study because of your being an active member of the church and understanding of how ministry is conducted in your church. Your personal information or views will remain anonymous. There are no potential risks to you as a participant. The research also does not have direct benefit to you as an individual, however, the recommendations from the study may help the Anglican Church of Uganda in its ministry praxis. As you may need to travel for this study, you will be reimbursed moderate transport after the discussions.

All the discussions will be voice recorded and the data will be transferred to the computer, which is password protected. All information you provide will be confidential and treated with integrity. Coding and analysis of the data will solely be done by myself as the researcher in question. The processed information will be used solely for the purpose of this research project. Your participation in the study will be maintained anonymous, pseudonyms will be used for quotations that may be derived from the discussions. All participants (both in interviews and focus group discussions) are required to keep any information shared by other members confidential from non-participants of the study.

Your participation in the study is entirely voluntary. You can choose whether to be in this study or not. If you agree to take part in this study, you may withdraw at any time without any consequence. You may also refuse to answer any questions you don't want to answer and still remain in the study. The researcher may, however, withdraw you from this study if your contributions are found to inconsistent with the purpose of the study or if your mannerism inconveniences the other participants or if your health situation places other participants at risk. In the case you discontinue from the study you will be reimbursed your transport.

The venue and date for our interaction will be agreed on as you (interview) and group (focus group discussion) According the schedule that will be planned after consultations with you.

If you have any questions, you are free to contact me on 0773251775, email; rodeyainal@yahoo.co.uk and the study supervisor, Prof Nadine Bowers Du Toit by email nbowers@sun.ac.za.

RIGHTS OF RESEARCH PARTICIPANTS: You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research participant, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

You have right to receive a copy of the Information and Consent form.

If you are willing to participate in this study, please sign the attached Declaration of Consent and hand it in to Denis Ruhama Onzima, Investigator.

DECLARATION BY PARTICIPANT

By signing below, I ……..…….. agree to take part in a research study entitled, Exploring a Holistic Transformation Theology in the Anglican Church of Uganda: A case study of three dioceses (Madi West Nile, West Ankole and Kampala) and conducted by Denis Ruhama Onzima

I declare that:

- I have read the attached information leaflet and it is written in a language with which I am fluent and comfortable.
- I have had a chance to ask questions and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.
- All issues related to privacy and the confidentiality and use of the information I provide have been explained to my satisfaction.

……..…….. ....
Signature of participant Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____ [*name of the participant]*

*[H*e/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in English [translated into _____ by _____].

_____ _____

Signature of Investigator Date

APPENDIX 5: NON-DISCLOSURE AGREEMENT

UNIVERSITEIT·STELLENBOSCH·UNIVERSITY
jou kennisvennoot·your knowledge partner

NON-DISCLOSURE AGREEMENT

between

STELLENBOSCH UNIVERSITY

(hereinafter "the University")

And

("the Student")

And

(ASSISTANT)

(hereinafter "the Parties")

It is recorded that Ruhama Denis Onzima is a Doctoral Student with the Practical Theology and Missiology registered at the University. As per the doctoral program requirement, a thesis is required where the Ruhama Denis Onzima will establish how the selected congregations in the designated dioceses have espoused holistic transformation theology in their ministry praxis. The Assistant will aid in promoting COVID19 management strategy by and arranging the subjects hereinafter participants with regard to Exploring a Holistic Transformation Theology in the Anglican Church of Uganda: A case study of three dioceses (Madi West Nile, West Ankole and Kampala) hereinafter ("the Purpose") and the Parties have agreed to enter into a Non-Disclosure Agreement ("the NDA") or confidentiality clauses for this Purpose.

In connection with the Purpose, it will be necessary for certain Confidential Information to be provided by the Subjects and/ or the University to the Assistant. This Confidential Information means any information disclosed to the Parties which has been defined as confidential in terms of the NDA;

The Parties specifically agree not to disclose any Confidential Information to a third party and to protect it through the exercise of reasonable care. The Parties agree to keep the Confidential Information in a secure environment, and not copy or use the Confidential Information except as it is reasonably necessary in connection with the Purpose. Access to this Confidential Information is for the sole purpose of the Purpose and the Parties agree that breach of confidentiality may result in sanctions, civil or criminal prosecutions against the University or the Parties and/or University disciplinary action against the Parties.

The foregoing obligations shall not apply to any information which -

3.1 can be demonstrated to have been lawfully in the public domain at the time of disclosure or subsequently and lawfully becomes part of the public domain by publication or otherwise;

3.2 can be demonstrated through documentary proof to have been lawfully in the Party's possession prior to disclosure;

3.3 subsequently becomes available to the Party from a source other than the Subject, which source is lawfully entitled without any restriction on disclosure to disclose such information; or

3.4 is disclosed pursuant to a requirement or request by operation of law or by any court of competent jurisdiction, provided that the Party gives as much notice of such impending disclosure as is reasonably possible and provide the University with all reasonable assistance in preventing and/or limiting such disclosure.

Notwithstanding the completion or non-completion of the Purpose, or the termination of University's involvement with it, this Agreement shall commence on the Signature Date and shall remain in force and effect for a period of _____, unless replaced by another agreement concluded between the University and the Party/s superseding this Agreement.

STELLENBOSCH UNIVERSITY	THE ASSISTANT
Signature: _____	Signature: _____
Print Name: _____	Print Name: _____
Print Title: _____	Print Title: _____
THE STUDENT	
Signature: _____	: _____
Print Name: _____	
Student Number:_____	

APPENDIX 6: COVID19 MANAGEMENT PLAN

UNIVERSITEIT•STELLENBOSCH•UNIVERSITY
jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY

COVID MANAGEMENT PLAN IN IN-PERSON

Introduction

The COVID-19 pandemic has been recognised as a challenge to this research. This is due to the fact the study intends to have interactions with respondents in the interviews and focus group discussions. The covid infections in Uganda have risen to over 120,000 with 3, 006 fatalities and 95,405 recoveries. The country has been in a 42day total lockdown and now in a partial lockdown, where no public gatherings are allowed except for numbers below 20 persons. The Ministry of Health of Uganda have, therefore, put in place standard operation procedures (SOPs) to ensure that infections are not promoted in community gatherings. These SOPs include;

- Hand washing after every two hours
- Wearing of masks
- Social distancing 2m apart
- No physical contact, e.g., Hand shaking
- Sanitizing hands and surfaces regularly
- Check temperatures at the entrance of any institution
- No gathering of more than 100 persons in a place
- Elderly persons (above 60) and people with morbidities are to observe strict adherence while in public places or stay at home

In the face of COVID-19, the researcher commits to ensuring that all the procedures are observed in the course of the data collection at the respective research sites. The researcher, therefore, plans to promote the strictest possible adherence to the SOPs during the field study.

Procedures to Observe during the Data Collection

- Wearing a mask (not shared and washed daily).
- Have hand washing cane in place. All participants wash hands before interactions.
- Sanitize the hands of each participant before and after the discussions.
- Social/physical distancing of at least 2m (seen as the most effective way).
- Not to the touch face.
- Cleaning and sanitising of surfaces on a regular basis.
- Ensure that all research team members screen themselves for symptoms daily before going out to do fieldwork.
- Screen all the participants before the discussions ensue.
- Not more than 10 people per focus group discussion.
- No physical contact among the participants

COVID-19 Mitigation Toolkit

To ensure that the SOPs are followed, the researcher will have a tool kit that is composed of the following;

- Own mask (you might even need several if you are spending the whole day in the field and have to touch your mask or remove it in between data collection with participants).
- A visor for the researcher and the participant might be essential when observation of facial expressions during research is essential, especially during interviews.
- Masks for participants to cater for those who may not have one during the discussions
- Thermometer, where relevant to test the temperature of all the participants before the discussions, especially in focus group discussions.
- Alcohol-based hand sanitiser (70% alcohol).
- Sanitiser for surfaces e.g., chairs, table.
- A4 size plastic bag to put informed consent documents or paper questionnaires in (this will be left in the plastic bag for a minimum of three days).
- Basic materials on COVID-19 prevention protocols (proper use of masks, proper hand washing, grounds for social distancing, reason for cough etiquette) to distribute to participants.
- Box of tissues.

The items will be budgeted for as part of the field research expenditure.

APPENDIX 7: INTERVIEW GUIDE FOR THE POLICY MAKERS AND SUPERVISORS

1. What are the common challenges faced in the diocese that your church has been addressing in the last five (5) years?
2. Describe your understanding of the holistic transformational ministry of the church.
3. Between evangelism and social action/responsibility, which one do you consider more important as a diocese and why?
4. Would you say that the congregations in the diocese espouse holistic transformation? Explain your answer.
5. What are some of the theological, missiological, cultural, and other factors that may have influenced holistic ministry in the diocese?
6. What unique transformation programs/projects are currently running in the diocese and which parish/church, how were they designed and funded?
7. In what ways do the following concepts influence the ministry of the church in this diocese?
    a. Millennium development goals
    b. Asset-based community development
    c. Gender
    d. Civil society and donor world

APPENDIX 8: EXAMPLE OF INTERVIEW WITH POLICY IMPLEMENTORS

Interview with DoKC1P4 of DOKC1 on16th June 2022 at 17Hrs

Interviewer: Thank you so much my sister for participating in the study. Can mention some of the social and economic challenges that people in this community in the community where your church is located face.

Interviewee: The challenge we face here as the church is that most of the members of this church live outside Kampala as the place gets developed. The neighbourhood of the church is mainly Asians who cannot congregate in this church. So, it becomes hard to do outreach around our area around the community since they do not interact with us.

And then also, the other challenge is that most people think this is a Pentecostal Church because of the structure and the name. And then also we have a challenge that the church only has services in English. This limits our neighborhood like people from the market from congregating with us. This is because we're using one language not being interpreted. This affects our congregation bases as the people are not able to open up to us. They feel that the church is the place of educated people, and they are not. This has hindered our interaction with the surrounding community area.

Interviewer: Are there any social challenges that catch your attention that you think the church should have got involved?

Interviewee: There are several social challenges in our community which we have not met. For instance, we are not able to meet the social needs of those people who come when they are needy.

Interviewer: So, what are those social needs?

Interviewee: The issues in our community, especially like the "Middle East", the market, you find that people would need something to do with that maybe skilling, children schooling. But you find our school that should have addressed these issues was closed by the KCC.

Interviewer: Where does the challenge come from since there are many schools in the surrounding communities?

Interviewee: Yeah, the challenge comes in that most of these schools, you must pay something, which many of the families could not afford. But when they come to us, they are expecting us to embrace them the way they are. We provide them with education, meet some of their needs, maybe clothing, housing, counselling, then also spiritual needs, which you had done, years back. Also, like other needs, like housing, house rent, then also feeding, yes, but most time people will come with the expectation of educating their young ones, which we are not able to know nowadays.

Interviewer: You talked about housing, talk about feeding, what is the issue?

Interviewee: The problem here is that most of our neighbouring villages are needy. Most people live in slums. For instance, Kitintale, Kiswa, Kasosokoso. The people in the slums go to urban-like churches to seek support say house rent and fees for their children.

Interviewer: What are the roles of this church in this community?

Interviewee: One of the things that I have seen in these the years I have been here is mission outreach in our surrounding community. In mission outreach we go door to door, knocking on their gates and doors to share with them the love of the love of Jesus Christ and then draw them to Jesus Christ. We also have carried out a marathon for the people in this locality. Something to do with fitness. The marathon also helps to attract the non-Christians to join. And in the long run, you're reaching out to them indirectly through the marathon. The marathon brings all kinds of people from the community to join.

Interviewer: So, what is the objective of the marathon?

Interviewee: The objective of the marathon is to know people in our neighbourhood, and also to mobilize resources for the annual youth conference. And then also mindful of the fitness of the community and church members.

Interviewer: Yeah, so that's the second thing you're known for, any other role?

Interviewee: Then the third role we engage in is in partnership with Compassion International and Ambassadors of Hope, we reach out to these other villages that have less privileged people. They have provided sponsorship to the pupils and students, from primary, and secondary and some of them are in universities.

We have also provided material things, especially during the COVID lockdown. Over 40 families were given sugar, cooking oil, big wheat flour, rice, beans, eggs, and sodas. We also reach out to the widows through other ministries. This is done through counselling, condoning with those who lose their dear ones and providing material packages for them as well. Yes. And then the other thing we do as a church is to visit families, pray with them and attend night vigils to condone with the bereaved families.

Interviewer: What is your understanding of holistic transformation theology?

Interviewee: My understanding of holistic ministry is when the social, economic, emotional, and spiritual needs of someone are met. I think as a church we cannot tell if we have met the needs of the people holistically because we do not carry out research or analyze our congregation.

Interviewer: From your understanding what extent is your church engaging in holistic transformation theology?

Interviewee: In my opinion, I can't say where we are 70% in that. Because we have not done training for the people who are struggling economically. You will find some people are doing those income-generating activities in their churches. Yes. But now, we are not able to carry out some of the activities in our church. Maybe around 60%, I could say.

Interviewer: What would be some of the key aspects that qualify your church to be at 60% and above average?

Interviewee: Okay what I would term as holistic is seen in the testimony of the people. Someone's testimony and the way they like to give back to the church.

Interviewer: What are some of the examples of holistic transformation activities you're doing in the church?

Interviewee: I will look at the social part. I would look at the way the group our youth ministry and then the youth programs, children ministry programs, we have that program for women. Yes, and then we have the Fathers' Union, Mothers' Union, and ministry for widows. Yes. In these ministries, these people identify with one another and then holistically share and reach out to one another.

The youth have some sports, like playing football. Then also they have their fellowship every Thursday where they share the Word of God. Yes, and the youth themselves have met those needs, which are not too big for them. Those needs they cannot afford to meet; they reach out to the main church that so and so has this need. And then the church can see how they can go about it.

The youth in their group take an interest in knowing whether so and so working or someone needs some assistance. So, you find like those who may not be working, you can maybe advise them or provide some little startup capital for them. The youth would first sit down such a person who needs help, counsel you, then asses their level of education and estimate what the person can do if he fails to get a job.

Interviewer: Do you have an example for this?

Interviewee: Yes, before COVID there were some startup capitals that they gave out. We had one who was given one Million Ugandan Shillings and then there was one who took 500 Ugandan Shillings.

Interviewer: Where was the money coming?

Interviewee: The youth solicit the money among themselves. If one brings 500, the other one brings 10,000 depending on their capability. They collect the money and then they give a brother or a sister to go and start up a business.

Even those who could come to the church with needs of tuition, the church meets them. The different departments like Mothers' Union come up and sponsor those who cannot meet their tuition.

Interviewer: Do you have any specific example from another department?

Interviewee: Yes, for us in children ministry, because of the nature of our ministry, the only thing that we normally do is to reach out to fellow teachers. If they are in need, we go visit to them. If someone is coming up with an event, we amongst us teachers solicit funds and contribute to their events and find a gift for them. Yes. Then also visiting those who are bereaved just as teachers.

Then also about the children we minister to share with us their experiences. Then we meet with their caretaker and see how we can help this child. But normally refer it to the main church in case it needs a bigger support. Yes. Because for our ministry cannot sustain itself like these other ministries.

Interviewer: So, if you refer to the main church, what happens?

Interviewee: Most of the time, they comply. Like they meet the need at hand. For instance, we had a case of a child who was suffering, I think in the hands of stepfather or something. And we could see that her interaction with the rest wasn't all that good. We investigated the case and referred it to the main church. So, when we referred to the administration of the church, they were able to find a good Samaritan and currently this girl was moved from that family. She's now in a right family where we are very assured of education and had her way of growing in a in a good calm environment. The main church got someone to take care of her. This was three years ago. The girl was in primary seven and is now in senior two.

Mothers Union members also have helped to support children who did not get permanent sponsorship from the Ambassadors of for in Kiswa primary. That is what Mothers' Union has done as a ministry to the children's ministry. 10 children have benefited from this support. I can give you the contact of the chairperson of the Mothers' Union to confirm that.

Interviewer: So, how does the church raise resources for these activities?

Interviewee: One, we have named our envelops for the giving in the church; tithes, offerings, and compassion. One ticks what he is giving for. These are labelled on the envelopes. So, when someone puts money in the envelope, he's ticks to show what he is contributing. The funds for social activity are known as Compassion.

And then also some people bring things directly to the church leaders to give to the people. This year someone brought shoes, for the children ministry, some of which are down there in the store. That's how we can meet the needs of the people. Then when the need is not catered for in the budget and is beyond the available funds in the account, the Reverend announces during the service, that this is the need we have at hand. We want to raise certain amount of money. So, people by show of hand or at times we put a basket after this other general offering for that specific need. So, people come in put in the basket for that need.

Interviewer: How many times is basket normally done in a month?

Interviewee: Okay, that one of the baskets happens occasionally. But also, it is common when a member of the church has lost a relative. We also have a WhatsApp group that helps to inform members in the cause of the week. At least 100% of members are in the group. The administrator and the minister in charge of compassion will do the writing. And then people will contribute, depending on how the Lord leads them.

Interviewer: So, does the church like to raise the resources to support the wedding?

Interviewee: The church does announce the wedding and your need for support. And announce that you have wedding meetings in a particular place and encourage people to attend. The church does not put baskets to raise resources for you.

However, you will be greatly supported by the ministry you are active in. For instance, if you have been a member of Christian Women, these Christian women will do some WhatsApp fundraising for you. If you're in the youth, the youth will support you. If you don't have a belonging. They will announce you in church. And the vicar or the Reverend will say you're a member of this church, what, what. Maybe you're involved in this. But most of the time, people who are involved in ministry are the ones who have been supported. Yeah. Because it is the big size of our church. In most cases, those who are known in the church and have been active are the ones supported. But then this, you come to attend and go, if you're not falling in these other ministries support you. You will find you will not be supported.

Interviewer: So, there is a pastor in charge or compassion?

Interviewee: There is a ministry that deals with issues of bereavement, need for school fees, health, rent, startup capital and medical bills. It supports people who walk in every day to seek help. People come to ask for help in this church, even as far as Mukono. So, what the ministry does is assess if the need being presented is genuine. The members of the committee come on board with reverends, and the administrator, they scrutinize the need presented they sometimes go back to where the person comes from. When they agree then they give the support, either from the account or put a basket in church to raise the resources.

Interviewer: Why does the church get involved in these social issues apart from preaching the word which is their focus?

Interviewee: The church gets involved in these because Jesus is our role model our example who reached out to people who had needs. Secondly, we are also compelled to act because people come to us with these needs. Most of them walk to church and they express their needs. We pray with them, but also see some of them need more than prayers. For instance, some of them need medical attention. Yes, you may pray, it is good. But the Bible says if your brother is naked, you dress them, so we try to reach out to them socially.

Interviewer: Yes. How long has this practice been in this church?

Interviewee: Yes, it started way back and has been carried on. I would say it has been a culture in this church right from the start of the church.

Interviewer: Between evangelism and social action, which one would you say comes first in this church?

Interviewee: Evangelism that we're engaged in more than social action. Because we then go beyond the Diocese of Kampala. We have been in Madi Archdeaconry in Madi West Nile Diocese one week ago, doing mission and evangelism in schools. Every year we have a mission to schools and community.

Interviewer: Why is evangelism more important than social responsibility in the context of your church?

Interviewee: As the Church of Resurrection, our goal is mission, as Jesus Christ left for us. And our mission statement is about reaching out to Kampala and beyond. So, we do what is in line with our mission statement. Yes.

Interviewer: Why do you then get involved in other areas that are not your focus as a church?

Interviewee: Now, why we are involved in them as one way of evangelizing? We also realized that Jesus fed hungry people, through a miracle. Besides evangelising, we also need to meet their needs.

Interviewer: Is it that as a church you found yourself in a situation where somebody you are ministering has needs that you are confronted with, or it is intentional?

Interviewee: No, it is intentional because most of the people that we have reached out to come to the church. They are the ones who confront us with their needs, yes. But in mission or evangelism, we are the ones who go out to them, yes.

Interviewer: So, it is likely that if these people did not come to you or challenge you with their needs you may not look to that area.

Interviewee: Yes, obviously

Interviewer: So, would you say that these social things you do as the gospel or partner to the gospel?

Interviewee: I would say once in a while it is a partner to the gospel. But to a greater extent, bigger length it is a means to evangelism.

Interviewer: Do you think East African Revival is still influencing the activities in this church?

Interviewee: Somehow in a positive way. For instance, despite the level of our people. When the people are called to support certain compassion activities they will contribute generously. They would ask 'This is happening why don't mobilize us? Let's do something. Let's reach out. Yes, let's share whatever we have. It has been a culture in this church.

Interviewer: In your view directly or indirectly has the church tried to use the Sustainable Development Goals in one way or the other in its activities?

Interviewee: That one I am not sure.

Interviewer: How about the Asset-based community development concept?

Interviewee: Not literally as in community development. What I see lately is the community hiring the hall for their activities, especially for weddings. Then we have Christian women, who hire out chairs and raise money from them.

Interviewer: How about the issue of gender, does it influence ministry in this church?

Interviewee: Yeah, the issue of gender here is intentional. This was that's why you see that the church made sure that these people were clustered in different groups. You find like father's union, then the youth. Among the youth we still have the Men of Integrity and the Ladies of Virtue to meet those gender-based needs depending on each gender or sex.

And then also, we have a now like a ministry basically for widows, we haven't widowers who haven't come up with one ministry. I see they're trying to meet these agendas. And our priests try to balance at least being that our parish is big. It also includes the other two churches we have Kasokoso Church of Uganda and CCM. At least two of our parish priests are female. Yes, but she has specific Reverend Janet as the Assistant Vicar. So, this means meeting gender needs.

Interviewer: What about the issue of NGOs or civil society organisations? How do you say they have influenced how ministry is done in the church in one way or the other?

Interviewee: Okay. I think the only organizations here are Compassion International, and Ambassador of Hope that have partnered with the church. The organisations have their terms that the church agrees with the guidelines. The church also makes contributions towards the project. For instance, for Ambassadors of Hope, the church provides office space, which you see over there, and office equipment and all of these.

For the Compassion project, the church provides lunch for staff and children who come here on Saturdays. Previously, it had been the project providing all the needs but of late, I see it’s the church that provides for the lunch during the Centre Days. Even when Bethel Rock Project children are here, the church provides food for them, though they are here once in a while.

Interviewer: Who provides the money for the food?

Interviewee: Certainly, it comes from the church budget. Then also for spiritual needs, there is a children’s pastor, who provides. So, during their holidays, we have that time of spiritual nourishment, where we meet with the children for a week before they go into the skilling activities. The church also provides life skills for the children over the holidays. So, the church must ensure that program of the spiritual enrichment is met.

Interviewer: So, the pastor gets involved both for the compassion and Bethel Rock projects.

Interviewee: We have a specific pastor for the children who do ministry even in the projects run by Compassion International and Ambassadors of Hope.

Interviewer: What unique thing does your church engage in to transform this society holistically?

Interviewee: The Bethel Rock project also, especially the education aspect. The school had been here for more than 20 years before KCCA had to advise us to transfer it from this place to another spacious one, if must meet the children's needs like a playground. Yes, but otherwise, we had many people who have been blessed through sponsorship through Bethel Rock. We hope to find another place for it. Temporarily, we have put the church in Church of Uganda Mbuya Primary School and Kiswa Primary as we raise resources to put the school.

Interviewer: Thank you very much. Do you have a question for me or a comment?

Interviewee: I think not much, although, I expected to be interviewed only in my area of ministry, but this was broad enough.

FOCUSED GROUP DISCUSSION AT WANDI CHURCH OF UGANDA ON 16TH FEB 2022

Moderator: What are the common challenges faced by the people in this community that the church has been addressing in the last five years?

Respondent One: The first thing is a land shortage for the church. The church would like to do some projects, but the land is not enough for the church.

Moderator: Another challenge?

Respondent Two: One of the things I have found with the church and with our people is the issue of poverty. Poverty has affected the activities we would like to conduct at the church. For instance, if we wanted to do projects for the church like, the construction of the church, it becomes difficult for us. And the church has not been active in addressing the issue of poverty among the Christians. Yet it would be through teaching our people to help alleviate poverty in our communities. Another challenge is that Christians do not have time to come to church, especially men. They hardly come to church in big numbers. When you follow them up at home, it's also difficult to get them also.

Respondent Three: Animals from the community such as pigs come to destroy the crops of the church workers. To me, this is a problem in our community. It is not good for me to trouble God's people like that.

Respondent One: The animals destroy the crops of the other people in the community. The animals especially are left untethered during the dry season. The people think during the dry season, there are no pastures. So, they leave the animals to look for their survival.

Respondent Four: In this church, the most difficult challenge I see is the lack of interest in attending meetings. They claim that the church leadership is for some particular people for them. So, they fail to support the work of the church in the zones.

Respondent One: Another challenge I see is the lack of interest in education in our area. This has led to a high rate of crimes and increasing abuse of drugs and substances. The common substances abused here are opium, *marungi*(khats) and alcohol. Under the influence of drugs, people go on abusing people in vulgar language on the way. This challenge is mainly from those who are not educated.

Moderator: Are these drugs grown in the community or they are brought from Arua city?

Respondent One: We have these drugs in the communities. We have *marungi* and opium is grown locally in our area in many homes.

Respondent Five: We have some young people who have completed some level of education, but they are unemployed. They have failed to get connections to get employment, you know the way things are done these days.

Moderator: What is the role of the church in this community?

Respondent One: First to teach the word of God to people. The church also helps those who are going through difficult times. For instance, by visiting the sick people. To help bring those people who may not have an interest in listening to the word of God.

Respondent Four: To dig and work in the gardens of the church to grow things like beans for the church to help to do the work of the church. As the previous speaker said, previously we used to go and dig for people who need help. Such people included the widows, and elderly. This was the role of the church in society, to help those in need. This however does not happen now as it used. Nowadays this is not as effective as was before.

Respondent One: Some of our children are now artists. They minister to people in those ways. This has made us known in Arua here.

Moderator: What is your understanding of the good news here in this church?

Respondent Two: First, the good news here is to preach the word of God from the Bible to change people and bring them to Christ. The good news is in many ways, it is through your deeds. So, for us as we are preaching the word of God, we reach out to the sick to encourage them.

Secondly, we also offer counselling for the sick. This is to give them hope of healing that we know comes from God.

We also offer counselling for those having challenges in their marriages. People come to church to ask for counselling in the times when their marriages have problems. We talk to them. sometimes.

Respondent Four: In most cases we take good news to the families that have lost their dear ones. We go to console them with the word of God. We believe that is the first good news they need to hear in such times.

Moderator: Having heard of the good news, what is therefore your understanding of sin here in Wandi?

Respondent Five: Sin is what you do or say that does not please your friend and God. For instance, insulting, killing, and stealing something from someone.

Respondent One: Sin is something God does not allow us to do and does not please him and people. Anything you do that does not glorify God and please humanity, that is sin.

Respondent Two: Sins is not keeping the 10 commandments of God. Doing anything against the 10 commandments is sin.

Respondent Three: Sin is not having respect for one another, not being able to accept mistakes and apologize for one's own weaknesses. These are sin.

Moderator: What is salvation as you have been preaching here?

Respondent Four: Salvation has different dimensions. It may mean being saved from any physical challenge or situation. Another dimension of salvation is moving from sinful behavior that you might have been involved in. You would have been moving anyhow doing things that pleased yourself but not God. Salvation in this sense therefore means when Christ saves you from the evil, worldly things you were involved in.

Respondent Five: When you were going to be beaten by someone for something you had done. If you run to someone stronger than the person following you, then the person following you fears to chase you, that is salvation. Jesus is our savior from the whatever we may be struggling from. Because we have put Jesus in front of us. We now in all things say, Christ save me. There are things for which I would have gone to a witch doctor to get support or healing. For instance, some sickness that you would have spent money in clinics and even herbs, but you fail to get well. So, as you are going through this challenge someone would advise that if you went to a witch doctor you would get better. If you have not received salvation you may end up following some examples by some people. We now ask Jesus to save us. Some of these challenges come because of what we would have done for example, if I insult someone, I could be beaten or taken to court and I pay fine. But Jesus saves from such situations that would have been bad for me.

Respondent Six: Sometimes people get salvation after a long period. They would have received the gospel but would not think about it, until they fall terribly sick near death, then they call for the servants of God. This is because he feels that he would die without receiving Jesus as his savior.

Respondent Two: Salvation we preach is the spiritual salvation of Jesus. We know that Jesus brough for us salvation. In John Jesus said he is the way the truth and life, no one can go to the father except through him. We get salvation through death. There are two types of death, the physical death and spiritual one. So, for someone to get the eternal life or survive eternal death is only through Jesus. This salvation removes us from death and takes us to life. The physical death comes when we leave the salvation through Jesus Christ and follow Satan and his ways, we

will not get the salvation we are talking about. We will have physical death and spiritual death. So, the salvation we are talking about as Church is the salvation of spirit and that is from Jesus Christ.

Respondent One: Salvation is accepting Jesus as my Lord and savior. When you accept Jesus, you leave all your sins so that you can enter eternal life. It is putting our faith in Jesus Christ where we will receive eternal life.

Respondent Four: Salvation starts when you start thinking about things of God. For instance, you start thinking about people going to church, and you realize that I will die one day. When you think about those things, then you start drawing close to the church and start attending church services. There is a man in our home there, he used to come to church but not as nowadays. When he got sick, he was near death and for a long time. When he got well, he started coming to church. he has many wives, he used not to read the Bible. Now he stands in the congregation and read the Bible from there. He said with his own mouth that there is salvation. He comes to this church up to now. I was the Lay Reader in this church that time when these things happened to him. God has given salvation to all people through Jesus. He expects all to receive salvation. You see when you realize that many that you people you were born with are gone (dead), that's when you realize that there is salvation. This salvation comes only when you realize that you need Jesus as Lord and savior.

Respondent One: Salvation starts right from childhood. That's why now when a child is born, it is taken immediately for baptism. That is showing the way of salvation. Receiving Jesus due to sickness is just a result of stubbornness. It's a result of excitement of this world that eventually takes you away from the right way of salvation.

Moderator: When do we see salvation, it when we die and leave this body? Is it when Jesus will first return then we receive salvation?

Respondent Four: Salvation is when I remove myself from sin. When I leave the sin I was confused and Jesus as Lord and savior, people would see change in my behavior. This means I have entered salvation. This is because you have changed your behaviors and left all the sinful lifestyle. You are waiting for the Lord patiently. When you die, then you will enter the salvation. Yes.

Respondent Two: Salvation is when we meet Christ and say he is the Lord. When I read from John, when he said to Nicodemus, unless you are born again you will not be saved. Salvation is only when you confess Jesus as Lord. When you accept Jesus, then we receive salvation, then you must keep it.

Respondent One: Salvation involves doing work of God and doing all the different things. Even here we hear other people judging others. They would say so and so has saved himself. For others they would say, if so and so gets salvation, it is not true. I don't know if God will have the same judgement for them as we do here on earth. Salvation has to do with following Jesus in truth without changing.

Moderator: When do we feel salvation?

Respondent Three: We feel salvation when something difficult happens. For instance, at my own home, when my son got a wife at my home there, I accepted the woman and welcomed her and tried to provide everything she needed. She stayed with me for two years. There were a lot of issues. I was a Lay Reader here in the church. I was doing somethings, but there were allegations against me in many ways. It was claimed that I was mistreating this young woman. When her sister died, people came to my home with logs to come and kill me. But when they reached here, they found there was no funeral. The people were disappointed. That was when I saw the salvation of God in my life.

Secondly, when they came to collect her bride price, there was nothing to give. My son had nothing, instead he would sell whatever is there at home. I was the only one who had the goats, and the others were brought by my cousins and brothers. The day those people came, many people jested saying you people claimed that God does miracles, then let's see. I had 8 goats. No one brought anything to support. The relatives of my son only came to see what was going to happen. I lost my husband when the children were very young. I was the only one who sent the children to school. The boy now has completed college and has become a teacher. God did a miracle and the woman's relatives turned to be relatives of my son. The chairman of the clan of the woman turned to challenge my son's relatives and said, you people from Wandi, why have you come here? He wondered how they could come empty-handed when their own brother's son has been in prison and has nothing to give. He asked them 'in your clan

here don't you help a brother's son to get a wife?'. It is then when I saw salvation of God in that situation. God saves in such difficult situations.

Respondent Four: God saves anytime, day or night. Sometimes you may be in the same vehicle and only 3 may die. That is salvation.

Moderator: Is there salvation in this life or only waiting for eternal life?

Respondent Five: We feel salvation both in the flesh and spirit. Why do I say that? Sometimes you may have some situations that are so difficult as if you may not manage. But when the spirit of God comes in the situation, you will have peace. Secondly, whether you can be peaceful, even in difficult situations. You ask God to help make the situations light. This is what I feel about salvation.

Moderator: How do you know the people who are born again from those who are not born again?

Respondent Four: You will know those who are saved because of their behavior, the way they talk and relate with other people. Such a person is seen by the love he shows, and he tries to nurture good relationship among people. Our conduct makes us different in among the people in each society.

Respondent Two: Thank you. Two things here. You separate these people by seeing the work of the two spirits: evil and holy spirit. These two spirits do not work together. Those who are born again are led by the Holy Spirit and those who are not born again are led by the evil spirit. The two spirits are separated by the behaviors of the people.

Respondent Five: recently, I prepared some cassava a full basin, I spread it on the rock to dry. When I went to collect in the evening, I found somebody had already stolen the cassava. People told me that I should go and look for the cassava from home to home. I said no. I cannot do that. That person knows why she has done that. She has not stolen my brain. That person ate the cassava. These are some of the ways to see what it means to be saved.

Moderator: Is the salvation relevant in this flesh, how do we know?

Respondent Two: Salvation is important in this body. This body needs to it to be kept. Salvation helps to keep the body in a good way. People give testimony of how terrible they looked or how they were when they had not received Jesus as their Lord and savior. They say now I look better; I am health, no scars on my body. Salvation makes you see how you should be, how I should be dressed.

Respondent One: Salvation is important for the body because we use the body to go to church and do work for God. We use the body to go the places of worship. The body is moved into different places. Should it take you to do something evil and against God that is when it is in error. Salvation should not lead us to do things against the will of God since the spirit is inside us.

Respondent Three: God has left me in this weak body to tell the good news of salvation to others and to my neighbors, especially those who have not received the gospel. It is when I am in this body that I can preach to people to get salvation.

Moderator: We have been talking about the Kingdom of God. What is the Kingdom of God?

Respondent One: The kingdom of God is the word of God that has come to dwell in our midst, removing the things we did in ignorance. The kingdom came and transformed our traditions.

Respondent Two: As he has said, the kingdom of God is taking the word of God and work it.

Respondent Three: To know one, to belong to a particular kingdom, you need to be in the kingdom. We are known to be in the kingdom of God by our continual confession of it and depending on it. You remain in the kingdom of God, always asking Jesus to save you and protect you in all things.

Moderator: When do we experience the kingdom of God?

Respondent Two: The kingdom of God started when Jesus was born. When he was born, he started doing miracles that was when people came to believe that the Kingdom of God is there, and the owner is Jesus himself. Until Jesus

died an exemplary life so that whoever receives him will be saved. That is the kingdom of God in which we remain where become conscious of sin. We are now in the kingdom God.

Moderator: Is the kingdom of God for all the people in this community?

Respondent Three: The church is built for this community for all people to be in the kingdom of God. However, because people make choices, not everyone receives the kingdom of God, although they all believe they are created by God. So, everyone believes to be in the kingdom of God, although they do not do the work of the kingdom of God. Some people deliberately refuse to be in the kingdom of God. For instance, on Sundays, you will find the church is full, you think people are listening they are not.

Respondent One: The kingdom of God is for everyone. As it is written in the Bible it is those who accept and those who did not receive. The kingdom of God is for everyone. Only that people must make choice to receive it or reject it.

Moderator: How do we know the kingdom of God?

Respondent Five: The kingdom is seen in our conduct, and the way we speak. When our conduct is contrary to that of the kingdom of God, it is known.

Respondent Six: The way we behave and speak reveals the Kingdom of God.

Respondent Four: Faith. Ibrahim was counted as good person by faith.

Respondent Two: We see the kingdom by the changes it brings to the people. The people in the kingdom need to grow and make difference. The growth of the kingdom is by increasing the preaching the kingdom. This will help increase the influence of the kingdom.

Moderator: Evangelism and social action, of these two, which one do we do more in this church and why?

Respondent Two: Ideally, we should only be telling people about salvation. Our focus has been more on evangelism, although the social actions have been done. This is because in evangelism, we speak directly to people about salvation to guide them to receive Jesus as Lord and saviour.

Respondent Four: We do more evangelism because in the future we do not want the children of God to perish and enter the kingdom of God. This is because the Bible says he who has ears should listen to what the spirit says to the people. If we do not preach, the Bible also says the blood of the people will be on the church.

Respondent One: We have been doing this to bring unbelievers to God. This is done in the Wednesday's fellowship, Friday fellowships. It is taken to their homes so that they can have access to listening to the good news. The preaching must be accompanied by the conduct of the bearer of the good news.

Respondent Five: About helping people, we talk about it as well. For example, when I see a goat of the neighbor destroying someone's garden, I go and tell them to solve the problem in the society.

Moderator: Why have we not been involved in social action?

Respondent One: Its not that we leave out social action, as I had said earlier, these two needed to have moved together. We will be sinning if we left one out.

Moderator: Of these three, evangelism, social action, and infrastructural development, which of these is the biggest effort of the church?

Respondent One: The first is preaching, evangelism.

Moderator: In the church's budget of last year, which of these 3 took the biggest size of the budget; evangelism, social action, and infrastructural development?

Respondent One: The biggest finances of the church were spent on physical development. We worked on buildings of the Lay reader, visitors house and this church building needs to be complete.

Moderator: Where has been the least amount spent?

Respondent One: The smallest amount of money was spent on missions and evangelism.

Moderator: If your focus is evangelism, why did you have the least budget in the area where you put the greatest emphasis on?

Respondent One: We can preach without budget. For instance, our Wednesday fellowships we take from home to home does not need budget. We even could not ask for tea from the person hosting. This is because, if we attach money, people would not be willing to accept fellowships in their homes. That would deny the good news for the people. People sacrifice to preach the gospel in the church.

Moderator: If we would like people to go to heaven, why have you not put support towards that work.

Respondent Four: As the previous speaker said, the budget for mission is small, not that it's not completely there. Sometimes we exchange to preach, those people are supported when they go to preach. Because the scriptures say the preacher is worth his pay.

Moderator: Do you think putting little budget for mission has affected the way ministry is conducted here? Do not you think people feel discouraged in the process of preaching?

Respondent Three: I have not understood, why you think we should have had budget to go and preach, is that preaching done on Wednesday, Sunday or going to give an open air?

Moderator: What activities do you have throughout the week?

Respondent Three: Monday prayer meeting in the home, Tuesday meeting in church, Wednesday fellowship at home Friday Fellowship Saturday fellowship of the Brigade and Sunday service.

Moderator: Who are most attendants?

Respondent One: Women, especially those who are born again already

Moderator: How are you going to attract people when you have not put resources to conduct effective evangelistic activities? Budget is important to diverse activities.

Respondent Two: We have had budget for evangelism but more for development. Preaching goes on smoothly. Despite the different ways of supporting the evangelistic activities here in this church. Each year, youth and adults go to preach door to door to all the people in this community. After the door to door we conclude by crusade. We also conduct open airs in the trading centers in our community. The budget mainly caters for feeding and public address system during the open airs and crusades.

Moderator: Why do we put much of our money for building the church and housing, while we have the needs in the community? We have widows, orphans, and other vulnerable people in the community we have no activities to help these people raise the resources to give offertory or food or any other support to the church. where do we expect the people to get the money from?

Respondent One: It is true it is difficult for the vulnerable people to support the church. But Rev. The difficult things for us here is that the way to get things are difficult. The church has no other way to support the people. The only way for the church to get money is offertory. We conduct fundraising drives to construct the church building and other infrastructure but not to help needy people. This does not happen here. This is because we think we do not have money to do such things.

Respondent Four: As the previous speaker had said, it is not that we totally have not supported the poor people in the community. We try to go and pray with such people although what we have would be very little.

Moderator: How much is our offering per Sunday?

Respondent Six: The highest offering was during the Covid period. Last Sunday we had Ushs42,000, the lowest would be UShs15,000

Moderator: Our focus on spiritual things, how has it affected the growth of the church as individual and community?

Respondent Two: Focusing on these things has affected the giving in the church. Some people come to church without offering.

Moderator: What is poverty in this community?

Respondent Two: Poverty is a situation where you do not have means to acquire things that you need to help yourself. These things include basic needs, money, such things. When these things are lacking, there is poverty.

Respondent One: Poverty is when the way to get things is difficult to find.

Respondent Three: This is a situation where you do not have things to support emergencies that may come your way. For instance, in church here we have emergencies but when we cannot address them, then that shows situation of poverty.

Moderator: Why are we poor?

Respondent Four: No land

Respondent Two: Poverty here is because of our mindset and laziness. Laziness is the biggest factor that brings poverty here. People may have land but could not work hard to earn something. Here people would have done things to chase poverty but many people in what they used to do and have. They say this is how our fathers and grandfathers were. Many people have not gone to school to acquire knowledge. So, poverty just sits on us as it is.

Moderator: Do you think there is connection between poverty and faith?

Respondent One: there is connection between faith and poverty. For instance, if you do not have good clothes to put on, it becomes difficult to go to church. And people leave Sunday services to go and look for things. Nowadays because of village savings schemes, people do not go to church they go to the markets to look for things to survive. If they had, possibly they would not reject going to church. Many people have reached a conclusion that faith makes poor. They say since then what have got in the faith.

Respondent Three: We spend a lot of energy and resources in digging and you plant crops but the sunshine comes and destroys the crops. This has contributed to poverty and affects the faith of many people.

Moderator: If God created everything and has cattle on a thousand hills. We said we are in the kingdom of God. How are we poor despite of all the riches of gold and silver that believe in God. Why are we Christians poor even when God their father has everything?

Respondent Four: I believe God puts poverty to test our faith. Because the rich people do not sleep, they are worrying about their wealth. Secondly, they take God for granted. You who are poor. You say God did not give me that one but this much that I should bear. We believe that God is the one who gives to people not According to our efforts of man. You might struggle to gain wealth but if God does not give you, you will toil in vain. It is God you also give poverty.

Moderator: God in Deuteronomy says the poor will always be with you. And in Acts, the disciples said there should be poor among them. Don't you think we have accepted our state of poverty. What do you think has caused us to be poor?

Respondent Two: You know none of us want to be poor. I do not accept myself to be poor. But due to the different situations, you do not get what you wanted to get. Poverty connects with poverty. We know God does not want his kingdom to be poor. That church has different development activities. God also expects us to give to him as he requires of us. He wants us to give the tithe to do work for him.

Respondent One: We are poor because of ignorance; poverty despite of many things God has given. The changes in climate have greatly led to poverty among us. How much you do the yield is so little. The other challenge is land shortage as said earlier. The little land is used year in and year our without rest. So, the land does not yield good fruits for us these days. Although there are different organizations that have come to help people to come out of

ignorance, there are trainings to help improve our farm productivity. For instance, the advice to use pesticides to improve crop yield. But we continue to say no we used to grow crops without these things. This has increased our causes for poverty.

Moderator: Do you think the Lay Reader and Parish priest have capacity to balance between evangelism and social action?

Respondent Two: The truth is that the capacity of church leaders in adequate. If they had, a lot would have been done in that direction. Mostly what I see is that their plans are on sharing the good news. They have not reached the level to balance between spiritual and social activities. When the church leaders do their plans, it difficult for us as the laity to carry such things ourselves. The way I see it, the church leaders are taught to do more spiritual ministry than other areas. Sometimes, I also see the personality of these church leaders also matter, the way you build your capacity in the ministry. I remember there was a celebration here where the chairman house of clergy did analysis of who each archdeacon of Terego Archdeaconry. One was for preaching; one was development and so on. The fact on ground is that most of the Church Leaders posted for us here are concerned about spiritual aspect of the Christians.

Moderator: How has the teaching of the East African Revival influenced our ability to balance spiritual and social action in the ministry of the church?

Respondent Three: To become a member of the revival is when we come to the knowledge of the Lord. Knowing the Lord means you must have love for people. This means if you love people, it is a physical thing that you have joined with the spiritual. You are to help people because of the love you receive from Christ. Although people may love when they are not Christians but most of our love comes because the Bible challenges us to love the brother that you can see. Revivals are to preach and pull people to God by their conduct, speech and giving attract people to God.

Moderator: Are there teaching of the Revival that separates spiritual things from the physical?

Respondent One: What makes the revival separate spiritual things from the physical has mainly been the conduct of each person. It has been said about some of the revival members that if you get saved, I will also be saved. This means some revival members' conduct have been worldly. They do insult or do some of the things done by the worldly people. Sometimes it may be said that the revival members put more emphasis on the talking than putting into action what they confess. The teachings of revival have not been understood well. The time for fellowships has been balanced with other things.

Moderator: Do you have any knowledge and experience of Sustainable Development Goals (SDGs) in this church:

Respondent One: We do not have that here in this church.

Moderator: What do you know about this asset-based community development?

Respondent: We were taught that as Christians, we should not keep asking form people. Plant trees, during rain plant your own crops such as pumpkin, greens, etc. This was taught by some group of group people brought by Joseph Yandu. We cannot remember the people well, but they came from outside the archdeaconry.

Moderator: What about the issues of gender, how have they influenced the ministry here in the church?

Respondent Three: Because women are now alone in the church, issues of gender are not talked about seriously here.

Moderator: Are there NGOs that are supporting ministry through the church?

Respondent Two: There are organizations that are teaching people here on development. Some these organizations are Seed Effect, and some of us do that. They organizations come from outside. Some of us try to say these things to the people especially on Sundays, and meetings. It is the people coming from outside who draw the program and tell the church what they would like to tell the church. The members of the church who talk to Christians on social issues are not programmed. They would in a Sunday service say they have something small to tell Christians. Then they are given time to say what they would like to. This is not usually planned before.

Moderator: Are there any other things you thought about during our discussion you would like to say somethings about?

Respondent One: Rev. I mainly want to thank you so much for the teaching.

Moderator: I thank you so much for the long discussion. May God reward you.