

**THE ROLE OF THE CHURCH IN THE PROMOTION OF GOOD
GOVERNANCE: A CASE OF KANONI ARCHDEACONRY
IN NORTH ANKOLE DIOCESE**

RICHARD ARINAITWE

M20B09/006

**A RESEARCH SUBMITTED TO BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE AWARD OF THE BACHELOR OF DIVINITY AT
UGANDA CHRISTIAN UNIVERSITY**

2023

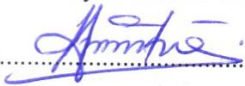


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DECLARATION

I, Arinaitwe Richard, hereby declare that this proposal is my original work and has not been presented in any other university/institution for consideration of any certification.

Signed: 

Date: 17th Aug 2023

ARINAITWE RICHARD

M20B09/006

APPROVAL

This study was conducted under my supervision and it is now ready for submission with my approval as university supervisor

Signed:..........

Date:.....17/8/2023.....

REV. DR. EMMANUEL MUKESHIMANA

SUPERVISOR

DEDICATION

I dedicate this work to my parents, my wife and my Bishop for their moral and material support.

ACKNOWLEDGEMENTS

Praise to the Name of our living God for giving me the diligence to learn and for granting me wisdom, knowledge, strength and determination during this course.

I am also greatly indebted to my supervisor Rev. Dr. Emmanuel Mukeshimana for his encouragement and constructive criticism while I was conducting this study. If it was not for his academic guidance and encouragement, I would not have reached this far.

I am greatly indebted to my family for the moral and material support while I was conducting this study. Special thanks to my wife Mackline Arinaitwe, my children Collins Amutuhire, Cohen Atukunda and Clinton Atwongire for bearing with me as I was away studying. May the good Lord reward them for me!

I also wish to acknowledge the support rendered by my beloved father Rev. Canon Yorokam MWESIGWA, my father and mother-in-law, my uncle Robert and aunt Verinah Tumwesigye for the financial support and encouragement as I was doing this course. You will always keep in my mind for the support given.

Again I appreciate Rev. Canon Z, Mutambi and wife, Rev. Ezra Tumusiime and wife, Rev Abel Nuwabiine, Mr. Boaz Tumuhimbise, Rev. Can. Amos Turyahabwe and Kakuru Peterson for their support, encouragement and motivation during this course.

I cannot forget the support given by North Ankole Diocese during my spiritual growth which added value to my person. I also wish to appreciate the academic support rendered by Uganda Christian University where I have completed this course.

To those whose names are not mentioned, be rest assured that your contributions are greatly appreciated.

May God Bless you all!

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ABSTRACT

This study was conducted to investigate the role of the church in the promotion of good governance in Kanoni Archdeaconry. The specific objectives of the study were to investigate the role of church mobilization, participation in politics and human rights advocacy in the promotion of good governance. Data from was collected using a questionnaire and an interview guide, analyzed descriptively and presented in frequency counts and percentages. The findings show that the involvement of the church in political mobilization, elections and human rights advocacy had positive consequences on governance and service delivery. The study concluded that the church can be a good change agent regarding governance, but needs to be cautious so that politics does not rob them of their role of winning souls for Christ. Hence, the study recommended further investigation into the factors affecting church involvement in politics and how the church can balance secular governance and the promotion of the ideals of the Kingdom of God.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This chapter presents a background to the study, statement of the problem, purpose, objectives and research questions. It also gives the significance, scope and conceptual framework for the study.

1.1 Background for the study

Bad governance remains a challenge in countries worldwide. Most of the countries have issues with citizen participation in government, transparency, accountability, equitable distribution of the national cake and the rule of law¹. While politicians would like the Church to ‘leave unto Caesar what belongs to Caesar’, it plays an important role in the promotion of good governance². This study aims at investigation the role of the church in the promotion of good governance in Kanoni Archdeaconry, North Ankole Diocese.

Globally, religion still plays a big role in politics and governance. While religious commitments sometimes come into conflict with the demands of politics, religious leaders have been influential in elections, public policy and human rights advocacy². For instance, in the United States, the role of religion in political discourse has been key to the extent that the Christian Evangelical Movement has been a main factor in the success of the Republican Party.³ Hence, the role of religion in promoting good governance cannot be ignored. In Sub Saharan Africa, churches have been instrumental in the promotion of good governance because of credibility among the people. In South Africa during Apartheid some church leaders sided with the poor and called for the end of the apartheid.⁴ In Liberia, religious institutions have been involved in conflict resolution during the Liberian war to the extent of the head of the Lutheran church being asked to be the vice president of the state while efforts

¹ World Bank, Sub-Saharan Africa, From Crisis to Sustainable Growth (Washington DC: World Bank, 1989). ²Pacho, T. (2016). African churches and good governance in Africa. Oxford: Regnum Books International.

²Saa-Dade (2015). The role of religious institutions in governance in Africa: the case of the Ghana Bishops’ Conference. MPhil Thesis, University of Ghana, Legon

³ Simkins, R and Smith, Z(2017). Religion and Politics. Journal of Religion and society. Supplementt14(2017).

⁴ Riedl, R. (2012). Transforming Politics, Dynamic Religion: Religion's Political Impact in Contemporary Africa.

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were being made to end the war.⁵ However, this has not yet overcome negative attitudes that would like the church only in preaching to its followers.

In Uganda, the church has been instrumental in advocating for good governance. The Uganda Joint Christian Council (UJCC) has been active in denouncing human rights abuses, civic education and monitoring election of leaders.⁶ The church has been seen as the only civil organisations that can inspire and support a movement towards true democracy and address issues of abuse of power.⁷ However, some religious leaders have lost their lives in trying to denounce human rights abuses. Therefore, the role of the church in politics remains unstudied because of the view that the church has no role in politics.

1.2 Statement of the problem

The church is the conscience of society and therefore has a duty of addressing moral issues and actions by biblical standards of justice and righteousness. According to Rubin, “The secret of the influence of religion in contemporary politics is that the modernization process, rather than causing religion to weaken and disappear, often makes its public role stronger and a more necessary part of the process of state-building or revolutionary transformation” This implies that the church has a role to play in human rights advocacy, denouncing corruption, bribery and embezzlement of public funds, in addition to participating in public policy debates. However, as the church addresses political issues, it might lose focus of its primary mission of saving souls for Christ.

In Kanoni Archdeaconry, the church appears to be on good terms with local leadership. Local leaders have played a big role in supporting church projects and facilitating the clergy in their pastoral work. However, these same politicians get uneasy when the church leaders express interest in political issues. While the church can play a big role in promoting good governance in the area, not much has been documented because of the view that the church has no role in the issues of governance. This study intends to fill this gap in knowledge by investigating the role of the church in promoting good governance in Kanoni Archdeaconry

⁵ Riedl, R. (2012). Transforming Politics, Dynamic Religion: Religion's Political Impact in Contemporary Africa. *African Conflict and Peace building Review*, 2 (2), 29-50

⁶ Pillay, J. (2017). “The Church as a Transformation and Change Agent.” *HTS Theologies Studies/Theological Studies*, 73(3), 4352.

⁷ Carney, J (2017). Faithful Citizenship in the USA and Uganda A Comparative Analysis of Recent Catholic Pastoral Letters on Politics. *Religion and Society*,

so that church leaders and politicians can appreciate their complementary roles in governance.

1.3 General objective

The study sought to explore the role of the Church in the promotion of good governance with Kanoni Archdeaconry as a case study. It examined the contribution of the Church in promoting peace, democracy, human rights and sustainable development.

1.4 Specific objectives

The objectives for which the study was conducted were:

- a. To assess the association between church involvement in elections and governance in Kanoni Archdeaconry
- b. To investigate the association between church human rights advocacy and governance in Kanoni Archdeaconry

1.5 Research questions

The following questions formed the focus of the study:

- a. Does church involvement in elections significantly affect governance in Kanoni Archdeaconry?
- b. Does church human rights advocacy influence governance in Kanoni Archdeaconry?

1.6 Scope of the study

Content scope

The study focused on the role of the church in promoting good governance in Kanoni Archdeaconry.

Geographical scope

The study was carried out in Kanoni Archdeaconry which is found in North Ankole Diocese. The diocese is located in Kazoo District in Western Uganda. The district has a large population of Anglicans and many of the local leaders have an Anglican background.

Therefore, the church is likely to have an influence on policies that influence governance in Kanoni Archdeaconry and Kazo District at large.

Time scope

The study was conducted over a period of three months that is from January to March, 2023.

1.7 Significance of the study

Policy makers will appreciate the role of the church in the promotion of good governance. This will motivate them to involve the church in programs promoting good governance. Religious leaders will appreciate their role in promoting human rights. In so doing, they can engage their churches to provide for advocacy for human rights.

Other scholars might use the findings as background for future research.

1.8 Conceptual framework

The independent variables for this study are civic education, participation in elections and human rights advocacy. On the other hand, the dependent variable is good governance. It is presumed that church participation in civic education, elections and human rights advocacy influences governance in Kanoni Archdeaconry.

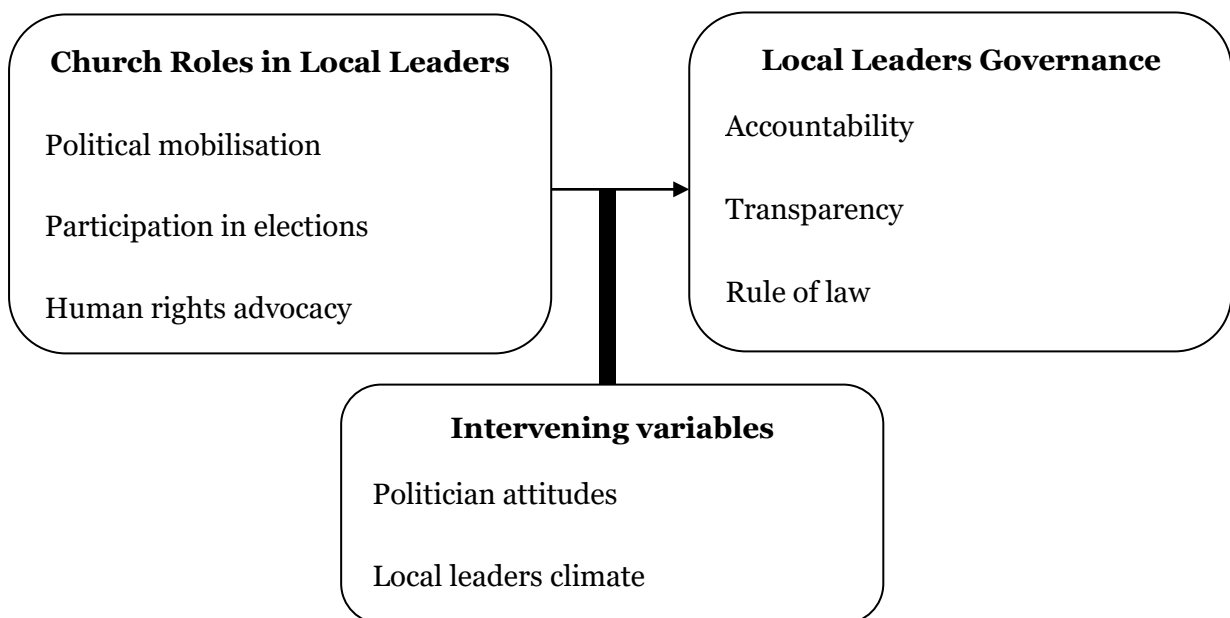


Figure 1.1: Conceptual framework

As per the conceptual framework, local leader's accountability depends on church mobilization, participation in local leaders and human rights advocacy. However, all this

depends on the attitudes of politicians and the prevailing political climate. If the local leaders have positive attitudes towards church involvement in promotion of good governance, the church will be encouraged to involve itself in governance issues. Furthermore, if the local leader's climate is not safe, churches will fear to involve themselves in governance issues least some of them be arrested or killed.

1.9. Theoretical Review

Various theories have been written about church involvement and secular governance. However, this study was guided by Miller's Group Consciousness Theory⁸ and Weimann's Two Step Theory.¹⁰

1.9.1 The two-step theory

The two-step theory was proposed by Weimann in 1982 to explain how information flows from the mass media to opinion leaders who later pass it on to the less local active ordinary citizens. According to this theory, opinion and influential leaders are in a better position to provide information and advice to other members of the community. The less politically active members of the community are likely to believe what they learn from opinion leaders and take necessary action when necessary.

1.10 Church involvement in local leaders' mobilization and governance

In a study on religion's political impact in contemporary Africa, Riedl found that the clergy used their influence to mobilise their followers against bad governance.⁹The study further found church mobilization has forced governments to release political opponents and open up political space in countries like Kenya, Senegal, and Zambia. However, the extent to which governments comply to cleric demands is still context specific.

Religious denominations can use their pastoral letters to mobilise their followers against bad governance. In a study on Bishops statements in Uganda and USA, Simkins and Smith found that the statements of the religious leaders mobilised followers to oppose bad governance and

⁸Miller, A et al, (1981). Group Consciousness and Political Participation. American Journal of Political Science Vol. 25, No. 3

¹⁰ Weimann, G(1982). On the Importance of Marginality: One More Step into the Two-Step Flow of Communication. American Sociological Review, Vol. 47, No. 6

⁹ Riedl, R. (2012). Transforming Politics, Dynamic Religion: Religion's Political Impact in Contemporary Africa.

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even topple bad regimes.¹⁰ For instance, the study found that the pastoral letter, 'I have heard the cry of my people' by the Bishops in Uganda mobilised many Ugandans to fight Amin's regime and influence governance.

1.11 Biblical Perspective of Politics

Many Christians have approached politics as if it lies outside their primary realm of responsibilities. Politics are often viewed as part of the "world" that we ought not to love. Often times our Christian life becomes confined to personal godliness, to church activities, to attending liturgies, youth meetings, and Bible study. From this point of view, a Christian's involvement in politics is seen as a step into the secular world.

Submit and Obey the Authorities:

Render "therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Mt 22:21). "Therefore, submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do well. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men... Honour all people. Love the brotherhood. Fear God. Honour the king" (1 Peter 2:13-17).

Purpose of Government

To enforce the Law..."Government is the servant of God to execute wrath on the wrongdoer" (Rom 13:4), since most people cannot be ruled by love, they must be ruled by law. That is inevitable in an imperfect world. So, God has ordained that there should be ruling authorities to keep law and order.

How Should Christians, Vote?

"Moreover, you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" (Exodus 18:21).

As believers, we are citizens of two kingdoms; one temporal and earthly, the other eternal and heavenly. We are called to participate in both the culture and politics of The City of Man, as this world was called by Augustine, while primarily focusing on the Kingdom of God.

¹⁰Simkins, R and Smith, Z(2017). Religion and Politics. Journal of Religion and society. Supplement14(2017).

Christian Duties to governance

Praying for our Government “Therefore I exhort first of all those supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Saviour” (1 Tim 2:1-3). Believers are urged to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men (Tit 3:1-2).

Dual Citizenship

We are citizens of two kingdoms: One temporal and earthly, the other eternal and heavenly. We are called to participate in both the culture and politics of The City of Man, as this world was called by Augustine, while primarily focusing on the City of God. While our focus and heart should be directed to where our bridegroom is (heaven), we cannot neglect that we do have a role in the world. We are called by the Lord Jesus to be preserving salt and illuminating light in the world. "For our citizenship is in heaven" (Phil 3:20), "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God" (Eph 2:19).

1.12 Church participation in elections and governance.

The church can influence governance through sponsoring candidates for elections. In a historical study on religion and politics in Uganda, Ssentongo found that church sponsorship of candidates was an effective way of addressing governance issues.¹¹ The study found that most politicians in Uganda sought alliances with churches so that they can get their blessing when standing for elections. Hence, sponsorship of candidates gives the church a chance to press for good governance.

In a study on the effects of religious attendance on political participation among ethnic minorities of different religions in the USA, Sobolewska and colleagues found that the ethnic rights of minorities are well catered for through the elected politicians with whom they attend the church.¹² The study found that churches found it easier to press for good governance when they have elected politicians that attend their churches. Hence, the church can address

¹¹ Ssentongo, S (2022) Religion and democracy in Uganda: A historical perspective. Kampala: Embassy of Sweden,

¹² Tarusarira, J, 2016. An Emergent Consciousness of the Role of Christianity on Zimbabwe's Political Field: A Case of Non-doctrinal Religio-political Actors.. *Journal for the Study of Religion.*, XXIX(2), pp. 56-77.

governance concerns to their church members so that they can be addressed in the political arena.

1.13 Church human rights advocacy and governance

Studies have shown that the church can use human rights advocacy in order to enhance good governance. In a study on the role of the church in advocacy for good governance in Ghana, Diedong found that church expression of concerns over human rights abuses improved respect for people's rights.¹³ The study found that church advocacy helped in freeing political prisoners who had been arrested by past regimes for frivolous offences. However, the extent through which local churches can succeed in this advocacy remains unclear.

Saa-Dade examined the role of religious institutions in governance in Africa using the Ghana Bishops' Conference as a case study.¹⁴ Content analysis of the 35 document that had been published by the bishops' conference revealed that the church was very instrumental in denouncement of human rights abuses by the government. The pastoral letters particularly denounced insecurity, neo-patrimonialism, bribery and corruption. However, the study does not show whether the government heeded these denouncements and respected people's rights. The church has joined other religious denominations to advocate for human rights of their followers. In a study on the impact of faith on political participation in Nigeria, Omelicheva and Ranya found that the formation of inter-religious councils has given churches a stronger voice in advocating for human rights.¹⁵ For instance, the inter-religious council in Nigeria has been instrumental in pleading with the government to prevail upon Boko Haram to free abducted girls.

1.14 Conclusion

Governance remains an important issue for secular and religious leaders alike. It is an important predictor for the respect of human rights and might have negative consequences on the spiritual life of Christians. Therefore, the church cannot stand by as its followers are governed badly. This study will contribute to what is known about the role of the church in the promotion of good governance in Kanoni Archdeaconry and beyond.

¹³Diedong, A (2016) The Catholic Church on Path of Advocating for Good Governance in Ghana. The International Journal of African Catholicism, Volume 7, Number 2

¹⁴Saa-dade, E(2015). The role of religious institutions in governance in Africa: the case of the Ghana Bishops' Conference. MPhil Thesis, University Of Ghana.

¹⁵Tarusarira, J, 2016. An Emergent Consciousness of the Role of Christianity on Zimbabwe's Political Field: A Case of Non-doctrinal Religio-political Actors...*Journal for the Study of Religion.*, XXIX(2), pp. 56-77.

Governance remains an important issue for secular and religious leaders alike. It is an important predictor for the respect of human rights and might have negative consequences on the spiritual life of Christians. Therefore, the church cannot stand by as its followers are governed badly. This study will contribute to what is known about the role of the church in the promotion of good governance in Kanoni Archdeaconry and beyond.

The studies reviewed show that the church can play an important role in the promotion of good governance. This can be done through mobilization, participation in elections and advocacy. However, most of the studies were conducted outside the Uganda context. Furthermore, studies on the Anglican Church were scanty. This study will fill this gap by investigating the role of the Church of Uganda at in good governance in Kanoni Archdeaconry.

CHAPTER TWO

RESEARCH METHODOLOGY

2.0 Introduction.

This chapter covers research design, study population, sample size and sampling techniques, data collection methods and instruments, data quality control, data collection procedure, data analysis and ethical considerations.

2.1 Research design.

The study will use a cross-sectional survey research design. This is a design where data is collected and analysed at a particular point in time without need for follow up. This design was chosen because it facilitates generalisation from a sample to a population so that inferences can be made about the population at a specific point in time. Furthermore, it is cost effective for collection of large amounts of data because there is no need for follow up.

2.2 Study area

The study will be conducted in Kanoni Archdeaconry, which is found in North Ankole Diocese, under the Church of Uganda. The archdeaconry is found in Kazo District which was carved out of the Greater Nyabushozi District in western Uganda.

The Archdeaconry is composed of three parishes namely, Kanoni, Karihira and Kantaganya. These parishes serve a mixed population of both pastoralists and cultivators. Service delivery in the area is average but people's access to these services is still below their satisfaction. While there is a good relationship between churches and politicians, the impact of the church on governance and service delivery remains undocumented.

2.3 Sources of information

Primary information for this study will be got from the church leaders, Christians and politicians. This information will be accessed through survey methods where questionnaires and interviews shall be used to access that information. Hence, most of the information shall be primary in nature and collected from a cross section of church leaders, Christians and politicians.

The other source of information for this study was the literature review. The researcher reviewed past studies on the role of the church in local governance. This provided

information on what is already known about the church and governance so that a baseline is found on which to base the study to investigate the role of the church in governance in Kanoni Archdeaconry.

2.4 Population and sampling techniques

The study population is an entire group a researcher wants to study. For this study, the target population are the Clergy, Lay Readers, Mothers Union leaders, Fathers Union leaders, Youth Leaders, Compassion staff, Staffa at Kanoni Bible College, Students at Kanoni bible college and area politicians.

Therefore, the study targets Clergy members (3), Lay Readers (23), Mothers Union Leaders (3), Fathers Union leaders (3), Youth Leaders (6), Compassion staff (5) and Kanoni Bible College Staff (10). In addition the Chairperson LC V, DPC, RDC, DISO and CAO shall be recruited as key informants for the study. Hence the total population for this study are 57 respondents.

2.4.1 Sample size determination

The researcher distributed 50 questionnaires to 3 Clergy, 21 lay Readers, 3 Mothers union leaders, 3 Fathers union leaders, 3 Youth leaders, 8 Kanoni bible college staff, 5 Compassion staff, and 4 local leaders.

2.4.2 Sampling procedure

Purposive sampling will be used to select the clergy, Mothers Union Leaders, fathers Union Leaders, Youth Leaders, Compassion Staff and political leaders. These will be automatically included in the study because they are key informants for the study from whom detailed information is supposed to be collected in order to shed light on the role of the church in governance.

Simple random sampling will be used to select the Lay Readers and Kanoni Bible College Staff. This method will be used to give these respondents an equal chance of being represented in the study. Furthermore, sampling will make it cost effective since questionnaires will be used to collect data from them.

2.5 Variables indicators and measurement

The independent variables for this study are key variables for these studies are Church mobilization activities, involvement in elections and advocacy while the dependent variable is governance.

2.6 Procedure for data collection

The researcher will first obtain clearance from Uganda Christian University to collect data for the study. This clearance will be used to introduce the researcher to the respondent and relevant authorities before collecting data from them. At the same time, it will be evidence that the data collection process is for academic purposes only and might not harm the respondents.

The researcher will use questionnaire administration and telephone interviews to collect data for the study. Questionnaire administration will be used to collect data from the clergy, lay leaders, Kanoni Bible College and Compassion Staff because they are literate and accessible to the researcher. Furthermore, they are literate enough and can provide reliable information on the role of the church in good governance and service delivery at large.

Telephone interviews will be used to collect data from the leaders of the Mothers' Union, fathers Union and Youth. This method will also be used to collect information from the politicians. This method will be used because it can provide an in-depth investigation on the role of the church in governance. At the same time, telephone interviews will be appropriate because such respondents might not be readily available for face-to-face interviews or questionnaire administration.

2.7 Data collection instruments

The researcher will use questionnaires and telephone interviews to collect data for the study.

2.7.1 Questionnaires

A questionnaire is a number of questions arranged in a definite order seeking information about an issue being investigated (Kothari, 2004). In the current study, semi-structured questionnaires will be used to collect information on the role of the church in promotion of good governance in Kanoni Archdeaconry. Section A collected bio-data, Section B will have questions on the governance issues in Kanoni Archdeaconry, Section C will seek information on church mobilization for good governance, Section D will contain questions on church

participation in elections for good governance while Section E will have questions on church advocacy for human rights.

The questionnaires will have both open and closed questions. The closed questions in Section A to E will be arranged on Likert-like scale ranging from ‘To A Large Extent’ to ‘To A Small Extent’, to which the respondents will rate the level of involvement in the activities suggested in the questionnaire. These questions have been preferred because they facilitate quantitative analysis of the data collected.

2.7.2 Interview guides

The researcher will also use telephone interview guides to collect data from the Mothers Union, fathers Union, Youth leaders and the politicians. The interview guides will have open questions that seek information on the Church mobilization, participation in elections and advocacy activities in the promotion of good governance. Telephone interview guides will help in focusing the interviews on the issues pertaining to the role of the church in the promotion of good governance in Kanoni Archdeaconry.

2.8 Data quality control

Data quality control is the process of checking the suitability of the instruments for the study.

This will involve checking the instruments for validity and reliability.

2.8.1 Reliability of the instruments

Reliability of the research instrument is the extent to which the instrument produces consistent results. Reliability of the instrument will be determined by carrying out a pilot study. The instruments will be piloted twice in two sub parishes in Bigyera Archdeaconry.

They will be accepted as reliable when they produced consistent results.

2.9. Data processing and analysis strategy

Data for the study will be analysed descriptively. The responses will first be summarised in an Excel Spreadsheet. They will later be exported to SPSS for analysis. Descriptive analysis will be conducted using frequency counts and percentages. The data will then be presented in tables, analysed and discussed.

2.10. Ethical considerations

According to Creswell, ethical considerations are integral to the researcher because they relate to all phases of the research process. They highlight the researcher's moral integrity and responsibility for academic, political, and social obligations.

The researcher will acquire permission from Uganda Christian University to conduct the study. This will help in making the study acceptable and in starting the study activities.

Permission will be sought from the religious leaders of North Ankole Diocese so that they know the reasons why the study is being conducted. This will help in making the respondents at ease since the study will be known to their leaders.

Permission will be sought from the respondents before collecting data from them. The researcher will first explain the purposes of the study to the respondents. He will also seek their informed consent before collecting the data from them. In addition, he will assure the respondents that data collected will be treated confidential and used for academic purposes only.

2.11. Conclusion

The study adopted a cross sectional approach to collecting data on church involvement in the promotion of good governance in Kanoni Archdeaconry. While the design does not involve follow up of church practices over a period of time, it gives a snapshot of what the church is doing to promote good governance in Kanoni Archdeaconry. Therefore, the opinions of the politicians and religious leaders can give a picture of what is actually on the ground as the church promotes good governance in the study area.

CHAPTER THREE

FINDINGS AND ANALYSIS

3.0. Introduction

This chapter analyses the findings from the study on the role of the church in the promotion of good governance in Kanoni Archdeaconry, North Ankle Diocese, Uganda. Hence, the chapter contains the response rate, respondent demographics and the findings on the church mobilization, participation in elections, human rights advocacy and good governance in Kanoni Archdeaconry.

3.1. Church mobilization and good governances

One of the strategies that can be used by the church in the promotion of good governance is through mobilization. The mobilization strategies of the Church in Kanoni Archdeaconry was first analysed and the findings show that the church has a role to play in governance through mobilization.

According to the study findings, the church can mobilize for good governance through sermons. This mode of mobilization is through preachers using their sermons to mobilize the congregants for good governance. According to one of the church leaders, *“while I cannot directly mobilise my people for good governance outside services, at least I can use my preaching to mobilise the congregation to work hard for good governance”* “Therefore, the church can use church services to mobilise people and leaders for good governance.

The findings also show that the church can use networking with other organisations to mobilise for good governance. This can be through the Inter-Religious Council or partnerships with Non-Governmental Organisations. This finding was corroborated by one of

the political leaders who said, *“We politician fear religious leaders. When they preach about a bad practice, we try by all means to avoid the practice”* this implies that churches can use sermons as a platform for mobilization for good governance.

The church can also use mass media to mobilise for good governance. Thorough radio and television programs, religious leaders can mobilise for good governance in their areas and even beyond. According to one of the religious leaders, *“Radio and television programs are used by the church in mobilising for better service delivery in their area”* therefore, mass media can provide platform for mobilization for good governance by the religious leaders.

The study also found that to a smaller extent, the church can use seminars and pastoral letters to mobilise for good governance. According to one church elder, *“ we rarely use seminars and pastoral letters for mobilization because we can easily be misunderstood. While the church has a duty to protect rights, it has to avoid direct conflict with those in power”*. Therefore, churches are cautious when using seminars and pastoral letters in mobilization for good governance.

The study found that church involvement has beneficial impacts on governance. It improves awareness about rights, transparency and activism against rights abuses. However, the findings show that the church is slow on activism among its members.

Church mobilization campaigns improves awareness about rights. Through using some of the enlightened church members, the people are sensitised on their rights and how to protect them according to one poetical leader, *“my church gives me time to address congregants on government programs and how people can gain from them. At the same time, church leaders have contacted me many times to sensitise the people on their rights and how to demand for them”* This implies that church mobilization improves peoples knowledge on their rights and how to demand for them.

Church mobilization activities improve transparency in governance. The findings show that when the church is involved in mobilization for good governance, leaders will try by all means to be transparent in service delivery. Therefore, church mobilization improves service delivery in a manner that is clear to the people. According to the political leaders, *“we try as much as possible to tell people what is happening in government after church leaders*

demand for information". Therefore, church involvement improves transparent delivery of services.

3.2. Church participation in elections and good governance

Error! Reference source not found. Another objective for which the study was conducted was to investigate the effect of church participation in elections on good governance. The respondents' opinions on how the church participates in elections were first analysed and the findings show that the church participates in elections through civic education, election monitoring, campaigning for candidates and church leaders contesting for political posts.

The study findings show that the church participates in elections through civic education. This is where the church appoints people to educate its followers on their rights during elections and encourages them to go and vote for people of their choice. According to one religious leader, *"Faith-based organizations recruit church members to conduct civic education during elections"* these people might be seconded by the church so that as they civic educate, church values are not ignored. Hence, the church influences governance through civic education during elections.

The church can also participate in elections through monitoring. This is where the church appoints agents to monitor how the elections are conducted. According to one religious leader, *"church appointed election officials who are engaged in election monitoring guard against the rigging of elections because they will have to report on how the elections were conducted"* Through election monitoring, the church contributes towards good governance by ensuring that free and fair elections are conducted to elect leaders.

The church can also openly campaign for a certain candidate in addition to sponsoring church leaders to stand for elections. This helps in having candidates that will respect church values regarding good governance. However, one political leaders was of the view that, *"church campaigning for candidates makes the church partisan and might create division among its members"* hence, while the church can actively engage in campaigns, it should guard against being seen as being too worldly.

The respondents were also asked how church involvement in elections influences governance in Kanoni Archdeaconry. : The findings show that church involvement in election improved political accountability, gave the church a vice, improved service delivery and representation

in government. This indicated that church participation in elections improves good governance in Kanoni Archdeaconry.

3.3. Church human rights advocacy and good governance

The study also investigated how human rights advocacy by the church promotes good governance in Kanoni Archdeaconry. The respondents were first asked the methods that the church can use to advocate for human rights and the findings show that the church used condemnation, networking, mass media confrontation with government and demonstration against bad practices.

The church can contribute towards good governance through condemnation of human rights abuses. This can be done through sermons, pastoral letters or using the mass media. For instance, one religious leaders said, *“Luwum condemned Amin’s regime and was killed. However, his death did not stop the church from condemning human rights abuses”* therefore, the church contributes to good governance through condemnation of human rights abuses.

The church can also network with other human rights organizations to fight for respect of human rights. This provides a combined effort to put pressure on government to govern the citizens well. For instance one religious leader said, *“The Anglican Church is a member of the inter-religious council. This council can press the government to respect peoples rights because they are strong as a group”* This indicated the church can use its networks to fight for the rights of its followers and those from other denominations.

The study also found that the church can use the mass media to advocate for respect for human rights.

The study also found that the church at Kanoni Archdeaconry uses mass media to advocate for human rights. It buys airtime on radios and newspapers in which it can articulate its views. According tone religious leader, *“While the church would like to use mass media, resource constraints cannot allow the church to fully advocate for human rights. Sometimes, we are helped by politicians to sponsor our human rights advocacy programs. Hence, the church uses mass media to advocate for the rights of its followers and promote good governance.*

The respondents were further asked to give opinions on how human rights advocacy influences governance in Kanoni Archdeaconry. The findings show that human rights

advocacy leads to humane treatment of suspects, equitable delivery of services, speedy production of suspects in court and fair treatment of opposition members. This indicated that church human rights advocacy had more impact with treatment of suspects and delivery of services in an equitable manner.

3.4 Conclusion

The study adopted a cross sectional approach to collecting data on church involvement in the promotion of good governance in Kanoni Archdeaconry. While the design does not involve follow-up of church practices over a period of time, it gives a snapshot of what the church is doing to promote good governance in Kanoni Archdeaconry. Therefore, the opinions of the politicians and religious leaders can give a picture of what is actually on the ground as the church promotes good governance in the study area.

CHAPTER FOUR THEOLOGICAL REFLECTION.

4.0 Introduction

Theological reflection gives a biblical rationale of the study topic. It entails to discuss the relation of the findings of the study to the scriptures. How the bible reveals instruction, deals with and dictates about good governance.

4.1 Biblical revelation on good governance.

The Bible teaches much about good governance. In the Old Testament this is expressed in terms of right relationships: between the ruler and the people and between the ruler and God. It also contains stories of when this relationship of trust is broken. The New Testament charts the relationship of Jesus and his followers with the religious and civil authorities of the time, describing harassment and persecution. These reflections throughout the Bible from generations of people of faith offer many insights into our own times especially to the people of North Ankole Diocese.

There can be no denying that the fundamental truth about governance in the Bible's worldview and meta-narrative is that the one true God revealed in the Old and New Testaments is the sovereign ruler from which all authority flows (Rom 13:1-7). Whatever man and human governments are, they are not to be confused with god(s), although they may make such claims. On the other hand, man and human governments are not mere usurpers

upon the creation, as some environmental activists assert. This is in line with God's directions to the people of North Ankole Diocese, as they are supposed to reflect on God as the major governor and mighty leader.

Man is the pinnacle and destination of the creation coming from the hand of God. The Psalmist, echoed by the writer of Hebrews in the New Testament, marveled aloud and poetically that God was "mindful" of man at all (Ps 8:4-6). But God's purpose in man is too marvelous to contemplate, for he is/was/will be only a little below God himself. Adam and Eve, by design, were created for governance (Gen 1 and 2), in a universe whose complexity we are only now beginning to glimpse. Together they will be "blessed" in the pursuit of God's mandate for their "governance" and "fruitfulness." This condition can imply nothing less than a full partnership, so God calls "them" Adam. To the people of North Ankole Diocese, they together have dominion over God's creation as his vice-regents. This narrative is polemically designed in the Pentateuch to assert that all mankind (and woman-kind) rule over the creation, but not over other men. And it is certain that the creation cannot reach its potential in the plan of God without them, for it is less than complete without a man to "till the ground."

The fact that believers should affect the world in which they live is evident from Matthew (5:13-16). It forms a transition from identifying those who are to live according to the demands of the Sermon on the Mount in the present and those who will live the life of blessedness in the future. In this transitional passage of good governance, the Christians of North Ankole Diocese are metaphorically identified as "The salt of the earth" and "the light of the world". The problem of double allegiance, bribery and corruption etc. has made good governance a challenge that is righteous living in a corrupt like Uganda.

It is by a life of faith, trust, hope, fortitude, and perseverance, even at times of great tribulation. It is by living a life of love and justice, and by taking seriously the message of Jesus in Mt. (25:31-46:) that is, caring for the poor, the hungry, the weak, the orphan, the despised, the stranger, and the victims of all sorts of injustice. Our light must shine through the pursuit of human rights, the defense of human dignity and the promotion of freedom and abundant life for all in our society as forms of good governance. The Christian is called upon to be a sign of contradiction in a world of darkness and sin. For a corrupt, violent, materialistic, hedonistic and consumeristic society, the Christian is called upon to shine out

the light of holiness, love, purity of heart, mercy, kindness and peacefulness. This is the way to be the salt of the earth and the light of the world.

Believers are also light of the world towards good governance. God said to Israel, “I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth” (Isaiah 49:6). The servant role of Israel is taken over by Jesus (John 8:12; 9:5) and passed on to his followers through governance of the church. Light is intended for illumination. It is for seeing; Cities built on hills cannot be hidden. The followers of Jesus in North Ankole Diocese ought to live like lamps on a lamp stand. They are to let their lights shine (aorist third person imperative) so that people will see their good deeds and give praise to God through good governance. If the beatitudes leave the impression that life in the kingdom is somewhat passive, the metaphors of salt and light correct such a misunderstanding. Salt permeates and performs its vital function in society. Light illumines the darkness and point's people to the One who is the source of all light and life.

Man was created free under God’s governance and as God's vice-regent for rule over creation. He is destined to return to this state in the new heavens and earth, as we shall see. The original Adamic rule is marred, essentially destroyed in its true intent, by his failure to govern himself appropriately and to fulfill his original “dominion” in the Garden (Gen 3). Between the two termini of history, mankind’s fallen state intrudes, and governments have their function and purpose as sanctioned by the Creator. The pre-flood world appears to have been “ruled” by “heroic” strong men whose only standard of conduct was their own whims and forcefulness, a characteristic foreshadowed in Cain. This is significant to the people of North Ankole Diocese that they should understand that no external standard called them to “just” governance (though the “mark” put on Cain seems to imply God’s own direct intervention as his protector) so the world became “filled with violence.” This violence has its origins not in structural evils but in the “thoughts and imaginations” of mankind’s inner nature, and it is a continual and pervasive problem, therefore believers should understand good governance should start from their inner being. The biblical conclusion is that God's judgment, in the form of the flood, was the only answer to man in his raw and ungoverned state. The effect is that chaos, now evident in sociological terms, returns in the natural world to wreak judgment.

4.2 DISCUSSION

4.2.1 Discussion of findings

The study was conducted to find out the role of Kanoni Archdeaconry in the promotion of good governance. Specifically, the study focused on the role of church mobilization, participation in elections and human rights advocacy in the promotion of good governance. Findings from the questionnaire responses show that the church has, to some extent, been involved in the promotion of good governance. However, the need to focus on spiritual pastoral work limits the full involvement of the church in political activities.

The study findings show that the majority of the respondents were male, married and with tertiary education. This reflects the composition of the church leadership which might not be gender sensitive. This finding has implications for this study because when the church itself is not equitable in its appointments, it might not have the moral authority to denounce other organisations for good governance. These findings are in line with Pacho who asserts that the church must first look at its governance before it criticises that of the other organisations like government.

The study further found that the main issues of governance in Kanoni Archdeaconry are accountability, transparency, service delivery and opposition rights. In such a situation, the only civil organisations that has the moral authority to address these governance issues because it is seen as generally non partisan. At the same time, the people behind bad governance are in most cases part of the flock that the church shepherds. Therefore, the church has got an influential role in demanding accountability from leaders who belong to the church. This will improve service delivery because the church can easily demand accountability from its followers who are in power. Therefore, the church has a moral duty of reminding these leaders of what they promised the voters during elections.

However, there were also issues with the rule of law and free and fair elections. This implies that equality before the law is still an issue as some people of low status are oppressed by the influential people. Furthermore, influential people might deny the minorities to get voted into political offices. While the church has a spiritual mission to fulfill, it has proven to be one of the most powerful social forces in the world. Therefore, it can use this influential position to address problems associated with the rule of law and electoral malpractices.

4.2.2 Kanoni Archdeaconry mobilization and good governance

The current study found that the church uses sermons as a platform to mobilise church goers for good governance in the area. While the sermons are principally for delivery of spiritual messages, the church leaders can integrate governance messages so that the congregation appreciates what is taking place in the secular world and take measures to change the status quo. For instance, the mobilization through church has forced governments to release political opponents and open up political space in countries like Kenya, Senegal, and Zambia, Riedl Hence, church sermons are an important tool for mobilization against bad governance.

The study also found that the church can use networks to mobilise against bad governance. Through these networks, the Church can use its membership status to mobilise other denominations against what it considers bad governance. For instance, Omosoor found Bishops in Nigeria found it easier to mobilise against bad governance that was characterised by corruption, abductions and nepotism through their Inter-Religious council rather than individual churches. This is in line with the Group Consciousness Theory which asserted that when the different denominations are united, they can ably force the government to drop some practices related to bad governance.

The study also found that the church was using seminars to mobilise against bad governance. Seminars facilitate information sharing and strategy designing in order to overcome a prevailing problem. Through seminars, the churches can make the attendants aware of the cases of bad governance and mobilise for how to address the problem. These findings are in line with the Two Step Theory which asserted that opinion and influential leaders are in a better position to provide information and advice to other members of the community.¹⁶ This implies that the less politically active members of the community are likely to believe what they learn from opinion leaders in the seminar and take necessary action when necessary.

However, the study found limited use of pastoral letters to mobilise Christians for good governance. The use of pastoral letters has been found to be influential in mobilising Christians against bad governance in Uganda. For instance, pastoral letters have been used by Bishops in Uganda and USA, Simkins and Smith to mobilise followers to oppose bad

¹⁶ Weimann, op.cit

governance and even topple bad regimes.¹⁷ The limited use of pastoral letters could have limited the ability of the church in mobilising for good governance in Kanoni Archdeaconry.

To a large extent, church mobilization has promoted good governance in Kanoni Archdeaconry. The current study found that church mobilization improved awareness about people's rights and transparency. However, limited impact was found on level of activism against human rights abuses. This could be because of church fear to be seen as antigovernment and attracting government retaliation. These findings are in line with Inter Religious Council of Kenya and Konrad Adenauer Stiftung who found that major churches are cautious not to antagonise government in power.¹⁸

4.2.3 Church participation in elections and good governance

The current study found that participation in the electoral process empowers Kanoni Archdeaconry in the promotion of good governance. As the conscience of the followers, the church uses its influence to involve itself in elections so that the elected leaders can be used as a stepping stone for the promotion of good governance. By influencing voter opinion, the church can influence the way elected leaders handle governance issues wherever they are elected to. These findings supported Omosor who asserted that church guidance can produce good leaders who in turn will promote good governance as a reflection of the Kingdom of God.³²

The study found that the church participates in the electoral process through civic education. This is where the church members are reminded of their role of electing leaders who reflect their religious values. In so doing, the church mobilises all its followers to go for elections and elect people that will deliver services to God's people. This mobilization puts the candidates at tension to bond with churches with many members; giving the church a chance to press for good governance. These findings are in line with Ssentongo who found that most politicians in Uganda sought alliances with churches so that they can get their blessing when standing for elections.¹⁹ Hence, sponsorship of candidates gives the church a chance to press for good governance.

¹⁷ Simkins and Smith, op. cit

¹⁸ Inter-Religious Council of Kenya and Konrad Adenauer Stiftung, op.

³² Omosor, op cit

¹⁹ Ssentongo, op. cit

The study also found that the church participates in elections through election monitoring. The purpose of election monitoring is to guard against election malpractices that might return bad leaders. By keeping an eye on the elections, the church is facilitating the process of free and fair elections. And when the elections are free and fair, good leaders who will plan for good governance will be elected. These findings concur with those from a study by Sobolewska and colleagues where election monitoring and even contesting in elections by religious leaders helped in producing good leaders that would promote good governance.²⁰

The church has also been active in elections through campaigning for certain candidates or some religious leaders standing for political posts. By campaigning for a candidate, the church is getting an opportunity through which they can pass their governance concerns. The candidate being campaigned for will try by all means not to embarrass the church so that it does not eliminate him or her in the next elections. The findings agree with those of Eneflo who found that church campaigning for candidates aligned the candidates to the church and gave chance to the church to fight for good governance passing through those elected leaders.²¹

The study found that church participation in elections has an influence on governance in Kanoni Archdeaconry. It was found that church involvement in elections improves accountability, gives the church a voice in governance and improves service delivery. This is because the influence of the church in vote outcomes empowers it to demand for accountability and service delivery that was promised during the elections. The findings are in line with previous studies like that of Carney and Bettiza who found that elections act as political baits for politicians.²²

4.2.4 Human rights advocacy and good governance in Kanoni Archdeaconry

The study found that the church has been undertaking some human rights advocacy that might influence governance. The findings show that to a large extent, the church condemns human rights abuses. According to Diedong, the Church in her advocacy role urges governments to be transparent in conducting business of governance in order to limit the

²⁰ Sobolewska, et al, op. cit

²¹Eneflo, op. cit

²²Bettiza, op.cit

incidence of bribery and corruption.²³ Hence, the study findings are in line with Diedong who asserts that advocacy helps in protecting the rights of the oppressed.

The church also advocates for human rights through networking with other organisations. These organisations, whether faith based or not, empower the church to voice out concerns over governance in the areas they serve. When the church unites with other organisations, their voice is stronger as they plead for the rights of people being oppressed. Therefore, church advocacy through networking gives it capacity to plead for good governance. The findings are in line with Saa-Dade who conducted a similar study in Ghana and came out with similar findings.²⁴

The church also uses mass media to advocate for human rights. The mass media is a strong medium for voicing out concerns about governance. Churches can buy or be offered airtime on radios and television to urge governments to respect the rights of the people that voted them into power. They can also use newspapers to make statements on the state of governance so that government can take action. The findings are not far from those of Omelicheva and Ranya who found that the mass media gives the church chance to denounce human rights abuses by some of the non-church going politicians.²⁵

To a large extent, the study found that church advocacy influences governance. This is evident in humane treatment of suspects and equitable delivery of services. When the church, in collaboration with other organisations voice out concern over governance, it is possible that government officials will pay heed because they fear losing votes of the church members. While not all cries will be adhered to, at least the government will be shaken by the voice of the church that has many followers. These findings agreed with Asante and Kuperus who found that the church is influential in advocating for good governance in Ghana.²⁶

4.3 Conclusion

The findings show that the church at Kanoni Archdeaconry plays an important role in the promotion of good governance. It mobilizes its followers, participates in the elections and advocates for human rights of its followers so that good governance can be upheld. However,

²³Diedong, op. cit

²⁴Saa-dade, op. cit

²⁵Omelicheva and Ranya, op.cit

²⁶ Asante and Kuperus, op. cit

the church is cautious not to appear too worldly and ignore the kingdom of God. Hence, a balanced approach to the promotion of good governance is required in the church.

Christians are to understand, relate and respond to the challenges of this text in their day-to-day life especially as regards good governance. Christians as salt are to be distinct, preserve and penetrate the earth, and as light are to be clear, pure, right, true, guide and protect the world. Christians in North Ankole Diocese are therefore in a position of influence good governance in which they can stem the tide of corruption and darkness that engulfs a fallen world. There is not a square inch of human existence over which Christ, who is sovereign over all, does not cry: 'It is mine!' All Ugandan Christian are created by God into this state for a reason. If we see it this way, then it is easy to argue that good governance is not in any significant sense different from God's interest in the well-being of his people. Governance is good not only because it benefits the people, but also because it embodies the goodness and love of God.

CHAPTER FIVE

CONCLUSIONS AND RECOMENDATIONS

5.0 Introduction

The study was conducted to investigate the role of the church in the promotion of good governance in Kanoni Data was collected from 50 respondents using a structured questionnaire, analysed descriptively using frequency counts and percentages; and presented in tables. This chapter therefore, presents a discussion of the findings, draws conclusion and makes recommendations for practice and further study.

5.1 Conclusions

Research question one established that the church mobilization influences governance in Kanoni Archdeaconry. It was found that the use of sermons, networks and mass media improved awareness about rights and transparency. Hence, church mobilization has got beneficial effects on governance in Kanoni Archdeaconry.

Research question two established that the Church participation in politics through civic education and election monitoring influenced governance in Kanoni Archdeaconry. It was found that the use of civic education and election monitoring improved political accountability, service delivery and gave the church a strong voice. This study concluded that participation in election activities by the church holds politicians accountable because they know the church has influence on its followers.

Research question three established that human rights advocacy influenced governance in Kanoni Archdeaconry. It was found that condemning rights abuses through the media and networks led to humane treatment of suspects and equitable service delivery. This study concluded that the church has a strong advocacy role in the promotion of good governance.

5.2 Recommendations

Basing on the study findings, the study recommends that the church should not keep quiet as its followers are being mistreated. It should use whatever means at its disposal to condemn bad governance so that its followers are governed fairly. Hence, the church should consider it its prophetic role to speak on behalf of its followers.

However, in advocating for good governance, the church should not forget its cardinal role of establishing the kingdom of God. This is because the church might be pre-occupied with politics and forget its pastoral role of saving souls for Christ. Therefore, the Church should strike a balance between rights advocacy and interfering in political processes.

More importantly, the church should address its own governance issues before attacking government officials. If the church has got governance issues that are of concern to its followers, it will not have the moral authority to criticise government on governance issues.

Therefore, the church must first clean its own house before attacking the others.

5.3 Areas for further study

Further research could be carried out in the following areas:

The effect of church involvement in politics on church membership

The influence of government support for church programs on church advocacy for good governance

Factors influencing church promotion of good governance.

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APPENDIX A: INTERVIEW GUIDE

I am called Arinaitwe Richard, a student of Uganda Christian University, conducting a study on the effect of the prosperity gospel on the commitment of Christians in Kanoni C.O.U Archdeaconry, North Ankole Diocese. Kindly respond to the issues raised in this questionnaire and all responses given will be accorded the confidentiality they deserve and used for academic purposes only.

What are the main governance issues that one is likely to encounter in Kanoni Archdeaconry?
.....

How does the church mobilize Christians for good governance?
.....

How does church mobilization influence governance in Kanoni Archdeaconry?
.....

How does the church participate in elections in this area?
.....

How does church participation in elections influence governance in Kanoni Archdeaconry ?
.....

How does the church advocate for human rights in this area?
.....

How does church human rights advocacy influence governance in Kanoni Archdeaconry?
.....

THANK YOU

APPENDIX B: NAMES OF THE RESPONDENTS

NO	Names of Respondents	Age	Responsibility in church and government	Contacts
1.	Rev Can. Z. Mutambi	62	Archdeaconry	0775465904
2.	Mr. Charles Kamipaho	59	Speaker Kazo District	07779128772
3.	Ms. Twinomugisha Mackline	19	Councilor	0784124455
4.	Mr. Kakuru Peterson	22	Chairperson Youth	0781948430
5.	Rev. Can. Y. Mwesigwa	58	Fathers Union	0782633234
6.	Mrs. Jovia Mwesigwa	43	Mothers Union Leader	0785997000
7.	Ms. Jovanice Katabago	32	Church Member	0781697532
8.	Fred Tumwine	36	Parish Chief	0772680955
9.	Fred Asiimwe	27	Chairperson L.C.I	0782012161
10.	Fred Rubito	39	Head of Laity	0772609085
11.	Rev. Samuel Katugunda	60	Chairperson L.C.V	0782156066
12.	Kyampaire Mollen	24	Youth	0772499131
13.	Kyene Eri	44	Councilor	0772887488
14.	Kyomigisha Mayimuna	29	Teacher	0705121467
15.	Kyomukama Adrine	20	Youth	0700979913
16.	Katambara Lauben	75	Elder	0777099343
17.	Nathan Bugonza	82	Elder	0772536581
18.	Kiiza Jonan	35	Lay Reader	07751352690
19.	Kiviri Moses	49	Teacher	077189588
20.	Rev. Can. S. Timugaya	59	Diocesan Secretary	0772393550
21.	Musinguzi Coleb	37	Head Teacher	0787135155

