

**THE EFFECT OF POVERTY ON CHURCH GROWTH AMONG THE CHRISTIANS
OF KIKANGAHARA PARISH BUNYORO KITARA DIOCESE**

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DECLARATION

I hereby do declare that this piece of work is my original work with the exception of the sources of information used as references. This work has not been submitted to any university or higher institution of learning for award of any qualification.

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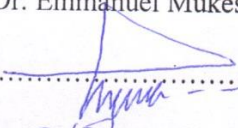
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APPROVAL

This is to certify that BIRYOMUMEISHO DANIEL has written this research proposal under my supervision and is ready for submission to the faculty of Theology and Divinity of Uganda Christian University for the award of Bachelor of Divinity.

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ABSTRACT

The study was about the effect of poverty on church growth among the Christians of Kikangahara Parish, Bunyoro Kitara Diocese. The magnitude of poverty among the Christians was high and the effect to combat the misery by the church is inadequate and this predicted to be much appealing in future.

The objectives of the study are to find out the level of poverty, cause and to examine the effects of poverty on the Christians who live in Kikangahara parish, Bunyoro Kitara Diocese.

The methodology used was to find out how far people have undergone through this suffering of poverty. The research had designed by the qualitative nature. The research had formulated questionnaire which will be administered to the respondents and the researcher use also interviews and observation process to gather the data and also used different books written by people about the causes and the effects of poverty.

The problem of poverty has caused a dilemma to the Christians due to its rampant increase in spite of various strategies being put in place. As Christians we need to work together and transform poverty through the power of the Holy Spirit and the gospel. Therefore, the problem of poverty requires immediate investigation that appropriate measures can be administered by the Church and come up with correct solutions to fight poverty.

TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL.....	ii
ABSTRACT.....	iii
CHAPTER ONE: INTRODUCTION.....	1
1.0 INTRODUCTION	1
1.1 Background to the study	1
1.2 Statement of the Problem.....	3
1.3 Purpose of the Study	4
1.4 Objectives of the Study.....	4
1.5 Research Questions	4
1.6 Justification of the study	5
1.7 Significance of the study.....	5
1.8 Scope of study.....	6
1.8.2 Study population	6
1.8.3 Geographical scope	6
1.8.4 Time scope	7
1.9 Conceptual framework.....	7
1.10 Literature Review.....	7
1.10.1 The level of poverty among Christians	8
1.10.2 The cause of poverty among Christians.....	10
1.10.3 The methods of poverty on church growth among Christians	11
1.10.4 Emerging gap.	13
1.11 Conclusion	13
CHAPTER TWO: RESEARCH METHODOLOGY.....	15
2.0 Introduction.....	15
2.1 Research Design.....	15

2.2 Area of Study	15
2.3 Information Source	15
2.4 Population and Sampling Techniques	16
2.5 The Study Population.....	16
2.6 Sample Size.....	16
2.7 Sample Procedure	16
2.8 Data Collection Tools.....	17
2.8.1 Questionnaire	17
2.8.2 Personal Interview	17
2.9 Research Procedure.....	17
2.10 Data Analysis	18
2.11 Quality Control	18
2.12 Explanation	18
2.13 Language.....	18
2.14 Ethnical Consideration.....	18
2.15 Limitations of the Study.....	18
2.16 Conclusion.	19
CHAPTER THREE: DATA PRESENTATION AND ANALYSIS	20
3.0 Introduction.....	20
3.1 Poverty Levels among Christians in Kikahangara Parish.....	20
3.2 Causes of Poverty among Christians in Kikahangara Parish.....	21
3.3 Methods of Poverty Alleviation among Christians in Kikahangara Parish	22
3.4 Conclusion	22
CHAPTER FOUR: THEOLOGICAL REFLECTION.....	23
4.1 Introduction.....	23
4.2 Biblical Rationale on Poverty	23
4.3 Biblical Significance on Poverty to the Contemporary Church.....	24

4.4 Conclusion.....	25
CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS.....	26
5.1.1 Poverty Levels among Christians in Kikahangara Parish.....	26
5.1.2 Causes of Poverty among Christians of Kikahangara Parish.....	26
5.1.3 Methods of Poverty Alleviation among Christians in Kikahangara Parish.....	27
5.2 Conclusion.....	27
5.3 Recommendations.....	27
5.4 Areas for Further Research.....	29
BIBLIOGRAPHY.....	30
APPENDIX I: INTERVIEW GUIDE.....	33
APPENDIX II: NAMES OF THE RESPONDENTS.....	35
APPENDIX III: MAP OF BUNYORO KITARA DIOCESE.....	36
APPENDIX IV: MAP OF UGANDA SHOWING REGIONS.....	37

CHAPTER ONE

INTRODUCTION

1.0 INTRODUCTION

This chapter presented the background of study, statement of the problem, purpose of the study, objectives of the study, research questions, justification and scope of the study and significance of the study. Therefore, the study is to identify the effects of poverty on church growth among Christians of Kikangahara because it is very clear, poverty is affecting a vast number of people in Kibale District. So the topic is selected so that the identified problems to handle carefully and to eliminate the threats caused by poverty on the Christians of Kikangahara Parish.

1.1 Background to the study

Poverty is one of the most and dangerous problems faced by many Christians in Kikangahara parish and the majority of people worldwide. Poverty is a social problem that is widely spread in the area, the poor suffer from lack of many things such as; food, better educations, shelter, clothing, medical care, and security.

The effect of poverty all over the world is felt in the disparities between the rich and the poor. “Even in the wealthy countries, they are felt.¹” few people are becoming increasingly successful and wealthy while the majority proportionately large population is becoming poorer. More than 40 percent of the global poor live in economies affected by fragility, conflict and violence, and the number is expected to rise to 67 percent in the next decade.

About 132 million of the global poor live in areas with high flood risk, but many people who had barely escaped extreme poverty could be forced back into it by the convergence of COVID-19, conflict, and climate change. According to the World Bank report, the preliminary estimate for 2020-2021, in cooperating the effects of the COVID-19 pandemic, projects that an additional 88 million to 115 million people will be pushed into extreme poverty.

In the first part of this country most discussions of the world’s poorer regions and countries were structured by as enduring mixture environmental determinism and social Darwinism, the poorer

¹ World Bank report on the effect of poverty 2020

countries were said to be poorer because their tropical climate discourages efforts and innovation.

The problem of poverty is mostly striking in Africa, Asia, and Latin America and in those continents; most of the people are either experiencing relative poverty or absolute poverty. “the growing gap among the rich and the poor nations is not only a manifestation of widening economic disparity between the world rich and the poor within individual less developed countries and here were discussions of questions of income distribution”.²

Ugandans have a concentration of poverty and this exposed by the fact that out of the total populations of about twenty million people, sixty percent are estimated to be living in poverty. Uganda is classified as a low income country whose per capital income is a very acute problem. Today, the macro-economic indicators show a favorable picture of Uganda’s growth performance.

Poverty in Uganda is mainly as a result of outstanding in appropriate policies compounded by external factors. “Although Uganda was one of the most prosperous countries in sub-Saharan Africa in early 1960s, it turned into a country of low economic development, declining incomes and deteriorating social indicators in the program of structural adjustments.”³

World Bank in 1995 state that Ugandans are living under poverty line of 6,000/=, 55 percent of Ugandans can be defined as being poor. The poorer are disproportionately found in rural areas where about 5.7 percent of the whole population is poor compared to about thirty- eight percent of the urban dwellers. Head counting ratio indicates that about ninety two percent of the poor in Uganda lives in the country side while only eighty nine percent of the population is classified as rural.

The World Bank projects a contraction in economic growth by up to one percent in 2020. The report warns that up to three million additional Ugandans could fall into poverty, in addition to the 8.7 million currently in poverty, threatening to reverse the Uganda has made from its structural transformation in years. Following the shock of COVID-19, there have been widespread firm closures, permanent layoffs in industry and services, a rapid slowdown of

²Tedaro 1985

³ Uganda population and Housing census 20011

activity particularly in the urban informal sector, and a movement of labor back to farming. Household incomes have also fallen, which is concerning given the high levels of vulnerability to poverty.

In Kibale District, Kikangahara parish in particular has got the highest level of human poverty indices. The problem of poverty in Kikangahara is felt by almost and quality of life of the Christians in Kibale has declined considerably due to various factors such as environmental issues, illiteracy, poor health and poor infrastructure.

In other words, poverty is increasing and the main factors responsible for poverty include persistent poor harvest as a result of natural calamities like droughts, ill health and disability, poor roads that lead to lower prices of the produce, early marriages among the youths, and high rate of school dropout. Lack of skills and unemployment, limited sources of income, poor governance and landlessness.

Most of the families in rural areas are always not sure about their basic needs everyday due to poverty. Some household's incomes are not sufficient to allow them have three meals every day. To some families breakfast is optional and to others, breakfast is a dream. And to make matters worse, other families may miss their breakfast but even go beyond expected time of having lunch of which lunch may also be poor. In fact, these are some of the reasons that promoted the researcher to research on the topic, such that when considering the findings, steps can be taken to receive the Christians from hazards of poverty.

Poverty is experienced in various forms and the most ones are absolute and relative poverty. Absolute poverty is defined as “the number of people who are unable to command sufficient resources to satisfy their basic needs”.⁴ Relative poverty can be defined as “a situation where a person feels is poorer than others irrespective of whether she or he is below the poverty line.

1.2 STATEMENT OF THE PROBLEM

The intensity of poverty in Kikangahara was a problem of not just a result of avoidable deprivation, suffering and death which are intolerable but that this co-exist with influence of poor planning of those is stack on poverty. Most Christians are affected by poverty due to

⁴ Todaro 2002

environmental factors like insufficient rainfall which cause persistent in the Christians' supports to the church activities as a result of dry spells and droughts that led the soil unproductive to crops in the past year.

However, there has been initiative to alleviate poverty by government institutions and NGOS through engaging the most dilapidated section hit by poverty which has included the youth and women especially single mother. This has been achieved through alleviation programs such as parish development model and the introduction of SACCOs plus start up kits

Despite the initiatives, poverty is causing dilemma to the people due to its rampant increase among Christians hence need for redress through the study of the effects of poverty on church growth of Christians in Kikangahara parish

1.3 PURPOSE OF THE STUDY

The study was aimed to provide framework that can guide the church leaders, Christians, Government and Non-governmental organizations (NGOs) to alleviate poverty and poverty eradication action plans, social cost of adjustment undertakes strategies to fight poverty.

This also is to enable clergy or priest, Christians and other people to come up with remedies to wage the war against "poverty traps" so that we cope with the changing world to implement and design policies to combat poverty.

1.4 OBJECTIVES OF THE STUDY

- a) To assess poverty levels among Christians of Kikangahara Parish Bunyoro Kitara Diocese.
- b) To identify the causes of poverty among the Christians of Kikangahara Parish.
- c) To establish methods for poverty alleviation among Christians of Kikangahara parish

1.5 RESEARCH QUESTIONS

The research questions entail the followings:

- a) What are the level of poverty among Christians of Kikangahara parish, Bunyoro Kitara Diocese?
- b) What are the causes of poverty among Christians of Kikangahara Parish?

- c) What are the established methods for poverty alleviation among the Christians of Kikangahara?

1.6 Justification of the study

The study was intended particularly to find or look at the causes and effects of poverty felt by a vast population of Christians in Kikangahara parish because the intensity of poverty is very high and it is the most serious problem accompanied by death and suffering of many Christians.

This study would help the church leaders of Bunyoro Kitara Diocese, local government of Kibale District and Non-governmental organizations, to focus on the finding of research to change the attitudes through provision of poverty eradication programmes education of children in the primary schools, women empowerment, micro finance institutions and many other programmed to the Christians of Kikangahara Parish.

The policy makers are going to benefit from this study during policy formulation and implementations since they will be aware of prevailing problems and possible solutions that will be identified by the affected populations in Kibale

1.7 Significance of the study

The study was to define poverty and find out what causes poverty in the area and also knows the effects and possible solutions to reduce poverty in Kikangahara Parish.

Poverty is the lack or insufficiency of money to meet basic needs, including, Food, Shelter. Stewardship can be measured in monetary terms, based on the monthly or annual expenditure is then compared to inception called the poverty line. “However, poverty is more than the mere lack of money. It is also about deprivation in other important areas of wellbeing such as education, Health, Water, and Housing”.⁵

Therefore, poverty is caused by persistent poor harvest as a result of dry soil and droughts in Kikangahara and Kibale as a whole. Insecurity that has claimed the lives of many people in the area especially men and youth, death of animals as a result of lack of money to help in treatment, early marriages among the youths, lack of skills and unemployment, limited sources of income, poor governance and landlessness, polygamy and HIV/AIDs are a part of the causes of poverty

⁵ <http://Encarta.msn.com/encyclopedia7615770204/poverty.html>

because they are not empowered economically. “Violence in families causes poverty, no timely access and cultural beliefs”.⁶

The research carried out by the Institute for Social and Economic Research (ISER) showed a relationship between poverty in childhood and well-being as adults, demonstrating. Children born into poverty are more likely to have a lower birth weight, high infant mortality and poor health than better off children.

Conditions such as housing / homelessness and chronic over-crowding significantly impact upon a child’s physical development and well-being. Over-crowding increases the risk of infectious or respiratory disease.

Poverty has got the following effects among Christians in Kikangahara. Christians are unable to support themselves in their families especially on the side of human basic needs. This consequently affects the church growth as this is achieved when the Christians are financially strong and have good standards of living. Also, the lower the education level, the greater the poverty rate so this study is to help church leaders to overcome poverty among Christians.

1.8 Scope of study

The study was based on the effect of poverty on church growth among the Christians of Kikangahara Parish, Bunyoro Kitara Diocese. Kikangahara Parish is found in Kikangahara Archdeaconry Kibale District mid-western Uganda in Bunyoro Kitara Diocese.

1.8.2 Study population

Study population was primarily focused on the residents of Kikangahara parish. Bunyoro- Kitara diocese age between (18-50) and the key informants will be inhabitants of the local community leaders and members

1.8.3 Geographical scope

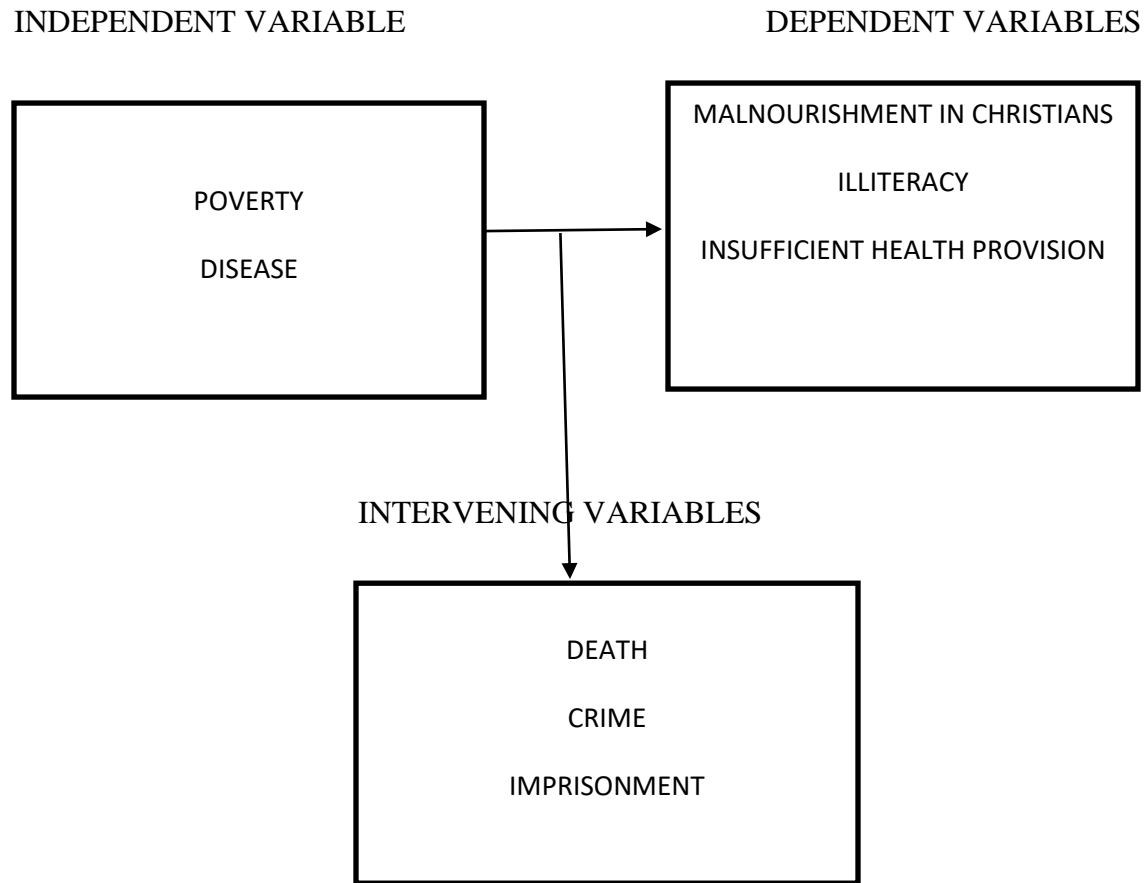
The scope of the study primarily covered Kikangahara parish, Bunyoro Kitara diocese. The area of study was selected because of the prevalence of high rates of poverty and existing cases of impoverishment and in particular against Christians

⁶www.asafeworldforwomen.org/.../437-kaabong-women-with-disabilities.html.

1.8.4 Time scope

I aimed at compiling the data and information on the effects of poverty among Christians of Kikangahara parish from January - July 2023 which is a period of six months.

1.9 Conceptual framework



Primary source 2023

1.10 Literature Review

This chapter presented the literature review on the effects of poverty on church growth among Christians of Kikangahara parish. Bunyoro Kitara Diocese.

The literature in this study has been reviewed from books, internet scholarly journals and articles and websites, government publications and documents, several research reports.

1.10.1 The level of poverty among Christians

Here poverty is categorized in two levels, at the level of an individual and that of the community. “To enable the identification of the two types of situations that is to say, the case where the community of the Christians are to say and the case where communities of Christians are poor either because they have in adequate resources or both”.⁷

The second situation is where the “Christian community has a mixture of people, who are most disadvantages in the church, who in most cases tend to be women that have female headed households”.⁸ The poverty rate of female headed household is almost three times the poverty rate of the male headed household, female households are more likely to be poor for three reasons.

First, most of these households, so the woman will have a jungle life and child care responsibilities. Second, some women are not employed and others may have lower wages than men. Third; very few single headed women support their children to school.

Poverty can be analyzed at the household level which is argued to be common and distinct entities for production and consumption. There are distinguishing clusters of Christians in order to ensure that the term poverty is means to only those areas of disadvantages that constitute poverty. Such aspects include; lack of wealth and assets and lack of cash with food flows. There are five aspects of disadvantages experience by rural Christians’ household which are poverty, physical weakness, vulnerability, isolation and powerlessness. Area are malnourished, drink unsafe water from the dug valley dams, wear old and torn clothes, sleep in poor and hygienic houses and have very low access to medical care and education. They are rarely included in meaningfully participation when decisions that affect them are being made.

In such household the number of Christians who are dependents outweighs the number of productive Christians. “Such non-productive include; children, elderly, the sick and students. It is believed that there are fewer productive or many non-productive because of reasons like; poor sanitation condition of safe water for drinking expenses members to diseases which remained untreated because of poor access to health facilities. The result made people to become weak and suffered from Hepatitis”.

⁷ Robert chambers 1995:127

⁸ Arthur .O’ Sullivan 1996:336

Also, the absence of men as heads of household is making the female headed household at a disadvantage because the woman has to “carry all the responsibilities including caring for all the children growing, processing and preparing food, collecting water and firewood, building huts as well as ensuring that the family gets some income. Such a household carries a risk of being physically weak through not all female headed households fall in this category”.

Chambers asset, that such households are seasonally hungry, thin, prone to sickness and babies are born in such families have low birth rates. They end up being stunted and thus unable to attain their energetic potential (Ibid). “Further still isolations of household, many rural households are isolated from the health centers, school and veterinary services. They are located in a peripheral either in an area far from town or communities”.

Women with disabilities are faced by poverty and they often experience a wider range of violence, by personal attendants, health care providers and emotional abuse both by strangers and other families. Grace Loumo said; these women face violence in their daily lives. A woman without disabilities in Kikangahara is over worked and not recognized for her roles; she is a bread winner, works for the whole family, raises her children, walks many distances looking for water, food, firewood, look after the sick and elderly people.

Poverty as a public policy concern, whether at the global, national or community level, is now widely considered to be a multidimensional problem. Over the last few decades, new perspectives on poverty have challenged the focus on income and consumption as the defining condition of poor people. Studies of the problems of poor people and communities, and of the obstacles and opportunities to improving their situation, have led to an understanding of poverty as a complex set of deprivations. These alternative perspectives have refocused the concept of poverty as a human condition that reflects failures in many dimensions of human life”.⁹

Exploring contemplative awareness in daily life, drawing from and with much discussion of the writings of Thomas Marton, aka “Father Lovie who said “spiritual poverty has invaded the whole soul as well as the body of the people since they also suffer from material poverty”.¹⁰

⁹Sakiko Fukuda.parr,the New School University.

¹⁰<http://fatherLovie.blogspot.com/2007/08/spiritual-poverty.html>.

The spiritual and intellectual indigence of really poor, obviously such a vocation has in it a grain of fully otherwise it is not what it is mean to be a life of direct dependence on God, darkness, insecurity and pure faith. The life of the people is a life material and physical poverty without visible support.

1.10.2 The cause of poverty among Christians

Poverty in Uganda is mainly as a result of long standing in appropriate policies compounded by external factors. Although Uganda was one of the most prosperous countries in sub-Saharan Africa in the early 1960s, it turned into a country of low economic development, declining incomes and deteriorating social indicators in 1970s.

However, in 1981, the country under took a program of “structural adjustment in collaboration with international monetary fund and world Bank”.¹¹ Poverty is considered to be caused by high levels of corruption and embezzlement in the country or in both higher and lower government circles, parastatal bodies and non-government organizations. This makes resources concentrate in few hands and not reach the poor. For example, “members of parliament were given five million each to facilitate the movement legislator to scrape the presidential age limit. However, some people corrupted people to vote for age limit.

Morgan- Scott project seeks to learn the causes of poverty in the community and developing programs to address these causes. This is not an easy task. Often it is necessary to provide temporary relief while cause of an individual’s troubles can be ascertained and addressed.

At the same time, it is recognizing that some people because of age of infirmity are unable to help themselves. To these, there is need to extend material relief to demonstrate God’s love to them.

According to the website it is said that “poverty in most of the developing countries originates from servicing of heavy debts borrowed from the western financial institutions”.¹²

¹¹ Kaggwa Ronald Volume 11

¹² www.caa.org/publications

The third world countries suffer from poverty due to income disparities rather than over population as put forward by some scholars. “It goes on to say that poverty emanates from cultural backwardness, lack of technology, shortage of food, and many other factors”.

Arthur O’ Sullivan in his book Urban economic third edition said, the poverty rate depends on the level of education of the household head “the lower the education level, the greater the poverty rate”.

Poverty can be caused by violence. This lies mostly in family violence of illiteracy, polygamous lifestyles not being empowered economically, lack of government support to rural areas and no attention paid to women with disabilities, no timely access to justice and also cultural beliefs.

The president of the republic of Uganda-His excellence Yoweri Kaguta Museveni mention in one of his state address, comment that the people of Uganda are poor due to lack of income generating activities and this forces them to engage in all sorts of acts like “ebimansulo” prostitution and theft. “He further went on and said that the only way for people to come out poverty is through creation of income generating activities that can enable them earn some income”.¹³

God has concern for the poor (Isaiah41:17); and judges the cause of the poor and needy (Jer.22:16). Jesus himself said that “...I have come that they may have life, and have it to the full” (John 10:10). This implied that the salvation Jesus wrought is comprehensive and therefore has deliverance from poverty in view, Paul conceived salvation as holistic and saw God being concerned with material needs of person(Rom.15:25,26; 11 Cor. 8:4;9:1,2,12,13).

1.10.3 The methods of poverty on church growth among Christians

Allen Thomas said poverty result into stagnant production, discouraging innovation and unresponsive to growing population and deteriorating soil condition. Poverty cans results into silence genocide of millions of children’s. Eleven million of children are dying every year in rural and developing world because of poverty. The death is unnecessary because the disease, from which children suffer, can all be prevented or successfully treated. “And Sources reveals that about 3millions die a year from sex infectious diseases such as polio, tetanus, measles,

¹³ State address by his excellence Yoweri Museveni Kaguta

diphtheria, whooping cough and tuberculosis when the costs of vaccinating them against these diseases cost about 66 a head”.¹⁴

Todaro said poverty results into low levels of living. In most developed nations general levels of living tend to be very low for vast majority of people. This is true not only in relation to their counterparts in rich nations but also in relation to small elite groups within their society”.¹⁵

According to Hennie Swanepoel, poverty result in Rural Urban migrations, rural deprivations and poverty push people towards cities. Too little for income generation, too few job opportunities and the fact that schools and clinic are few and far remove, all contribute towards hardship experienced by rural inhabitants. The insufficient supply of the above, “forces” people with deciding to find a better alternative believes to be in cities.

Todaro further said that poverty results into high and rising levels of unemployment, dependency, and exports dominance dependence and vulnerability in international relations and low levels of education that is attained by majority of population.

The problem of inequality as having a scarce in the amount of wealth, Poverty therefore, plays a very big role in the fact that people in Kikangahara parish have not been attaining any proper education to the expected standards.

The social economic background influences the attitudes with which a child came to school, the influence can be seen. Children from low social economic background may look at themselves as belonging to a low class. They may therefore have a low inspiration and get easily satisfied. The socio-economic background may lead to children having negative attitude towards education and most children have resorted looking after animals and others stays at home.

The correlations between poverty, social class and poor educational experience and attainment have been clearly established. Poverty affects the likelihood of progressing through school to attain formal educational qualifications. The Department for work and pensions opportunity for all sixth Annual report 2018 reveals that children who receive free school meals are much less

¹⁴ Ibid: 35, States that in Britain, less 20 Children die a year from them because of widespread vaccination.

¹⁵ Todaro 1989:29

likely to gain five or more GCSEs than the children who do not. The attainment levels for children in care continue to be much lower than the average for all children.

Children from poor backgrounds are more likely to play truant and to be excluded from school. Access to and completion of high Education is significantly affected. A task and-finish group of the Welsh Assembly Government and the Welsh Local Government Association examined the factors which contribute to the gap between performance in schools. The Group found that there is a strong relationship in the Secondary phase between levels of advantage and performance.

Although education is free, there are a lot of “extra” that families are expected to pay for. Children and young people from poorer families often miss out on school tips and activities.

1.10.4 Emerging gap.

Different research has been carried out on the effects of poverty among Christians but most studies have largely concentrated on global base, youth and women. Despite the fact that Christians are important because towards church growth, they experience spiritual and psychological changes within their bodies. Poverty is a social problem that occur during period economic disintegrations that might have severe immediate consequences towards a Christian religious growth. This is of huge significance considering that there are 4 billion people in the world today are poor. Hence, there is need to identify the prevalence of poverty among Christians and its towards church growth.

The church should not live and teach as if poverty is a virtue. It is not. Rather, it should teach those who are rich to remember those who are poor. Jesus who in his riches became poor so that sinful man may be rich (11 Cor.8:9) is an example of self-giving that should motivate the church to take care of others. After all, all human beings are to be beneficiaries of God’s resources. If it is thus given by God to any, it becomes his responsibility to share this with our fellow human beings as steward of God’s resources.

1.11 Conclusion

Conceptual framework indicates the independent variables which are poverty; disease .The dependent variable shows the effects of poverty on Christian which include malnourishment, insufficient health and illiteracy and the intervening variables that influence both the dependent

and the independent variables. This chapter emphasizes the need to base the study topic with a fundamental background in line with the objectives.

The Church must exercise its prophetic role in denouncing all forms of socioeconomic structures and situations that hinder the progress of others toward social economic freedom. Those who become poor as a result of their own volition through laziness and sinful life need the liberating message of the Gospel. Basically, the problem with man is the problem of sin and the solution to this fundamental problem is spiritual Transformation that comes through faith in Jesus the Christ. In conclusion the Bible affirms the reality of the problem of poverty in the world. Deut. 15:11(NIV) says, “There will always be poor people in the land. Therefore, I command you to be openhanded toward your brothers and toward the poor and needy in your land. This truth is reechoed, in part, by Jesus in Matthew 26:11, saying, “The poor you will always have with you...” (NIV).

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

This chapter dealt with both qualitative and quantitative approach in nature. “The researcher used different methods to get the information from the respondents like investigation, observation and formulation of the question”.¹⁶ Qualitative research methodology was used for collecting facts to understand individual’s perception of the problem under study. Qualitative data from respondents was collected using semi-structured interview guide that were administered to parish priest. Questionnaires will be administered to collect data from parish priest, Lay readers, parish council committee, and Christians.

2.2 Area of Study

The study was conducted in Kikangahara Parish, Bunyoro Kitara Diocese, Kibale district. The area of study was within Kikangahara parish and the four sub-parishes namely; Nyamarwa sub parish, Kitutu sub parish, Buihira sub parish and Kikangahara sub parish, Kikangahara parish. . These areas are selected because both categories are affected by this similar research problem being studied. This make the researcher to concentrate on the priest, lay readers and Christians who are both Government and non-governmental organization and other Christians who are jobless, basing on the effects of poverty among Christians in Kikangahara Parish.

2.3 Information Source

This refers to where the researcher obtains information from. The researcher shall use both primary and secondary sources of information to collect data. Primary sources shall include; collecting data from the targeted respondents by means of discussions, interviews, observation

¹⁶ David Nachmias, Chava Nachmias Research methods in social sciences. Third edition 1987 pg 103

and used of questionnaires”.¹⁷ Secondary sources shall involve the use of text books, internet, publications and other literature analyzed by other related authors.

2.4 POPULATION AND SAMPLING TECHNIQUES

The researcher selected sample size randomly across the parish to represent the research area with respondents of various levels in the church. He used 80 respondents and from there data was collected from four sub parishes.

2.5 THE STUDY POPULATION

The population of the study comprised of sampled persons from the diocese of Bunyoro Kitara and this will include elders of the church, priest, key Christians bearing in mind that he knows the policies of the church, women in leadership of the church activities, female priest being the major interest in this study. Sampled sub parishes shall be considered but these will cover the entire parish.

2.6 SAMPLE SIZE

The study looked at a population of 20 people in Kikangahara parish Bunyoro Kitara Diocese and respondents such as; youths, church leaders, business and local people in the villages. Therefore, 10 male and 10 female respondents. The 20 respondents are selected as the actual samples size to fill-in the questionnaires and also participated in interviews during the study.

2.7 SAMPLE PROCEDURE

The stratified proportionate random sampling, simple sampling and purposive sampling techniques will be used. Since the population is involved in different status (strata), first stratified random sampling will be used to ensure that the population is divided into homogeneous activities (strata) and that each stratum is effectively accounted for in the sample. Then simple random sampling technique will be used to select individual respondent in each stratum. This will give each unit equal chance of being included in the sample.

Purposive sampling technique will be used to locate the respondents to be interviewed. This purposive sampling will help to locate only those respondents who have the information that the

¹⁷ Timothy Wangusa-Research Methodology in Human social science 2007, pg86

researcher is interested in and to cut down the costs and time that will be spent interviewing those who do not have relevant information.

2.8 DATA COLLECTION TOOLS

The researcher used questionnaires and interview guides to collect data. These allowed the researcher to balance between quantity and quality of data collected. This also permitted the collection of more information than using only one type of instruments. They also make data analysis simpler.

2.8.1 Questionnaire

The questionnaires were used to solicit the information from the respondents. Due to limited time the researcher considered questionnaires to be the most appropriate tool for the study, since they can provide a lot of information within a short time. This also helped with variables which cannot be observed such as attitudes and opinions. And the target population will be the literate so they are expected to respond to the questionnaires without any difficulty. Because of pandemic the questionnaires can be done online to avoid putting the life of the researcher and respondent at risk.

2.8.2 Personal Interview

This was used to enable the researcher to meet face to face with interviewees, though it sounds impossible in this period of corona virus but a phone call or video interview can be done by the researcher to be able to obtain rich material that can put the flesh on the bones of questionnaire responses. It will also provide flexibility and yields more accurate information since the researcher is able to clarify items on the spot by repeating or rephrasing.

2.9 RESEARCH PROCEDURE

When the researcher's proposal was approved and the permission granted from the supervisor to carry out the study. The researcher explained the purpose and confidentiality of the study to all the concerned in order to have a smooth study. The exercise is expected to be carried out during the months of January, February and March.

2.10 DATA ANALYSIS

The raw data was presented and analyzed by the use of descriptive statistics which will involves the use of simple calculator and computer by the researcher under the guidance of supervisor. The results will be put in the frequency distribution table.

2.11 QUALITY CONTROL

To ensure quality data at the end of the research, a pre-test was carried out with some respondents in order to test for the validity of the questionnaires. For instance, 2-3 questionnaires were used.

2.12 EXPLANATION

The researcher thoroughly explained the content of the questionnaire to the respondent so as to give them room to freely respond to intended questions

2.13 LANGUAGE

The researcher used simple English and, in some cases, local language so that the respondents can easily understand what the question is all about.

2.14 ETHNICAL CONSIDERATION

This academic research operated under the control and supervision of responsible persons who will be backed up by a letter of introduction from Uganda Christian University and this will help in the whole process of the Research.

Some information was to be regarded very secretive in nature and classified. Consequently, the researcher will be denied permission to disclose some of the information to the public. This constraint may not however, impair the usefulness of this study because sufficient information covering all the objectives of the study will be received and analyzed.

2.15 LIMITATIONS OF THE STUDY

Financial constraint.

Insufficient funds tended to impend the efficiency of the researcher in sourcing for the relevant materials, literature, or information and in the process of data collection (Internet, questionnaire, and interview).

Time constraint.

The researcher simultaneously engaged in this study with other academic work. This consequently will cut down on the time devoted for the research work

2.16 Conclusion.

In conclusion the study will undertake a qualitative nature of data description; this will be in line with marking and quotation of direct words describing however the study could be influenced by limitations which may include lack of financial facilitation, un informed consent of the respondents among others. This will be overcome by letting the respondents be in confirmation of protection by consent and discretion.

CHAPTER THREE

DATA PRESENTATION AND ANALYSIS

3.0 Introduction

This chapter is a section where data collected and analyzed was presented. The study topic was: THE EFFECT OF POVERTY ON CHURCH GROWTH AMONG CHRISTIANS IN KIKAHANGARA PARSH. The statistical findings below come from data collected using questionnaires and interview guides. The data was collected from a total of 20 respondents. The findings were presented in line with the objectives of the study whereby the raw data in form of questionnaires was edited and interpreted which ensured uniformity, legibility and consistency.

3.1 POVERTY LEVELS AMONG CHRISTIANS IN KIKAHANGARA PARISH

According to the findings of the study, the respondents of the research indicated that the majority of respondents, respondents strongly agreed to the statement that dependent Christians outweigh the number of productive Christians one of the key informants said

“we are an extended family of many members but we all solemnly depend on the head of the family given our disguised un employment-therefore the head cannot provide for us we are doomed”

The study further indicated that most of the respondents did not agree to the statement that women carried all the responsibilities with many respondents strongly agreeing and some respondents agreeing

The findings of the study still indicated that women with disabilities were poorer than the abled women, this statement was strongly agreed to with other respondents concluding that

“women with disability did not have the physical capability ,since employment in the rural area of Kikangahara strongly depend on physical uprightness”

Lastly the findings from the study indicated that most Christians were subsistence farmers with 20 respondents, all of whom were interviewed took part in subsistence family mainly to take care of the food requirement which is a homestead necessity .

3.2 CAUSES OF POVERTY AMONG CHRISTIANS IN KIKAHANGARA PARISH

The findings from the study revealed that income disparities were a major cause of poverty among Christians in Kikangahara parish. This was revealed were one key informant the parish priest said *“income disparity is a major hindrance that has led to sustainable poverty because the major factor of production-land was owned by a few family while the majority were workers”*.

Secondly the findings from the study revealed that limited capacity involvement from the government was the utmost cause of poverty among Christians in Kikangahara parish. Government involvement through poverty alleviation programs was limited in Kikangahara parish, this was portrayed were another interviewee had this to say.

“government has only established poverty alleviation programs in urban areas leaving us behind, because they believe we are unproductive and a few program that have been put in place have not been executed to the end because mainly corruption and underfunding”

The study further revealed through the findings that low asset holdings by Christians in Kikangahara Parish was a fundamental cause of poverty assets like land, animals were in limited hands hence no ability to generate income generating activities.

The findings from the study revealed that illiteracy and family violence cause poverty to a larger extent. The study showed that there was a positive correlation between educational levels and poverty level indicating that the higher the literacy levels among Christians the lower the poverty levels. as said by one of the respondents:

“those that had acquire some education especially through vocational training were able to carry themselves out of poverty, education provide skills like technicians, tailoring which provide skills that are offered to generate income”

Lastly the study revealed that poor farming methods and climate changes were a major cause of poverty among Christians ,given the fact that season change come by through fluctuation of rains

3.3 METHODS OF POVERTY ALLEVIATION AMONG CHRISTIANS IN KIKAHANGARA PARISH

The findings from the study revealed that enhancing of education through government programs is essential method towards poverty alleviation; this was portrayed whereby a key informant revealed:

“Education enhancement in the rural areas is key to poverty alleviation as it would impact the residents of Kikangahara to acquire life skills that would improve their income”

Secondly the findings from the study indicated that provision of basic health facilities did not yield any capacity in poverty alleviation, this was evident in a manner that much as, primary health care was provided for the people of Kikangahara, and they would stay health this did not imp[act increase in their incomes.

Provision of startup kits was found to be influential in the alleviation of poverty among Christian of Kikangahara parish; on key informant revealed that:

“much as start vocational training has equipped the people of Kikangahara with various skills, startup capital and kits for example tailoring machines and others are vital for production of income”

Further the findings of the study revealed vocational skills training was also paramount in the alleviation of poverty.

3.4 Conclusion

Much as the major problems of poverty duel around, illiteracy, land ownership, income inequality are existence , establishments to improve these problem are in place as discussed above, majorly study revealed that empowering women through SACCOs was very instrumental a method in the alleviation of poverty, since it empowered women with startup capital to finally

sustain themselves. And further given the fact that, women were influential in the agricultural sector which is the major economic activity in Kikangahara Parish.

CHAPTER FOUR

THEOLOGICAL REFLECTION.

4.1 Introduction.

Poverty remains a fact of life despite the economic programme by personal and nations. What exist here and there are improvements on economic status. These improvements are not even stable. There have been economic up-turns and downturns. This is what is known from experiences. Jesus' says that "The poor you will always have with you, (Matt. 26:11, NIV) is historically and globally significant to the Christians of Kikangahara diocese, in that they are called upon to look after the poor as they will always be amongst them. There will always be poor people in the land. Therefore, it is up to the Christians to be openhanded toward your brothers and toward the poor and needy in your land.

The earth is the Lord's and everything in it, (Psalm 24:1, NIV). The earth is the Lord's but he has given the earth to man to manage. Have we managed the natural resources well and are still poor? How should we use the resources? How should it be distributed? Are we to resign to fate as we face and watch others face the issue of poverty and hunger? These are questions which should prick a Christian's conscience of Kikangahara parish as they should utilize God's given natural resources to carry themselves out of poverty.

4.2 Biblical Rationale on Poverty

The Bible teaches that material response to the poor and hungry is a test of Christian experience, genuine love and authentic righteousness (Isaiah 58: 17). To know God means doing justice to the poor and needy. God has concern for the poor and judges the cause of the poor and needy. Jesus himself said that "*I have come that they may have life, and have it to the full*" (John 10:10). This implied that the salvation Jesus wrought is comprehensive and therefore has the Christian of Kikangahara have to embrace deliverance from poverty in this view.

Other causes of poverty include what Ronald J. Sider describes as “sinful personal choices” and “unbiblical Worldview”. Sinful personal choices that result into poverty include laziness, misuse of drugs, alcohol and sex (Prov. 6:6-11). A worldview that legitimizes poverty or “nurtures fatalism among the poor and complacency among the powerful will eventually condone poverty without taking steps to overcome it. Some who idolize aspect of nature like rivers and tree may not be willing to dam rivers for hydroelectric power or cut trees to manufacture paper of furniture because trees are living spirits. It is for this reason that the Christian of Kikangahara parish are called upon to fight laziness, procrastination and immoralities that eventual lead into poverty.

The bible affirms human worth and serves to meet physical and spiritual needs. These include the production of food, means of protection and development of creativity powers. Christians should develop capacities and creates new forms of his being through work. Every Christian whatever his task is called into service of God in his particular form of employment and that, for this reason, the work which he does becomes a divine vocation or calling in so far as it is done in faith and ministers to the needs of his fellowmen. This is significant to the Christians of Kikangahara in that it invokes a genuine sense of vocation should be socially relevant, service motivated and welfare intended. (Thess. 4:11f); If work is thus conceived, and rightly so, it means that, through his work, a Christian should be able to fulfillment, provide for his need and the needs of his family and be able to give to the cause of Christ in the world. He is expecting to work honesty.

4.3 Biblical Significance on Poverty to the Contemporary Church

The Christian understanding of work has a sense of service to God and our fellow human beings. Works gives man dignity and a sense of self-fulfillment. It affirms human worth and serves to meet physical and spiritual needs. These include the production of food, means of protection and development of creativity powers. His life is enriched. He develops his capacities and creates new forms of his being through work.

Jesus’ mission is to set the oppressed free and restore the sight of the blind. His works are works of charity-healing the sick and the blind; and feeding the hungry (Lk.4:18, 19). He instructs his followers that eternal damnation awaits those who do not feed the hungry, clothe the naked and visit the prisoners. If the rich in Kikangahara parish either oppress or do not assist the poor in their needs; in both cases God is displeased. The rich man did not oppress Lazarus; he simply did

not share with Lazarus; yet the Lord was not pleased with the rich man (Lk.16:19). This implies that the right to produce and own property does not mean the right to consume all that one has produced. There must be a sense of responsibility to the needy.

Dishonest work is part of the problem of human societies and is a cause of poverty. Fighting poverty, therefore, requires that every worker begins to “give an honest day’s work for which just and adequate compensation is required. Working for profits is justifiable if it serves social and moral ends. However, profit making motive must be subservient to service motive. Besides the desire to consume all that one produces is covetousness and can lead to being controlled by possessions rather than by God.

God expect the rich to give to the poor. In short, work is worthwhile. It is God ordained. However, it must not be overvalued as to see it as an end in itself; as if man is for work and not work for man. It should also not be undervalued as when it is seen as toil or as a result of the Fall (Gen. 2:28; 3:5). When seen “mainly as a means toward consuming, the focus shifts from service the personal to the pecuniary.” This is unbiblical.

4.4 Conclusion.

This Christian theology of work should inform a Christian theological response to poverty to the people of Kikangahara. Christian Approach and Responses to Poverty God designed the mind to grow and flourish as it’s fed these right things. But if we saturate our thoughts with things that don’t meet God’s glorious standard, the mind begins to react in adverse ways. It was not designed to handle garbage. There are a number of commands given in God’s Word which spell out things we should do in order to discipline our mind. Philippians 4:8 says, "Finally brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything, worthy of praise, let your mind dwell on these things."

In summary, the following presuppositions serve as pivotal for a Christian theological response to poverty especially among the locals of Kikangahara Parish. Man is created in God’s image. Poverty is demeaning to humanity. It affects human worth and creativity. God is concerned with the condition of the poor. He takes side with them. Christians are children of meant to do God’s will; and a Christian church is a place where God’s kingdom must be manifest. God’s resources (Psalm 24:1) are for all men. God is sovereign over the universe. He is the sovereign Lord of history and of all things in history. The economy of every nation forms part of all that are under

his Lordship. Therefore, the issue of poverty and wealth concerns him. “God controls human affairs, and Christian social analysis must give greater emphasis to theological categories than social categories.”

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

The study was about “THE EFFECTS OF POVERTY ON CHURCH GROWTH AMONG CHRISTIANS IN KIKAHANGARA PARISH”. The study relied on a sample and actual population of 60 respondents who participated fully in the study. Therefore, the summaries of findings in relation to the study objectives, conclusions and appropriate recommendations and areas for further research as illustrated below.

5.1.1 POVERTY LEVELS AMONG CHRISTIANS IN KIKAHANGARA PARISH

A high dependency ratio among the Christians of Kikangahara parish. This indicated a high burden on the productive ratio of Christians indicating escalating and persistent levels of poverty within the parish. This was characterized by high prevalence of unskillfulness. Women with disability were poorer given the physicality of the mode of work in the agrarian sector and the stigma that came with disability in forms of marriage.

However most the respondents did not accue to the statement that women were responsible for the household care as this was traditionally considered the work and duty of men.

Lastly given the rural demography of Kikangahara parish. The study found out that most of the Christians were subsistence farmers an indication of poverty level and an emancipation into the poverty line levels given that food production among Christians was mainly for home consumption.

5.1.2 CAUSESS OF POVERTY AMONG CHRISTIANS OF KIKAHANGARA PARISH.

The indication of disparities was explained by difference income where a few of the Christians

own majority of resources where the largest number did not have a stable income. This was greatly influenced by unproportionate distribution of resources which included asset holdings.

Limited government capacity involvement through enhancing the productive skills of the Christians of Kikangahara parish, empowering through agricultural input support, poverty alleviation programs was among other majority why poverty was so persistent in Kikangahara parish among Christians.

5.1.3 METHODS OF POVERTY ALLEVIATION AMONG CHRISTIANS IN KIKAHANGARA PARISH

The findings from the study revealed that enhancing of education through government programs is essential method towards poverty alleviation. Provision of basic health facilities did not yield an capacity in poverty alleviation.

Provision of startup kits was found to be influential in the alleviation of poverty among Christian of Kikangahara parish. Lastly the study revealed that empowering women through SACCOs was very instrumental a method in the alleviation of poverty, since it empowered women with startup capital to finally

5.2 Conclusion

The study looked at effects of poverty on church growth among Christians in Kikangahara parish. And the findings of the study found out that, the major causes of causes of poverty in the area were lack of illiteracy unproductive farming that was characterized by subsistence. However It was also found out that the Church was playing the roles of establishing income generating activities to employ the youth, preaching and supporting the struggling youth economically with Church finances and services were reported. It was therefore recommended and suggested that in order to address poverty among Christians, there is need to startup youth projects and creating space for employment, encouraging vocational training with job skills and also giving startup projects for the youth who are unemployed in the area into productive workforce.

5.3 Recommendations

Anti-corruption crusade should attack the root of corruption: Both courts and Anti corruption commission should look deeply into the root causes of corruption, nepotism and tribalism

attached to job recruitment and selection process and address it from the beginning which will help greatly in minimizing corruption and failure to have skillful workers.

Strengthen of existing institutions by appointing decent people to head them, respect their tenure and appoint successors rather than political appointee should be done to ensure that jobs are given on merit consideration in adherence to job requirement.

Investment in education: government should invest heavily in education, education that will enable the Christians to become self-reliance instead of job seekers through skills development and training.

Infrastructural building that will provide employment to thousand people such as good roads, electricity, provision of portable drinking water among others, should be embarked upon by the government of the day hence creating labor market that work better for the youth.

Given the scale and impact of unemployment on so many young people, it is important for the Church to consider its response at every level, drawing particularly on lessons from the early 1980s and early 1990s when the churches gained considerable experience in responding to the then-high levels of unemployment.

Both the Church and Government should focus on addressing unemployment and poverty, and on the Church's responsibility to speak out about the issues from a distinctively Christian perspective. These should be attached to potential involvement of churches in local employment schemes, whilst recognizing that many churches' energies in Urban Priority Areas were taken up with the struggle to survive.

The Church's prophetic role remains important, helping to keep the issue high up the Government's agenda and, on occasion, challenging specific policies that appear not to be in the best interests of young unemployed people. But part of the Church's authority for prophetic ministry comes from its own engagement on the ground.

The Church should establish faith based organizations that deal directly in addressing youth unemployment and poverty. However, there are some excellent faith-based initiatives, mostly run by Para-church organizations, which demonstrate what can be done with the people,

buildings and social capital available within the church community. This in turn can help to promote and create conducive atmosphere for investment.

The Church should facilitate Christian policy engagement: Such dialogues within the communities would ensure the youths and other affected persons take part in informing policy development. It is recommended that similar meetings should take place throughout the country, formats, at sub - county and district level.

Refocusing on Youth Development Plans is essential. Youth development plans must be varied, relevant and consolidated, with care taken to avoid duplication. Projects and plans must avoid dependency models (grants and handouts), and resist a narrow focus on income generation. Prioritizing bigger projects and skill development that reflects present market needs is vital too.

Reviewing education curriculum/system to address issues of unemployment is calling and urgent to address the rampant youth rate of unemployment. The current review of the national curriculum of education system must also address issues of unemployment, including education focused on entrepreneurial skills, financial literacy, savings, and the thrifty use of resources.

Finally, National Budget should focus on opportunities for job creation especially in rural area as like Kikangahara parish that have been infested by poverty. Therefore, the national budget must facilitate job creation by creating and tracking employment. Government must also focus on better incentives for employment. For example, all investors who are given benefits such as tax holidays should be required to employ a certain number of Ugandans in their businesses.

5.4 Areas for Further Research

The following is suggested for further research:

- 1) The role of the State in economic development in addressing poverty and its challenges in Uganda.

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APPENDIX I: INTERVIEW GUIDE

I am **BIRYOMUMEISHO DANIEL** a third-year student pursuing a Bachelor’s Degree divinity in Uganda Christian University. This questionnaire is designed to investigate **THE EFFECTS OF POVERTY AMONG CHRISTIAN IN KAKAHANGARA PARISH, BUNYORO KITARA DIOCESE.**

I very much appreciate your participation in this study, be assured that your responses will be completely anonymous and therefore any information you provide in here will be treated with strict confidentiality.

SECTION A

1) Is your family below the poverty line-which illustrates an income of below 1 dollar(3700)

.....

2) What are the major causes of poverty in Kikangahara parish

.....

3) What is the major economic activity that is indulged in my the people of Kikangahara parish.

.....

4) Do women with disability engage in poverty alleviation or what are their poverty levels?

.....

SECTION B

1) What are the major causes of poverty?

.....

2) Does illiteracy of the people of Kikangahara impact the existence of poverty?

.....

3) Is income inequality one of the major causes of poverty or not.

.....

4) Poverty has been greatly a reason as to why government has not put poverty alleviation programs in Kikangahara.

.....

SECTION C

1) Does provision of startup kit lead to poverty alleviation.

.....

2) Does alleviation of poverty through eradication of illiteracy by vocational training improve poverty levels of the people of Kikangahara?

.....

3) Will government project provided in Kikangahara improve poverty levels of the people of Uganda

.....

APPENDIX II: NAMES OF THE RESPONDENTS

S/NO	NAMES OF RESPONDENTS	AGE	RESPONSIBILITY IN THE CHURCH	CONTACT
1.	CONSTANCE ATUHERE	40	Mother's Union Leader	0759 566464
2.	NINSIIMA ALEX	38	Coordinator	0702 283869
3.	ALLEN NAMARA	46	Division Leader	0783 131557
4.	ALLEN KIHINDUKI	47	Chief Warden	0760 241487
5.	AMON TUMWSIGYE	27	Youth Leader	0785 996857
6.	APOLLO NAMARONGO	37	Lay Leader	0775 182219
7.	ANYAMPA WILBER	48	Father's Union Leader	0740 496675
8.	BANET NAMARA	25	Youth Chairperson	0786 503985
9.	BARIYANGA BUCUYA	50	Chairperson Elderly	0759 379571
10.	TUMWINE BOAZ	49	Chairperson Development	0772 114456
11.	BUREGYEYA KHINDUKI	50	Retired Church Teacher	0707 090595
12.	BUGARE WILBER	52	Advisor	0750 119890
13.	YESE IJUGURWA	57	Retired Chief Warden	0780 105063
14.	DENIS NABAASA	52	Building Chairman	0759 069697
15.	LILLIAN KADADE	40	Mother's Union Treasurer	0752 149238
16.	JOVENTA GAD	38	Chairperson C.W.F	0762 729001
17.	EUNICE ARYAMPA	46	Mother's Union Leader	0778 423878
18.	REV. ALBERT MUGISHA	48	Parish Priest	0775 394651
19.	MIKA BENIGA	60	Elderly	0781 122824
20.	ATUHEIRWE PRISCA	45	Treasurer Building	0785 311849

APPENDIX III: MAP OF BUNYORO KITARA DIOCESE

