

**TO ASSESS THE EFFECTIVENESS OF ROLES OF THE CHURCH  
PARTICIPATION IN SOCIAL - ECONOMIC TRANSFORMATION OF SOCIETY: A  
CASE OF ST. JOHN BUTEBO CHURCH OF UGANDA, BUTEBO PARISH,  
BUTEBO ARCHDEACONARY, BUKEDI DIOCESE**

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**UGANDA CHRISTIAN  
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**DECLARATION**

I, KAMUGO Samuel do declare that this research submitted to Bishop Tucker School of Divinity and Theology is my own original work from the findings I personally gathered during my field work study at St. John Butebo Church of Uganda, Butebo parish in the Diocese of Bukedi from the analysis of the different literatures on the subject. It has never been submitted to any higher institution of learning for a similar award requirement and therefore it is free of plagiarism unless quoted in the essay.

Signature:  ..... Date: 03<sup>rd</sup> . SEP. 2025

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**APPROVAL**

I hereby certify that this research work by KAMUGO Samuel has been done under my guidance supervision and is now ready for submission to Uganda Christian University Examination Authority as a partial fulfillment of the requirements for the award of the bachelor's degree of Divinity of Uganda Christian University.

Signature: ..... *Elly Kansime* ..... Date *3/9/2025* .....

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## **DEDICATION**

This research work is dedicated to my dear wife ADOYO Immaculate, my two sons TALAMUCHA Michael and KAMUGO John Mark and my dear beloved parents TALAMUCHA Sosipateri and NASIO Geturida for their faithfulness, endurance, patience and support rendered while I undertaking this course. I am so grateful for their unwavering faith and commitment to the service of the LORD.



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## **ACRONYMS/ABBREVIATIONS USED**

CBTI – Church Based Transformation Initiatives

CBDO – Church Based Development Organization

CBQR- Community Based Qualitative Research

LCDO- Local Community Development Officer

NGOs – Non-Government Organizations

NRM – Natural Resource Management

NT – New Testament

OT – Old Testament

PES – Poverty Eradication Strategy

SCCs – Small Christian Communities

SJBCU – St. John Butebo Church of Uganda

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## **Abstract.**

For several centuries, the church has occupied and played a central role in shaping the different dimensions (political, social and economic spheres) of societies (OI'ga. Balabeikira.Dmitriev.And Solodyankina. 2022). Where the church has intentionally or unintentionally ignored its participation in society affairs, the societies have suffered. This research therefore sought to assess the effective roles played by the Church in fostering social-economic transformation in society with a specific focus on St. John Butebo church of Uganda, Butebo Parish, Butebo Archdeaconry in Bukedi Diocese. This study examined how a church perpetually affects things important to people like their mind, spirit, and body but also how it influences human dealings and strength at both individual and communal levels. The research explored the church's initiatives, programs, and efforts that foster social-economic transformation, as well as evaluating the meaningful impacts and effectiveness of such on the local community as a whole. The study also identified the challenges and opportunities faced by the church while fostering holistic human transformation. The study was guided by the theological and socio-economic theories framework thus the crafting of practical and tangible strategic interventions. These will enhance the church's roles in transforming people's lives economically and socially while remaining spiritually sound. Using a mixed method approach, the study collected data through interviews, questionnaires, observations and data analysis to assess the church's efforts in these dimensions, the study's results will then inform the church's policies and practices, and provide insights for other religious institutions, policymakers, and development stake holders striving to promote and strengthen faith-based interventions in social-economic transformation

## CHAPTER ONE: GENERAL INTRODUCTION

### 1.1. Background

The Anglican Church of the province of Uganda has had an extensive influence, reach and has historically played a significant role in the spiritual, social, Political and economic development of individuals and communities across diverse cultures in Uganda and beyond<sup>1</sup> (Ive and Kidwell. 2019). This is deeply intertwined with Anglican Church's ideology in social economic development given her rich tradition of social teachings that provides a framework for understanding and addressing social issues from a spiritual, moral and ethical perspective. The fundamental principle emphasizes the dignity of every person created in the image of God, the common good, Solidarity and a holistic approach to transformation that caters for both the physical and spiritual spheres of life. Because of this, the Church has often made strides to uplift the economic status of the congregation and society where it exists. Magezi (2017) makes it so when he notes that "Throughout the world Churches and their associated organization have been recognized to play vital role in development, response to human struggles and community concern". These words are reechoed by Kiok (2020) as he asserts that churches actively engage in the socio-economic transformation of society.

Several church-based transformation projects have been initiated spanning from Education. Advocacy, Health services to humanitarian activities. These several faith-based institutions and organizations like schools, Hospitals, Universities and Financial institutions are visible examples of the Church's participation in socio-economic development as it has been attested to by many scholars.

Although these are clear evidences of the Church's role and active participation in socio-economic transformation, many scholars argue that the role of the Church as development partner has been overshadowed by many post independent states as many of them took up these roles. Consider Magezi (2017)'s words "though churches are key community institutions that play special roles in community transformation. Her roles are not clearly understood from an empirical view". Despite of the several studies and work mainly focused at the church and development in varying context. There seems to be a challenge in understanding the clear roles

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<sup>1</sup>Turkana wild life safari. 2024 Anglican church of Uganda. History. Growth and influence

of the Church in socio-economic transformation of society in which they are found. And this seems to have reduced her capacity to fully engage in socio-economic initiatives aimed championing community transformation. I would like to agree with Mwaura and Nzengye (2022) while noting on the role of the Church in sub-Saharan region “ though studies have been carried out in various parts of the world and intervention measures laid in relation to the role of the Church in socio-economic transformation, there has not been an attempt to steam line scholarly voices on this matter in order to bring out a clear corporate picture of the Church in development” this therefore means that studies have remained contextual and scattered rendering the claim that a church is a key player in development challenged especially by states and other development partners where such claims are heard than experienced. It is at this point that a need to draft a clear overall picture of the effective role of the Church in community transformation becomes a need rather than necessity. This research therefore seeks to assess the Church’s effective role in socio-economic transformation of society with clear focus on St. John Butebo. The research will particularly examine the impacts of Church based transformation initiatives (CBTI) in bettering the livelihood of her congregation and community as a whole as was demonstrated Christ Jesus and early Church.

## **1.2. Problem statement.**

While many programs and initiatives in Education, Healthcare services, Psychotherapy, and social services have been put forward by Government in partnership with the Church, there is a limited understanding and empirical evidence on the Church’s role in fostering social economic transformation within Butebo parish. There is no comprehensive research evaluating the extent to which St. John Butebo Church of Uganda has been actively and effectively engaged in the social and economic transformation of the Church and society. This limits the Church’s potential to significantly contribute to the overall holistic development of the community thus the failure to effectively and holistically address the challenges encountered by the Church and community as a whole. This study therefore sought to assess and analyze the role of the Church in fostering social and economic transformation within Butebo parish, understanding the current initiatives and identifying the areas for improvement so as to have a holistic and sustainable approach to effective ministry.

### **1.3. Purpose.**

The purpose of this study is to find out the extent to which St. John Butebo Church of Uganda has been engaged in socio-economic transformation of society, existing Church initiatives and their effectiveness in addressing human challenges and lastly the key factors facilitating/hindering Church's role and participation in social economic transformation within the community of believers in Butebo parish, but particularly St. John Butebo Church of Uganda. But most importantly, it will bring out a better understanding and appreciation of the work done by SJBCU in advancing socio-economic programs to better her congregation's lives as part of the Christian mandate in the world. These findings will also enable policy makers, Church leaders, Project coordinators and community as a whole to evaluate their approaches to development and also realize that the Church holds the greatest position for a holistic development and ministry. The study also aimed at helping Church leaders to appreciate the social capital and its potential for development and thus rethink, plan and integrate various approaches for holistic ministry to God's people.

### **1.4. Justification**

This theological research on the Church's involvement in social economic transformation of societies will shed light on the specific ways in which the church can effectively contribute to the holistic development of the rural community in Butebo parish as part of their divine mandate. It will further bridge the gap between theoretical concept and practice, thereby offering tangible and effective sustainable approaches, strategies and initiatives for the Church leaders and local community development officers (LCDO) as the major implementer's development, thus enabling the Church to realize its vitality in community life, affairs and development.

### **1.5. Research objectives**

It is true that in any type of research. Objectives should be conveyed in a way that the language used is clear. Complete and precisely indicate the purpose of the study (Kumar. 2014). The following objectives guided this study.

1. To assess the extent to which St. John Butebo church of Uganda has been actively engaged in socio-economic activities aimed at transforming the local community.



2. To assess the impact of the church's involvement in social economic transformation on the effective and sustainable livelihood of the church and community as a whole.
3. To identify the key factors facilitating or hindering the church's full participation in fostering social economic transformation of communities.

### **1.6. Research questions**

It is worthy to note that my research questions are on my mind's preoccupation that community has done much in ensuring continuity of the church through donations and offerings made towards the church but such get very little in terms of development from the church. The study therefore sought to answer the following questions:

1. To what extent has St. John Butebo church of Uganda in Butebo been involved in socio-economic initiatives aimed at community transformation?
2. What are the impacts of the church's involvement in socio-economic initiatives on the livelihood of the community and church development?
3. What are the key factors that facilitate or hinder the church's role in fostering social economic transformation in society?

### **1.7. Scope of the study**

In this section the study outlines the extent to which the research area was explored in the work as it defined the parameters within which the study was to operate. The different parameters that the research focused on are explained below. These were set so as to provide clarity, Feasibility and relevance and prevent scope creep in the study.

#### **1.7.1. Geographical scope**

The study was conducted in St. John Butebo church of Uganda, Butebo parish, Butebo archdeaconry, Bukedi diocese. St. John Butebo Church of Uganda is located two Kilometers west of Butebo trading center, near Butebo secondary school, along Mbale - Pallisa Road, Butebo Town Council, Butebo District. It borders Petete parish in the south, Sidanyi parish in the south west, Kangina parish in the east. It has eight Zones namely Canaan, Bethusaida, Jerusalem, Damasiko, Nazalesi, Sekemu, Samaria and Besania. St. John Butebo was selected for

this study because of its unique socio-economic challenges, rural location and given the active role that the church plays in addressing these challenges.

### **1.7.2. Time Scope**

The study set on a one and half year period. This was intended to allow sufficient time to the researcher to conduct a comprehensive analysis of the Church's efforts in promoting socio-economic transformation. This timeframe allowed the researcher gather and capture significant developments, programs, and policies implemented by St John Butebo church of Uganda. It was also to allow for a profound assessment of both the short-term and long-term impacts of church-led initiatives on the community as a whole.

### **1.7.3. Content Scope**

The study mainly focused on the effective roles played by St. John Butebo Church of Uganda in socio-economic transformation of Butebo parish, Butebo Archdeaconry. In this study the church was considered to be independent variable and the effective roles in socio-economic transformation of society to be dependent variable. The socio-economic transformation includes food security, health services, quality education, financial services, care for vulnerable and youth empowerment programs. The study focused on how the church was being engaged in these activities, their impacts and factors facilitating/hindering her participation in socio-economic transformation and way forward proposed

## **1.8. Limitations of the Study**

Although the study succeeded, but the study acknowledges that there were several challenges that affected it, some of which included but not limited to the following:

- i. First was the limited access to accurate Church records most especially on church projects and financial records which were not readily available due to confidentiality policies.
- ii. There was also bias in some of the responses that were given by the respondents that is to say Some respondents provided biased or exaggerated information, especially when discussing the impacts of church programs.

- iii. The study was also constrained by time given the broad scope of socio-economic transformation. The study was limited in fully capturing all church-led interventions and assessing their long-term impacts within the seven-month timeframe.
- iv. The study also faced financial constraints. This is because conducting field research, interviews, printing of questionnaires and data collection required financial resources which were not readily available.

### **1.9. Delimitations of the Study**

To ensure that this study is feasible, the study had to set the following boundaries:

- i. The study designed confidentiality forms that the church leadership had to sign. This outlined the boundaries and implications of the study and all information was to be confidential.
- ii. The exaggerated and biased responses were harmonized by the responses received through interviews and only recurring responses as people asked in different locations cannot give the same biasness.
- iii. The study also considered Church-led and Church-supported socio-economic programs, interventions and those which operate in partnership with Church excluding government or NGO initiatives that operate independently of the church as a way of narrowing the broad nature of socio-economic
- iv. The financial constraints were solved by partnering with church members who contributed towards the study.

### **1.10. Key concepts and definition of major terms.**

From biblical perspective, Human being are unique from other creatures in that they a bestowed with quality to reason, think and understand language and it is clear that language is represented by concepts as De vos (2007.pg 424) views it. De Vos (2007. Pg 424) continues to note that concepts in a particular type of word that have vital role in formal processes of knowledge gathering, formation and its transfer. In this study there are some key words that stand out as follows.

### **1.10.1 Church.**

From several literatures and New Testament (NT) scripture, The word translated for the church is 'Ekklesia' which was understood historically as 'a duly convened assembly of citizen'. In ancient Greek. The 'ekklesia' was a governing body that directed policy. Elected generals and magistrates, mobilized the funds and signed peace treaties<sup>2</sup>. However, during the translation of the Hebrew text into Greek the 'septuagint (LXX)', Greek word 'Ekklesia' was used to translate the Hebrew word 'Qahal' which is also translated as gathering, Congregation or assembly particularly of the children of Israel. The writer of Hebrews (Hebrews 12:18-24) compares the NT 'Ekklesia' to OT 'Qahal' before Mount Sinai. This connection is very important for our deeper understanding of the meaning, purpose and mandate of the NT 'Ekklesia' seen as a body of believers mandated with responsibilities of attending to the affairs of kingdom of God within human communities. As such 'ekklesia' is seen as believers rather than building or place of worship. Scholars have argued that the church consists of two parts. Grudem (1994) while discussing Ecclesiology, He notes that the church is invisible yet visible<sup>3</sup>. He argues that in its true spiritual reality as fellowship of all genuine believers. The church is invisible because as human we cannot see the spiritual condition of people except God the reason for which Paul tells Timothy (2 Timothy 2:19) that "*the LORD knows those who are his*". This means that the invisible church is seen and known by God. And the visible church is one true church that includes all believers who profess Christ and truly live out their faith. The greatest challenge with the current church is living out their faith because these are the outward visible aspects that show the inward transforming work of the Holy Spirit. This therefore implies that the church has a mandate of accentuating the holistic meaning of the gospel of salvation that is able to change lives, relationships, Structures and the world as Christ made clear in Matthew 28:18-20. I strongly believe that socio-economic transformation is part of this mission.

### **1.10.2. Church and economic transformation.**

The church is a vital element in the development and transformation of any individual society. Church and economic transformation is an extensive approach that Church can employ different

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<sup>2</sup>[The Ecclesia in the Acts | cc:Bible](#) accessed on the 9/08/2025

<sup>3</sup>Grudem Wayne (1994). Systematic theology. An introduction to biblical doctrine. Inter-Varsity press Zondervan. Grand Rapids USA (Pg 853)



effective actions that facilitate, sustain and expand an area's economy (Philips & Pittman, 2014). This becomes more important in this neoliberal governments which avails several opportunities for the revivification of Faith-based initiatives especially within the public spheres. This gives a church greater opportunity to fill the gaps that have been left by the receding governments as (Cloke et al., 2013) notes. This is based on the fact that transformation solutions to human struggles partly lies within the worldwide community as the church handles and directs all the distortions and disorientations that interfere with the existence of a more righteous and just world. The church remains of vital importance in economic development of economic given the large congregations that avail social capital, labour and large ready market for which ever product is produced. This therefore challenges a church to adopt an innovation and engage in meaningful production. Churches have varied congregation with diverse expertise in various fields vital for economic transformation. Given all these resources at her disposal, many churches seem to have failed to translate their comparative advantages in development into measurable impacts. This has been caused by the internal organizational weakness of churches. This calls for changes in approach, attitude and perception of the church's development departments.

### **1.10. 3. Church and social transformation**

Church is by nature a social institution. The role of the church in social transformation has been a subject of debate among scholars, theologians and sociologists. Historically, the church has played significant roles in shaping of societal norms and values (Putnam & Campbell, 2010). For several centuries, the church has been at the fore front of advocating for justice of the oppressed and social action and care for the vulnerable members of society. This has been the main theme in the liberation theology. The church in these cases becomes an instrument of social transformation that champions and standardizes any new change to be realized in society. The primary role of the church in the world is advancing God's kingdom, challenge all forms of evil, injustices and inequalities of all forms. In one way or the other, the church has failed to effectively realize this mission.

## **CHAPTER TWO: LITERATURE REVIEW.**

### **2.1. Introduction**

Human beings are social being created in the image of God, to enjoy fellowship with God and each other. They live in communities or societies that have cultures and traditions, which reflect their strong held beliefs, practices, values and general way of life. These cultures and traditions are shaped by the spiritual and physical experiences and challenges that people encounter in the different social, economic and political conditions of life, and greatly reveal how people interpret, understand and respond to the divine revelation and intervention in their context. This therefore means cultures and traditions differ from one society to another. However, upon the advent of Christianity in the world, cultures and traditions have undergone tremendous transformations as humans seek to live according to the teachings of Jesus Christ, who reconciled them with God, restoring a relationship that was marred by sin in the Garden of Eden. This therefore means Christianity holds a very vital role in shaping and transforming the social economic and political conditions of societies. Several studies have been taken to evaluate the tangible and effective role played by the church (Christians) in these areas. Some of the findings of these studies are documented and these reveal to us the knowledge gap for further research. Below are a few of these studies and the knowledge gap that prompt for further research.

### **2.2 The extent to which the church has been actively involved in social economic activities aimed at local community transformation.**

Transformation and sustainable development have often been defined through the lens of economic growth social inclusion and environmental sustainability. Clarke (2011) however argues that religious discourse on this concept extends beyond to include Ethical, spiritual spheres and the long-term wellbeing of society.

Scholars like Tsele (2001) argue that “churches through their social teachings and extensive networks have significantly contributed to sustainable development and transformation of society by promoting equity, economic empowerment and community resilience”. This has been done through its active engagement in socio-economic initiatives such as education, healthcare,

poverty alleviation and microfinance programs. These interventions have been essential in ensuring the sustainability of the church institution and broad community at large.

The above therefore means that the church has actively participated in society affairs. As such Leepo (2018) notes that the church's participation in community life affairs has been a model to follow for both individual and communal involvement in socio-economic transformation. He further acknowledges that the church and its teachings have greatly shaped peoples' values, attitudes and behavior which are determinant of peoples' involvement in the political, social and judicial issues of society. However, the study lacks the sustainable and practical ways in which the church imparts and influences the said transformations.

The church is also a social institution that is both divine and human thereby positioning it for greater influence in social and economic areas. Mwaura and Nzungya (2022) acknowledge this position of the church noting that the church's roles span beyond the spiritual spheres to the socio-economic development of its members and communities. They further call up on the churches to collaborate and complement each other in the socio-economic development initiatives. However, the review does give a generalized view with no specific, tangible and feasible initiatives that the church should get involved in.

Related to the above Kioko (2020) appreciates that the church as a social institution holds the greatest potentials for development in church and society citing the social capital and human resource available much of which he notes that has remained untapped or underutilized. "There are many instances when the church has passively role been involved in community development initiatives and people's life struggles" Kioko noted. This therefore becomes an awakening Call to all pastors to develop a diversified strategy to pastoral ministry. The study however, fails to reveal the actual strategy that ministers need to employ or include and also the study fails to acknowledge the contextual differences.

Similarly, Magezi (2017) emphasizes the need to understand the church's potential in communities which serves as a guide for the church stakeholders and congregation to focus on community needs (contextualize) eventually leading to church-community development initiatives. This study lacks an idealistic explanation as it doesn't account for the theological differences in churches.

To advance the above point Beukes (2019) suggests that utilizing social capital and involvement of people at the grass roots is important for socio-economic developments as all people will own the community projects, integrating their indigenous knowledge and recent discoveries for the effective development. The challenge with this study is the failure to point out the authentic and conceptual nature and position of the church in community which fails its effectiveness in other areas of society.

Akin (2010) suggests that church can only bring transformation to community when it is not restricted to church building, but when its relevancy be made visible and impactful to lives of its member, offering a practical example for other institutions to emulate. However, he doesn't specify the initiatives that can be put forward to realize this, centering it on only preaching and teaching.

It is worth noting that the Christianity has a very close relationship with societal structures as William Temple (2019) emphasizes that the Christian values are vital in shaping and maintaining a just social order. The church provides teachings and principles upon which the moral foundations of the society rest. The challenge lies in the failure of the study to reveal concrete strategies and practical ways of integrating Christian principles into the contemporary plural social systems that have changed over time.

### **2.3. An assessment of the impact of the church's involvement in social economic transformation on the effective and sustainable livelihood of the community.**

Although religious institutions have traditionally been viewed as centers for spiritual nourishment and guidance, their contribution to sustainable development through their social and economic transformative initiatives gained increasing scholarly attention in the recent years. There are several articles that have been published and some are as seen below.

The role of the church in education has been widely documented. Miller and Gonzalez (2013) suggest that faith-based established educational institutions have significantly contributed to human capital development. Gifford (2009) while noting on "Christianity, development and modernity in Africa" emphasizes that many Christian organizations have established schools, higher institutions and vocational training centers that have offered various scholarships and

programs to marginalized communities thereby empowering and fostering sustainable livelihoods Turkana Wildlife Safaris (2024). These institutions have not only contributed to skill acquisition but moral and ethical transformations that are essential for holistic development (Kariuki 2018).

The church as an institution has greatly contributed to the economic development of different countries in Africa. Economic development may be looked at as programs. Policies or activities that seek to improve the economic wellbeing and quality of life of that particular community (Quinichett 2024). While citing the 2023 report by pew Rresearch Center, Peters(2025) notes that there are about 1.2 million churches across the continent with collective assets that are valued at several hundreds of billions of dollars including several enterprises like real estate, educational institutions, healthcare facilities and financial enterprises providing jobs to thousands of citizens and contributing to the growth of economies (Quinichett 2024). However this study gives general over view with no contextual considerations and seems to be ashumed that real.

Many churches also operate health clinics, hospitals and welfare programs that contribute to the community health and wellbeing. Oliver et al. (2015) acknowledges that many of these church-based healthcare services been particularly essential in regions with limited government infrastructure. Thereby offering essential medical services and advocating for holistic wellbeing.

John Mbiti while commenting on African religious life clearly notes that Africans are religiously notorious. This implies that religion has great influence on African culture and perspective (Fonlon. 2010). Given the fact that religion and culture of any place move hand in hand informing each other in one way or the other contributing to community development and mobilization (Murphy, 2012)

As Monger (2023) explores the theological and biblical foundation for an integral mission of the church alongside its practical realities, emphasizing the need by church to engage development context in ways that are ground in scriptures, culturally appropriate and practically relevant for truly advancing God's visible kingdom in our communities

#### **2.4. The key factors facilitating or hindering the church's full participation in fostering social economic transformation of communities.**

Just like any other institution, church has also been faced with several constraints that have limited its mission of advancing God's kingdom filled with abundant life. Several studies reveal a number of factors that hinder the church in mediating the promised abundant life promised by Christ. First is the failure of the church to realize that humans have both the physical and spiritual and thereby focusing on the spiritual matters while neglecting the socio-economic ones as evidenced in the study by Ndegwa et al. (2021). This could be because of the way a church may interpret her doctrines.

The above point is amplified by Ndegwa, Otuya and Kariuki (2018) as they note that "the role and influence of the church as development actor are highly linked to the church's doctrinal and theological position and understanding". Thus, the church's doctrine either complements or hinders development. However, the study lacks the theoretical back up to support it.

I attribute the above to the inadequate capacity, lack of commitment and greed within the church leadership as this hinders the church from initiating and advancing the transformation initiatives. In view of the above, the study by Ndegwa et al. (2021) noted that most of the money collected by the church is most times used to pay off the church staff and daily expenses and bills with little channeled into development initiatives.

Magezi's (2017) in his research in the context of extreme poverty with much concern on how church driven development approach could be inspired to champion development at grass root level, he realized that the role of the church in championing community development is not much explored. As such there is inadequate attention given to churches in exploring social scientific analytical methods of development. Relatedly, Mwaura and Nzengye (2022) do assert that there are glaring knowledge gap on the significant recognition of the churches as vital key players in development as many writings overlook the social capital base of the church. They further appreciate the importance health relationships, network and collaboration of the church and community where they are located as these are very important in development and mobilization of resources for development.



Besides the, Appau and Mabefam (2020) do note that poverty has been one of the alarming issue most especially in Africa where the majority live in poor condition. Limited resource has been another hindering factor to Church's participation in social economic transformations (Amaraegbu. 2021). This point comes out again in Kioko (2020)'s studies among the redeemed gospel Church I Makueni county in Kenya. As a result, many depend on other development partners

## **CHAPTER THREE: METHODOLOGY**

### **3.1. Introduction:**

For a successful assessment of the role of St. John Butebo Church of Uganda in socio-economic transformation of society, a community based qualitative research (CBQR) method was used. This is because the method allowed me to assert myself as part of the community in the study. This also allows community members be part of the study. There by discovering their own challenges and failures as members of the Church community. The method offered an opportunity to constructively connect myself with the respondents.

### **3.2 Research design**

A descriptive Qualitative design was used. This is because the design gives freedom to the participants to give their experience, attitudes, opinions and feedbacks on the topic of study without the influence and biasness of the researcher (Kothari.2017:37). The information gathered therefore is realistic and reflective of the current information on ground. In this design I used both the library and empirical/field research data. Library availed the existing studies that have been taken and allowed me do a comparative study on the topic and further informed the topic of study. The field provided assessment on the extent to which church has been engaged in social economic transformation initiatives, the effectiveness of those initiatives and identified the key factors hindering or facilitating the Church in participating in social economic transformation in societies.

### **3.2. Area of study**

This study was conducted in St. John Butebo Church of Uganda, Butebo parish, Butebo archdeaconry, Bukedi diocese eastern Uganda. St. John Butebo Church of Uganda was chosen because of its position and status of being the parish and Archdeaconry Headquarter. This gives it a greater position of influence, Resource mobilization capacity, social capital base and network to coordinate and implement socio-economic transformation initiatives effectively.

### **3.3. Population of study and sampling techniques**

Creswell (2017) defined population as the body or number of people in a particular place belonging to a particular social, cultural or racial subgroup. In this case a research population sample is a full set of cases from which a sample was taken. The target population was 100 comprising of parish priest, Church Council executive members, the congregational members, local community leaders and community development leaders. These were selected from all the ten Zones that make up the sub-parish church. Each zone is estimated to have about 200 congregants. Only 70 respondents were selected using a stratified sampling technique, which was based on age, gender, and consent to ensure balance in ideas. These were issued with questionnaire guides and only 55 were returned answered. Also ten (10) people were engaged in interviews. (Parish priest 1, Church council executive members 3, Local community development officer 1, Congregation members 3 and Local community members 2)

### **3.4. Data collection instruments/tools.**

These are materials, objects and resources that help a researcher in data collection (Longe 2025) defined it. Qualitative research methods were purely used in this study. This is because the approach provides a variety of more realistic data with multiple possibilities for the findings. The following tools were therefore used.

#### **3.4.1. Questionnaires**

A well-developed questionnaire consisting of fixed-alternative, scale rate questions and semi structured open- ended questions were given to the respondents. The tool covers a wide range of topics, the multiple-choice questions together with the rating scale answers provided data on the extent to which the church has been involved in transformation initiatives while the open-ended structured questions provided the initiatives involved in, the impact of the church's involvement and the key factors facilitating or hindering the church's role in fostering socioeconomic transformation of society. The tool is economical and time saving as much data can be collected in the shortest time possible using the same respondents (Griffe. 2005). However, it provides limited responses, gives little personal contact and greater possibility of giving wrong and biased

answers. To avoid this, the respondents were requested to answer only well understood questions after explanations and same questions were also used in interviews.

### **3.5.2 Interview guide.**

Semi-structured, structured and formal interview questions were set. These were then conducted on Church members, Church leaders, initiatives'/program beneficiaries and community leaders. The data on identifying the extent to which the church has actively engaged in socioeconomic transformation, the impact of the Church's involvement in social economic initiatives and the identifying the key factors facilitating or hindering church's role in fostering social economic transformation in society were set in the tool. The tool gives an in-depth data as it gives room for an in-depth explanation of one's ideas, opinions and perceptions, it also allows the research to read and interpret the non- verbal communication which is hard to get with questionnaires, it also reveals the knowledge of the past and the future as the respondents may give references and the method also builds a mutual relationship between the interviewer and interviewees due to personal contacts involved. However, it may provide misleading, one sided, biased and incomplete results that are affected by the stereotype and prejudices of the interviewer and interviewee. To avoid this, simple structured and open-ended questions were asked and data was analyzed using thematic and theoretical analysis technique.

### **3.5.3 Observations:**

Observation was used to identify the visible socio-economic initiatives and programs that the Church has been actively engaged in and also to identify the tangible impacts of the Church's involvement in socio-economic initiatives aimed at transforming the livelihood of society and development of the Church. This was used to verify, improve and disqualify some of the data collected through interviews and questionnaires. The tool is free of participants, bias, serves a formulated research purpose that is systematically planned. It is subjected to the checks and control with respect to the validity, reliability and precision since it was mainly based on visual-audio scenes. However, this tool is time consuming and costly, the data obtained may be biased and also may present influences the behaviors and attitude of the subject of study. To obtain accurate valid data, the objectives of study guided and a trained person used it and some time will be taken since people cannot pretend for long.

I can say that the above tools and other additional tools and technique like focus groups and other existing literature like archived minutes, initiative supervision monitoring records and project income and expenditure budgets will help to reveal more information on the topic of study. This will then be analyzed using literally, contextual criticisms and the theoretical and thematic analysis tools.

### **3.5. Data collection and sources**

The study was carried out with the permission of St. John Butebo church of Uganda. The methods of data collection did consider the social and economic aspects of the research and population as Kuman (2014) notes it. The case study of St. John Butebo church of Uganda was done so as to provide a comprehensive understanding on the effective roles played by the Church in socio-economic transformation of society. Data was therefore collected from both primary and secondary sources.

#### **3.5.1. Primary source**

Primary data was collected from the participants who were administered with questionnaire and Interviews. These were used to explore the participants' experiences, attitudes and perceptions regarding the Church's initiatives and involvement in social economic transformation of society. In these cases, a language of fluency for both the participants and researcher is vital as Johnson (2017) contends. All the interview questions were translated into the mother tongue to observe this consideration. Furthermore, church records like record books of accounts, meeting minutes and project or program implementation records were also visited.

#### **3.5.2. Secondary and tertiary sources**

The secondary and tertiary sources were also visited to obtain the ground date and further inform the topic of study. Literature review revealed much on what other scholars had to say on the same topic and the existing knowledge gaps that call for further research and interventions. These were mainly books from the library, internet data bases, research articles, journals and software to obtain information on the impact of churches' involvement in social economic transformation of society.

### **3.6. Data processing, analysis and presentation**

Given the fact that was qualitative in nature, the qualitative data (the interviews, questionnaires and observation) transcripts were analyzed in several stages. The questionnaires were edited to ensure completeness and consistency using thematic and theological literally criticism analysis to identify recurring themes and patterns related to the church's involvement in the social economic transformation. This analysis involved categorizing and interpreting the data. Content analysis

### **3.7. Ethical considerations**

The research ensured took into account the ethical considerations of study, maintaining the privacy and confidentiality and informed consent of the participants. The participant's consent was sought through the issuing and signing of consent forms. This is to observe Kumar (2014) words that the codes of ethics that guide all professionals are vital for making progress in any study. This code does not only protect participants of the research from harm but also guides towards the determination of appropriate method and ideas to be used in the research (Blaxter et al. 2010). Also, Hacker (2013) does make it clear that in any study where people are involved. Their consent must be sought as well as meeting of the standard of conduct as found in the Belmont report which was issued in 1978.

### **3.8. Validity and Authenticity of collected data**

Following the classical test theory, reliability means the measure of consistency in producing similar results on different comparable occasions. A measure in this case is reliable when different attempts in measuring something converge on the same result when measuring process provides reproducible results. Then the measuring instrument/tool is reliable. To ensure the validity of the data collected through surveys, interviews, questionnaires, pre-test of the questionnaires was done with a few selected individuals to check for consistency. At the end ambiguous words and unclear questions on chosen indicators were removed and others corrected. Also, a comparative study analysis was done to eliminate the biasness of the respondents. Respondents were also requested to answer only questions that they had fully understood and explanations and seeking of clarity on the question that was not clear. Finally, more than one tool was used

## **CHAPTER FOUR: DATA ANALYSIS PRESENTATION AND INTERPRETATION OF RESULTS.**

### **4.1. Introduction:**

This chapter offers the analysis of the all the data gathered in the field as per the research objectives, research design and methodology discussed in the previous chapters. Data is presented in tables as frequency and percentages for descriptive data. The main purpose of the study was to assess the effective roles of church in socio-economic transformation of society with particular focus on St. John Butebo Church of Uganda.

### **4.2. Socio- economic characteristics of the respondents.**

The description and analysis observed in this report is purely based on the study questionnaires, Interviews and observation tools that were used in the study.

### **4.3. Demographic characteristics of the respondents**

By observing Kothari (2017) words on respondent, the demographic data of the respondent is very important as it provides data on respondents which is needed in determining whether the participants in the study vary in their approaches and understanding of the topic of study. Basing on this the study considered the gender, occupation, Marital status, Age, level of education and religion of the respondent so as to find out which group is more informed about the study topic and also get to know the views of each group as per the topic of study. Bio-data of the participants has been as presented as seen in the table below.

**Table 1.1: shows the bio- data of the study respondents.**

<b>Demographic feature</b>		<b>Frequency</b>	<b>PERCENTAGE(X/55*100)</b>
Gender	Male	30	54.5
	Female	25	45.5
Marital status	Married	09	16.4
	Single	20	36.4
	cohabiting	26	47.2
Age group	18-25	04	7.3

	26-35	10	18.2
	36-45	12	21.8
	46-55	15	27.3
	56-65	09	16.3
	66 and above	05	9.1
Educational levels	Primary	12	21.8
	O' Level	30	54.5
	A' level	04	07.3
	Tertiary institution/university	09	16.4
Occupations	Employed	08	14.5
	Self employed	15	27.7
	Students	02	03.6
	unemployed	30	54.5
Religious affiliation	Anglicans	33	60
	Roman Catholic	06	10.9
	Muslims	04	07.3
	Others	12	21.8

**Source: field data collected August. 2025**

We realize from the table above that 54.5% of the participants were male and 45.5% were female. With reference to marital status, married 16.4%, single 36.4% and cohabiting 47.2%. The highest percentage of cohabiting individuals within this study reflects the church's weakness and little involvement in marriage and family life. This leaves a church challenged to pick up and start taking interest in marriage and family life of her members given the fact that singles show the second highest percentage of 36.4%. By age the highest percentage of participant was between 46-55 years with 27.3% as these were believed to be more conversant with church transformative initiatives and took on more active roles in church operation. This followed with 36-45 years with 21.8%, 26-635 years -18.2%, 56-65years -16.3% and lastly 66 and above 9.1%.



the study therefore had majority of the participants from within the most active implementers and beneficiaries.

The study also reveals that 21.8% had completed primary, 54.5% had completed ordinary level education, 7.3% had finished advanced level education while 16.4% had at least reached university and other tertiary institutions like PTC'S, NTC's and technical institutions. Given this level of education attained 14.5% were employed, 27.7% were self-employed, 3.6% were students and 54.5% were unemployed. This is direct coloration between the education levels and employment. The highest level of unemployment is due to low level of education as 54.5% had completed ordinary level education but without any other relevant certificate in any field as such can only be employed in casual works. This has not only affected such individuals but also the next generation has such individuals will also fail to take their children to higher institutions of learning. This therefore calls for immediate intervention by the church to forge the way forward so as to cooperate with Government and other development partners to overcome and break this vicious cycle of poverty and illiteracy. Most of the self-employed respondents were involved in agribusinesses like selling of agricultural produce, animals and retail businesses like shops, selling of second-hand clothes and market vending of items like mukene, fish, and tomatoes.

Finally, the results on religion of the participants revealed shows that 60% were Anglicans, 10.9% were Roman Catholics, 07.3% were Muslims and 21.8% belonged to other religious denominations like Pentecostals, SDA. The inclusion of other religion in the study is obtained a real picture of Church outside Anglican faith. Because all these religions are in close contact with the Church and community and observe everything that the Church does. However, Anglicans took a more active role in the study compared to other denomination because St. John Butebo Church of Uganda which was major focus of the study is Anglican.

#### **4.4. Experience with church-based project**

Participants experience and perception about church involvement in socio-economic transformation of society was also taken and summery of the findings is as seen in the table below.

**Table 1.2. Shows people’s experience on church-based transformation initiatives and programs.**

<b>Church having development program</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	45	81.8
No	10	18.2

*Source: Field data collected August 2025*

**Table 1.3. shows how the church has impacted society**

	<b>Frequency and percentage</b>							
	Not at all		Little		Much		Very much	
How has your church been involved in socio-economic transformation of society?	03	05.5	10	18.2	35	63.6	07	12.7
How has church-based transformation programs impacted your community?	05	09.0	30	54.5	15	27.3	05	09.0
How has your community benefited from church-based transformation initiatives?	02	03.6	12	21.8	32	58.2	09	16.4

*Source: data collected from field August 2025.*

From the tables above, 81.8% of the respondents agreed that at least the church has ever been involved in socio-economic transformation. This is a very great percentage and confirms the church’s concern and involvement in socio-economic transformation as reflected in table 1.3. However, 18.2% of the respondents attested that St. John Butebo Church of Uganda was not operating any socio-economic transformation programs and this tries to much with results in table 1.3 where many respondents also attested to the little impact and benefit from CBTP. A

critical analysis of the respondents who gave this response revealed that these were mainly non-Anglican who had little knowledge about the Church's involvement in such activities. But on the other hand, it enables the church to realize the need for inclusive practical witnessing to all those in need of the gospel.

Results obtained through interviews correlate with the above, one respondent strongly agreed that the church for a long time has been involved in socio-economic transformation of society through their weekly teachings and community outreach programs. These teachings and programs have been a source of moral and ethical values, promoting principles of integrity, honesty, accountability and compassion which are vital for sustainable socio-economic transformation of any society. He further argued that through their teachings, St. John Butebo Church of Uganda has also contributed towards the civic and citizenry development within her followers. Through their participation in conflict resolution and reconciliation, the church has contributed to societal cohesion and togetherness, meaningful decision making which are vital for socio-economic development.

Another informant revealed that though the church may not be having her own institutions like health facilities, education institutions and financial services, she continually advised her followers to take their children to the available government schools and to provide meals and scholastic materials to their children while at school. People have always been advised to go for regular medical check-ups and take their children for immunization.

Another informant said that in the past years, the previous priests used to encourage entrepreneurship and support small businesses within members of the congregation.

This therefore means that the church in one way or another has been greatly involved in activities that foster the socio-economic transformation of society.

#### **4.4.1. Socio-economic transformation initiatives/programs operated by the church.**

As earlier noted, there are several socio-economic transformation initiatives that have greatly contributed to the transformation of societies. Some of these initiatives were identified as shown in the table by their frequencies and percentages

**Table1.3. shows the socio-economic transformation initiatives started by the church**

<b>Socio-economic transformation initiatives</b>	<b>frequency</b>	<b>Percentage (%)</b>
Education initiatives	24	43.6
Health services	05	09.1
Agricultural services/projects	11	20.0
Financial services	01	01.8
Economic empowerment	06	10.9
Safe water distribution	03	05.5
Youth mentorship and training program	05	09.1

*Source: Data from the field august 2025*

From the table, it is evident that the St. John Butebo Church of Uganda has been involved in the socio-economic transformation of the community with education being the most embraced project with 43.6%. To embrace this, SJBCU offered much land to the government to set up Butebo primary school 1990 and Butebo secondary School in 1996.

Education was followed by agricultural initiatives and enterprises with 20.0% aimed ensuring food security and fighting malnutrition diseases, economic empowerment 10.9%, health services and youth mentorship and training each with 09.1%. The results reveal that the church has not been much involved in financial services and safe water distribution. In fact, even the only water distribution plant that was put by the church in partnership with water missions international in 2012 has also been abandoned as can be seen in the figures below



A

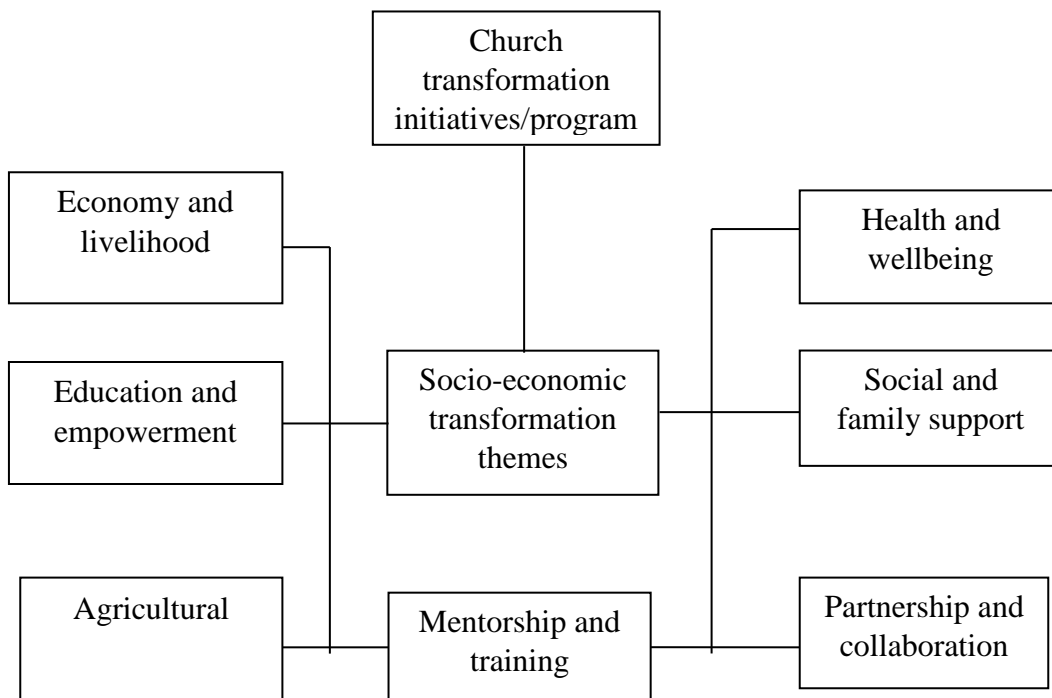


B

Figure 1.A and Figure 1.B. shows an abandoned safe water treatment plant that was established by church in partnership with water missions international in 2002.

**4.5. Impacts of church’s involvement in socio-economic transformation of society.**

The data analysis shows that SJBCU has been involved in the socio-economic transformation of society through her different initiatives. These have impacted several individuals and the community as a whole. These impacts have been themed according to the way they have recurred in the responses on the questionnaire and interviews. These have been presented as themes as seen in the figure below. The purpose of using data display is for the easy and clear understanding of the findings; provide extensive and comprehensive information pertaining the research objectives.



*Figure 2. shows the thematic impact of church's involvement in socio-economic transformation of society as obtained from the analysis of field data august 2025*

#### **4.5.1. Church, education, livelihood and empowerment.**

St. John Butebo church of Uganda has been actively engaged in the education and empowerment of her followers for the betterment of their livelihoods. In partnership with the government of republic of Uganda, SJBCU offered 30 acres of land for the construction of Butebo Primary School in 1990 and later in 1996 for the construction of Butebo Secondary School. Since their establishment, the church has been recognized and managed the schools as the founding body, and elected the chairperson and members of the board of governors. Some of the respondents acknowledged to have studied and been empowered by the education from that school. They are now able to cater for themselves and the wellbeing of their families. Beyond school system, the church herself is educational in nature where pulpits have been used to offer teachings on various matters that affect individuals, families and societies. The parish priest acknowledged the fact that SJBCU to have indirectly contributed through encouraging of parents and guardians to support children's education.

To empower the community members economically, the church acknowledged to have organized several monthly seminars and workshops where the church sources business experts and financial specialist to educate their members on business startup, finance management and pull as the easiest way to mobilize resources without much straining.

#### **4.5.2. Church, health and wellbeing of society and family**

It is true that many people die today due to lifestyle diseases like cancer, stroke, injuries, diabetes, HIV/AIDS and yet these conditions could be prevented or even well managed if the risks associated with these conditions are well known to the people. These can further be managed if healthy activities and appropriate health care services and resources are administered early<sup>4</sup>. It is at this point that SJBCU accepted the responsibility of ensuring a healthy individual, family and society. Though SJBCU own no medical facility, they have often engaged with the established government facility and private clinic to ensure the health and wellbeing of her

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<sup>4</sup> Dorothy Kamaker,(1991) the health of everyone in the sight of vices: A Christian approach : Geneva queen and princes publishing company , pg 126

follower. The church leaders have often encouraged members to fully participate in all Government health programs. It is prudent that every church develops health programs that have meaningful impacts especially on the health risks and crimpling health conditions. And it is worth saying that social services and social actions become integral part of the Christian mission and ministry as a way of establishing God's peaceful kingdom on earth.

In relation to the above, John (2017) acknowledges that churches are referral centers providing a network to resources within the community to empower people with skills for effective health management. The church is also a center for spiritual and psychotherapeutic healings from conditions like addiction, stress and depression.

#### **4.5.3. Church, partnership and collaboration**

The church in her nature is a social institution with wide networks. SJBCU acknowledged to have cooperated with Government, NGO's and other private entities to ensure that there is holistic church development and ministry. One respondent gave an example of collaboration with water mission international; the archdeaconry vehicle was donated by an individual who was named Mudukoi Fred Oduchu because of the collaborative efforts of the church. These partnerships are believed to have been of source of social connections to jobs, better schools and better health services.

#### **4.6.1. Factors facilitating the church's participation in socio-economic transformation of society.**

For success of any undertaking there must be factors facilitating such an accomplishment. The result of the field study in St. John Butebo Church of Uganda revealed the following factors. The four most recurred responses were tallied and their frequencies and corresponding percentages calculated as shown in the table below.

*Table 1.4. shows the factors facilitating SJBCU's participation in socio-economic transformation of Butebo*

<b>Factors</b>	<b>Frequencies</b>	<b>Percentage (%)</b>
Church presence in the community	22	40.0
High social capital and networks available	15	27.3
Available natural resources	10	18.2
Church-community relationship	05	09.1
Partnership and collaboration	03	05.5

*Source: data collected from the field August 2025*

The table reveals that the St. John Butebo Church of Uganda's presence in community was leading factor facilitating her participation in socio-economic transformation of Butebo with 40.0% of the responses mention. Other factors included social capital and network with 27.3% of the responses, available natural resources with 18.2%, church-community relationship with 9.1% response and finally partnership and collaboration with 5.5% of the responses.

From the field results, we can conclude that church's presence in the community life is very important for to achieve socio-economic transformation. This calls for active involvement of the church in the various aspects of community life as her influence can never be felt if left within the four corners of the building. It is worth believing Theron's words that Human beings are conscious being who creatively present in the world, constantly, recreating and transforming reality through their dialectical interaction with the world. It is upon this intentionality that the church has availed herself in the community for transformation in fulfillment of her mission in the world.



**4.6.2. Factors hindering/limiting the church’s full participation in socio-economic transformation of society.**

Although it is within the church’s mandate to participate and ensure holistic development and existence of the society. The church has been many times limited or hindered in her participation in socio-economic transformation of society. The critical analysis of field results reveals the following factors to have been major hindrances of her full participation. The responses were tallied and frequencies together with the corresponding percentages calculated as seen in the table below.

*Table1.5. shows the factors limiting/ hindering the church’s full participation in socio-economic transformation of Butebo*

<b>Factors</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Change and transfer of priests and church leaders	11	20.0
Insufficient resources and great dependence on external funding	10	18.2
Tribal differences	02	03.6
Political barriers	03	05.5
Corruption and mismanagement of resources	13	23.6
Inadequate Skills and capacities of Church leaders	16	29.1

*Source: Data from the field august 2025*

From the table above, results indicate that inadequate skills and capacities of the Church leaders is the major factor limiting the church’s participation in socio-economic transformation of Butebo as it scored the highest percentage of 29.1% of the responses. Other factors identified by the study respondents included; corruption and mismanagement of available resources 23.6%, change and transfer of priests and church leadership with 20.0%, insufficient resources and

funding 18.2%, political interference/ hindrances 5.5% responses and finally tribal differences with 03.6% of the responses.

Given its rural location, many priests and capable leaders have often refused to come over to this parish. As a result, certificate and lay ordained persons have always accepted to come to this church posing a big challenge to church's involvement in socio-economic transformation of Butebo one respondent narrated. And sometimes visionary leaders and priests have many times been transferred before the completion of projects and initiatives. Those who come after many times don't continue with the previous ventures started but start on others that they feel are essential which wastes resources and discourages the congregations from contributing any more money or resources. This has not only affected St. John Butebo church of Uganda but other places as well.

One respondent in the interviews acknowledged the fact that the low levels of education among some of the priests sent to this parish is the major factor limiting SJBCU's participation as many of them think of themselves and cannot stand up to influence project start up. One may argue that leaders are born leaders but Maxwell (2008:33) notes that "although some leaders may be born leaders, there are many people who believe leadership must and can be learned". It is up on these grounds that Powis Smith's words "but it is a matter of common knowledge that only the educated man can speak effectively to the thoughtful minds in the church of our time. All great leaders today in every kind of Christian work are the products of our colleges, universities and seminaries". These words can only find meaning when Church realizes that the congregations have started and thus the need for her leaders to embraces and enroll for studies if her impact and message is to find relevance in society today.

It is so unfortunate that corruption and mismanagement of resources emerges as the second factor hindering church participation in socio-economic transformation of Butebo. It is true that socio-economic transformation funds appear in the budgets of many churches, but the results on ground obtained as a result of such monies may not be visible. This makes many Christians now to view a church as a business venture that can be operated by any person provided, they have some knowledge about the bible.

#### **4.7.0. Measures that have been put forward by St. John Butebo Church of Uganda to increase on her participation in socio-economic transformation of Butebo**

Several measures have been put forward by the SJBCU to enhance her participation and involvement in socio-economic transformation of society and some of these include the following.

Creation of church-based saving groups SACCO, that have been registered by the local government for example, Canaan women's SACCO that has been registered with Butebo local Government and women have been able to benefit from Government programs like EMYOOGA and PDM. Many women belonging to this group attested to have been able to start their small businesses because of these funds.

The church has also decentralized the management of many church initiatives and left with the supervisory role. Most of the church projects and Church-based initiatives are being managed by the people most of which are employed and receive monthly salaries that they are able to use to improve on their livelihood.

The church has also established value-based partnership and collaboration with other religious denominations, development partners like compassion and abaana ministries to avoid duplication of projects and enhance productivity and efficient.

## **CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS**

### **5.1. INTRODUCTION:**

This chapter consists of the conclusions that have been arrived at after the thorough analysis of the findings that were collected in the field and the review of the existing literatures on the matter under discussion. These conclusions are arrived basically made following the research objectives and research design that were made.

### **5.2. CONCLUSIONS:**

Based on the above findings as per the study objectives and research questions the study arrives at the following at the following conclusions

There is a lot that still needs to be done by St. John Butebo Church of Uganda if their efforts in socio-economic transformation of Butebo are to be realized. This realization can only come if the church realizes that their mandate is beyond evangelism and includes all efforts made to all others spheres of like, the physical, social, economic and even political. By all means the church has no alternative but to be involved in all the processes of transformation of her society. By intentionally ignoring participation is very detrimental to her mission and in effect the church would become an irrelevant institution in the world. This is based on the fact that the church must always have interest in the welfare of the people because out of her must arise meaningful movements that are directed towards the correction of abuses of all forms and offering the rights to all the wrongs of society especially in the most corrupt world.

Given the volatility, hostility and immorality and vast divergent views of the current era, the responsibility of correcting these becomes heavily placed on the church leadership. But many times, we lament and ask who is sufficient for this? I would say none except an intelligent and thoroughly trained leader of this age. He/she must be sufficiently well informed regarding the various challenges components of society if they are to be relevant ministers of the redeeming word of God.

### **5.3. RECOMMENDATIONS:**

Based on the findings of the study, the following recommendations have been put forward majorly following the factors hindering her full participation in these ventures.

Apply the use of bottom- up transformation approach, an asset-based community development (ABCD) approach. This approach solves the challenge of insufficient resources and reduces dependence. This is because this approach involves identification of the available resources in community setting. These resources are readily available starting with human resources to land. They only need creative and innovative leaders. As such the use of this approach unlocks and makes efficient utilization of assets within a community and this generates vast opportunities for socio-economic transformation in community. (Philips & Pitman, 2014)

I also recommend that the church should at least do transfers of priests at least after a period of about five years and in cases where a priest is found to have started or is championing a particular project, such a priest should be allowed to oversee that until its completion. But also, the newly transferred priest should partner with the former one so that they share knowledge. However, training and regular organization of empowerment workshops that do not only discuss spiritual and management matters but include such programs like economic and entrepreneurship, resource identification and utilization may also serve a great purpose.

I also recommend that the church establish independent development departments that are managed by experienced skilled and motivated personnel who are fully convinced of their calling.

It's high time the church realizes that transformation of community is not work of the state through community development practitioner only, but a collective effort of every member of society. Transforming a society starts with recognition of the various skills and abilities that exist within and efficiently putting them to use. The church of today is a field of expertise where all professionals are found, ranging from educational, and engineering, agricultural, medical to astrologists to mention but a few. This is the vast and most important resource that God has blessed the church with and must therefore be put to use for community transformation.

I also recommend that the church establish value-based relationship and partnership with other developmental agencies, NGO, Churches and Government. This value-based collaboration reduced on conflicts and enhances idea generation for the common good of all members in the community.

I also recommend that the church should adopt programs that are directed towards solving societal challenges especially those that affect the marginalized and less fortunate as it is part of the church mission in the world. Through community participation in such programs, the community comes to own every project and initiative put forward the church.

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# Appendices

## A. Appendix 1: QUESTIONNAIRE

Introduction:

Dear respondent. My name is KAMUGO Samuel, a student of Uganda Christian University pursuing a bachelor degree of divinity. Am currently conducting a research study on how the church has been involved in socio-economic transformation of society. The purpose of this study is to assess the extent to which St. John Church of Uganda Butebo been involved in the social economic transformation of society, the impacts of church's involvement in the social economic transformation of society and the factors affecting/hindering the St. John's involvement in social economic transformation of society.

Therefore I kindly request you to fill these questions below to aid in this study. All information collected shall be kept confidential and will strictly be used for this study purposes. I request that you answer the questions you have understood and you are free to ask on any question that is not clear

### Section A: Demographic questions

- (a) Age: 18-25  26-35  46-55  56-65  66 and above
- (b) Gender: Male  Female
- (c) married  single  cohabiting
- (d) Level of education: primary  O' level  A' level   
Tertiary institution/university
- (e) Religious affiliation: Anglican  Roman Catholic  Muslim  others
- (f) Occupation: employed  self-employed  student  unemployed

### Section B: Experience with church development initiatives and programs:

- a) Is your church or community having any church based development program?  
Yes  NO
- b) How has your church been involved in socio- economic transformation of your society?  
Not at all  little  much  very much
- c) How has church based transformative programs impacted your society?  
Not at all  little  much  very much
- d) How has your community benefitted from church based transformative initiatives?  
Not at all  little  much  very much
- e) Which community development programs is your church involved in?  
Education  healthcare services  economic empowerment  mentorship

Agricultural  social action and outreaches

If any other mention it/them

.....

**Section C: Perceptions about church-based transformative initiatives.**

a. Which responsibility do you hold in your church based transformative programs?

.....

b. How have you/ your community been impacted by church based social economic transformation programs

.....

c. What are some of the factors?

i. Facilitating your church's participation in the social economic transformation of society?

.....

ii. Hindering your church's participation in social economic transformation of society?

.....

d. Which other effective and sustainable transformative program (s) would you like your church to incorporate/include and implement in your community?

.....

e. Suggest some ways on how best the church should manage and run their transformation programs

.....

f. Is there anything else you would like the church to do so as to attain holistic ministry and development of its members and church as a whole?

.....

Thank your time and answering this questionnaire. Your input is greatly appreciated and will contribute towards the effective ministry of the church and its participation in community affairs for its vitality in society. God bless you.

## **B. Appendix 2: CONSENT FORM**

**Title:**An assessment of the effective roles of the church in social - economic transformation of society

**Student:** KAMUGO Samuel

**Supervisor:** Rev. Can. Assoc Prof. ELLY Kansiime.

Dear respondent.

You have been selected to participate in this study which is part of my academic research, a partial fulfillment of the requirements for the award of a bachelor's degree of divinity of Uganda Christian University.

You are a volunteer in this study and therefore you have the liberty to either take part or not to participate in this study. Also, along the way you are free to leave at any time as you will not be penalized for your decision as far as this study is concerned.

**Study description;** the purpose of this study is to assess the effective roles played by St. John Butebo Church of Uganda in socio-economic transformation of Butebo. The study selected St. John Butebo Church of Uganda because of her position and status as the parish and archdeaconry headquarters which gives it a historical understanding of the Church activities, greater influence and accessibility to resources. And therefore, SJBCU was seen as a good study area that could provide sufficient information needed for success of this study.

### **C. Procedures:**

You will first be asked to consent to participate in this study. Following your acceptance, you will be given a questionnaire that has questions to be answered. Your responses will be written down on the questionnaire about the roles played by St. John Butebo Church of Uganda in the socio-economic transformation of your society. You are requested to give genuine responses as possible. You are also free to ask any question concerning the study. You will also be interviewed by one of the research assistants on the same topic of study but this will be done in private space to maintain confidentiality of your responses.

**Risk/discomforts:** there are minimal risks involved as per your responses. Your responses will be kept confidential as there is no name that will be written on the form. Forms will also be kept secure during analysis and then demolished destroyed afterwards.

**Benefits:** after the study you will not expect any benefit but your information will contribute towards better ministry of the church and will also guide policy makers, Church leaders and community towards full participation of the Church in socio-economic transformation of our societies.

**Whom do I contact in case of any challenge or difficult?**

Name: KAMUGO Samuel Tel 0772302785/0709649066

**What does it mean by signing this consent form?**

Signing this form means.

- You have learnt why the study is being carried out and what are the likely consequences
- You were given the opportunity to inquire about the study before signing
- You willingly accepted to participate in this study.

Name of participant..... signature .....

Date: .....

Name of person obtaining ..... signature.....

Date: .....

Thank you for accepting to participate in this study.

**End**

### D. Appendix 3 Time frame.

The study will last for six (6) month period starting from June 2025 to the 28<sup>th</sup> to August 2025. The table below gives the outline of the activities, time frame for each activity to be done.

Table 1.1 Time frame




s/n	Activities to be done	Time duration
01	<ul style="list-style-type: none"> <li>- Research topic identification, proposal and approval by university research supervisor.</li> <li>- Conduct a literature review on the historical perspectives of the Anglican church involvement in social economic transformation</li> </ul>	June 2025
02	<ul style="list-style-type: none"> <li>- Develop a research methodology and sampling strategy for data collection</li> <li>- Design a survey questionnaire for data collection</li> <li>- Seek ethical approval and recommendations for the research project</li> </ul>	June 2025
03	<ul style="list-style-type: none"> <li>- Administer the survey to a representative sample of the church members.</li> <li>- Conduct interviews with key church and community leaders and representatives to gather qualitative insights on the church's efforts and social economic initiatives for community transformation</li> <li>- Begin the analysis of the collected data using thematic analysis to identify themes and patterns</li> </ul>	July 2025
04	<ul style="list-style-type: none"> <li>- Continue analysis of data using descriptive statistics, correlative analysis to analyze the survey responses</li> <li>- Start drafting the research report, and sections on the study objectives, background, methodology and preliminary findings</li> </ul>	July 2025
05	<ul style="list-style-type: none"> <li>- Complete the analysis of qualitative data obtained from interviews, seeking connections and patterns</li> <li>- Start writing the analysis and discussion sections of the research report, interpreting findings within the context of existing literature and theological frameworks</li> </ul>	August 2025
06	<ul style="list-style-type: none"> <li>- Finalize the research report, including the introduction, conclusion and recommendation sections</li> </ul>	August 2025

#### Appendix4: Budget and cost implications

<b>s/n</b>	<b>Particulars</b>	<b>Amount</b>	<b>Sources of funds</b>
01	Transport and communication	150,000/=	Savings
02	Stationeries, printing and binding	150,000/=	Sponsor
03	Preparation of tools (surveys: 100 questionnaires)	30,000/=	My self
04	Research fees	52,000/=	Myself
05	Internet data	20,000/=	Myself
	<b>Grand total</b>	<b>402,000/=</b>	

# Samuel Kamugo

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