

**AN INVESTIGATION OF THE CHURCH'S RESPONSE TO TEENAGE
PREGNANCIES: A case study of Kiyunga Archdeaconry, Central Busoga Diocese.**

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DECLARATION

I, MUGOLO MOSES declare that this research dissertation entitled "*An Investigation of the Church's Response to Teenage Pregnancies: A case study of Kiyunga Archdeaconry, Central Busoga Diocese*" is my original work and has never been presented to any institution for any academic award. The information herein is original. The authors have been acknowledged for any material that is not my original work.

Signed: Date: 25/8/2023**Mugolo Moses (Student)**

APPROVAL

This is to certify that this research "*An Investigation of the Church's Response to Teenage Pregnancies: A case study of Kiyunga Archdeaconry, Central Busoga Diocese*" by MUGOLO MOSES has under my supervision and is now ready for submission with my approval.

Signed.....

Date:.....*28 August 2023*

Rev. Canon Ekirunga M.K. Rose (Supervisor)

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Exaltation is to the All-Powerful God for His guidance and protection through many situations right from the Pandemic of Covid-19 to the accomplishment of this original research report.

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LIST OF ACRONYMS

PIASCY – Presidential Initiative on AIDS Strategy for Communication to Youth (Uganda)

FGD – Focus Group Discussion

ABSTRACT

This study investigated the Church's Response to Teenage Pregnancies: A case study of Kiyunga Archdeaconry, Central Busoga Diocese. The study was guided by three specific objectives; to assess the causes of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese; to assess the effects of teenage pregnancies on the people of Kiyunga Archdeaconry Central Busoga Diocese, to find out how the church has responded to the problem of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese. The study employed a cross sectional design both purposive and simple random sampling procedure were used to select respondents. A sample size of 160 respondents was used including Mothers Union members, Fathers' Union members, Lay Readers, Teachers, and Church community members whose views were investigated using questionnaires, and focus discussion guides.

The findings revealed that teenage pregnancies are a real challenge in Kiyunga Archdeaconry. The causes range from poor parenting, covid-19 lock down, poverty and teenagers not fearing God, among others. The effects include; Dropping out of school and others like Death cases, Early marriage, Poverty, Conflicts and depression, Health problems, Poor child care, Dropping out of church among others. The Church has intervened in different ways such as formation of 'Ekisagati' for youths, Sensitizing them about PIASCY messages and different society issues and how to maneuver around them, teaching them new income generating projects to avoid being idle and many more, but more needs to be done, especially Fellowships with parents to be encouraged to realize their parental roles in nurturing the youths through proper and exemplary parenthood and emphasizing mindset shift from child/ early marriage to proper education as emphasized in Proverbs 13: 24, 29:15, 22:3, 30:7-17.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

1.1 Introduction

Teenage pregnancy has become one of the most threatening community problems among female teenagers that the church is supposed to wrestle against. This vice is brought about by female teens getting involved in sexual activities with either fellow male teens or adults (Ochen, 2019:12). Its causes, consequences and church's responses are key issues that this research seeks to explore.

Globally about 14 million births each year are by adolescents (*WHO 2014:1*). These Adolescent pregnancies contribute to negative effects on girls, their families and communities. Sadiya (2023:2) observed high rates of school drop outs and deaths because of teenage pregnancies. From a Catholic perspective, Adolescent Pregnancies (AP) could be the most important problem in obstetrics. It is one of the most common causes of fetal loss (Baggot, 2004:79). Public statements by the Anglican clergy who also take it as a big concern, blame teenage pregnancies on the availability of contraceptives, the lack of value formation in families, and the "failure" of the Reproductive Health Act (Macelo, 2021:4).

In Africa, one out of every four teenagers is pregnant (UDHS, 2012:67). In most countries of Sub-Saharan Africa, sexual activity during adolescence is common. In eleven countries representing 40% of the population in Sub-Saharan Africa, births to adolescents comprise of between 15% and 20% of all births. In Botswana and Namibia, 75% of adolescents' births are outside marriage (*Gary, 2013:2*). Many of these observations from different studies carried out in Africa associate Poverty with increased rates of teenage pregnancy. Nevertheless, Christianity response to teenage pregnancies in Africa varies from country to another. Robinson (1985)

observed that “that teens who attend church on a regular basis are less likely to get pregnant than those who do not.

In Uganda, the rate of teenage pregnancies stands high at 152 per 1,000 girls (UDHS, 2011:67) linking it lack of pads and menstrual facilities by Kyotalengerire (2023) @ New vision. Uganda is the ninth highest rated country in Africa behind Angola, Guinea-Bissau, Liberia, Malawi, Mozambique, Mali, Chad and Niger. This means that the vice is also very high in Uganda but it is also noted that the Anglican church considers this to be a common problem just as the saying that “there is no house without problems”, theologically meaning that as a Christian family we are also affected by the problem of teenage pregnancies which causes girls to drop out from schools at an early age. Therefore, the researcher highlights this issue as part of a theological concern. As Christians we are one just like our father who is one with Christ. Paul, emphasized this to mean we are members of the same family.

“Each member of the family is closely connected with each other. In Christ we are one Body in many parts (1 cor.12:12-31) Vs 26-says if one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it.”

Therefore, the church of Christ has a responsibility towards one another. If pregnancy affects one of the teenagers in the congregation, then it becomes the suffering of the whole church of Christ.

Female Teens in Kiyunga Archdeaconry risk poor maternal and child health, being isolated attempting unsafe abortions, school dropout and poverty. The researcher therefore, was convinced to investigate the Church’s response to teenage pregnancies, using Kiyunga Archdeaconry as the case study.

1.2 Statement of the Problem

Globally, teenage pregnancy is a trending challenge. This situation has made the young mothers in Uganda to risk poor maternal and child health, being isolated, attempting unsafe abortions, failure to continue with school, and poverty (Nabugoomu, 2020:1). The chairperson Mothers' union Central Busoga noted that they are registering low enrolment of mothers into Mothers' Union due to this challenge. One most listed church problem in handling the teenage pregnancy was the inclusion of Spirituality as part of the prevention strategy. It has been very difficult to be clear with the topic since religion is about faith.

Teenage pregnancy is happening despite the fact that the government has prioritised health and education as essential departments. Non-governmental organizations have also intervened to give aid, education, and care to mothers and their babies so that these young mothers could be rehabilitated to go back to school and have a brighter future but despite all this aid, teenage pregnancy still prevails and the Church's response to teenage pregnancy is not clearly displayed.

It is upon this background that the researcher wants to find out the Church's response to teenage pregnancy on the people of Kiyunga Archdeaconry, Central Busoga Diocese.

1.3 Purpose of the Study

To assess the Church's response to teenage pregnancy in Kiyunga Archdeaconry, Central Busoga Diocese.

1.4 Objectives of the Study

- 1) To assess the causes of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese;

- 2) To assess the effects of teenage pregnancies on the people of Kiyunga Archdeaconry Central Busoga Diocese,
- 3) To find out how the church has responded to the problems of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese.

1.5 Research Questions

1. What are the causes of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese?
2. What are the effects of teenage pregnancies on the people of Kiyunga Archdeaconry Central Busoga Diocese?
3. How has the Church responded to the problems of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese?

1.6 Scope of the Study

1.6.1 Content scope

The study reviewed literature on the church's Response to Teenage pregnancies: A case study of Kiyunga Archdeaconry, Central Busoga Diocese. The target population of respondents was 270, who included Lay Readers, Mothers' Union members, Fathers' Union members, Teachers and some of the laity of Kiyunga Archdeaconry.

1.6.2 Geographical scope

The study was conducted in Kiyunga Archdeaconry, Central Busoga Diocese and it covered 4 parishes namely: Kiyunga, Nakabugu, Budabangula and Nakabaale parishes.

1.6.3 Sample Population

The study population comprised of Lay Readers, Mothers' Union members, Fathers' Union members, teachers and some of the laity of Kiyunga Archdeaconry.

1.6.4 Time scope

The study considered the period of 2020 to 2022 in order to come up with standard results as per the research topic.

1.7 Significance of the Study

The study findings are expected to be significant or useful in the following ways;

To the Archdeaconry, the study reveals the bad side of teenage pregnancy relating it stealing of teens of their values, spiritual love giving an example of Amnon and Tamar where Amnon spoiled Tamar's virginity in a deceitful manner and ended up destroying her full future into a desolate nature (2 Samuel 13:1-20). This scripture also discloses that the male victims end up in prisons, or go hiding in shame hence a negative effect on their future too.

To the Mother's Union and Fathers' Union members, the study intended to present the vice of teenage pregnancy so they would find ways of training, counseling, and leading the youth to spiritual maturity and family life.

To the NGO's/care givers, the study intends to create awareness of the needs of the teens so that NGOs could realize where and how to fund teens in their endeavor to improve care and livelihood of the teen girls, young mothers and their children.

The community members are expected to be able to know and understand their duties and responsibilities of good parenting skills.

The researcher is expected to gain knowledge and learn how to socialize with different people in different communities hence improving and widening on the researcher's knowledge of reasoning.

1.8 Limitations of the Study

During this study, the researcher experienced the following limitations and solutions:

Misinterpretation of the research; to overcome this, an introductory letter was got from the department of research to show that the study was purely academic purpose.

The researcher realized that the funds to carry out the research were not enough. To curb this, the researcher selected a case study area near him.

The researcher lacked enough time to carry out extensive research; surely time for research presentation and analysis is always limited but the researcher had to follow the supervisor's allocated time to finish the report.

A lot of wide reading was required to come up with a viable and understandable research.

Most of the respondents were of working class with fixed and tight schedules. Many of them were expected to delay the researcher not by intension but by duty. This was solved by asking for the convenient time from respondents for the interview.

Some questions were quite sensitive since they would tackle employee remuneration. This had an adverse impact to the researcher in that the respondents denied him their true responses thinking that he was getting information for money purposes.

1.9 Definition of Terms

1.9.1 Teenage Pregnancy: The United Nations Children Fund (UNICEF), defines teenage pregnancy as “a teenage girl, usually within the ages of 13-19, becoming pregnant and refers to girls who have not reached legal adulthood, which varies across the world” (UNICEF, 2008).

1.9.2 Church: is the Christian religious community as a whole, or a body or organization of Christian believers. The church can also be defined as the body of Christ all the people who accept Christ's gift of salvation and follow Christ's teachings. In the Bible, “church” never refers to a building. It always refers to people the people who follow Jesus Christ.

1.9.5 Future: The future is the period of time that will come after the present, or the things that will happen then (Collinsdictionary.com).

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This section presents a review of the literature related to study that was studied. It is in this section that the researcher impresses upon the reader their weakness in the literature reviewed. The literature has been obtained from the existing journals, text books newspapers and internet. These are segmented in relation to the research objectives starting with the theories concerning teenage pregnancy and an introduction of causes of teenage pregnancies and Covid-19 lock down effects (impact).

2.1 Theories concerning teenage pregnancy

This study explored the use of two theories to counteract teenage pregnancy as elaborated below

2.1.1 Theory of Reasoned Action

Theory of Reasoned Action (TRA) assumes that the best predictor of behavior is behavioral intention, is guided by two major constructs, that is Attitude and Subjective norms. *Attitudes* are the beliefs and feelings about certain behaviors and the values (positive or negative) attached to the outcome of that behavior (Fishbein & Ajzen, 1975; Montano & Kasprzyk, 2008) (Dippel, 2017). *Subjective norms* are the perceptions of social norms, including a belief about whether referent individuals approve or disapprove of a behavior and the individual's motivation to comply with these normative beliefs (Fishbein & Ajzen, 1975; Montano & Kasprzyk, 2008). See Figure 2.

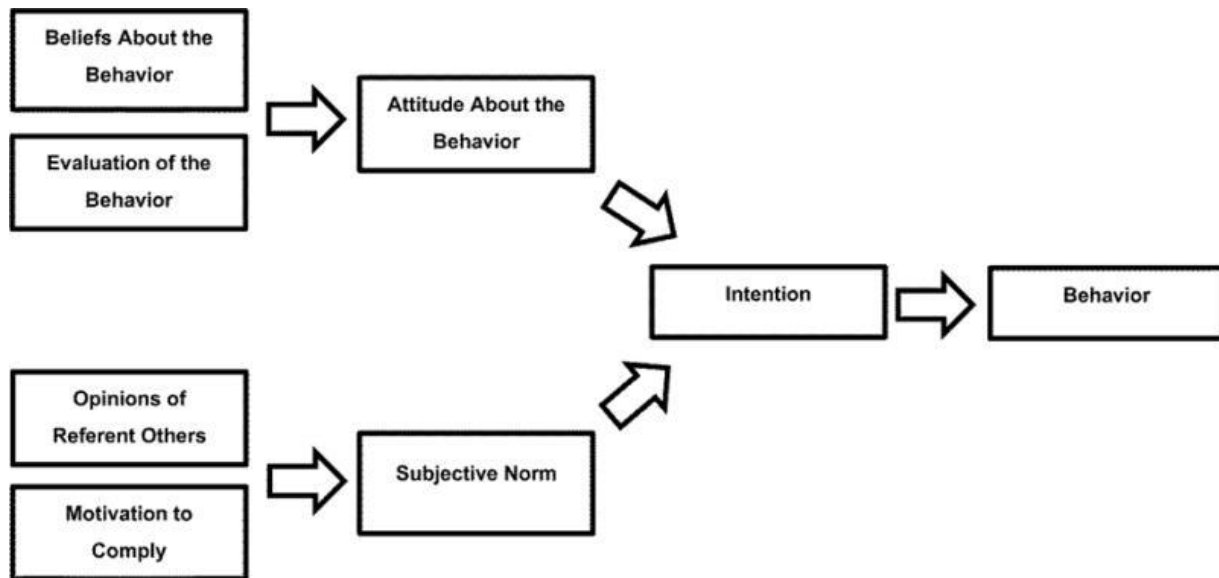


Figure 1: Theory of Reasoned Action (Montano & Kasprzyk, 2008)

Intervention studies that utilize the TRA have found that changing attitudes and subjective norms often leads to subsequent change in a variety of health behaviors in young adults, including sexual acts (Albarracin, Johnson, Fishbein, & Muellerleile, 2001; Morrison, Baker, & Gillmore, 2000), making it an important tool in addressing behaviors related to teen pregnancy. Overall, both attitudes and subjective norms show consistent relationships to intentions to get involved in sexual behavior in teens (Broaddus, Schmiede, & Bryan, 2011; Gillmore et al., 2002). For example, one study found that attitudes and subjective norms for fornication were significantly related to the intention to indulge in sexual activity (Morrison et al., 2000). This theory can also be used to create control attitude of the youth by presenting the social, economic and future benefits of abstaining from sex to maintain focused mindsets on education. The church can relate sexual activity to sinning against God and build strong minded youths with Joseph's mindset in Genesis 39:8-10-

⁸ But he refused. “With me in charge,” he told her, “my master does not concern himself with anything in the house; everything he owns he has entrusted to my care. ⁹ No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?” ¹⁰ And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her. - NIV

2.1.2 Social Learning Theories

Social learning theory, this long-studied theory, was developed and published in various stages between 1934 and 1947. Social learning theories suggest that children learn to exhibit aggressive behaviors because they observe others acting aggressively and can see how these behaviors are reinforced over time (Bandura, 1973). Social learning theories emphasize the importance of the social context and posit that individuals can learn by observing others’ actions and whether these individuals are positively or negatively reinforced when exhibiting aggressive behaviors. Research by Bandura has also suggested that young children imitate adults’ aggressive/ romantic actions that they witness in contrived social settings. Thus, aggressive / sexual behavior is thought to occur because it has been either modeled or reinforced over time.

This research also assumes that children watch sexual content from Televisions or phones and are driven to act equivalently, of which if content on the safe habits is always exposed to them by parents who have some spiritual nourishment, the study assumes these teens can copy too. This research also assumes that if many of the community’s fellow teens or school mates are taught about abstinence through church efforts, then they can influence their fellow minors to act accordingly. In the same accord some parents can be responsible enough to act in ways that seem necessary to the teens to copy and apply while in their age.

Therefore, as a means to use this theory to find solutions to the teenage pregnancy, focus has to be put on the church to concentrate on community awareness and support to solve the vice of teenage pregnancy (spiritual social groups and sex education to parents).

2.2 Causes of Teenage Pregnancies.

Lack of basic necessities. Matibo (2010:5) noted that teenagers have a yearning for ostentatious items like perfumes, jewelry and mobile phones and yet some parents fail to provide even the basic of necessities like meals at school and sanitary pads. This is what throws girls into the arms of shrewd rich old men and thus become pregnant. The UN (2006) noted that most young women live in poverty and are always under pressure which often forces them to turn to sex in exchange for gifts. Similarly, Nambuya (2010) of the Aids Information Centre noted that teenagers are attracted to old men because of financial security. Young girls work as "side dishes" and yet they are weak when it comes to negotiate safe sex.

Teenage pregnancy is so common because of lack of information and services and the approval of cultural. The first one is lack of information and services. Teenagers often have poor information about education benefits which reduces their motivation to pursue education further (Mathau, 2008:15).

Cultural values are another factor. In many developing countries, female status is equated with marriage and motherhood. Teenager often marry early; more than 50 countries in the world allow marriage at age 16 or below and seven allow marriage as early as 12 (Mathau, 2008:17). The current research assumes that the church can promote its marriage culture among teens too. Quoting Matthew 19:5,6 that teaches that children should get involved into sex only if they are ready for marriage forever:

“⁵ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’^[a]? ⁶ So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate.” – Matthew 19:5,6 NIV

Likewise, 1 Corinthians 7:1-4: Paul also teaches that children should get involved into sex only if they are ready for marriage forever.

“⁷ Now for the matters you wrote about: “It is good for a man not to have sexual relations with a woman.” ² But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. ³ The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. ⁴ The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife.” 1 Corinthians 7:1-4 NIV

In a related survey, some participants observed that some girls opt for marriage to escape oppressions and persecutions at home. In the survey respondents also reported that most orphaned girls were being mistreated by their foster parents and their step brothers and sisters (Mukwana, 2003:40).

Womakuyu (2008:17) in his views in the New Vision article "funny parents" noted that step mothers are rude and harsh and consider step children as laborers who do heavy and tiresome work. Fathers of these children are not bothered. This ill treatment of children by step mothers has caused many teenagers to run away from home, some have become teenage mothers and street children.

Hadudu (2007:17) noted that non strict parents (permissive) leave their children to become pregnant because they are never at home and children lack parental love and affection. This is in conformity with Kukunda (2010:18) in study in Bushenyi where 86% of teachers' interviewed

believe that parents largely contributed to their daughters pregnancy due to laxity, or lack of control over their daughters. Teachers said that most girls conceive during holidays. In the same study, 76% of teenagers said there is no sex education in schools. Teenagers are naturally impulsive and less likely to plan than adults, and especially so with the act of intercourse. Teenage sexuality is a major issue of concern worldwide today. Many live without parental guidance while others depend on peer pressure that is sometimes personal and developmental on one hand and destructive on the other (WHO, 2013). The uninformed and unprotected sexual activity of teenagers has led to increased risk of the exposure to unplanned and unwanted teenage pregnancy (Khachantrian, 2007:17).

Apolot (2004:50) in her study in Soroti, found out that some teens became pregnant due to their parent's negligence. Some parents tend to neglect their children, because of family disagreement between father and mother and some men have many concubines. Additionally, some families have a big number of children which makes facilitation of all children had and parental negative attitude of the girl child. The study assumes that if the church tackles these areas from a biblical level, teens can live in a better environment.

In his study, Ssemogerere (2014:28) found out that peer influence has a potent influence on teenage pregnancy. One parent (his respondent) was quoted as saying, "when these children gang up in groups, they go for films where they watch the blue movies and learn a lot of tactics which they later put into practice. Groups have done everything to destroy and spoil our daughters". Of course, the implication of putting in practice is to engage in sex. This at times leads to unwanted teenage pregnancies which could force a girl out of school herself or by the school authorities if it is discovered that she is pregnant.

Chandra and her colleagues at RAND addressed a link between Television and teen pregnancy. The researcher found that teens who watched high levels of sexual content on television were twice as likely to become parents within the subsequent three years. The results indicate that frequent exposure to sexual content on TV predicts early, even after accounting for the influence of a variety of other known correlates of each.

Many youths do not fear God as Paul emphasized in Colossians 3:5-10

“⁵ Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. ⁶ Because of these, the wrath of God is coming.^[a] ⁷ You used to walk in these ways, in the life you once lived. ⁸ But now you must also rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. ⁹ Do not lie to each other, since you have taken off your old self with its practices¹⁰ and have put on the new self, which is being renewed in knowledge in the image of its Creator.” NIV

Additionally, globally, the COVID-19 pandemic has had a devastating effect on children in many different ways, including loss of education, increased abuse and violence, isolation, loss of family members, as well as the psychosocial impacts of these experiences leading to automatic reactions and new behaviours among the youth like sexual activities. This is no different in Uganda. One study found evidence of increases in violence against children, sexual abuse (often with delays in detection), and child labour (Sserwanja, 2021:19). Human Rights Watch also reported on the increase in exploitative and dangerous child labour, fuelled by school closures and the dire economic impact of the pandemic on household incomes (Human Rights Watch, 2021). When vices like loss of education, abuse, violence, loss of family among others. fall on a young girl, she is expected to get involved in sexual activity which could result in teenage pregnancy.

2.3 Effects of Teenage Pregnancies.

Globally, Teenage pregnancy has negative effects on girls, their families and communities. Plan International found out that unmarried pregnant adolescents may face stigma or rejection by parents and peers and threats of violence. Similarly, Siniša (2018:38) also finds out that girls who become pregnant before age 18 are more likely to experience violence within marriage or a partnership. These studies reveal that many teen mothers face many challenges like stigma, rejection by parents / peers and threats of violence on daily basis.

It promotes early marriage attitude: Dipel (2018:15-20) took a study on the theories to understand teenage pregnancy and the youth who were not parents were evenly split in their attitudes toward teen pregnancy. Some female youth who were not parents felt that having a baby was looked upon more favorably both personally, “a baby is always a blessing no matter what,” and to those around them, when a teen gets pregnant the reaction is, “excitement right away.” However, others felt that they, personally, would not want to become teen parents and would not see it in a positive light. One female youth (not a parent) stated, “I never want to go through that [teen pregnancy]” and a male youth who was not a parent explained, “I don’t want a kid, it’s too much work.” Youth who were parents were resoundingly more negative, with most agreeing that, “there are too many young kids having kids” causing parents “disappointment, because [the parents] know what [the teens] are in for.” We can clearly see an evolution of mixed reactions, some appreciating and others rebuking it and it is upon this environment that the study emerged.

We cannot overlook the presence of social discrimination when we are talking about impact of teenage pregnancy on social life of youths. Sadiya (2023:2) in the same article stated that while conceiving at an early age affects an adolescent’s physical and mental health, the effects of

teenage pregnancy on society are also dire. An unmarried, pregnant teenager can face social discrimination, and they may often not get the support they need to complete their studies, get a job, and resettle in society. The current researcher gives an example of a job vacancy at Central Busoga diocese where twenty people have applied and among those are the married and then this teen mother; this would obvious that the teen would be discriminated.

Teenage pregnancy is associated to a sexual revolution (sexually active youths). Chilman, (2009:3) notes that researches carried out in America revealed that the late 1960's brought to America enormous changes one of which was the sexual revolution, characterized by a sharp increase in the pre-marital intercourse among teenagers. It was revealed that half of today's youth in America are sexually active by the age of 18 years and 75 per cent by the age of 21 years. Chilman's research reflected a general increase in teenage pregnancy and the current research assumes teenage pregnancy may keep n increasing and thereby becoming the norm.

Teenage pregnancy is associated to immorality by some communities. Teenage pregnancy has also been found to be widespread in many parts of Uganda (Abondo, 2001:1). Ssemogerere (2014:28) in his study on adolescent pregnancies among non-schooling youths in Mityana found out that 42% of his respondents confirmed that they have ever had sex and 58% had never had sex. The percentage of those who have ever had sex is less than those who have never had sex, perhaps some youths were shy to say, they have ever had sex, for it is considered immoral. This could be possible because of the fear to be categorized among the immoral.

Teenage pregnancy is associated to fertility. The Ministry of Health data show that fertility varies markedly with the education and social economic status of the mother. Uneducated mothers have almost twice as many children as women with secondary or higher education (7.7

children compared to 4.4). Similarly, women in poor households have more than twice as many children as women in the wealthy households (8:3 children). On this point, Olive Ssentumbwe, the World Health Organization advisor on family planning and population health noted that pregnant adolescents are in a dark void of helplessness and hopelessness waiting to be rescued (WHO, 2009). The current researcher assumes that these tendencies reflect in teens attitudes towards pregnancy.

A teenage mother is definitely associated illiteracy because such youths are seen never to advance in education (school drop outs). Sadiya (2023:2) also observed that teenagers getting pregnant at an early age cannot pursue their higher education due to extra responsibility, which increases the rate of literacy in society.

Teenage pregnancy is associated to issues in relation to economic development but let us begin with the issue of reduced house hold income. An article in *BJOG: an International Journal of Obstetrics & Gynaecology* titled “Long term social consequences of adolescent pregnancy,” reports that teen mothers often have long-term negative consequences such as getting less education and reduced household income (SUN behavioral health online site 2023). The vice of reduced household income needs to be assessed keenly in consideration of the people of Kiyunga Archdeaconry.

Nevertheless, teenage pregnancy can create the poor agrarian economy which can be useful to economic development. The National Employment Policy for Uganda (2021) identified that the main asset that the poor have is their labour and if appropriately harnessed it can be transformed into sustainable and productive employment and better quality of life. Sustainable employment is the main source of livelihoods and self-fulfillment for most women and men. In this case the

poor who might be the teen mothers or uneducated mothers can be a source of labour in many areas or firms or industries that can transform the nation at large.

Teenage pregnancy Teens go for early marriage either because they like it, when somehow the community does agree, or because they cannot continue with education. is also linked with social exclusion, which means that teenage parents are themselves likely to be in poorer health, have poorer access to health and social support and experience poorer health outcomes for themselves and their babies. While some teenagers view their pregnancy as positive and fulfilling, others reveal negative consequences. Research reveals that young parents experience poorer health and social outcomes, which is linked to inadequate access to appropriate care and support.

Teenage pregnancy could lead to forced early marriage. Murisa (2012:45) observed that parents and close friends usually impinge certain behaviors towards the teenage mothers and this may result into marriages at times. He revealed that most girls end up being harassed by parents and peers to get men to fend for their increasing bills. The World Bank (2022) continues to disclose from a study made in Niger that the costs of child marriage are considerable for adolescent girls, their families, and their communities.

2.4 Church's Response to Teenage Pregnancy.

A church in Kwaggafontein used a Tshivenda proverb which says: "a huna mudi u Sina tshihole". In English it is translated to say that there is no house without problems. They understood it that as a Christian family they are also affected by the problem of teenage pregnancies which causes girls to drop out from schools at an early age. They were strengthened by Paul's emphasis of being members of one family:

“Each member of the family is closely connected with each other. In Christ we are one Body in many parts (1 cor.12:12-31) Vs 26-says if one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it.”

Therefore, the church of Christ has a responsibility towards one another. If pregnancy affects one of teenager in the congregation, then it becomes the suffering of the whole church of Christ (Nangambi, 2014:33)

Educating men and women that both are equally responsible in children production. Sexuality is a socio-political matter in the sense that it is male dominant. Throughout the bible sexuality has been described in terms of respect for ownership rights of men over women and children. Theologically the scripture is regarded as revelatory and sometimes counter-revelatory. According to Gudorf (1994:1) today the churches are still teaching theological conclusions originally based in ignorance of women's genetic contribution to off spring, ignorance of the processes of gender identity and of sexual orientation, and ignorance of the learned basis of most gender differences. This simply mean that the church is not involved in educating its members about sexuality.

From a Catholic perspective, teenage pregnancy is a common problem (Baggot 2004:5). The Catholics assume that it could be the most important problem in obstetrics. It is one of the most common causes of fetal loss. The standard approach is possibly abortion, certainly contraception afterwards. Abortion and contraception are meant to remedy the "damage" the pregnancy does to the young girl's life, and prevent another "disaster." In a way of fighting teenage pregnancy, the Catholic Church notes that:

“God and the Church guide us to live lives that are better for us. Somewhere in the Church's teaching is God's solution. How do we get from what the Church recommends (contraception is a serious sin, as is abortion) to a coherent plan which heals a disrupted life?”

The problem is not the baby but the lack of chastity. Teenage pregnancy is about a breakdown of chastity. Contraception is antagonistic to chastity. Contraception throws kerosene on the fire of sexual irresponsibility. It is no wonder that teenagers on contraception continue to get pregnant.

Likewise, many of these pregnancies are hidden because the couples resort to abortion. Contraception promotes abortion because at the time of sexual intercourse, the couple is closed to a new potential life. Abortion causes more damage than it prevents. Abortion is lethal to the baby. It is harmful to the mother's happiness and reproductive health.

Baggot (2004) continued to note that Natural family planning is a method of chastity. Natural family planning outside of marriage requires complete abstinence. Through abstinence, natural family planning prevents teenage pregnancy, promotes chastity, and prevents abortion.

According to Zellman (1981) traditionally schools and churches were often seen to have programs on sex education, contraception and abortion. Schools now find their programs to be demanding and requiring a lot of money and therefore decided to drop them. On the other hand churches are no-longer interested in school matters or programs, hence they also stopped promoting sex education programs. The other thing which makes things difficult for the churches to carry on with these programs might be the changes required in order to implement them within the Christian tradition. For example, today the churches cannot preach in favour of contraception and abortion because there are debates still going on in these matters. The church is not prepared to be liberated and remains conservative. Karl Barth quoted by Osmer (2008:5) referred the church to go back to reading the Bible with a Newspaper, meaning that the church should take account of the changes which are happening around it.

Zellman (1981:20) also noted that schools in both liberal and conservative communities tend to take for granted the existence of a special program they think is a sufficient response to student pregnancy and parenthood. They don't have policies in place for such programs. Therefore, it is

against this background that the researcher seeks to investigate how the churches and schools can partner together in order to solve teenage pregnancies. This is the central question of this research project.

2.4 Other Related Areas of Emphasis

This study exposes what is happening regarding teenage pregnancy around Kiyunga Archdeaconry, Central Busoga Diocese.

The researcher assumes that if the level of literacy could be improved then there might be some hope of solving this problem of teenage pregnancy. Teenage girls must accept this responsibility that they are grown up and can handle problems relating to sex. Schools and churches if they can work together, they can succeed in preventing teenage pregnancy.

Another matter which requires a response is regarding church tradition which sometimes is seen as politics within the church. Jesus Christ came to liberate us from the bondage of sin. No tradition or what so ever can stand between us and the love of God. Church tradition taken from the Old Testament and the New Testament indicates that a violation of women's rights is still a problem within the church. Women are still regarded as subordinate to men. The liberation which was brought by Christ is not yet accepted in the church. The churches still treat women as subordinates. Teenage pregnancies are still regarded as sinful, no matter what the circumstances.

Another problem is the religious culture of the church. Schools and churches are both failing with the problem of teenage pregnancy. There are some special programs which deals with pregnancies but schools and churches are not coming on board to implement such kind of programs. The main issue is with two things which are not being liberated and remaining conservative. Both these institutions fail to understand their calling. The schools remain

unchanged. At the same time until churches do not want to be seen to loosen up its character by becoming too liberal by supporting contraceptives and/or abortion if a teenager happened to become pregnant due to rape for instance. The scripture cannot be compromised. This situation leaves teenage girls in real predicament of not knowing what to choose. Therefore, this leaves us with the two institutions in collaboration so that they can find a solution for teenage pregnancy.

2.5 Conclusion

Muhwezi, UNPF (2021). Analysis of data on first Antenatal Care visits from District Health Information System (DHIS-2) shows that there was a 17 percent spike in teenage pregnancies between March 2020 and June 2021. These are the figures that worry, and when teenagers engage in sexual relationships, they do not think about the consequences. The church's efforts so far have not been varied well. Therefore, it is necessary for this study to investigate the church's involvement in the prevention and fighting against teenage pregnancy. Prevention should not only be directed at preventing sexually transmitted diseases and preventing pregnancy in adolescence because it should be geared towards adopting attitudes about a better understanding of Christian marriage. This primarily refers to the delay in the beginning of the sexual life of young people because too early accession into sexual relationships can seriously harm to the child's development.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

The study was designed to critically assess the Church's response to teenage pregnancy on the people of Kiyunga Archdeaconry, Central Busoga Diocese. This chapter therefore presents the Research Design, Population, Sample methods, sample size, Sources of data, Research instruments, validation of the Research instruments, data collection Procedure and Data Processing and Analysis.

3.1 Research Plan (Research Design)

The researcher employed a cross sectional design focusing on both quantitative and qualitative data. A cross sectional design was used because it carries both the descriptive and analytical studies. It used a descriptive design because it offers precise description and information of the phenomena as they exist and analytical to offer an explanation on the nature and activities within the phenomena. Kiyunga Archdeaconry was chosen because it's in the researchers reach and has a high population growth and high cases of teenage pregnancy compared to other regions in Uganda.

3.2 Study Population

The study population comprised of lay readers, mothers' union members, fathers' union members, teachers and laity members of Kiyunga Archdeaconry.

The study was conducted in Kiyunga Archdeaconry, Central Busoga Diocese and it covered 4 parishes namely: Kiyunga, Nakabugu, Budabangula and Nakabaale parishes.

3.3 Sample Size and Techniques

The Sample size of the study population was determined using Krejce and Morgan (1970) guide as tabulated in Appendix 1. (See the table below). From a population of 31,700 people, but around 270 individuals could be coordinated and accessed in a period 2 week at the Sub County, therefore, a sample size of 160 respondents was determined according to Krejce and Morgan's guide as below.

This sample of respondents and participants is intended to target in-depth data which requires a manageable number of respondents / participants (Aminr 2004).

3.4 Sampling Techniques

3.4.1 Stratified Sampling Techniques

Stratified sampling is a technique used to identify various sub populations (strata), from an overall study population (Wikepedia, 2012). A stratified random sample is the total sample population obtained from all the strata of the study population (Investopedia, 2012). According to Investopedia, stratified random sampling is good because the sample population selected represents all the qualities in categories of the study population. Using this technique, the target respondents were classified into lay readers, mothers' union members, fathers' union members, teachers and laity members of Kiyunga Archdeaconry. This technique was further used to classify respondents by sex.

3.4.2 Simple Random Sampling

Simple random sampling treats each element in a stratum with equal chances of being selected because members of a given stratum always have similar qualities. This technique was used to select individual respondents from each category lay readers, mothers' union members, fathers' union members, teachers and laity members of Kiyunga Archdeaconry.

3.5 Data Sources

The study used both primary and secondary data sources.

3.5.1 Primary data sources

The primary data sources were questionnaires, interviews, and observations

3.5.2 Secondary data collection

Secondary sources provided secondary data that was already available in books, online source articles, journal articles, magazines, text books, Government publications, minutes of scheduled and unscheduled meetings, journals, internal records of Kiyunga Archdeaconry, Newspapers and reports about the topic of the study.

3.6 Data Collection Instruments

The researcher used three data collection instruments which were: questionnaire, interview guide and observation.

3.6.1 Questionnaires:

This was the main instrument of data collection of this study. It was self- administered by the researcher to the respondents who were mostly lay reader and teachers with in Kiyunga Archdeaconry. It was used because it would collect more information within a short time. A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents (Wallace, 2012).

3.6.2 Interviews guide

This method as a research instrument involved the presentation of oral or verbal questions to the respondents individually and answers during the interviews were recorded. This was used to

ensure accurate information and allow deeper investigation into the study of the problem. It was easier for the researcher to observe nonverbal behaviors and it helped the researcher to get the first-hand information (data) since the respondents were answering for themselves compared to other methods, and is flexible in timing and the way in which questions were asked. In this study, an interview guide was used by the researcher and he also had a written interview guide. This method was flexible and suitable to the researcher's intention of understanding the church's response to teenage pregnancies on the people of Kiyunga Archdeaconry.

3.6.3 Observation

With this method, the researcher, through respondents, will be able to systematically select, watch and record behavioral characteristics of the youths (teenagers), such as youth social and economic activities, peer groups and church's involvement in order to devise ways of helping the victims and protecting many from falling captive. This method was used and it was cost-effective and also non participatory for the researcher.

3.7 Validation and Reliability of the Research Instruments

3.7.1 Validity

Validity is a parameter used to measure the truthfulness of research results according to the intended objectives of the research project (Nahid, 2003). To test validity of research instruments, the researcher set questions in form of a questionnaire and interview guides, and the drafts were presented to colleagues and friends to read and provide constructive comments on individual items, whether each question was clear, simple and unambiguous before submission to the assigned supervisors.

3.7.2 Reliability

Reliability of research means the extent to which results of the research are consistent over time (Nahid, 2003). Reliability was used to imply that the results could be reproduced under a similar methodology. The researcher used standard percentages to ensure reliability and the supervisor approved all data before presentation.

3.8 Data Processing Analysis and Presentation

3.8.1 Processing

The data was processed and edited after receiving the questionnaires; it was crosschecked for wrong entries and inconsistencies which were made by respondents. The data was then coded and this involved translating the responses in percentage. Tabulated, edited, and coded data was put into frequency distribution tables so as to assess the relationship between the research variables.

3.8.2 Data Analysis

After data collection, the data was arranged and analyzed using Excel computer programme.

3.9 Problems and Solutions

3.9.1 Problems Encountered

Language is one of the problems encountered in the study. This is because most respondents are of lower education levels therefore with little English so this is a challenge in gathering the data. Questionnaire feedback is rather slow and probably some respondents do not return questionnaires completely.

Financial constraints are a big problem which is costly and time consuming.

There would be a challenge of poor means of transport during data collection process due to weather conditions which would include heavy rains and muddy roads in some season of the year.

3.9.2 Coping Strategies (Solutions)

- 1) The researcher ensures that he looks for some people to translate the questionnaires into Lusoga language for them.
- 2) The researcher makes sure that he follows up respondents to their homes.
- 3) The researcher is seeking for support from fellow Christians at least to cater for the challenge of financial constraints.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION / INTERPRETATION

4.0 Introduction

The purpose of this study was to critically assess the church's response to teenage pregnancies, a case study of Kiyunga Archdeaconry, Central Busoga Diocese.

This chapter therefore presents, analyses, interprets and discusses data thematically basing on the research objectives as illustrated in the subsequent sub headings.

4.1 Demographic Characteristics of Respondent

The data on social demographic characteristics of respondents was coded and analyzed below.

Table 4.1. 1: Table showing social demographic characteristics of respondents.

Variable		Frequency (n=30)	Percentage (%)
Gender	Male	85	53
	Female	75	47
	Total	160	100.0
Marital status	Single	42	26.3
	Married	118	73.8
	Total	160	100.0
Title	Rev.	8	5.0
	Mr.	76	47.5
	Ms.	76	47.5
	Total	160	100.0
Education Level	Primary	8	5.0
	Secondary	17	10.6
	Tertiary	76	47.5
	University	59	36.9
	Total	160	100.0
Age	18-35	51	31.9

	36-45	25	15.6
	46-55	76	47.5
	56+	8	5.0
	Total	160	100.0
Occupation	Business lady	10	6.3
	Chaplain	10	6.3
	School cook	8	5.0
	Teacher	95	59.4
	Others	37	23.1

According to table 4.1.1, the age composition of respondents was mostly dominated by men with 85(53%) and a good number of women 75(47%). Most participants in this study were married as represented by 118(73.8%) and some singles 42(26.3%). Most respondents were entitled Mr. and Mrs. represented by 76(47.5%) and 76(47.5%) respectively while a magnitude of them 8(5.0%) were referred to as Rev.

Considering the education level; most respondents had attended tertiary institutions indicated with 76(47.5%), followed by those who had attended University 59(36.9%), then those who had attended secondary 17(10.6%) and lastly Primary leavers 8(5.0%).

The age groups of respondents were captured and the results indicate that most of them were 76(47.5%) were between 46 – 55, while 51(31.9%) were between 18-35, 25(15.6%) between the ages of 36-45 and the least 8(5.0%) were above 55 years old.

The occupation of respondents was also coded and analyzed; the result indicate that the majority of the respondents were teachers represented by 95(59.4%) followed by an undefined category with 37(23.1%). The participants' composition was also categorized of 10 (6.3%) Business ladies, 10(6.3%) Chaplains and 8(5.0%) School Cooks.

4.2 Causes of Teenage Pregnancies.

The first research objective states that, “to assess the causes of teenage pregnancies in Kiyunga Archdeaconry, Central Busoga Diocese. Relevant data intended to respond to the first objective was collected, presented, analyzed, interpreted and discussed using quantitative and qualitative techniques as indicated in the subsequent paragraphs.

The researcher investigated the views of the Anglican Christians (leaders and congregation) regarding causes of teenage pregnancies in the research area of study. Consequently, quantitative data was collected using a set of self-administered questionnaires (See appendix) and results were computed as presented in Figure 4.2.1

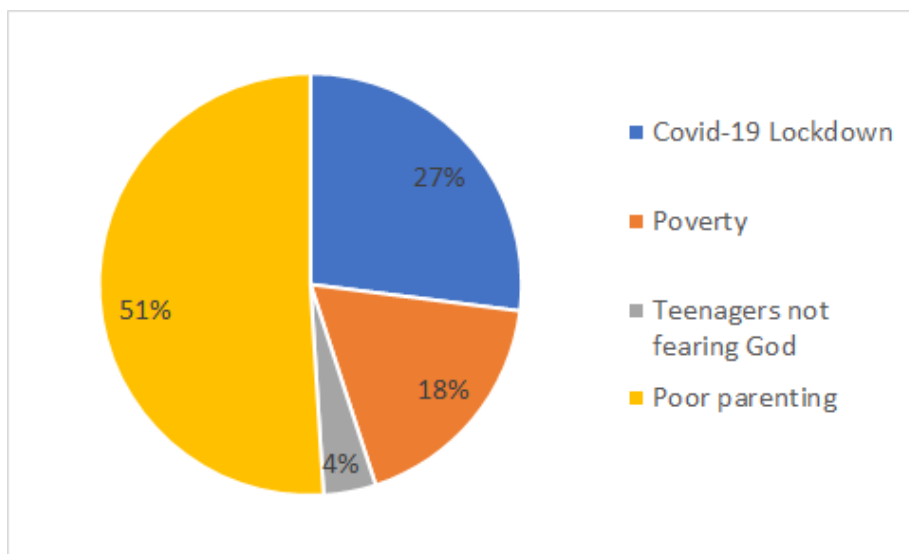


Figure 4.2. 1: Pie chart showing responses of Kiyunga Archdeaconry on causes of teenage pregnancies.

Figure 4.2.1 indicates a summary of frequent responses about the cause of teenage pregnancies in Kiyunga Archdeaconry. According to the results, 82(51%) of the respondents reported that majority of teenagers get pregnant because of poor parenting, followed by 43(27%) who went ahead to report that covid-19 lock down had a significant increase in the cases of teenage

pregnancy. Additionally, 29(18%) of respondents noted that poverty was the root cause of teenage pregnancy and the least 6(4%) related teenage pregnancy to teenagers not fearing God.

Accordingly, the researcher made an initiative to cross-validate the data which was obtained using the self-administered questionnaire to that collected from the pilot study where ten (10) lay readers and ten laity were purposively selected and interviewed on the causes of teenage pregnancies in Kiyunga Archdeaconry, Central Busoga Diocese. During one of the interview sessions, the following statement was made.

“Generally, some parents want their girl child married early, so if children are in that environment, they tend to also abandon school. So this poor parenting style is key in causing teenage pregnancies in this area.”

In addition, Focus Group Discussions (FGDs) were also employed in order to concretize the findings obtained using the informant interview guide and the self-administered questionnaires. During the different FGD sessions with church members, the researcher investigated on causes of teenage pregnancy. In consonance with other respondents, the participants of the FGD mostly teachers also discussed that on addition to poor parenting, teenage pregnancy is also due to:

- *Ignorance about education*
- *Poor standards of living of the families and;*
- *Tribal constraints and religious customs.*

The foregoing statements have shown that majority of the teens found themselves pregnant because of poor parenting. The respondents went ahead to note that they were also victims of parental neglect, coming from broken homes and those who themselves are the children of teenage mothers.

Basing on the preceding statements, it is very clear that children (teenagers) are brought up in a poor manner with wrong attitudes, wrong names, no encouragements to education, exposed to bad examples, no follow up, no disciplinary actions, no spiritual content, etc, there by resulting into teenage pregnancies in Kiyunga Archdeaconry.

This is in line with the Mathau, (2008) who assumed that if parents attached their children to church, church culture would be imparted into these children. Likewise, if the theory of reasoned action is involved in this case, we see the parents not developing the subjective norms and attitudes of the teens and this results into teenage pregnancies. This is realized when parents don't motivate their children, they don't provide options for good references, they don't evaluate their children behaviors and they don't build them up in church to them as well (Montano & Kasprzyk, 2008).

On the other hand, covid-19 lock down too stirred uncensored communities hence the increase in teenage pregnancies. Covid-19 found the children still young, with no church foundation, no better education background, poor parenting styles, lack of basic needs, etc, which groomed sexual activities easily and at a high rate. This is in line with Sserwanja, (2021) who observed that the COVID-19 pandemic has had a devastating effect on children in many different ways, including loss of education, increased abuse and violence, isolation, loss of family members, as well as the psychosocial impacts of these experiences leading to automatic reactions and new behaviours among the youth like sexual activities.

4.3 Effects of Teenage Pregnancies on the people of Kiyunga Archdeaconry Central Busoga Diocese.

The second research objective states that, to assess the effects of teenage pregnancies on the people of Kiyunga Archdeaconry Central Busoga Diocese. Relevant data intended to respond to the second objective was collected, presented, analyzed, interpreted and discussed using quantitative and qualitative techniques in the subsequent paragraphs.

The researcher investigated the views of the Christians (church) regarding their individual experiences about the how the church has responded to the problems of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese. Relevant data was collected and results were computed as presented in figure 4.3.1. A summary of commonly provided responses from Church leaders and laity about the effects of teenage pregnancies was presented.

Figure 4.3. 1: A bar graph showing summary of provided responses from Christians on the effects of teenage pregnancies to the people of Kiyunga Archdeaconry.

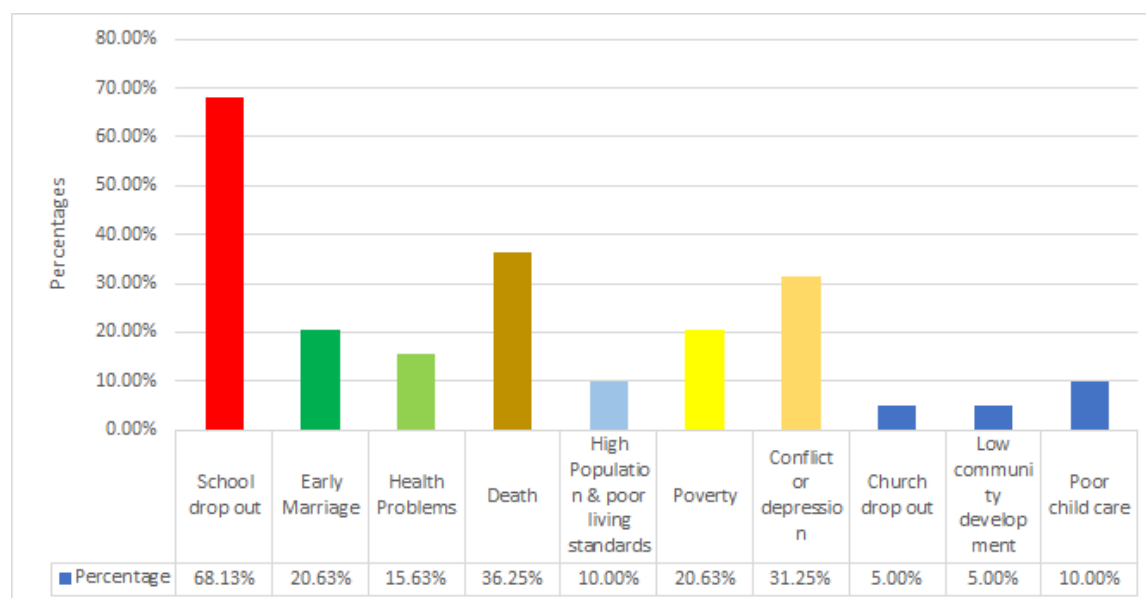


Figure 4.3.1 indicates a summary of frequent positive responses about the effects of teenage pregnancies in the area of study. To that effect, the results indicate that, majority 109(68.13%) of

the respondents reported that teenage pregnancies lead to many school drop outs in the community. Then more other respondents 58(36.25%) attributed teenage pregnancies to death of the teenagers because of many health and physical challenges. The results also reveal that a number of respondents agreed that teenage pregnancies created conflicts and depression among families, communities and the ideal teenagers. Then there was a tie of respondents 33(20.63%) who attributed teenage pregnancies to Early marriage and poverty. The other respondents said that teenage pregnancies resulted into Health problems 25(15.63%), high population and poor living standards represented by 16(10%), poor child care 16(10%), dropping church because of shame 8(5%), and low community development 8(5%).

These results were cross validated with data obtained from the pilot study with ten (10 Anglican Church leaders and ten (10) church members through informant interviews but on the contrary, majority attributed teenage pregnancies to poverty and school dropout in Kiyunga Archdeaconry, Central Busoga Diocese. During one of the interview sessions, a participant commented as follows:

“Teenage pregnancies create depression among parents and teenagers due to lack of money to sustain their big families and this leads to teenagers dropping out of school to nurse their babies and look for pet jobs for survival.

It has also strained the resources of the parents most especially for the girl’s parents hence resulting into family conflicts and break ups.”

The preceding statement indicates that the most likely problem to teenage pregnancies is the school dropout which leads to career alteration of many teenagers in Kiyunga Archdeaconry, Central Busoga Diocese.

In addition, a focus group discussion (FGD) was employed to further strengthen the results from the self administered questionnaires and the informed interview guide. Incidentally, the results obtained using the FGD were similar to those obtained using the self-administered questionnaires. During the different FGD sessions with Christians, the researcher investigated on their experiences regarding the effects of teenage pregnancies in Kiyunga Archdeaconry, Central Busoga Diocese. In their active discussions, majority of the Christians reported that many teenagers drop out of school because of teenage pregnancies within the area. During one of the FGD sessions, the following was observed:

“There are several teenage mothers who drop out of school and cannot take care of their children. Also, most of these teenage mothers have abandoned their parents, others don’t know the real fathers to their children, etc hence an ideal dilemma to them.”

Following the foregoing statement in the quotation, majority of the participants attributed the teenage pregnancies to school dropout and total teenage dilemma.

The current study is in consonance with the study by Nabugoomu (2020:1). Where he noted that teenage pregnancies have made the young mothers in Uganda to risk poor maternal and child health, being isolated, attempting unsafe abortions, failure to continue with school, and poverty.

Sadiya (2023:2) also observed that a teenage mother is definitely associated illiteracy because such youths are seen never to advance in education (school drop outs) and added that when teenagers get pregnant at an early age, they cannot pursue their higher education due to extra responsibility, which increases the rate of literacy in society.

These results are objected by the study which stated that teenage pregnancy can create the poor agrarian economy which can be useful to economic development. The National Employment Policy for Uganda (2021) identified that the main asset that the poor have is their labour and if

appropriately harnessed it can be transformed into sustainable and productive employment and better quality of life. Sustainable employment is the main source of livelihoods and self-fulfillment for most women and men. In this case the poor who might be the teen mothers or uneducated mothers can be a source of labour in many areas or firms or industries that can transform the nation at large. The research assumes that this observation gives teenagers a go ahead to act in anyway after all they would get jobs.

4.4 The Church's Response to the Problems of Teenage Pregnancies in Kiyunga Archdeaconry Central Busoga Diocese.

The third research objective states that, to find out how the church has responded to the problems of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese. Relevant data intended to respond to the third objective was collected, presented, analyzed, interpreted and discussed using quantitative and qualitative techniques in the subsequent paragraphs.

The researcher investigated the views of the Christians (church) regarding their individual experiences about the how the church has responded to the problems of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese. Consequently, quantitative data was collected using a set of self-administered questionnaires (see appendix) and results were computed as presented in table 4.4.1. A summary of frequently provided responses from Church leaders and laity about the church's response to teenage pregnancies was presented.

Table 4.4.1: Summary of frequently provided responses from Christians on the church's response to teenage pregnancies.

Ways in which church has responded to teenage pregnancies	Responses	
	N	%
Sensitization of the female youths about safe motherhood	124	77.50
Encouraging the parents to bring up their children in the faith and life of the Church	160	100.00
Teaching the teenagers about the dangers of premarital sex and child marriages	133	83.13
Promoting the teaching of life skills that lead to the safety of Teenagers	115	71.88
Helping victims of teenage pregnancies in their hardships	97	60.63

Source primary data; n-160. NB: The figure in the table do not necessarily add up to 100% due to multiple response.

Table 4.4.1 indicated a summary of responses about the church's responses to teenage pregnancies in Kiyunga Archdeaconry, Central Busoga Diocese. Indeed, the results indicate that all - 160(100%) of the respondents reported the church has been encouraging the parents to bring up their children in the faith and life of the Church. In addition, 133(83.13%) of the respondents reported church has been teaching the teenagers about the dangers of premarital sex and child marriages, 124(77.5%) of respondents argued that church is involved in the sensitization of the female youths about safe motherhood, 115(71.86%) agreed that church is promoting the teaching of life skills that lead to the safety of Teenagers and 97(60.63%) said that church is also involved in helping victims of teenage pregnancies in their hardships.

These results indicate that emphasis by the church is on encouraging of parents to bring up their children in the faith and life of the church. The researcher therefore assumes that if the church

comes up with more communal ways of bringing together parents to talk to them on this issue, then teenage pregnancies would be highly reduced.

In an effort to cross-validate the data obtained using the self-administered questionnaires the data was compared to the data obtained in a pilot study of (10) Church leaders and (10) teachers and (10) community members who were purposively selected and interviewed on how the church has responded to teenage pregnancies in Kiyunga Archdeaconry, Central Busoga Diocese. The results also revealed that the church's role in encouraging the parents to bring up their children in the faith and life of the church was key. And most of the respondents agreed that church was taking initiatives to encourage parents on this matter. Indeed, during one of the interview sessions, a participant reported as follows: -

“Child nurturing is primarily a parent’s role and the church only offers a helping hand. It is vital for the parents to note this down and be involved in the building of their children in faith and life of Jesus Christ because it is the key to all good things of the universe. It is very beautiful for parents to preach the good news of Jesus Christ to their children, hence they have to be taught and encouraged to do it.

(Informant interview with an Anglican Reverend.)

Following the statement in the quotation, majority of the respondents agreed that if parents are taught to understand their role in bringing up their children in the church's ways, then teenage pregnancies would be reduced in the Kiyunga Archdeaconry, Central Busoga Diocese because if many teenagers are built up in church's ways, then teenage pregnancies will be marginalized.

Consequently, focus group discussions were also employed in order to concretize the findings obtained using the face-to-face interviews and the self-administered questionnaires. During the different FGD sessions with church members, the researcher investigated on their experiences

regarding the possible responses by church on teenage pregnancies in the areas and the following was a comment from one of the participants:

“The church is involved in sensitizing the youth about PIASCY messages and formation of youth clubs too improve youth talents and spiritual gifts...”

The following statement in the quotation reveals that on addition to encouraging parents to bring up their children in faith, the church is also involved in sensitization of the female youths about safe motherhood, teaching them about dangers of premarital sex and promoting life skills.

These statements can be backed up by the study by Nangambi, (2014:33) that reveal that teenage pregnancy is a community problem, church inclusive. Additionally, Baggot (2004) also noted that teaching that chastity or abstinence is vital to avoid premarital sex and child marriages so that teenagers can pursue further education.

4.5 Recommendations for more Effective Teenage Pregnancies in Kiyunga Archdeaconry Central Busoga Diocese.

The study included finding out more on church and community efforts to ensure that teenagers are protected from teenage pregnancies and views were presented.

The researcher assessed respondents on these views of the Christians (church and community) regarding recommendations to both the church and community on how to ensure that teenagers are protected from teenage pregnancies in Kiyunga Archdeaconry, Central Busoga Diocese through self-administered questionnaires, face to face interviews and focus group discussions (FGDs).

The study hence revealed views of respondents on additional recommendations to the church and community members in the bid to ensure the teenagers are protected from teenage pregnancies as explained below:

Formation of 'Ekisagati' for youths, sensitizing them about PIASCY messages and different society issues and how to maneuver through them, teaching them new income generating projects to avoid being idle.

Fellowships with parents to be encouraged to realize their parental roles in nurturing the youths through proper and exemplary parenthood and emphasizing mindset shift from child/ early marriage to proper education. Good parenting is emphasized in Proverbs 13: 24, 29:15, 22:3, 30:7-17;

Prov. 13:24, "24 Those who spare the rod hate their children, but those who love them are careful to discipline them"-NIV

Prov. 22:3, 3 The prudent see danger and take refuge, but the simple keep going and pay the penalty" - NIV

Prov. 29:15, 15 "A rod and a reprimand impart wisdom, but children left to themselves disgrace their mother"-NIV

And Prov. 30:7-17, 7 "Two things I ask of you, LORD; do not refuse me before I die: 8 Keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread. 9 Otherwise, I may have too much and disown you and say, 'Who is the LORD?' Or I may become poor and steal, and so dishonor the name of my God. 10 "Do not slander servants to their master, or they will curse you, and you will pay for it. 11 "There are those who curse their fathers and do not bless their mothers; 12 those who are pure in their own eyes and yet are not cleansed of their filth; 13 those whose eyes are ever so haughty, whose glances are so disdainful; 14 those whose teeth are swords and whose jaws are set with knives to devour the poor from the earth and the needy from among humankind. 15 "The leech has two daughters. 'Give! Give!' they cry. "There are three things that are never satisfied, four that never say, 'Enough!': 16 the grave, the barren womb, land, which is never satisfied with water, and fire, which never says, 'Enough!' 17 "The eye that mocks a father, that scorns an aged mother, will be pecked out by the ravens of the valley, will be eaten by the vultures.

Church to invite female role models to both dropout and school going girl children. These will give them testimonies about experiences they went through and how they managed to fight the challenges and became victors, hence educating the youths about likely challenges they would face and learn ways of how to face them.

Education: encouraging the girl child to focus more on education, thinking about future. Learning that they get all the good things through focusing on the future (finishing education with high esteem, making good careers and exemplary families).

Formation of youth clubs to improve youth talents and spiritual gifts.

Engaging teenagers in conferences and seminars which to induce good morals and educative future aspects.

Teaching about abstinence and being faithful to God and being good stewards to their bodies.

Formation of praise and worship teams in churches and involving them in many ministry activities to keep the teenagers in a spiritual environment and fellowship. This is backed up by

Paul's words in Ephesians 5:15-20 and Psalms 100:

15Be very careful, then, how you live—not as unwise but as wise, 16making the most of every opportunity, because the days are evil. 17Therefore do not be foolish, but understand what the Lord's will is. 18Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, 19speaking to one another with psalms, hymns and songs from the Spirit. Sing and make music from your heart to the Lord, 20 always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. – NIV

Psalm 100 A psalm. For giving grateful praise. "1 Shout for joy to the LORD, all the earth. 2 Worship the LORD with gladness; come before him with joyful songs. 3 Know that the LORD is God. It is he who made us, and we are his b; we are his

people, the sheep of his pasture. 4 Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. 5 For the LORD is good and his love endures forever; his faithfulness continues through all generations”

Encouraging school dropouts to go back to school through “Back to School” campaigns and public forums.

To come up with schemes in which some youths are offered bursaries and scholarships to pursue further education.

These results were realized from self-administered questionnaires to 160 respondents, face to face interview in the pilot study and cross validation from FGD made with ten (10) church leaders, ten (10) teachers and ten (10) community members.

CHAPTER FIVE

THEOLOGICAL ANALYSIS

5.1 Introduction

This chapter presents the theological analysis of the problem of Teenage Pregnancies in relation to the Bible, both the Old Testament and the New Testament throughout the History of the Church up to the modern Church. This analysis is done on the basis and content of the first three chapters of this study. The aim is to come up with a wider picture about the real role of the Mothers' Union to the children ministry.

5.2 Teenage Pregnancy in the Old Testament

The Jewish culture emphasized the issue of virginity of young girls until the right time for marriage. It was a serious crime which led to death of both girl and boy / man who committed adultery and fornication.

Betrothal is many times mentioned in the Old Testament as an engagement for young girls for marriage to their future husbands. Though they were engaged at a young age, they were supposed to be faithful so as to begin sexual union when they were of age and legally released and blessed by their parents. "Suppose a man marries a young woman and later he decides he doesn't want her, so he makes up false charges against her, accusing her of not being a virgin when they got married. If this happens, the young woman's parents are to take the blood-stained wedding sheet that proves she was a virgin, and they are to show it in court to the town leaders." (Deuteronomy 22:13-15) gives warning to teenagers who would get married when they were not virgins.

‘Suppose a man is caught in a town having intercourse with a young woman who is engaged to someone else. You are to take them outside the town and stone them to death. She is to die because she did not cry out for help, although she was in a town, where she could have been heard. And the man is to die because he had intercourse with someone who was engaged. In this way you will get rid of this evil. (Deuteronomy 22:23-24) sexual intercourse where there was breakage of virginity, the penalty was death why? For the girl, if she never screamed to scare off the boy/ man then she deserved the penalty. For the man/boy, he had committed an offence of committing adultery with someone’s future wife and therefore deserves that penalty.

5.3 Teenage Pregnancy in the New Testament

Still in the New Testament we see the Betrothal of Mary who had been engaged to Joseph in marriage. Finding that she was pregnant by the Holy Spirit, Joseph stopped him from leaving her secretly and in shame Mat. 1:18-19 in relation to Deuteronomy 24.

“You know that your bodies are parts of the body of Christ. Shall I take a part of Christ’s body and make it part of the body of a prostitute? Impossible! Or perhaps you don’t know that the man who joins his body to a prostitute becomes physically one with her? The scripture says quite plainly, “The two will become one body.” But he who joins himself to the Lord becomes spiritually one with him. (*1 Corinthians 6:15-17*)

Teaching about sexual immorality was especially important for the Christian church because both girls and boys, men and women have to be good custodians of their body’s sexual purity is emphasized here. He states that Christians are to run away from the vice of sexual immorality even if it is acceptable in some cultures.

5.3 Teenage Pregnancies in the Contemporary Church

This vice has become rampant in the contemporary church were due to moral decay many, poverty and modern technology pornography, many youths find themselves being hired into the vice. Some if not all, Pentecostal churches permit divorce. Some pastors have resorted to marry other women and leaving/abandoning the official ones (Bujingo, Kachada in Iganga and others).

Even the way of clothing is a problem, girls put on half skirts and walk almost half naked which causes an enticement to men /boys tempting them to lust for sex and eventually do it.

Sugar mummies and sugar daddys are a problem who seduce young boys and girls as they show them easy life concerning wealth and finally accompanied sexual immorality / unfaithfulness. There is much that both Mothers and Fathers Union should come into rescue the plight since they are the pillars of the church. Children should be brought up in the fear of God more so marrieds should be good role models to the youths. Much teaching of the youths especially young girls should be emphasized.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter is the final of the dissertation; thus, it presents the conclusions and recommendations of the study.

6.1 Conclusion

According to the results of this study, most respondents were Men (53%), married individuals (73.8%), those who attended tertiary (47.5%), between the ages of 46-55 (74.5%) and mostly teachers (59.4%).

According to the results of this study on the causes of teenage pregnancies, a large number (51%) of the respondents reported that majority of teenagers get pregnant because of poor parenting, while others reported Covid-19 lock down, poverty and teenagers not fearing God.

Results on the second research objective “to assess the effects of teenage pregnancies on the people of Kiyunga Archdeaconry Central Busoga Diocese” revealed that majority (68.13%) of the respondents reported that teenage pregnancies lead to many school drop outs in the community. Then others attached it to death of the teenagers, early marriage, poverty, created conflicts and depression among families, communities and the ideal teenagers, health problems, high population and poor living standards, poor child care, dropping out of church

The study results on the third research objective “to find out how the church has responded to the problems of teenage pregnancies in Kiyunga Archdeaconry Central Busoga Diocese” revealed that all respondents agreed that the church has been encouraging the parents to bring up their

children in the faith and life of the Church, then others noted that church has been teaching the teenagers about the dangers of premarital sex and child marriages, church is involved in the sensitization of the female youths about safe motherhood, church is promoting the teaching of life skills that lead to the safety of Teenagers and that church is also involved in helping victims of teenage pregnancies in their hardships.

6.2 Recommendations

According to the study results, analysis, representation, the researcher recommends the follows:

Formation of 'Ekisagati' for youths, sensitizing them about PIASCY messages and different society issues and how to maneuver about them, teaching them new income generating projects to avoid being idle.

Fellowships with parents to be encouraged to realize their parental roles in nurturing the youths through proper and exemplary parenthood and emphasizing mindset to shift from child/ early marriage.

Church to invite female role models to both dropout and school going girl children. These will give them testimonies about experiences they went through and how they managed to fight the challenges and became victors, hence educating the youths about likely challenges they would face and learn ways of how to face them.

Education: encouraging the girl child to focus more on education, thinking about future. Learning that they get all the good things through focusing on the future (finishing education with high esteem, making good careers and exemplary families).

Formation of youth clubs to improve youth talents and spiritual gifts.

Engaging teenagers in conferences and seminars which to induce good morals and educative future aspects.

Teaching about abstinence and being faithful to God and being good stewards to their bodies.

Formation of praise and worship teams in churches and involving them in many ministry activities to keep the teenagers in a spiritual environment and fellowship.

Encouraging school dropouts to go back to school through “Back to School” campaigns and public forums.

To come up with schemes in which some youths are offered bursaries and scholarships to pursue further education.

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APPENDICES

APPENDIX A: RESEARCH QUESTIONNAIRE (ENGLISH VERSION)

Dear Respondent,

I am **Moses Mugolo**, a student of Bachelor of Divinity at Uganda Christian University Mukono.

I am currently carrying out research entitled: “An investigation of the Churches Response to Teenage Pregnancies: A Case Study of Kiyunga Archdeaconry. Central Busoga Diocese (2020-2022).”

You have been selected to participate in this research exercise and any information given will be treated with confidentiality for academic purposes only.

Thank you very much for your cooperation.

Particulars

Name:

4. Gender

Male

Female

5. Marital Status

Single

Married

6. Title

Rev.

Mr.

Ms.

Dr.

7. Education Level

a. Primary

b. Secondary

c. Tertiary

d. University

4. Age

a) 18—35

b). 36—45

c) 46—55

d)56+

4. Occupation.....

Parish.....

Church

Date

Questions

1. What could have been the causes of teenage pregnancies in Kiyunga Archdeaconry, Central Busoga Diocese in the last 3 years? Please tick one main reason.

i. Covid-19 Lockdown

ii. Poverty

iii. Teenagers not fearing God

iv. Poor parenting

v. Others

.....

.....

.....

.....

2. How have teenage pregnancies affected the people of Kiyunga Archdeaconry, Central Busoga Diocese?

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.....

.....

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.....

.....

3. In which ways has the church responded to the problem of teenage pregnancies in Kiyunga Archdeaconry? Please tick the ways in which the Archdeaconry has responded.

(i) Sensitization of the female youths about safe motherhood?

Yes

No

(ii) Encouraging the parents to bring up their children in the faith and life of the Church?

Yes

No

(iii) Teaching the teenagers about the dangers of premarital sex and child marriages?

Yes

No

(iv) Promoting the teaching of life skills that lead to the safety of teenagers?

Yes

No

(v) Helping victims of teenage pregnancies in their hardships?

Yes

No

(vi)Others

4. What else can the Church and community do to ensure that teenagers are protected from teenage pregnancies?

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.....
.....
.....
.....
.....

Thank you so much for your responses. May God Bless You!!

APPENDIX B: RESEARCH QUESTIONNAIRE (VERNACULAR VERSION)

EBIBUZO BYA ALISAACHI

Mukagwa wange omulungi

Ninze Moses Mugolo omusomi w'eiguli erisooka mub'ediini ku Uganda Christian University e Mukono

Ndikukola okunereza ku mutwe oguli nti: Okunoonereza Kungeri Ekkanisa gyefaayo ku baana abafuna amabunda nga bakaali kwetuuka: Kino nga kiva mukitundu ky'obwasabadikoni bwe Kiyunga mu bulabirizi bwa Central Busoga (2020 – 2022).

Olondeibwa okwenigira mu kunoonereza kuno era obubaka bwonampa didha kubutwaala nga bwa kyaama era nga bwabyakusoma byonka.

Webale inho olwenkolagana yo.

Ebikugemaku

Eriina.....

1. Ekikula

Musadha Mukazi Mufumbo Mulangasa

2. Ekiibwa

Musumba Mwami Mukyala Dokita

3. Obwegerese

(i) Pulaimaile (ii) Siniya (iii) Itendekero (iv) Yunivasite

4. Obukuku/emyaka

(i) 18 – 35 (ii) 36 – 45 (iii) 46 – 55

(iv) 56 nokweyongerayo

5. Omulimo gwokola

Obusumba

Ebibuuzo

1. Nsongaki ereteire abawala okufuna amabunda nga bakaali kwetuuka mu busabadikoni obwe

Kiyunga mubulabirizi bwa Central Busoga?

(i) Omusudha gwa Covid-19

(ii) Obwaavu

(iii) Abaguna obutatya musengwa

(iv) Okulera obubi

(v) Ebindi.....

.....

2. Abaana okufuna amabunda nga bakaali kwetuuka kikoosiisa kitya obwaisabadikoni bwe

Kiyunga mu bulabirizi bwa Central Busoga?.....

.....

3. Mungeri ki ekkansa gyeirulwire ekizibu kino ekyabaana okufuna emabunda

mubusabadikoni bw'e Kiyunga? Laga engeri obusabadikoni bwe bwamukwiire ensoga eno.

(i) Okusomesa abaana abawala ku nzaala nung o

Yii Busa

(ii) Okukubiriza abazaire okukuza abaana mu kwikiriza Katonda era nimubulamu bwekanisa.

Yii Busa

(iii) Okusomesa abaguna akabi akali mukwegadanga nokufumbirwa nga bakaali bato.

Yii Busa

(iv) Okusukulumya okwegeresa abawala obukodyo obwobutafuna mabunda.

Yii Busa

(v) Okuyamba abafunie amabunda mubukalubirivu bwebatukamu.

Yii

Busa

(vi)Engeri edhindi

.....
.....
.....

4. Kiki ekindi ekkanisa nabantu bekitundu kyebakola okubona nti abaana bano batangirwa obutafuna mabunda nga bato?

.....
.....
.....

Webale inho olwokwanukula okwo era musengwa akuwe enkabi!!

APPENDIX C: LIST OF RESPONDENTS

S/NO	NAMES OF RESPONDENTS	RESPONSIBILITY IN THE CHURCH
1.	BABIRYE FLORENCE	CHURCH SCHOOL TEACHER
2.	OMONYA LAWRENCE	"
3.	BABIRYE JANET	"
4.	OCHWO GORDON	"
5.	ALEX KIBWIKA	"
6.	LUWALIRA PAUL	"
7.	EDITH MPAATA	"
8.	WALUSU ZEPHANIA	"
9.	KIRABO MARGARET	"
10.	REV. ANDREW MPAATA	"
11.	DHIKALIYO PHILIP	"
12.	NAISANGA MARY	"
13.	ISABIRYE CHRISTOPHER	"
14.	KAMUI SOMIKWO ALBERT	"
15.	MUSAALA CHARLES	"
16.	AYEBA GODFREY	"
17.	BALIKOWA SAMUEL	"
18.	KAGHALA BETTY	"
19.	BIRIIKE SPECIOZA	"
20.	KAPERRE DANIEL	"
21.	MUKANZA PROSCOVIA	"
22.	BABIRYE ELINA	"
23.	NAIWUMBWE ROSE	"
24.	MWANDHA MUHAMED ALI	"
25.	KIMUMWE MOSES	"
26.	AKIROR REBECCA	"
27.	LUGWANA JOEL	"
28.	NAMUSOSA AISA	"
29.	BABOINE JOHN HENRY	"
30.	NABIRYE SUZAN	"
31.	NDIBAIRAWA SCOVIA	"
32.	KAJAMITE AMOSI	"
33.	TIBAGONZEKA SHAMIM	"
34.	BULELE PETER	"
35.	NABIRYE LYDIA	"
36.	KAMPI SARAH	"
37.	BAKASAMBE RATIF	"
38.	BALIRUNO DAVID	"
39.	MPUNGU STEPHEN	"
40.	NALUMANSI JESCA	"
41.	BABIREKERE REBECCA	"
42.	NAKIRANDA DEBORAH	"
43.	NAMUBALI HELLEN	"
44.	NKAMBO PETER	"
45.	MALINGHA MOSES OLOWO	"

46.	MUKHAMA MASABA MOSES	"
47.	MAGANDA MWAMADI	"
48.	KIGOMO ISSA	"
49.	KAMYA PAUL	"
50.	SAMANYA MOSES	"
51.	NAMUMBYA AMINA	"
52.	KAGOYA GERTRUDE	"
53.	HIRYA YOSIAH	"
54.	ACHIENG JANEFE	"
55.	NAISANGA HARRIETFE	"
56.	TASOOKA ROSE	"
57.	KASIRI ELIZABETH	"
58.	NAIGAGA BETTY	"
59.	WANDERA PATRICK	"
60.	NAMUSOBYA RACHEAL	"
61.	KIIDE GEOFFREY	"
62.	NAMUKUVE FAZIRA	"
63.	NAKITYO BEATRICE	"
64.	NAJJUMA ESTHER	"
65.	NDAYE GERALD	"
66.	NAIRUBA RUTHFE	"
67.	NANKWANGA LILIAN	"
68.	WEBIIKA MUSTAFA	"
69.	KYAMBOLI SIMON	"
70.	MUKEBEZI FAZIIRA	"
71.	IDIIRO FRANCISCO	"
72.	WANGOLO GABRIEL	"
73.	NAKIYEMBA SARAH	"
74.	OKUMU GEORGE	"
75.	KISIKWE YESSE	"
76.	NAMUGOSA KIGENYI	"
77.	KASOGA SARAH	"
78.	AMINA BINT AHAMED	"
79.	TAAKA AGNES	"
80.	OCHIENG STEPHEN	"
81.	KATO SAMUEL	"
82.	NAFULA JAMIRA	"
83.	MRS. REBECCA MUSUMBA	MOTHERS' UNION MEMBER
84.	MRS. REBECCA NAIBIRIZI	"
85.	MRS. JUSTINE NTUDHU	"
86.	MRS. MERAB WAISWA	"
87.	MRS. EUNICE ZINUNULA	"
88.	MRS. ELIZABETH BAGOOLE	"
89.	MRS. SUSAN MUYODI	"
90.	MRS. DAMALI KABIKIRA	"
91.	MRS. BETTY WAISWA	"
92.	MRS. DORCUS KASIKO	"
93.	MR. JOSHUA NGOBI	FATHERS' UNION MEMBER
94.	MR. PAUL KITAKULE	"

95.	MR. STEPHEN KISIBO	"
96.	MR. JOHN LUGONA	"
97.	MR. PATRICK KISUBI	"
98.	MR. FRED WEMBI	"
99.	MR. YEKO NANHUMBA	"
100.	MR. PAUL KAMAGA	"
101.	MR. STEPHEN NGOBI	"
102.	MR. BETHUEL AWULIRE	"
103.	MR. GRACE MWASE	"
104.	MR. GODFREY KAKAIRE	"
105.	MR. DAUDI MUGERE	"
106.	MR. MOSES NALUGODA	LAY READER
107.	MR. CHRISTOPHER BUYINZA	"
108.	MR. JAMES KAWANGUZI	"
109.	MR. STANELY MULIRO	"
110.	MR. GEORGE TAGANA	"
111.	MRS. FLORENCE NANGOBI	"
112.	MR. ALEX KIBUMBA	"
113.	MR. MICHAEL KAIRU	"
114.	MR. EDWARD WAKOOLI	"
115.	MR. DAVID MUSOBYA	"
116.	NGOBI SHARICK	LAITY
117.	OKUMU EDURIN	"
118.	KIRABO KAANA	"
119.	MUKISA ASHAVIN	"
120.	MPAKIBI SANDRA	"
121.	WANYA ROMAN	"
122.	MUSUSWA MARK	"
123.	NATOCHO SLIVIA	"
124.	KATO HUSSEIN	"
125.	ASABA SANDRA	"
126.	LUTAYA PASIKAL	"
127.	ALAINA SLIVIA	"
128.	BUMBA INNOCENT	"
129.	MUWANGUZI SWABURA	"
130.	OKUMU EDRINE	"
131.	NYIRABO KANA	"
132.	NAMWIRYA JOYCE	"
133.	MUSUSWA MAAKA	"
134.	NATOCHO SYLVIA	"
135.	EDRINE EMISERA	"
136.	KATO HUSEN	"
137.	LUTAYA PASCAR	"
138.	ALAINA SYLVIA	"
139.	BYUMBA ENOCENT	"
140.	MUWANGUZI SWABULA	"
141.	MUSABA EMMA	"
142.	NYIRIKUMWINO PHINA	"
143.	KAGOYA SAUYA	"

144.	HASIIMO SILAJJI	"
145.	NAMUNGEGE FATIA	"
146.	MUWERA RAHUMAN	"
147.	HAJIRA Joan	"
148.	WAFULA IVAN	"
149.	NAKIWATE SAUBA	"
150.	MUTESI SHABRA	"
151.	SIIDA SHADIA	"
152.	BOGERE HALIDI	"
153.	NAKIYEMBA MARGRET	"
154.	KAKAYI TRACY	"
155.	WAISWA BRIAN	"
156.	KAWALA SAFINA	"
157.	MUTESI ZUBEDA	"
158.	NANGOBI KASIFA	"
159.	NAKADAMA KASIFA	"
160.	NAMULOKI SUMAYA	"



UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

17th April 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam

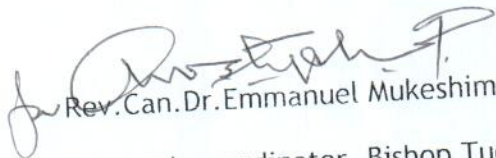
INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you MUGOLO MOSES a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

Counting on your cooperation and thank you in advance

Yours faithfully


Rev. Can. Dr. Emmanuel Mukeshimana

Research coordinator, Bishop Tucker School of Divinity and Theology

emukeshimana@ucu.ac.ug, 0772505474

