

**THE ROLE OF MOTHERS UNION IN CHILDREN'S MINISTRY. A CASE STUDY  
OF KIGARAMA ONE C.O.U PARISH, KIGARAMA ARCHDEACONRY, WEST  
ANKOLE DIOCESE**

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**M22/BBUC/BD/040**

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THE DEGREE OF BACHELOR OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

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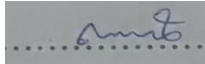
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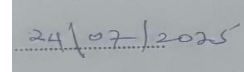
**DECLARATION**

I **ABAHO ABIAS** REG NO: **M22/BBUC/BD/040** declare that this research is my own work and has never been submitted to any university of higher learning for any award.

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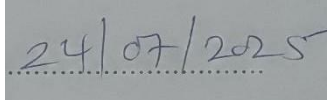
## Approval

I approve that this research by Abaho Abias Reg No: M22/BBUCU/BD/040 has been under my supervision and is ready for submission.

SIGN



DATE



Rev. Agaba Moses

(University Supervisor)

## DEDICATION

I dedicate this research to my beloved mum Mrs. Jane Ahimbisibwe and my father Mr. Jackson Kwetegyeka, Mrs Editor, my maternal aunt for their financial assistance, the archdeacon, Kigarama ven. Can. Boaz Busesire my parish supervisor and all church leadership for giving me support in this research. May the almighty God reward them to compensate their effort.

## **ACHKNOWLEGMENT**

I give glory to the almighty God, the beginning and end, who enabled me to start this research and He has been there for me until the end. I also thank the Bishop, Rt. Rev. Johnson Twinomujuni who allowed me to study this ordination course. Great Thanks to ven. Can. Boaz Busesire the archdeacon and university supervisor Rev Agaba Moses for helping me to finish this research.

May the God Almighty reward you exceedingly.

## ABREVIATIONS

**WAD**                    West Ankole Diocese

**C.O.U**                    Church Of Uganda

**ATSI**                    Aboriginal and Torres Strait Islander

**FBO**                    Faith Based Organization

**MU**                    Mothers Union

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## **CHAPTER ONE: GENERAL INTRODUCTION**

### **1.0 Introduction**

The role of mothers in the spiritual and moral upbringing of children cannot be overstated, especially within the context of Christian teachings. The Mothers' Union, a global movement within the Anglican Communion, serves as a platform for mothers and caregivers to come together in support of child development, spiritual growth, and community outreach. This report explores the specific role of the Mothers' Union in the Children's Ministry, focusing on the Kigarama Archdeaconry in the West Ankole Diocese. It seeks to understand how the union supports mothers and caregivers, teaches Christian values to children, and fosters collaboration between community members and organizations.

### **1.1 Background of the study**

The role of the Mothers' Union in children's ministry is very important, especially in Kigarama C.O.U. Parish, located in the Kigarama Archdeaconry of the West Ankole Diocese (WAD) in Uganda. The Mothers' Union is a worldwide organization that focuses on empowering women and promoting the spiritual and social development of children and families. Their mission to strengthen family life and Christian values is essential for raising children effectively.

In Africa, the Mothers' Union works diligently to weave Christian teachings into everyday family life. This approach helps nurture children's spirituality and encourages good behavior. Their efforts align with broader initiatives in many countries aimed at improving education and instilling moral values in young people.

In Uganda, the Mothers' Union plays a key role in supporting the Church of Uganda's mission to teach Christian principles to children. In the western region of the country, they address challenges like poverty, lack of education, and health issues that greatly impact children's growth and well-being.

In Kigarama C.O.U. Parish, the Mothers' Union developed various programs designed to support mothers and caregivers. These initiatives provides spiritual guidance and practical assistance, helping caregivers become more engaged in their children's spiritual education. This study aimed to explore how these programs influence children's behavior and overall development.

Additionally, the research examined how community members and local organizations collaborated more effectively with the Mothers' Union to enhance children's ministry. By identifying ways to improve partnerships, we can better support the spiritual development of children. Ultimately, the findings shed light on how the Mothers' Union impacts families and the community in Kigarama C.O.U. Parish within the three-month study period.

## **1.2 Statement of the Problem**

The Mothers' Union plays a vital role in helping children grow spiritually, but there's not much information about how this works in specific local areas. Globally, the Mothers' Union is known for encouraging strong family values based on Christian beliefs (Global mothers union, 2024). In entire churches in Africa, it helps families teach children right from wrong through faith-based education. In Uganda, the organization supports the Church of Uganda's mission to spread Christian values (Global mothers union, 2024), but its impact in local parishes like Kigarama is not well studied. Ideally, every parish would have clear programs to help nurture children's spirituality, but in Kigarama, we see a lack of information on how these programs help children grow in their faith. Understanding how the community views these programs is also important. This research aimed to fill this gap by looking at how the Mothers' Union in Kigarama c.o.u Parish supported mothers and caregivers in guiding their children's spiritual development, assessing how effective their programs were in teaching Christian values, and examining how the community participated in supporting these efforts .Ultimately, the goal of this study was to better understand the Mothers' Union's role in guiding children's spiritual growth in Kigarama so that future programs can better serve the community's needs.

## **1.3 Purpose of the Study**

The primary purpose of this study was to investigate the role of the Mothers' Union in supporting children's ministry with in Kigarama Archdeaconry, West Ankole Diocese.

Specifically, the study aimed to assess how the union influenced mothers and caregivers, facilitated the teaching of Christian values, and fostered collaboration with local community members and organizations.

#### **1.4 General Objectives**

- I. To assess the effectiveness of existing Mothers' Union programs in Kigarama aimed at children's spiritual growth
- II. To gather community perceptions regarding Mothers Union's initiatives by conducting focus groups with families to identify strengths and areas for improvement.
- III. To recommend practical improvements for the Mothers Union's programs based on assessment findings and community feedback to better meet the needs of Kigarama families.

#### **1.5 Specific Objective**

- I. To examine how current Mothers' Union programs in Kigarama contribute to the spiritual development of children.
- II. To explore the perceptions of parents, guardians, and caregivers regarding the impact and relevance of Mothers' Union initiatives for children's ministry.

- III. To identify the strengths and challenges within the Mothers' Union programs as perceived by the local community through focus group discussions.

## **1.6 Research Questions**

- I. What are the perceived strengths and weaknesses of the current Mothers' Union programs in Kigarama focused on children's spiritual growth?
- II. How do families in Kigarama perceive the effectiveness and relevance of the Mothers' Union's initiatives, and what specific suggestions do they have for improvement?
- III. What evidence-based recommendations can be proposed to enhance the Mothers Union's programs in Kigarama, based on the assessment findings and community feedback?

## **1.7 Scope of the Study**

In order to maintain focus and coherence, this study delineate specific boundaries within which the research will be conducted.

### **Geographical Scope**

The geographical scope of this research was focused on Kigarama, a specific community that is served by the Mothers' Union. The area included the families participating in the Mothers' Union programs and the church leaders involved in its initiatives. By narrowing

the scope to Kigarama, the study aimed to capture relevant insights that reflected the unique cultural and social dynamics of the community.

### **1.8 Content Scope**

The content of this research revolved around assessing the effectiveness of existing Mothers' Union programs aimed at fostering children's spiritual growth. It explored community perceptions through surveys, interviews with mothers and church leaders, and focus groups with families. This dual focus on program effectiveness and community feedback provided a comprehensive understanding of the initiatives in place and highlight areas for improvement.

### **Time Scope**

The time scope of the study delineated to encompass a period of 2-3months to for data collection and analysis. This timeframe ensured a thorough assessment of the current state of the Mothers' Union programs while allowing for the collection of historical context from previous assessments and community feedback from the past 20-37 years. Such a temporal framework provided a clearer view of any trends or changes in perceptions and program effectiveness over time.

### **1.9 Significance of the Study**

This research provided valuable insights into the contributions of the Mothers' Union towards children's spiritual development within the local church context. It aimed to benefit not only current members of the Mothers' Union and church leadership in Kigarama but also other stakeholders interested in empowering mothers and improving children's

ministry. Furthermore, the findings could serve as a resource for future initiatives aimed at enhancing the effectiveness and reach of the Mothers' Union and similar organizations working within the community. Ultimately, the study aimed to inspire a deeper commitment to children's ministry across the West Ankole Diocese and beyond, leading to a richer spiritual environment for children and families alike.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0 Introduction**

This section discusses the literature aimed at the scope of the study on the Kigarama Mothers Union's contributions to children's spiritual development. The literature was reviewed in relation to gaps in the literature, which in this case highlighted the problems that required additional examination in detail.

### **2.1 Evaluating the Effectiveness of Existing MU Programs**

In the journal titled *Influence of Christian Mothers in Nurturing Spiritual Development of Children*, it shows Christian mothers' responsibility that is to instill Christian values into their children, the methods used by Christian mothers towards the spiritual development of their children and strategies as well. However, the journal does not illustrate the shortcomings of the existing mothers' union programs in nurturing children to spiritual growth. (Mogute, 2018)

Joyce M B, (2018), her Journal about mothers union and family life also points out the training of married women in looking after their families, but the single mothers are not taken into account thus restricting them to expand towards their understanding of nurturing their children spiritually.

According to Eagle process mothers' union Uganda Evaluation (2013-15), it focuses on the relationship between people, Economic and development, gender equity, health and sanitation, however it does not show the strengths and weaknesses of mothers union programs particularly on children.

To promote conditions on society favorable to stable family life and protection of children and also, to help those whose family life has met with adversity as objectives 4 and 5 in MU Uganda, the article shows West Buganda focusing on ending gender based violence while promoting awareness of violence among women and children and sensitizing on the benefit of reporting violence when it is early. However, it does not show the weakness side of the group (John, 2021) and misses content from Kigarama C.O.U parish

The Mothers' Union (MU), as a Christian organization rooted in the Anglican tradition, has long played a pivotal role in nurturing the spiritual and moral development of children. According to Lunn (2009), the MU's work in children's ministry is grounded in faith-based values that emphasize family life, parental guidance, and Christian education.

Studies show that the Mothers' Union also acts as a support system for both parents and church leaders in promoting holistic child development. Kanyoro (2001) highlights that MU members often take the lead in organizing events like children's Bible study sessions, holiday clubs, and outreach to vulnerable children. These activities not only strengthen the children's faith However, also enhance their social and emotional well-being.

Additionally, the MU helps bridge the gap between the home and church by encouraging parents, especially mothers, to be actively involved in their children's spiritual formation.

Furthermore, the role of the Mothers' Union in advocacy and protection of children's rights is increasingly recognized in many church communities. Through partnerships with clergy, schools, and MU groups advocate for the welfare and safety of children, especially in marginalized or rural settings (Moyo, 2012). They address issues such as child neglect, abuse, and early marriage, promoting education and positive parenting as essential tools for transformation. In this way, the Mothers' Union continues to be a vital force in shaping both the spiritual and social foundation of the next generation within the church.

## **2.2 Gathering community perceptions regarding the Mothers' Union's initiatives by conducting focus groups with families.**

According to Naomi, T. (2022), her research focuses on comparison of perceptions in line with efficacy and trustworthiness between FBO and NGOs; however, it neglects the perceptions regarding mothers' union initiatives.

According to Kivunike, Florence & Ekenberg, Love & Danielson, Mats and Tusubira, Francis. (2011), Perceptions are based on the role of ICT on quality of life in rural communities in Uganda ,however the focus on gathering community perceptions regarding mothers union initiatives is not fulfilled

Community perceptions are essential in understanding how Mothers' Union initiatives influence children's ministry. Studies show that local families often have firsthand experience with church programs and can provide valuable insights into their effectiveness (Cornwall, 2003). Their feedback helps to reveal the true impact of MU efforts beyond what leaders may assume.

Focus group discussions are a reliable way to gather honest views from families involved in children's ministry. Krueger and Casey (2015) note that focus groups allow participants to share experiences openly, giving researchers a deeper understanding of what works and what needs improvement within MU activities.

Families can assess both the spiritual and social effects of Mothers' Union programs on their children. Their perceptions help identify whether children are growing in faith, discipline, and character as a result of MU-led teachings and events (Musisi & Muwanga, 2003).

Engaging families through focus groups also builds trust and ownership in the church community. According to Chambers (2015), when people feel heard, they are more likely to support and participate in the programs. This strengthens the relationship between the Mothers' Union and the families they serve.

### **2.3 Recommending Practical Improvements for Mothers' Union Programs**

As cited by Cathy, J & Doreen K-A (2015), The Eagle Process Mothers' Union Uganda seeks to transform communities by promoting stable family marriages and family life, alongside effective and sustainable protection of children; it does not emphasize programs aimed toward enhancing the spirituality of children. (Cathy and Doreen, 2015)

(Kayongo, M. (2020),, in his Journal of Community Empowerment discussed Best Practices in Faith Based Community Development (FBO), which reviews various successful strategies for community development through faith-based initiatives and proposes that these strategies guarantee inclusivity and responsiveness to community needs. Nevertheless, this literature does not offer recommendations specific to the Kigarama context or the accompanying challenges, which this study intends to address.

Family Matters report recommends raising positive change alongside systematic issues and implementing systematic reforms, cultural respect, ATSI support community-led solutions for families and children. However, it does not focus on recommending conceptual improvements to the children ministry of the Mothers Union. (Family matters, 2014)

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.0 Introduction**

This chapter covers the research design, study area, source of information, data collection methods, population and sampling techniques, variables, the data collection instrument's procedures, error control, data processing and analysis, ethical considerations, and methodological constraints.

### **3.1 Research Design**

In this study, a qualitative and descriptive approach was used. This approach was appropriate for understanding the complex social issue of mother's union involvement in ministry for children. It enabled understanding from various experiences, perspectives, and opinions from the relevant stakeholders. A descriptive approach was being used in capturing and describing what was happening within the activities of mothers' union working.

### **3.2 Area of Study**

The role of mothers union in children ministry in Kigarama c.o.u parish, Kigarama archdeaconry, west Ankole Diocese. The justification for choosing this topic will be the need to promote family life, spiritual development and community development in the Anglican community. In Kigarama C.O.U Parish, the engagement of MU in children ministry

Makes it possible to study its effect in nurturing the spiritual development of the young children. With the growing need to provide adequate spiritual instruction to children, this research aimed to evaluate how effective mothers union programs are, gather public opinion, and identify obstacles and challenges learners face. Understanding these factors helped to strengthen the church's mission of raising children with spiritual values and helps ensure that MU initiatives are appropriate and useful for the needs of the community.

### **3.3 Sources of Information**

The specific sources of information will be. E-journals, newsletters, e-papers, and other publications

Church reports: Reports from the Anglican Church or other Organizations will help in knowing how mothers union has contributed in terms of aid to the children's ministry.

Sources will be annual reports, mission reports, and specific case studies.

Semi-Structured Interviews: This will be with active mother's union participants, Leaders in children's ministry programs, church leaders, and members of the community. There will be some open ended questions to allow probing and detailed exploration of emerging ideas.

Also, ethnographic methods like: Directly attending and observing the interfaces of the children's ministry program, the children and the mothers union's community engagement

to gain rich contextual data of the practical realities and social settings.

Document review: A review of relevant documents, like the minutes of the mothers' union meetings, reports for the children's ministry programs and church documents will be conducted to access additional details.

### **3.4 Population and Sampling Techniques**

The whole population consisted of Mothers who are church leaders, mothers in the union, with deep understanding of the influence of the mothers' union.

In this case, the researcher adopted purposive sampling. It was from among those who represented different age groups, socioeconomic status, and parish leadership levels, to give detailed accounts regarding the function and the effects of the mothers' union. The sample size Of 20 respondents was considered in 100 members of mothers union

### **3.5 Variables Definitions and Measurements**

Interest-based variables was defined from both primary and secondary sources and navigated through the sampling. For example, Initiatives of the Mothers' Union: These are specific projects, activities, or techniques to aid children's ministry, which she implements to assess effectiveness, mothers' union's influence on children's spiritual development as reported by different stakeholders . This could be improved faith, positive behavioral changes, greater attendance, and so on. Themes from observations could also be used.

### **3.6 Data Collection Process**

Stages of data collection were undertaken. Firstly, a close examination of the contacts and work of mothers' unions was reported. Second, selected individuals were interviewed in a semi-structured manner. Finally, relevant documents were reviewed. All data were well documented.

### **3.7 Data collection tools**

Interview guide: In order to ensure consistency and completeness in data gathering, a full, semi-structured interview guide will be developed.

Observation checklist. Observations will be made during meetings (ministry-related events) while checking items on a list.

Document repository. Documents were sorted and kept in an organized manner.

### **Quality control**

To ensure that data quality, Triangulation was ensured using data from various sources such as observations, interviews, and documents to corroborate findings. Furthermore, member checking while summarizing findings and asking participants to check interpretation. Furthermore the researcher kept reflecting on the journals read.

### **3.8 Data Processing and Analysis**

Data was subjected to thematic analysis during processing, after was transcribed. Themes

were identified, organized, and then analyzed to look for trends and connections.

### **3.9 Ethical Considerations**

Informed consent was obtained from individuals when participating. Participation knowledge remained confidential and it was possible to maintain anonymity. The research required ethical approval from the ethical review board.

### **Methodological Limitations**

Limitations included virtually no time for data, language barrier, and the researchers own bias. These limitations were being faced and controlled during the research process.

## CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

### 4.0 Introduction

In this chapter, data was presented in form of table, figures, or numbers and was analyzed.

### 4.1 Table 4.1.0 Background information

Information		respondents	Percentages
Education Level	Primary	10	50
	Secondary	8	40
	College	2	10
	University	0	0
<b>TOTAL</b>		<b>20</b>	<b>100</b>
Age	18-28	11	55
	30-40	09	45
<b>TOTAL</b>		<b>20</b>	<b>100</b>
Occupation	Catechist	0	0

	Teacher	02	10
	Priest	01	0
	Doctor	0	0
	Nurse	01	05
	Peasant	16	85
<b>TOTAL</b>		<b>20</b>	<b>100</b>

Table 4.1.0 indicates that 10 respondents that makes 50% attended primary school,40% of respondents attended secondary school, 10% attended college and no one among the respondents attended university making zero % .This implies that most of mothers union members attended lower level of education and a medium number attended secondary but failed to continue at university. To support this one member of mothers union said, “I failed to continue to university because of less income at home that couldn’t raise amount needed “

Table 4.1.0 also indicates that 55% of respondents the researcher interviewed were in the age bracket of 18-30 and 45% in the age bracket of 31-40. This implies most of interviewees were 18 and above showing that they were able to give me right information.

Furthermore , Table 4.1.0 shows the most respondents to be interviewed were peasants with a percentage of 85 .This is because they didn't join higher level of education .10% of respondents are teachers and 5% of priest.

**4.2 Table 4.1.1 assessing the effectiveness of existing mothers union programs in Kigarama aimed at children's spiritual growth.**

<b>Programs in Kigarama</b>	<b>Number of respondents</b>	<b>percentage</b>
Bible Study	10	50
Discipleship	5	25
Music	4	20
Charitable (to children from needy families)	01	05
<b>TOTAL</b>	<b>20</b>	<b>100</b>

In Table 4.1.1, 50% of respondents indicated that bible study program was conducted in Kigarama among children by Mothers union, 25% of respondents indicated discipleship, 20% of respondents supported Music and the least program supported was of charitable with 5%. Most of respondents said that Bible study is done by giving children verses for memory every Sunday to enable children grow spiritually because children teachers have no alternative of teaching due to limited training.

**4.3 Table 4.1.2 To assess strength of MU programs in promoting spiritual growth**

Strength of mothers union programs to children	Respondents	percentages
Caring for children	12	60
Showing them the way of God	3	15
Guidance and teaching	5	25
<b>TOTAL</b>	<b>20</b>	<b>100</b>

Table 4.1.2 indicates 60% of respondents support MU programs enhancing Caring for children in Kigarama C.O.U Parish, 15% of respondents support work of MU Programs in showing children the way of God, and 25% of respondents support work of MU programs in Guidance and teaching.

**4.4 Table 4.1.3 To assess the weaknesses of MU programs in promoting spiritual growth**

Weaknesses of MU programs	Respondents	Percentages
Difficulty in raising resources	07	35
Teaching without curriculum	08	40
Failure to teach children teachers and MU members	05	25
<b>TOTAL</b>	<b>20</b>	<b>100</b>

Table 4.1.3 indicates 45% of respondents showing the most weakness of MU programs as teaching without using curriculum of Diocese. 35% of respondents indicated in the table showed another MU weakness as failing to raise resources to support children studies

saying that MU programs do not support buying of books, and other materials to facilitate children ministry. 25% of respondents indicated that failure to teach MU children teachers and members is the weakness of the union. To support this table one of respondents said "we use Bible to get verses to teach children every Sunday". This implies that apart from bible there are no other resources to use in teaching children.

**4.5 Table 4.2 To gather community perceptions regarding mothers' union programs with focus groups**

<b>Community Perceptions on MU programs</b>	<b>Respondents</b>	<b>percentage</b>
Help children to know how to read bible	8	40
Assist children to know godly way	7	35
Are not well known by Christians	02	10
Are led by untrained mu leaders	03	15
<b>TOTAL</b>	<b>20</b>	<b>100</b>

In Table 4.2, shows 40% of respondents that indicates that MU programs helped children know how to read the Bible. 35% indicate that MU programs helped children grow in Godly way. 15% showed that untrained leaders led MU programs and 10% of respondents said that MU programs are not well known by Christians. To support this table one of respondents said "the church should train Children teachers for better children ministry

**4.6 Table 4.3 To Recommend practical improvements for the mothers union programs based on assessment findings and community feedbacks to better meet the needs of Kigarama families**

<b>Recommended ideas</b>	<b>Respondents</b>	<b>Percentage</b>
Training of teachers	09	45
Teaching Members	02	10
Teaching children following diocesan curriculum	01	5
Raising Money to buy resources for children	05	25
Families to be concerned of their children	03	15
<b>TOTAL</b>	<b>20</b>	<b>100</b>

Indicate that MU programs were to raise money to buy resources to use by Teachers and children. 15% indicate that families were to be concerned of their children and 5% of total respondents show that teaching children need to be guided by curriculum from the diocese.

## CHAPTER 5: THEOLOGICAL ANALYSIS

### 5.0 Introduction

In this chapter, the researcher discusses what the Old Testament, New Testament; other scholars say about the role of mothers union in children ministry .This chapter will explore theological principles that support the role of mothers' union in children ministry, especially through programs carried out in Kigarama Parish of the church of Uganda. By referring to Biblical scriptures, we will analyze how they correspond with Christian values and spiritual needs of children and their families.

### 5.1 Old Testament

In Deuteronomy 6:4-10, Israel was called to listen to God and that the Lord is one, they were supposed to love their God with all their heart, soul and strength. In addition, they were supposed to commit themselves to the commands God was giving and repeat them to their children repeatedly. Therefore, Mothers and community are supposed to teach and give right direction to the children in Church to fulfil what God commanded. This encourages children to understand Godly path through knowing his Law.

The Bible clearly shows the importance of spiritual nurturing in the lives of children as Proverbs 22:6 indicates, "Train up a child in the way he should go, even when he is old he will not depart from it. This verse highlights the spiritual responsibility entrusted to

Care givers, including mothers and community Members, to guide children in developing a relationship with God. Proverbs 31:10-29 talks about a virtuous and capable wife. Verse 28 says, “Her children stands and bless her. This implies that mothers need to be virtuous and capable to teach their children what is necessary in order to be blessed by their children. Virtuous women always teach children the value of fearing of God as source of Wisdom (proverbs 1:7). Similarly in Titus 2:3-5, older women are called to teach and guide younger women, emphasizing the importance of mentorship and spiritual leadership with in familial and community setting. Exodus 2:1-10 Jochebed, the Mother of Moses. This passage tells the story of how Jochebed, the mother of Moses, acted courageously to protect her son from Pharaoh’s decree to kill all newborn Hebrew boys. She hid him for three months and then placed him in a papyrus basket among the reeds of the Nile, entrusting him to God’s protection. Her faith led to Moses being adopted by Pharaoh’s daughter, ensuring his survival and future leadership.

**Theological Reflection.** Jochebed’s story is a powerful testament to maternal courage, faith, and wisdom. Her decision was not only an act of preservation but a spiritual submission to God’s plan for her child. In the same way, Mothers' Union members emulate Jochebed by nurturing children within a spiritual framework, often advocating for vulnerable children and creating safe spaces in their communities. The MU also acts as a protective and intercessory presence, much like Jochebed, promoting children's welfare even in hostile environments be they physical, social, or spiritual. This narrative affirms

that a mother's faithful action can shape history and aligns with MU's mission to raise children with dignity, hope, and a sense of divine purpose.

1 Samuel 1:27-28 - Hannah Dedicates Samuel. Biblical Context Hannah, who had been barren for many years, prays fervently for a child and promises to dedicate him to the Lord if her prayer is answered. When her son Samuel is born, she fulfills this vow by bringing him to the temple to serve under Eli the priest. Samuel later becomes one of Israel's greatest prophets.

**Theological Reflection.** Hannah's actions highlight the spiritual authority and responsibility of mothers to recognize and nurture God's call upon their children's lives. Her dedication of Samuel was not just ceremonial it was a deep act of surrender and partnership with God in shaping her child's future. The Mothers' Union reflects this theology by facilitating child dedication services, prayer groups, and spiritual mentorship, reinforcing the idea that children are a gift from God and should be raised for His purposes. Furthermore, MU empowers mothers to see themselves not only as caregivers but as spiritual stewards, entrusted with guiding their children toward divine destiny, just as Hannah did with Samuel.

## **5.2 New Testament**

In Acts 2:42-47 talks about believers who were devoted to apostles teaching, fellowship and sharing of meals. This implies that mothers and community members are supposed to teach fellowship and share meals with their children to show them spiritual path.

1. Luke 2:41-52 Jesus in the Temple Biblical Context. This passage describes Jesus at twelve years old staying behind in the temple during Passover, engaging with teachers and asking questions. Mary and Joseph return to find him after three days, astonished at his understanding and wisdom. Jesus then returns with them and continues to grow in wisdom and favor.

**Theological Reflection.** Mary and Joseph demonstrate active parental involvement in their child's spiritual development by taking Jesus to the temple and later seeking Him with concern and love. Their role models how family involvement is essential in faith formation. Similarly, the Mothers' Union supports families especially mothers in fostering environments where children can explore, question, and grow in their spiritual journey. MU encourages parents to introduce children to scripture, worship, and service, just as Jesus' parents introduced him to religious community life. Their involvement affirms the responsibility of the family in nurturing a child's faith from an early age.

Matthew 19:14 - "Let the little children come to me..."Biblical Context. When the disciples tried to prevent children from coming to Jesus, He rebuked them and declared that the kingdom of heaven belongs to such as these. He then laid His hands on the children and blessed them.

**Theological Reflection.** Jesus' response reveals His deep concern for the spiritual inclusion of children and His recognition of their inherent value and dignity. This is foundational to

the Mothers' Union's work. MU members stand as advocates for children's inclusion in the life of the Church, ensuring that ministry to children is not an afterthought but a priority. Through Sunday school, mentorship, and moral instruction, the MU fulfills Jesus' command by welcoming children into the kingdom community and helping them understand they are cherished by God.

2 Timothy 1:5 - Faith of Lois and Eunice. Biblical Context. Paul acknowledges Timothy's faith, which he traces back to his grandmother Lois and his mother Eunice, recognizing their role in shaping his spiritual life.

**Theological Reflection.** This passage underscores the power of generational faith transmission. Lois and Eunice embody the spiritual mentorship that many mothers and grandmothers offer within their families and churches. The Mothers' Union, likewise, is built upon this model, empowering women to pass on faith values, scripture knowledge, and moral discipline to their children and grandchildren. Their work preserves spiritual heritage and reinforces the importance of female-led discipleship within family structures.

Titus 2:3-5 Older Women Teaching Younger Women. Biblical Context. Paul instructs older women in the church to live reverently and to train younger women in family and moral responsibilities, including loving their children.

**Theological Reflection.** This scripture provides a clear biblical blueprint for intergenerational mentorship among women, which is at the heart of the Mothers' Union's structure. The MU creates a platform where experienced women mentor young mothers and women in spiritual parenting, moral education, and domestic wisdom. This aligns with Paul's vision of the Church as a nurturing community where women equip others for both family life and godly living. Through Bible studies, training, and support groups, MU enables women to pass on faith and parenting wisdom in a spirit of love and community.

### **5.3 Other Scholarly perspectives**

The MU's approach to children ministry is rooted in holistic spiritual nurturing, combining prayer, moral education and community service focusing at shaping children's character and faith identity as Johnson(2015) shows that such holistic approaches foster resilience and a sense of divine purpose in children

Modern scholars like Paul Stevens (2008) and John Westerhoff (1976) emphasize a holistic approach to children's spiritual formation that integrates cognitive, emotional, and social learning, which aligns with the Mothers' Union's structured programs addressing developmental stages.

Theologians like Mary E. McGann (2005) assert that the family is foundational to spiritual growth and that effective children's ministry must actively involve the whole family.

Mothers' Union programs in Kigarama reflect this by prioritizing parental engagement in children's spiritual education, reinforcing the critical role of family participation in nurturing faith.

Scholars like Soong-Chan Rah (2014) argue that empowering marginalized voices and fostering community involvement are essential for holistic and just ministry. The Mothers' Union's role in equipping mothers as spiritual leaders not only advances children's spiritual growth but also strengthens families' capacity to engage actively in social and spiritual matters within their communities, embodying this comprehensive approach.

## **CHAPTER SIX: RECOMMENDATIONS AND CONCLUSION**

### **6.0 Introduction**

In this chapter, it will indicate the recommendations based on findings and it will show the conclusion of the report.

### **6.1 Recommendations**

To promote children ministry in Kigarama, children's church should be built to have a separate church where children are preached, taught and mentored. This will promote children who are spiritually strong with the spirit of loving God.

In order to have teaching resources for children, mothers union in Kigarama c.o.u parish should fundraise from its members and entire church

In order to have women who are informed, mentorship in Learning is needed. In addition, church leaders can Pair women with experienced leaders or educators who can guide them through their educational journey, fostering confidence and competence.

Creating formalized support groups where women can meet regularly to share their experiences, challenges, and successes in their spiritual and personal lives, involving prayer meetings, book clubs, or professional development workshops promote hope in their way of living with an informed point of view

In order to promote awareness, the church needs to encourage women to make Use of newsletters, social media, and church bulletins and distribute educational materials that focus on their role in children ministry

To have children who are grounded in Anglican way of life, mother's union children teachers should not only be trained but also follow diocesan curriculum that is Anglican based.

## **6.2 Conclusion**

Mothers union holds a significant position in nurturing the spiritual growth of children through its dedicated involvement in children ministry. By fostering values rooted in faith, compassion, and service, the union can influence the moral and spiritual development of the younger generation. Emphasizing the importance of mentorship, prayer and bible literacy, mothers union can create a nurturing environment where children learn to embody their faith in everyday life.

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## **LOCATION OF KIGARAMA ON MAP**

## **PICTURE FOR MOTHERS UNION MEMBERS**

INTERVIEW GUIDE FOR RESEARCH ON TOPIC ROLE OF MOTHERS UNION ON CHILDREN MINISTRY. A CASE STUDY AT KIGARAMA C.O.U PARISH, KIGARAMA ARCHDEACONRY, WEST ANKOLE DIOCESE.

### **Introduction**

Participants should be mothers who are members of mother's union, church and children leaders

Brief introduction of the interviewer and purpose of the interview.

Assurance of confidentiality and voluntary participation.

Explanation of how the information should be used.

### **Section 1: Background Information**

Can you please tell me your name and your relationship to the Mothers' Union or children's ministry?

How long have you been involved with the Mothers' Union in Kigarama?

What roles or activities have you participated in within the Mothers' Union?

## **Section 2: Effectiveness of Existing Mothers' Union Programs**

Is there program/s that has /have been founded by mothers union specifically for children?

How do these programs support the spiritual development of children in Kigarama?

Have you noticed any strength or weakness of these MU programs towards children spirituality?

## **Section 3: Community Perceptions of Mothers' Union Initiatives**

What do families or community members talk about these programs? Are they satisfied or have they expressed concerns?

In what ways do community members participate in such programs?

## **Section 4: Identifying Strengths and Areas for Improvement**

In your own view what are the key strengths of the MU's children's ministry programs in Kigarama?

Are there any gaps or areas where the programs could be rectified?

What additional needs or interests do children and families have that are not currently addressed by the programs?

How could the programs be made more inclusive or accessible to more families?

### **Section 5: Recommendations for Practical Improvements**

Based on your experience and community feedback, what specific changes would you recommend enhancing the effectiveness of the programs?

Are there new activities or approaches that could better promote children's spiritual growth?

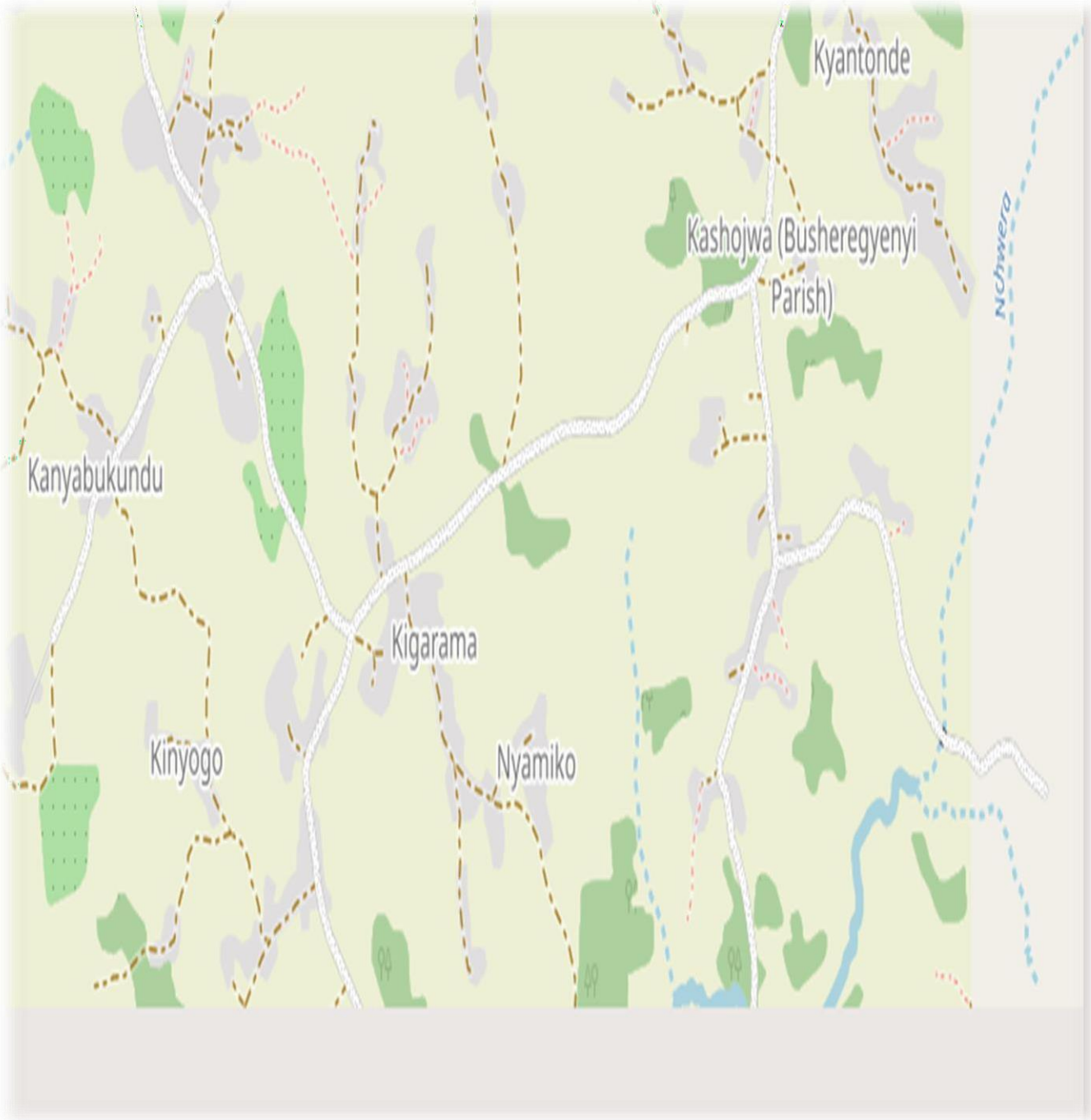
How can the Mothers' Union involve families and the wider community more effectively?

What resources or support would be necessary to implement these improvements?

### **Closing**

Do you have any additional comments or suggestions regarding the role of the Mothers' Union in children's ministry in Kigarama?

LOCATION OF KIGARAMA ON MAP



PICTURE FOR MOTHERS UNION MEMBERS

