

**THE ROLE OF THE CHURCH IN POVERTY REDUCTION: A CASE STUDY OF  
HOIMA CATHOLIC DIOCESE**

**BY**

**KATUSIIME NSEMERIRWEKI SCHOLASTIC**

**16/U/13303/GMAR/PE**

**KYAMBOGO UNIVERSITY**

**A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS DEGREE IN  
RELIGIOUS STUDIES OF KYAMBOGO UNIVERSITY**

**DECEMBER, 2018**

## DECLARATION

I, **KATUSIIME NSEMERIRWEKI SCHOLASTIC**, do hereby declare that this thesis is my own. It has never been submitted to any other institution for another degree or qualification.

Signed: Niska

**KATUSIIME NSEMERIRWEKI SCHOLASTIC**

Date: 11 Dec 2018

**APPROVAL**

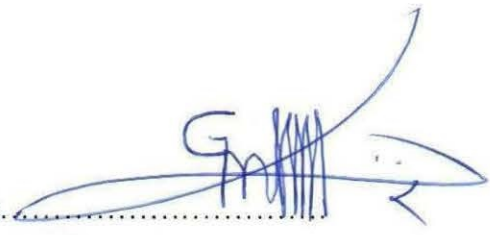
**SUPERVISORS**

I confirm that the work reported in this project was carried out by the candidate under my supervision.

Signed: 

PRINCIPAL SUPERVISOR: Fr. Dr. Kenyi Gowon Lawrence

Date: 7/12/2018

Signed: 

CO-SUPERVISOR: Dr. Kizito Michael George

Date: 11/2/2018

## **DEDICATION**

To my beloved Mother Anna Nyanjura Akiiki who has always been there for me.

## ACKNOWLEDGEMENTS

First, I thank the Almighty God who has granted me good health and all the gifts of the Holy Spirit during the course of my study at the University.

Secondly, I am grateful to the Little Sisters of St. Francis (Central Region) for sponsoring my studies.

Thirdly, I thank the Lecturers of Kyambogo mostly those in the Department of Religious Studies for imparting the knowledge that I now boast of.

In addition to the above, I am grateful in a special way to my supervisors, Fr. Dr. Kenyi Gowon Lawrence and Dr. Kizito Michael George for the willingness to supervise my thesis. I thank them for sparing time to read through the drafts and for the constructive ideas diligently and patiently offered to me.

Further more, great thanks go to Dr. Kuloba Robert, Professor John Baptist Matovu, Fr. Dr. Joseph Batulekedeki Matovu and Fr. Dr. Sulpicius Tumushabe for your input in nurturing me academically.

More still, I am grateful to the following individuals for the help given to me; Dr. Margaret Angucia, Fr. Dr. Hillary M, Sr. Harriet Kansiime, Sr. Josephine Apiaro, Ms. Harriet Adong, Ms. Nalwoga Goreth, Mr. and Mrs. Achilles Ssekibammu, Mr. and Mrs. Baguma Godfrey, Mr. Byamugisha Ephraim, Mr. Justus Gaayo Gaius Ms. Edith Akugizibwe, Ms. Fabius Tumwebaze, Fr. Anthony Bongmin, Fr. Mathew Orach Ssemwanga Bro. Charles Mugisa, Bro. Aloysius Byaruhanga and my class-Mate Late Rev. Tumushabe Amos for all the help given to me during the time of study.

To add more, I wish to extend my gratitude to the Bishop of Hoima Diocese Rt. Rev. Kirabo Vincent who granted me permission to carry out my research in Hoima, my gratitude also goes to the Priests and Sisters of Hoima Diocese and respondents who availed me with useful information which made this study a success.

Last but not least, a vote of sincere thanks go to the following persons for their encouragement and support during the course of study; Fr. Dr. Josef B Kisoga, Fr.

Isingoma Charles, Fr Dr. Bonny Kyaligonza, Fr. Dr. Francis Kyaligonza, Mr. Ssenooba M. George, Mr. Richard Tibadhubye, Sr. Nabukalu Immaculate, Sr. Annastazia M. Birungi, Sr. Anne Teddy Nyajuria, Sr. Nakirya Harriet, Sr. Hildegard Immaculate Tibarindeka, Sr. Immaculate Namagembe, Sr. Annet Kyaligonza, Sr. Gorret Bukirwa, Ms. Anitah Soniah Nafuna, Ms. Jacinta Nyangoma, Mr. Richard Masaanka, Mr. Gabriel Tusabe, Mr. and Mrs. Irumba Deo, Mrs. Aliba Mary, Ms. Florence Birungi, Ms. Grace Tumuhairwe, Ms. Praxeda Nyamahunge Mr. Innocent Kasasa and Ms. Ritah Precious Nakisige. May the Almighty God bless them abundantly.

## TABLE OF CONTENTS

DECLARATION.....	ii
APPROVAL.....	iii
DEDICATION.....	iv
ACKNOWLEDGEMENTS.....	v
TABLE OF CONTENTS.....	vii
LIST OF TABLES.....	xiii
ABBREVIATIONS.....	xv
ABSTRACT.....	xvi
CHAPTER ONE.....	1
1.0 General Introduction.....	1
1.1 Background of the study.....	1
1.2 Statement of the problem.....	3
1.3 Research objectives.....	3
1.3.1 General Objective.....	4
1.3.2 Specific Objectives.....	4
1.4 Research Questions.....	4
1.5 Scope of the Study.....	4
1.5.1 Content scope.....	4
1.5.2 Geographical scope.....	5
1.5.3 Time scope.....	6

1.6 Significance of the study.....	6
1.7 Conceptual Framework Figure 1.....	7
1.8 Literature Review.....	8
1.8.1 Definition of poverty.....	8
1.8.2 Theories of poverty.....	13
1.8.3 Types of poverty.....	15
1.8.3.1 Extreme, Moderate and Relative poverty.....	16
1.8.4 Causes of Poverty.....	16
1.8.5 Impact of Poverty.....	20
1.8.6 Strategies taken towards reduction poverty.....	23
1.8.7 The role of the church in poverty reduction .....	31
1.9 Methodology.....	34
1.9.1 Research Design.....	34
1.9.2 Area of study and justification.....	35
1.9.2.1 The physical features of Hoima diocese.....	35
1.9.2.2 Ethnicity of Hoima diocese.....	34
1.9.2.3 Economic Activities.....	36
1.9.2.4 Agriculture.....	36
1.9.2.5 Fishing.....	36
1.9.2.6 Mining.....	36
1.9.2.7 Tourism.....	36



1.9.3 Study population.....	37
1.9.4 Sample size.....	37
1.9.5 Sampling Methods.....	37
1.9.6 Research instrument for data collection.....	38
1.9.7.1 Sources of Data.....	38
1.9.7.2 Questionnaire.....	38
1.9.7.3 Observation Checklist.....	38
1.9.7.4 Interview guide.....	38
1.9.8 Procedure of data-collection.....	39
1.9.9 Validity and Reliability.....	39
1.9.10 Data processing and analysis.....	40
1.9.11 Ethical consideration.....	41
1.10 Limitation of the study.....	41
1.11 Definition of Terms.....	43
CHAPTER TWO.....	44
THE ROLE OF THE CHURCH IN POVERTY REDUCTION AMONG CATHOLIC CHRISTIANS IN HOIMA DIOCESE.....	44
2.1 Introduction.....	44
2.2 Economic well-being.....	44
2.2.1 Source of Livelihood.....	44
2.2.2 Head of the Family.....	45

2.2.3 Income per Month.....	46
2.2.4. Savings.....	47
2.2.5 Possession of property.....	48
2.2.5.1 Ownership of Land and Land-size.....	48
2.2.5.2 Other Assets.....	49
2.2.6 Type of Shelter.....	50
2.2.7 Education.....	50
2.2.8 The type of food most Families Eat.....	51
2.2.9 Some of the problems faced by people in Hoima diocese.....	52
2.2.10 Rating of poverty in Hoima Diocese.....	52
CHAPTER THREE.....	54
THE CAUSES OF POVERTY IN HOIMA DIOCESE.....	54
3.1 Introduction.....	54
3.2 Some of the major Causes of Poverty in Hoima Diocese.....	54
3.2.1 Uganda's education system and Poverty.....	54
3.2.2 Lack of education and poverty.....	57
3.2.3 Prices of Agriculture products.....	59
3.2.4 Natural Calamities on food crops and poverty.....	60
3.2.5 Corruption and the Agriculture policy.....	62
CHAPTER FOUR.....	64

THE EFFORT OF THE CHURCH TOWARDS POVERTY REDUCTION IN HOIMA DIOCESE.....	64
4.1 Introduction.....	64
4.2 The effort of the church.....	64
4.2.1 Whether the church has made an effort at all.....	64
4.2.2 The particular form of the church effort.....	65
4.2.2.1 General forms.....	65
4.2.2.2 Particular strategies that the Diocese has put in place to reduction poverty.....	67
4.2.2.3. The strategy on Agriculture.....	70
4.3 The challenges faced by the church.....	72
4.3.1 Whether the church faces challenges.....	72
4.3.2 The challenges faced.....	72
CHAPTER FIVE.....	74
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	74
5.1 Introduction.....	74
5.2 Summary of Findings.....	74
5.3 Conclusions.....	76
5.4 Recommendations.....	77
BIBLIOGRAPHY.....	80
APPENDICES	
Appendix 1 photographs.....	85

Appendix 2 questionnaire.....	89
Appendix 3 interview guide for Families.....	94
Appendix 4 introductory letter.....	95
Appendix 5 research authorization letter.....	96

## LIST OF TABLES

Table 1: Sample size.....	37
Table 2: Source of Livelihood.....	44
Table 3: Head of Family.....	45
Table 4: Income range per Month.....	46
Table 5: Having a saving Account.....	47
Table 6: Ownership of Land.....	48
Table 7: Ownership of other Assets.....	49
Table 8: Types of shelter.....	50
Table 9: Education.....	51
Table 10: Poverty levels.....	52
Table 11: Uganda's Education system.....	54
Table 12: Reasons for position judgment of Uganda's Education system.....	55
Table 13: Reasons for negative judgment of Uganda's Education system.....	56
Table 14: Lack of Education and poverty.....	57
Table 15: How lack of Education relates to poverty.....	58
Table 16: Why the prices are the way they are.....	59
Table 17: Types of Natural calamities.....	60
Table 18: Pests and diseases.....	61
Table 19: Types of pests and diseases.....	62
Table 20: How corruption undermines the Agriculture policy.....	62

Table 21: The church and poverty reduction.....	64
Table 22: The forms of the church effort.....	65
Table 23 Strategy on Agriculture.....	71
Table 24: Benefits of the strategy.....	71
Table 25: The church Facing challenges.....	72
Table 26: The challenges.....	73

## ABBREVIATIONS

<b>AID</b>	Acquired Immuno Deficiency Syndrome
<b>CIA</b>	Central Intelligence Agency
<b>DESA</b>	Department of Economic and Social Affairs
<b>HOCADEO</b>	Hoima Caritas Development Organization
<b>HSAP</b>	Hoima Sustainable Agriculture Program
<b>IDI</b>	Infectious Disease Institute
<b>IMF</b>	International Monetary Fund
<b>MENU</b>	Meals for Nutrition
<b>MDGS</b>	Millennium Development Goals
<b>NRM</b>	National Resistance Movement
<b>NGOS</b>	Non- Governmental Organization
<b>PGSL</b>	Project for Good Governance and Sustainable Livelihood
<b>RSL</b>	Right to Sustainable Livelihood
<b>SACCOs</b>	Savings and Credit Cooperative Organizations
<b>UNHS</b>	Uganda National Household Survey
<b>UPE</b>	Universal Primary Education
<b>USE</b>	Universal Secondary Education
<b>WFP</b>	World Food Programme
<b>WMS</b>	Welfare Monitoring Survey

## ABSTRACT

The study examined the Role of the Church in poverty Reduction in Hoima Catholic Diocese. Generally, the study assessed the contribution of the Catholic Church towards poverty reduction in Hoima Diocese. Most specifically, the study determined the role of the Church in poverty reduction among Catholic Christians in Hoima Diocese, established the causes and efforts made by the Catholic Church towards poverty reduction, and coping strategies adopted for more effective poverty reduction in Hoima District. The study used a case study design to closely investigate social and poverty reduction related issues. The study used both qualitative and quantitative research methods to establish the variables including the objectives. A total sample size of 100 respondents for questionnaires plus 60 families for interviews were involved. Purposive and snowball sampling techniques were used to select respondents. The study used documentary review, questionnaires, interview guide and observation to provide information for the study. Overall, the study findings revealed that the livelihoods of the people and incomes were generally quite low and others did not have even “monthly income” study findings revealed that the majority of people were in savings through SACCOs that education status was not satisfactory. The study concludes that poverty is still a substantial reality in Hoima Diocese. However, there are many positive efforts to reduce it. The biggest conclusion, in line with the general objective, is that the Church has made a meaningful contribution towards poverty reduction in Hoima Diocese in spite of the challenges which abound. The study recommends that the Church focuses on planning with and not for the people, as well as sensitizing them to carry out non-traditional economic activities but in a somewhat scientific way. And that she makes it her programme to preach, like a gospel, the joining of the SACCOs and saving as a true channel for economic development.



## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.0 Introduction

This chapter consists of the background to the study, the statement of the problem, the general objective of the study, specific objectives of the study, the research questions, the scope of the study which includes the geographical, content, time scopes, significance of the study, review of related Literature, methodology, research constraints and definition of terms.

#### 1.1 Background of the Study

The World Bank report of 2001 estimated that about one billion people were living in extreme poverty, from 1.5 billion in 1981. Some people, about 93%, lived in three regions: East Asia, South Asia and Sub-Saharan Africa.<sup>1</sup> As in 2008, the World Bank estimated 1.345 billion poor people in developing countries who live on \$ 1.25 a day or less.<sup>2</sup> Maulako commented that in the Sub-Saharan Africa, almost half of the population live in extreme poverty and it has been rising over a period of time. For example, in 1994 the Welfare Monitoring Survey (WMS) estimated the poverty index at about 47.2%, in 2004 it was estimated to be 56% and in 2011 it was 49%.<sup>3</sup> Until now poverty remains a challenge to many households. Generally, poverty denies the populace of medical care, education, clean water, employment opportunities, leading to learnt-helplessness, idleness, gambling like money-lending, spirit battling, prostitution, drug-abuse and child-sacrifice, among others, and causing massive death every day<sup>4</sup>.

Uganda National Development Plan 2015-2020 reports that, significant progress is noticeable in addressing poverty and vulnerability in Uganda, with the national poverty rate declining from 56 percent in 1992 to 19.7 percent in 2012/13 moreover the population growth is high and absolute number of people living below the poverty line has not reduced significantly. To now 6.7 million

---

<sup>1</sup> World Bank, World Development Indicators, Washington D.C, 2000, p.25

<sup>2</sup> World Bank, World Development Indicators, Washington D.C, 2009, p.18

<sup>3</sup> World Bank, World Development Indicators, 2000, pp. 25-26

<sup>4</sup> Shah A., *Causes of Poverty. Global Issues* /[http //www.global issues. Org/issue/2/ Causes of Poverty](http://www.globalissues.Org/issue/2/ Causes of Poverty) ( accessed on 2 November 2017 )

people remain poor and an additional 43 percent of the population is highly vulnerable to falling into poverty<sup>5</sup>.

According to Nsamba Ndoleriire Yolamu, People in Bunyoro are poor just because they were denied an opportunity to restock grazing lands and resume cattle keeping. Today they would also be spending the full value of untaxed produce on family welfare like their brothers in Ankole. Services and public investments in the Kingdom where national export earnings are generated are poor. The Government makes excuses of low international rates of return when deciding roads to be improved. The King of Bunyoro-Kitara wants the World to know about the difficulties facing his subjects, the right of the ordinary Banyoro to live decent lives and bring up healthy Children. We need actions from people of good will around the World to tackle poverty issues raised.<sup>6</sup> The above observation also addressed poverty issues that are faced by people of Bunyoro and Hoima Diocese inclusive has been poor up to today. In the struggle to find a solution to the prevailing situation, Hoima diocese has put up HOCADAO and Kolping Organizations besides the Challenges faced. Hence need for the study.

Monitoring and evaluation is still a problem in the projects of Hoima Diocese and this still brings about poverty reduction in the Diocese. Monitoring is the systematic process of collecting, analyzing and using information to track a programme's progress towards reaching its objective and to guide management decisions. Monitoring usually focuses on processes, such as when and where activities occur, who delivers them and how many people or entities they reach. Monitoring is conducted after a programme has begun and continues throughout the programme. Evaluation is the systematic assessment of an activity, project, programme, strategy, policy, topic, theme, sector, operational area or institution's performance. It focuses on expected and achieved accomplishments examining the result chain. It should provide evidence based information that is credible, reliable and useful.<sup>7</sup>

At the heart of the strategy of poverty reduction lies a desire for social justice and welfare based on equal distribution of resources and materials available. Bitole highlights some of the activities that should be carried out by the laity and this leads to the improvement on their standards of

---

<sup>5</sup> Uganda National Development Plan, 2015-2020, p. 67

<sup>6</sup> Nsamba N. Y., Breaking Chains of Poverty Hoima. Bunyoro-Kitara Kingdom: Publisher Royal Palace

<sup>7</sup> United Nations Development programme Evaluation Office Handbook on Monitoring and Evaluation for Results  
<http://web.undp.org/evaluation/documents/handbook/me/handbook.pdf>

living.<sup>8</sup> These can be brought out by leadership levels like the parish council, sub-parish, Diocesan commission department and Education department, lay apostolic organization and association. In the struggle to alleviate poverty, Pope Francis says to us that “the parish should be a community of communities, a sanctuary where the thirsty come to in the midst of their journey, a center of missionary out-reach (EG No 28).”<sup>9</sup> To Pope Francis, those who are most poor and vulnerable need our understanding and care.

## **1.2 Statement of the Problem**

Ideally a human being is entitled to recreation, shelter, education and good health. However many Christians in Hoima Catholic diocese are poor. The poverty is mainly characterized by poor housing system, poor diet and poor levels of education, among others. In addition, income levels are low, the investment opportunities are meager for many, poor livelihoods are the order of the day, especially due to little capital and small pieces of land. The majority, who are uneducated, cannot get meaningful employment and so cannot talk of constant income. Yet the diocese of Hoima has been in existence since 1965. The mission of the diocese among other things is holistic development, which includes reduction of poverty. So, the fact that population and especially the Christians still experience a lot of poverty calls for questions like: what is the role of the church in the of poverty reduction? What role has the church of Hoima made in fighting poverty? What are the challenges that the church is facing in its efforts to poverty reduction? What enabling environment and policy framework can be put in place to enable the diocese effectively reduce poverty. There is need, therefore, to establish the role of the Catholic Church in poverty reduction in Hoima diocese.

## **1.3 Research Objectives**

In line with the background and research problem defined above, this study was designed to meet both the general and specific objectives outlined below:

---

<sup>8</sup>Bitole K. J., *Awakening the Laity*, Nairobi: AMECEA Ggaba Publications, 2003

<sup>9</sup>Mukesa M., *A Listening and Sympathetic Church: Pope Francis A Breach of Fresh Air* in: *The Waliggo* vol.5 No. 1, 2014, pp. 34-43

### **1.3.1 General Objective**

The main objective of the study was

To assess the role of the Catholic Church in poverty reduction in Hoima Catholic Diocese.

### **1.3.2 Specific Objectives**

The study was guided by three specific objectives namely:

- i. To determine the role of the Church in poverty reduction among Catholic Christians in Hoima Diocese.
- ii. To establish the causes of poverty among Catholic Christians in Hoima Diocese.
- iii. To establish the efforts made by the Catholic Church towards poverty reduction in Hoima Diocese.

### **1.4 Research Questions**

The study was guided by the following research questions.

- i What is the role of the church in poverty reduction among Catholic Christians in Hoima Diocese?
- ii. What are the causes of poverty among Catholic Christians of Hoima Catholic Diocese?
- iii. Which efforts have been made by the Catholic Church towards poverty reduction in Hoima Catholic Diocese?

### **1.5 Scope of the Study**

#### **1.5.1 Content Scope**

Generally, the study was concerned about poverty reduction among the Christians in Hoima Catholic diocese, since the majority of the Christians in the Diocese are poor. Specifically, it focused on the role of the Catholic Church in reducing that poverty. In other words, it sought to establish the efforts of Hoima Catholic Diocese towards poverty reduction among her Christians.

The following questions guided the focus: What has the diocese done to reduce on poverty among the Christians of Hoima? What are the causes of poverty in Hoima Diocese?

### 1.5.2 Geographical Scope

This study was carried out in Hoima Diocese found in western part of Uganda. Hoima Diocese is a Diocese of the Catholic faith. It was created on August 9, 1965, it took on Bukuumi, Bujuni, Mugalike and Kakindo parishes from Rubaga Arch-diocese. From Fort Portal Diocese the new diocese of Hoima acquired Bujumbura, Nyamigisa and Munteme parishes, totaling to seven parishes but at present it has 36 parishes<sup>10</sup>. It is one of the Dioceses in Hoima District in the Western region of Uganda. Hoima District is located Mid-Western Uganda at 00°37'N 30°37'E with an area 5,933Sq.Km, 250 km from Kampala<sup>11</sup>. It constitutes Bunyoro sub-region, which is coterminous with the Kingdom of Bunyoro. The palace of the Omukama wa Bunyoro is located in Hoima Diocese.<sup>12</sup> Hoima district has very many religions such as Catholics 150,027, Anglicans 140,208, Seventh day Adventists 5,425, Pentecostals 10,755, Moslems 17,438, Others 18,254, None 1,373 making a Total of 343,480 People<sup>13</sup>.

The first bishop was Cyprian Kihangire who later became the first African Bishop of Gulu and died on 1 November 1990. Albert Edward Baharagate succeeded him on 5 October 1969. He retired on 9 March 1991. Deogratias Muganwa Byabazaire succeeded Baharagate on 9 Mar 1991, serving as bishop until his death on 8 February 2014. On 30 November 2015, Vincent Kirabo was appointed Bishop of Hoima, to succeed the late Byabazaire<sup>14</sup>.

Hoima Diocese is a suffragan of Ecclesiastical Province of Mbarara Archdiocese. Its Patron Saints are: St. Joseph Protector of the Church and St. Andrea Kaahwa.<sup>15</sup> Hoima District is boarded by Masindi in the north-East, Kibaale in the south, Kiboga in East and lake Albert in the west bordering Democratic Republic of Congo.

---

<sup>10</sup> Businge Hector Agapitus, *A history of Hoima Catholic Diocese Priestly and Religious Vocations*, Kampala: MPK Graphics Ltd, 2017

<sup>11</sup> *Appropriate Road Distance between Kampala and Hoima with Map. Globefeed.Com. (Retrieved on 4<sup>th</sup> Feb 2017)*

<sup>12</sup> *Facts about the Kingdom, <https://www.scrbd.com/doc/35682709/2010-01-21-Bunyoro-kitara-Kinadom> General-Information (accessed on 4<sup>th</sup> Feb 2017)*

<sup>13</sup> *Uganda Population and Housing Census, 2002 (accessed on 4<sup>th</sup> Feb 2017) From [www.ubos.org](http://www.ubos.org)*

<sup>14</sup> *Roman Catholic Diocese of Hoima, Past and Present ordinaries Catholic Hierarchy Org, CHO (30 November, 2015), (CHO)(Retrieved 1 Feb 2017)*

<sup>15</sup> *ibid.*

Poverty mostly affects people in the villages but those in the municipality are well off because of the economic activities that supports them. In the opinion of the researcher the poor people in Bunyoro generally deny that they are not poor and highly value relationships upon which they reckon their wealth and well-being. It is against this background that the researcher is compelled to study poverty reduction efforts rendered by the Hoima Catholic Church in Hoima diocese.

### **1.5.3 Time Scope**

The study focused on the time when Hoima Catholic diocese began, that is, from the time of its inception up to date, thus, 1965 to 2018. The people have been poor from its inception up to present.

### **1.6 Significance of the Study**

This study has both theoretical and practical significance:

The study will theoretically contribute knowledge to a general understanding of the impact of poverty on the community by providing some insights on poverty and how to reduce it.

Further, it will add new knowledge to the existing body of literature. As such, the study findings will be useful to academicians and researchers, mostly those investigating on poverty issues.

Furthermore, the study findings will equip the church leaders with knowledge on poverty in the churches and ways to reduce it.

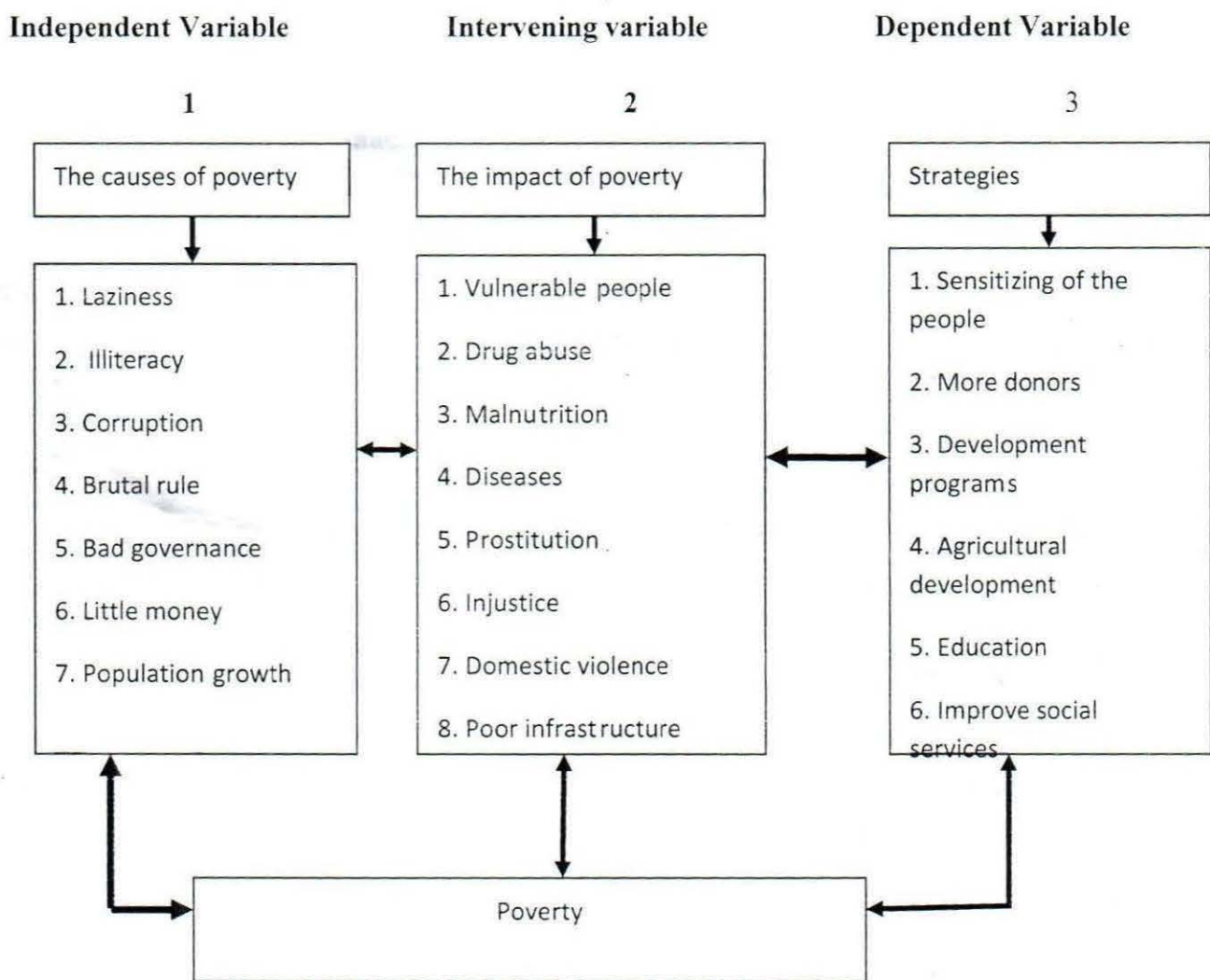
Further still, from a practical point of view, the study findings will benefit many stakeholders including government officials and civil society institutions in understanding as well as addressing issues of poverty and how to reduce it.

Lastly, Government officials and policy makers can use the recommendations which will be provided in this study to implement and develop appropriate poverty related policies and strategies.

### 1.7 Conceptual Framework

Figure 1 below shows the causes of poverty, the impact of poverty and the strategies to be taken.

Provided with the conceptual framework that guided the study, it presents an interrelationship of concepts and their influence on poverty. It aims at stating the causes of poverty, the impact of poverty and the strategies to be taken as described in the first and third chapters respectively.



Source

Adopted from Dr. Kenyi Gowon Lawrence (2013) and Adjusted by Katusiime N. Scholastic (2018)

## 1.8 Literature Review

This section reviews documented related literature. Literature review helps to provide a clear understanding of the causes, impact and to provide a gap which will be filled by this study. Definitions of poverty, its causes, impacts and strategies of its reduction are all explored here.

### 1.8.1 Definitions of Poverty

Poverty is a concept and reality which is diverse because of its wide manifestation. Its explanation cannot be narrowed to one definition. The manifestations range from physical, spiritual, social and economical in terms of its expression, causes, impacts and even its reduction<sup>16</sup>Understanding poverty, therefore, calls for a wholesome approach that gives several descriptions. This is important if at all concrete conclusions are to be reached, especially on the measures to be employed in its reduction. The concept of poverty is, therefore, crucial for the study.

Webster refers to poverty as “a condition that can only be defined by comparing the circumstances of one group of people or an entire economy with another.”<sup>17</sup>This comparison is based on the approximate measure of the total value of goods and services owned or received by either group. However, on comparison of the total value of goods and services owned or received by one group to that of another, the above definition addresses institutions and not individuals. The poverty being investigated in Hoima Diocese is mainly individual and household poverty. Webster further describes a condition of “Absolute poverty as a situation in which people are barely existing, whereby the next meal may literally be a matter of life and death.”<sup>18</sup> Many people or communities in the world Hoima Diocese community inclusive are in or close to this vulnerable position, relying basically on aid, food relief or their own meager returns from hand to mouth. Webster’s definitions of poverty and absolute poverty point to the fact that there are various concepts of poverty. There is the substance concept of poverty based on the level of

---

<sup>16</sup> World Bank, *Kenya: A policy Agenda to Restore Growth Country Economic Memorandum, Report no 25840- KE*. Washington D.C 2008, pp. 56-59

<sup>17</sup> Webster Andrew, *Introduction to the Sociology of Development*, Second edition, London: the Macmillan press Ltd 1990, p. 16

<sup>18</sup> *ibid.*, p. 16



income necessary for buying food sufficient to satisfy the average nutritional needs of each adult and child within a family. In this situation the family hardly has enough to survive on.<sup>19</sup>

The second concept of poverty is “poverty as relative deprivation,” as according to Townsend. He says:

Individuals, families and groups in the population can be said to be in poverty when they lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary, or at least widely encouraged or approved, in the societies to which they belong.<sup>20</sup>

The resources of such groups of people are so seriously below those expected by the average individual or family. Indeed, this is the type of poverty that exists in Hoima Diocese and is directly in line with the individual and household poverty pointed out above. This study hence tried to concentrate on this kind of consideration.

In “*The Development Dictionary*”, Wolfgang Sachs (ed) defines poverty as a condition not only referring to the weak, hungry, sick, homeless, landless, crippled and so forth but all the losses in the one including a millionaire or a businessman who may have made losses in his business and an employee who may have been fired.<sup>21</sup>

Alcock Pete,<sup>22</sup> on the other hand, defines poverty as going short materially, socially and emotionally. It means spending less on food, on heating, and on clothing and others than someone on an average income. (It) takes away the tools to build the blocks for the future of your ‘life chances’. It does away with the opportunity to have good life, a decent education, a good home and a long retirement.

World Bank study<sup>23</sup> on the profile in Uganda considered poverty as a line that defines the cut-off linking standard below which a person is classified. According to the World Bank report, poverty

---

<sup>19</sup> Ibid., p. 16

<sup>20</sup> Townsend P., *Poverty in the United Kingdom*, Hammonds Worth: Penguin, 1979, p. 20

<sup>21</sup> Sachs Wolfgang, *The Development Dictionary* zed books Ltd, London: 1992, p.158

<sup>22</sup> Alcock Pete, *Understanding Poverty*, London: Macmillan press Ltd, 1997

<sup>23</sup> World Bank. *World Development Report, Investing in Health*, United Kingdom. Oxford University press. 1993

is defined as the denial in well-being. Well-being regards the command over commodities in general, so people are better off if they have a greater command over resources<sup>24</sup>

Nyaundi defines poverty as a state of being in the utmost end, that is, a state of hopelessness and powerlessness. He says that poverty is not a state of having no choice but of having nothing to choose from<sup>25</sup>

According to Bett and Kamuyu, poverty is a specific state of well-being which is easier to describe than to define and measure, but whose expression are obvious. For instance poverty is being sick and not able to see the Doctor. Bett and Kamuyu continued to define poverty as having no access to school and not being able to read or having no job and fearing the future, they continue that poverty is losing a child to illness brought about by unclean water, powerlessness, lack of representation and freedom. To them it is inability to exercise democratic rights and being unable to voice concerns<sup>26</sup>

To Ondari, poverty is having a bad well-being<sup>27</sup> He says that bad being which is the opposite of good being, brings together the poor people with bad experiences. Bad being is multi-dimensional and it is marked by many bad conditions, experiences and feeling of the poverty. All the definition of poverty is summarized in the definition of poverty given at the world summit for social development in Copenhagen in March 1995 which says:

Poverty has various manifestations. It includes lack of income and productive resources sufficient to ensure sustainable livelihood hunger and malnutrition, ill-health, limited or lack of access to education and other basic services, increased morbidity from illness, homelessness and inadequate housing, unsafe environments and social discrimination in decision-making in civil social and cultural life<sup>28</sup>

The above definition very well summarizes the situation that this study sought to establish as having been tackled by Hoima Diocese.

As for Nuwagaba and Rutare, absolute poverty is looked at as individual needs are fixed at a given level of goods and services as determined by one's expenditure...However this

---

<sup>24</sup>World Bank, *World Development Indicators*, 2000

<sup>25</sup>Nyaundi Nehemiah M. , *Christian Teaching and the Concept of Poverty*, 2002, p.137

<sup>26</sup>Bett Judah & Kimuyu P., *Poverty, Inequality and Conflict in Kenya*, Paper first Presented during the Concerned Professional Workshop at the KCB Leadership center, Nairobi: Karen, 2008, p.1

<sup>27</sup>Ondari William O., *Poverty and Wealth, A Christian Perspective*, 2001, p.347

<sup>28</sup>United Nations , *Report of the World Summit for Social Development in Copenhagen*, 1995,p.42

conceptualization of poverty does not describe the extent of income inequality in society. (It does not recognize the fact that needs change over time.<sup>29</sup> They<sup>30</sup> refer to Townsend,<sup>31</sup> who argues that:

Relative poverty reflects the view that poverty imposes withdrawal or exclusion from active membership of society. People are relatively deprived if they cannot obtain the conditions of life that is; the diets, amenities, standards and services which allow them to play the roles, participate in relationships and follow the customary behavior which is expected of them by virtue of their membership of society<sup>32</sup>.

From another perspective, the same Nuwababa and Rutare<sup>33</sup> refer to Kanbur<sup>34</sup> in defining poverty using the index of standard of living:

There are three distinct components to the measurement of poverty. First, we have to specify what is meant by 'standard of living'. Second, we have to delineate a critical level of the standard of living below which there is poverty by definition. Third, we need to compress information on the standard of living below the critical level into an index of poverty.

Bevan and Ssewaya<sup>35</sup> defined the poor as living in small houses with huge families who can afford only one meal a day; they are not employed and have no income. Then, Muhumuza William<sup>36</sup> also quotes Townsend,<sup>37</sup> in defining the poor as "those people whose resources are so low that they bear the observable and objective marks of multiple deprivation, including ill-health or disability and the risk of early death".

---

<sup>29</sup> Nuwababa A & Rutare L.B., *From Poverty to Prosperity A tool kit for Transformation of an Economy*, Kampala: Fountain Publishers 2014, p.3

<sup>30</sup> Ibid., p.3

<sup>31</sup> Townsend P., 1979, Op, cit

<sup>32</sup> Ibid.

<sup>33</sup> Nuwababa Augustus & Rutare Laban B., *From Poverty to Prosperity A tool kit for Transformation of an Economy*, Kampala: Fountain publishers, 2014

<sup>34</sup> Kanbur, *Poverty and Development. PPR Working Paper 618*, World Bank Washington D.C. 1991

<sup>35</sup> Bevan P. & Ssewaya A., *Understanding Poverty in Uganda Adding a Sociological Dimension*. Centre for the Study of African Economies, Oxford University, 1995

<sup>36</sup> Muhumuza William, *Credit and Reduction of Poverty in Uganda Structural Adjustment Reforms in Context*, Kampala: Fountain publisher Ltd, 2007

<sup>37</sup> Townsend P., *The International Analysis of Poverty*, New York. Harvester Wheatsheaf, 1993

Another emphasis is from LotterHennie<sup>38</sup> who also says poverty refers to people unable to afford the comforts of life, that is, people without sufficient money, wealth or material possessions to buy anything more than the barest necessities to keep themselves alive and well. He continues to argue that poverty is when people do not have the means to provide for themselves the necessities of life like human needs such as food, shelter, or clothing<sup>39</sup>.

To Narayan, With Patel Raj, Schafft Kai, Rademacher Anne & Koch-Schulte Sarah<sup>40</sup> Poverty is lack of what is necessary for material well-being especially food, housing, land and other assets. In other words, Poverty is the lack of multiple resources which leads to hunger and physical deprivation. Narayan, (etal)<sup>41</sup> goes on to add that poor people reveal important psychological aspects of poverty. For poor people are acutely aware of their lack of voice, power and independence that subjects them to exploitation. Poverty leaves them vulnerable to rudeness, humiliation and inhumane treatment by both private and public agents of the state from whom they seek help. The poor people also speak about the pain brought about by their unavoidable violation of social norms and their inability to maintain cultural identity through participation in traditions, festivals and rituals. Their inability to fully participate in community life leads to a breakdown and of social relations.

According to Narayan (etal)<sup>42</sup> poverty also includes the absence of basic infrastructure, particularly (in rural areas), transport, and water emerges as a critical concern. In the countries of Eastern Europe and the former Soviet Union, lack of affordable electrical power is a major concern in the severe winters. More to that, Narayan (etal)<sup>43</sup> says poverty is where:

Illness is often dreaded, because of the experience that it plunges families into destitution, because of the lack of health care, the costs of available health care, and the loss of livelihood due to illness. While literacy is viewed as important, schooling receives mixed reviews, occasionally highly valued but often notably irrelevant in the lives of the poor.<sup>44</sup>

---

<sup>38</sup> LotterHennie, *Philosophical Perspective on Poverty and Riches in Carabine and O'Reilly The Challenge of Eradicating poverty in the World, An African Response*, Kampala: Uganda Martyrs University press, 1998

<sup>39</sup> Ibid.

<sup>40</sup> Narayan D. (etal), *Voices of the Poor can Anyone Hear Us*, New York: Oxford University press Inc, 2000

<sup>41</sup> Ibid.

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

According to GerrieterHaar with a foreword by James Wolfensohn, poverty is the failure to achieve certain basic capabilities and forms of social inclusion, along with other social, economic, cultural, political and security needs mentioned by poor people themselves. For religious communities, however, poverty is lack of spiritual fulfillment, inner contentment or peace and a lack of human qualities such as hope and dignity.<sup>45</sup> This is why the researcher wants to go and find out the type of poverty that confronts the people of Hoima and how Hoima Catholic Diocese has tried to reduce poverty among the Christians in Hoima Diocese.

Whelan, Layte, and Maitre, defines income poverty as a condition of living where an individual or a household lives below the poverty line. In relative terms, the poverty line is determined in relation to the distribution of the standards of living in the whole population.

In addition Smelser, and Battes, hold that, “in pure economic terms, income poverty is when a family’s income fails to meet a federally established threshold that differ across Countries. Typical income poverty is measured with respect to families and not the individual and is adjusted for the number of persons in a family. Economists often seek to identify the families whose economic position falls below some minimally acceptable level. Similarly, the international standard of extreme poverty is set to the possession of less than 1 dollar a day”<sup>46</sup> Also the income perspective indicates that a person is poor only if his or her income is below the country’s poverty line. It is defined in terms having income sufficient for a specified amount of food.<sup>47</sup> It was against this background that the researcher conducted this study to find out the type of poverty that confronts the people of Hoima and how Hoima Catholic diocese has tried to reduce it.

### **1.8.2 Theories of Poverty**

In his work, Myrdal developed a theory of “interlocking, circular interdependence within a process of cumulative causation” to explain economic under-development and development.<sup>48</sup> He

---

<sup>45</sup>GerrieTerHaar by James D. Wolfensohn, *Religion and Development Ways of Transforming the World* United Kingdom, C Hurst and Company, London: 2011. p. 213

<sup>46</sup>Smelser N. J., (eds) *International Encyclopedia of Social and Behavioural Sciences*, Elsevier, Oxford Science Ltd, 2001

<sup>47</sup> *Ibid.*

<sup>48</sup> Myrdal G., *Economic Theory and Underdevelopment Regions*, London: University Paperbacks, Methuen, 1957, pp. 39-49, pp 79-92

further notes that personal and community well-being are closely linked to one another. According to poverty theory, various political, social as well as economic and structural aspects are interlinked and reinforce each other and have positive or negative effects on community and individual poverty. It implies that people can be disadvantaged in their social context depending on social forces such as cultural belief systems, political institutions and the economic systems governing that particular society.<sup>49</sup> This theory is in agreement with the independent variable as indicated above in the conceptual framework number 1

### **Right-wing View Theory**

The right-wing view theory holds it that poverty is an *individual* phenomenon. In this view, people are in poverty because they are lazy, uneducated, ignorant, or otherwise inferior in some manner. If this theory as true, it would follow that impoverished people are basically the same people every year. And if that were true, we could whip poverty by helping that particular 15% of the population to figure things out and climb out of poverty. Thus, a program of heavy paternalistic life contracts to help this discrete underclass get things together conceivably and drastically reduce poverty.<sup>50</sup> While this theory may be simplistic on what causes poverty, it is possible that some people in Hoima Diocese are poor because they are lazy. The study sought to establish the causes of poverty among Catholics in the Diocese. This is in line with the independent variable as indicated above in the conceptual framework number 1

According to Right-wing view theory, poverty is considered as the state of being extremely poor which has a greater impact on people especially those ones with the element of disability and that the poverty of an individual is indicated when there is high level of subsistence, illiteracy, unemployment, low level of life expectancy, poor shelter and housing conditions, low level of income, high rate of disease outbreak, inadequate food supplies and high rate of population growth.<sup>51</sup>

The theory states that poverty is as a result of lacking a usual or socially acceptable amount of money in the low developing country and that due to laziness, unemployment and lack of self-

---

<sup>49</sup> Ibid.

<sup>50</sup> Atkinson R., *Economic Instabilities and Unemployment in Asia 3<sup>rd</sup> Edition* Volume 21 Issue: 1, 2015, pp. 81-101

<sup>51</sup> Eccles, G., *Monetary Policy Implementation, Past, Present and Future, Will Electronic Money Lead to the Eventual Demise of Central Banking*, Volume 4, 2011, pp.203-211

esteem among the disabled people can also tantamount to poverty. The theory says that Poverty brings about poor standards of living caused by high rate of unemployment which is characterized by low income, unemployment, high population growth, political instabilities, limited market, poor technology, low level of income among others.<sup>52</sup> Somehow, this theory is simplistic and does not help us much in examining poverty in Hoima Diocese. Thus influenced by this theory, the researcher wished to estimate the poverty levels of people in Hoima Diocese.

### **Structural Theory**

The approach of this theory is from the left-wing view, which states that poverty is a *structural* phenomenon. On this view, people are in poverty because they find themselves in holes in the economic system that delivers them inadequate income. Because individualistic lives are dynamic, people don't sit in those holes forever. One year they are in a low-income hole, but the next year they've found a job or gotten a promotion, and aren't anymore. But that hole that they were in last year doesn't go away. Others inevitably find themselves in that hole because it is a persistent defect in the economic structure. It follows from this that impoverished people are not the same people every year. It follows further that the only way to reduce poverty is to alter the economic structure so as to reduce the number of low-income holes in it.<sup>53</sup> This theory is a guide in establishing the causes of poverty in Hoima Diocese. However, the causes of poverty are multi-faceted and not only structural. That is where this theory falls short.

The Structural theory argues that the process of fighting poverty is not a simple and short-termed process, especially if we want a deep transformation to take place to those affected. It takes time to enable and facilitate the affected people so that they can break the “culture of silence” and become actors of their own development. Structural theory states that poverty is the state of being extremely poor which has a greater impact on people particularly the disabled ones. The poverty of an individual determines the saving culture in that poor people usually spend little amount of money compared to the rich people and there is some kind of discrimination or a wide gap between the people living in poverty and those ones who are successful.<sup>54</sup>

---

<sup>52</sup>Floucks J.K., Monetary Policy Implication of Digital Money *Kyklos*, Vol. 51, 2007, pp. 219-241

<sup>53</sup> Atkinson, R, *Guidelines and Principle of Understanding Economic World*, 2<sup>nd</sup> Edition Volume 17, 2009, pp. 54-74

<sup>54</sup> Lucy D., *Poverty Correlates and Indicator, Based Targeting in Eastern Europe and Former Soviet Union*, World Bank Policy Research Working Paper, No1942 vol. 25 No. 5, 2015

The Structural theory adds that poverty brings about poor standards of living caused by high rate of unemployment which is characterized by low income but with high expenditure level and that due to poverty, poor health standards have been demonstrated as a significant consequence of disability for those living in poverty. People can similarly hope for increased numbers of employment and improved standards of living but because of large size of population in some parts of the Uganda like Masaka, regardless of whether one is educated or illiterate, the majority tend to employ themselves and others remain unemployed as a result of failure to get the job and with no capital which can enable them to initiate their own business leading to poverty.<sup>55</sup> Surely, this can be termed a 'vicious circle of poverty'. However, any meaningful efforts to tackle poverty will have to bear that in mind, and the investigation of what Hoima Diocese has contributed towards reducing poverty will have to focus on the issue of economic empowerment. Hence moved by the structural theory, the researcher felt concern to examine the existence of poverty as a structural phenomenon amidst the people of Hoima a case of Hoima diocese.

### **1.8.3 Types of Poverty**

Different meanings are attached to the term "poor" or "poverty" in its various kinds of destitution, misery or suffering. The study comes up with three distinctive classes of poverty as classified by Jeffrey Sachs's in his book "The End of Poverty 2005", bringing out three kinds of poverty namely, extreme, moderate and relative poverty.

#### **1.8.3.1 Extreme, Moderate and Relative Poverty**

Jeffrey Sachs says that a distinction should be made among extreme, moderate and relative poverty. He explains these three types of poverty as,

Extreme poverty or absolute poverty refers to "the poverty that kills" where people have less than \$1 per day to survive, are chronically hungry, lacking basic shelter, safe drinking water, sanitation, sufficient cloth, health care and education. About one billion of the world's population (one-sixth) falls into this category. More than 8 million people die every year (between 20,000 and 30,000 a day!) as a result of extreme poverty. This type of poverty exists mainly in the developing countries.<sup>56</sup>

---

<sup>55</sup> Drunker R.T., *The Economic and Inflation levels Uganda*, 4<sup>th</sup> Edition Volume 6, 2016, pp. 11828-11838

<sup>56</sup> Sachs J. D., *The end of poverty, How we can make it Happen in our Life time*. London. Penguin, 2005, pp. 26-37



Moderate poverty, is where people live on between \$1 and \$2 a day, and their needs are barely met. They are not in danger of dying, but they only survive physically, and do not have the means to enjoy life or live a meaningful life<sup>57</sup>

Relative poverty is based on a household income below a given proportion of national average. People in relative poverty lack things that the middle class has taken for granted. Further two billion people fall into the category of moderate and relative poverty (which means that approximately half of the world's six billion people are regarded as poor.) it therefore stand to reason that extreme poverty should receive the most attention when we discuss how to ameliorate the fate of the poor<sup>58</sup>

Thus inspired by Sachs' explanations, the researcher went to find out how many Christians face absolute poverty and how Hoima Diocese is reducing poverty among the Christians of Hoima diocese. The researcher also went to find out levels of poverty and how poverty has affected the Christians of Hoima catholic Diocese.

#### **1.8.4. Causes of Poverty**

According to Feuerstein,<sup>59</sup> poverty is caused by lack of money and assets being concentrated in a few hands of the rich and the poor majority have little money or few assets. This brings segregation between the rich and the poor. He notes that poverty is caused by the cuts in labour force and lack of productive employment that prevent the poor from rising out of poverty, and accelerate others falling into poverty.<sup>60</sup> Also, that poverty is caused by small plots of poor farmers with inadequate for livelihood and landless household who cannot grow food for feeding them in their families and get surplus for selling.<sup>61</sup> He argues that poverty comes in when few credit sources only extortionate interest rates available to the poor who want to start small business as so that they get discouraged to start the businesses.<sup>62</sup> Feuerstein also argues that poor producers get minimal return from the increased profit of multinational companies<sup>63</sup> which deny them income for savings and development. Worse still, the realized income is further taxed by the government in form of income tax, value added tax, and so on. This leaves the household

---

<sup>57</sup> Ibid., pp.26-36

<sup>58</sup> Ibid., pp. 26-36

<sup>59</sup> Feuerstein M.T., *Poverty and Health Reaping a Richer Harvest*, London: Macmillan Education Ltd, 1997

<sup>60</sup> Ibid., p. 28

<sup>61</sup> Ibid., p. 28

<sup>62</sup> Ibid.

<sup>63</sup> Feuerstein M.T., *Poverty and Health Reaping a Richer Harvest*, London: Macmillan Education Ltd. 1997

without enough money to meet their basic needs and no money to save thus increasing poverty. Following Feuerstein's line of argument, the researcher went on to establish the reality of Money and asserts being concentrated in a few hands of the rich as a serious cause of poverty in Hoima Diocese.

Kanyandago has a different view to the fore-quoted authors on the factors which cause poverty. He emphasizes the external negative forces such as slave trade, colonialism and racist evangelization which have not disappeared to date.<sup>64</sup> He also cites the scandal of external debt that has continued to make many African countries poorer due to loan payment with big interest rates.<sup>65</sup> He continues to say that African elites who should be the solutions of African problems are the same people who have considered local experts as archaic, primitive and backward. Instead of consulting them, they describe them with denigrating terms like villagers, uneducated, peasants and illiterate.<sup>66</sup> They forget that these are the people with solid solutions to African problems where poverty is inclusive.<sup>67</sup> The approach of Kanyandago can be called 'structural', which is correct but not complete because there are also personal reasons as to why some people are poor. Basing on Kanyandago's view, the researcher's effort to examine the validity of the above external negative forces such as colonialism, slave trade and racist evangelization as a cause of poverty among others in Hoima Diocese was greatly influenced.

According to Tinkasiimire, some religious teachings contribute to the causes of poverty. For instance, there are Christian organizations which talk about the second coming of Jesus Christ at the expense of life. This makes believers relax to engage in the efforts which fight poverty. Other church denominations do not allow Christians to send their children to school which promotes illiteracy. Others misquote the bible texts, for instance, Mt. 6: 34 and see no need to plan for the future since the "Lord provides". There is also a view of procrastination, which makes some believers procrastinate their planning instead of raising their economic standards. More still some religious organizations offer teachings that discourage believers from joining saving and credit groups to save for the future. This is seen as gambling.<sup>68</sup> While what Tinkasiimire says has some truth, one would wonder about its sufficiency to explain poverty. There are only pockets of

---

<sup>64</sup>Kanyandago P., *Rich but Rendered Poor, A Christian Response to the Paradox of Poverty in Africa*, 2002, p.41

<sup>65</sup>*Ibid.*, pp. 42-43

<sup>66</sup>*Ibid.*, p. 44

<sup>67</sup>*Ibid.*, pp. 46-47

<sup>68</sup>Tinkasiimire T., *Bible Understanding of Poverty. Implications for the Church Today*. 2002, pp. 130-132

misguided so-called pastors who mislead their folks and even then only the fanatics listen to them. Tallying with Tinkasiimire's observation, the researcher went on to examine the phenomenon of false religious teachings as a cause of poverty in Hoima Diocese. Thus a cause for the study to find a clear way out to reduce on the most likely unlivelihood circumstances that manipulate from such teaching.

When people find that they have to exclude any of these features through lack of income they can be said to have begun to experience 'relative deprivation' and the start of poverty as Townsend<sup>69</sup> says,

Individuals, Families and groups in the population can be in poverty when they lack the resources to obtain the types of diet, participate in the activities and have the living conditions and amenities which are customary or at least widely encouraged or approved, in the societies to which they belong. Their resources are so seriously below those commanded by the average individual or family that they in effect, excluded from ordinary living patterns, customs and activities.

Conforming to Townshed's opinion, the researcher took a step in her study to establish the reality of such diet related issues and more so what the Diocese of Hoima opt to do in the process of poverty reduction.

O'Reilly reflected a common view about corruption and corrupt rulers<sup>70</sup> who steal all the money meant for development and divert it to other personal needs. He recently declared that "Africa is a corrupt continent" it is a continent in chaos and that its governments cannot perform consistently.

The corruption and misrule of western officials including the countless "missions" of IMF and World Bank economic policies to the debt-ridden continent, recommending budgetary belt tightening known as Structural Adjustment Program,<sup>71</sup> made Africa, Uganda inclusive, poorer in the 21<sup>st</sup> Century than in the late 1960s' when IMF and World Bank first arrived on African scene

---

<sup>69</sup>Townsend P.,1979, Op.cit., p. 31

<sup>70</sup> O'Reilly M., The Challenge of Being Religious in Africa Today, Eldoret: AMECEA Ggaba Publication, 2012, pp.61-62, 37

<sup>71</sup>Sachs Jeffrey foreword by Bono, *The End of Poverty, How we can make it Happen in our Lifetime*, Penguin, 2005, p. 188

surrounded by disease, population growth and environmental degradation at its apex was out of control.

The bad governance that had been imposed on Africa for long since slave trade<sup>72</sup> from 1500 to early 1800s period was yet another factor that left Africa to get stuck in the poverty trap. This was later followed by a century characterized by a state of anarchy and brutal rule that denied Africa's educated citizens and leaders any basic infrastructure for development. This is investigated in 1965<sup>73</sup> by the director of the Central Intelligence Agency (CIA). The national intelligent estimates on the problems and prospects in the Sub-Saharan Africa concluded that:

Economic growth in most areas will be very slow; indeed, setbacks are probable in a number of countries. There is a desperate shortage of virtually all kinds of technical managerial skills, indeed, the basic institutions and staff for economic development are often inadequate or absent moreover it is highly<sup>74</sup> unlikely that most African countries will obtain assistance or investing on anything approaching the scale required for sustained economic development.<sup>75</sup>

Coinciding with O'Reilly's common view over corruption and corrupt rulers in Africa, the researcher was evoked to establish the facts about the same cause of poverty in Hoima Diocese among others as reflected to be one of the independent variable in number 1 in the conceptual framework.

Disease, drought and distance from the world market, as noted by Adam Smith in the Wealth of Nations (1776) where he observed that Africa had been poor from time immemorial because it lacked navigable rivers, natural inlets that pave way to sea-based trade,<sup>76</sup> worsened the situation by creating an extreme of economic isolation of the rural household, no electricity or telecommunications worse still no motorized transport and yet that's where most Africans live.

In consent with Smith's statement, the researcher wished to ascertain the levels of economic isolation in Hoima diocese especially among the rural households as a serious cause of poverty among others. The study still examined the poor road network which does not easily connect one

---

<sup>72</sup> *Ibid.*, p.189

<sup>73</sup> *Ibid.*, p.190

<sup>74</sup> *Ibid.*

<sup>75</sup> Sachs J.,2005, *Op.cit.*

<sup>76</sup> *Ibid.*, p. 192

town to another and how this hardens not only the movement of people for services but also the transportation of goods to meet the available demand of the entire community members. In addition to that, the researcher went an extra mile to find some information concerning the telecommunication networks as well as electric services in relation to their accessibility by the rurals of Hoima Diocese.

According to Sachs Jeff, AIDS is one of the realities in Africa which have denied Africa of its potential and trained skilled labour force including the highly trained team from a project of capacity building from Harvard University. They explained that Zambia and other countries were greatly affected<sup>77</sup>. However, that cannot satisfactorily be asserted now as a major reason for poverty in Africa because by now many strategies have been devised to 'neutralize' the enabling effect of AIDS. Well, AIDS has brought a lot of devastation especially in Africa. But it is also truth that by now a lot has been done to supersede its crippling effects and it can no longer be given as a solid reason for poverty, say in Africa. In line with Sachs' remarks the study went ahead to exert the outbreak and spread of diseases like HIV/AIDS as another cause of poverty in Hoima Diocese regardless of the underlying strategies to eradicate disease.

### **1.8.5. Impact of Poverty**

Poverty is actually a big impediment to any development<sup>78</sup> especially in the developing countries, Uganda inclusive, and in the church as a whole. Poverty perpetuates injustices that hinder promotion of humanitarianism since human rights are not observed as a result of segregation between the rich and the poor. This is a great threat to peace, tranquility and development since more than 10 million people die every year as they cannot meet the basic human needs. This is in line with Sachs who contends that they live in extreme poverty and struggle daily for survival.<sup>79</sup> Indeed, many conflicts in the developing world have an aspect of material poverty as well as perceived injustice.

The field study thus opt to concur with Sachs' finding by rating the extent to which the injustices hinder promotions of humanitarianism as way of under-looking human rights due to segregation between the rich and the poor as reflected on the conceptual framework. The study also look into

---

<sup>77</sup> Ibid., p. 193

<sup>78</sup> NCAPD, *Nakuru District Strategic Plan 2005-2010*

<sup>79</sup> Sachs J.D., *The End of Poverty Economic Possibilities of our time*. New York: ThePenguin press, 2005, p. 67

the context of Chronic diseases like HIV, that affect vulnerable people like children, orphans, disabled and women who cannot physically emotionally and economically support themselves as this agrees with conceptual framework too. More to that, the study examines the concept of school drop outs as influenced by poverty hand in hand the need to provide good education which is in consent with Sachs who contends the need for realism, fortitude and a sense of responsibility among the impoverished people to realize the pursuit of their children to have a more meaningful life attained through good education in Hoima Diocese.

Sachs remarks that, poverty is the World's current greatest threat to stability and peace. It is more than terrorism and other highly publicized struggles. He adds that more than eight million people around the whole World die each year because they are too poor to stay alive.<sup>80</sup> Poverty has been portrayed as an abuse on the human being and as a form of exclusion, depriving human beings of better lives because it often results in social conflicts, violence and sometimes wars, most especially in the Third-world-countries like Uganda.<sup>81</sup> Poverty is mostly in the Sub-Saharan Africa, as witnessed in mass famine and spreading gradually or without being noticed in the declining living standards of remote villages and towns.<sup>82</sup> It was at this point of view that the researcher went to find out how such a poverty impact is being handled in Hoima Diocese.

According to Mukui, poverty leads to malnutrition characterized by poor meals due to lack of balanced diet with insufficient up take of proteins, vitamins<sup>83</sup>, resulting into deficiency diseases like Kwashiorkor, Marasmus, Scurvy, night blindness and poor sight, denying many of the basic needs and treatment, among others. This is a great driving force for the researcher into the field to ascertain whether poverty hinders accessing basic needs such as health. It is from this view that, the researcher went to see how it is done in Hoima and particularly Hoima Diocese.

Poverty is characterized by an unequal growth that doesn't recognize the equal rights of all people nor exercise these rights equally in the economy. This makes the situation impossible for the Church to bring about that full humanism that it has been struggling to restore.<sup>84</sup> Low income

---

<sup>80</sup> Ibid., p.67

<sup>81</sup> Mayer & Binde. *Development in Practice*. in Uganda Martyrs University, Institute of Ethics and Development Studies, MA Development distance Learning Programme, Module ,Kampala: University printing press, 2001

<sup>82</sup> Liffe Cf., *The African Poor*, The African Study Centre, Cambridge, London: 1987, p.2

<sup>83</sup> Mukui J.T., *Poverty Analysis in Kenya Ten Years On, Study Conducted for the Central Bureau of Statistics (CBS) Society for International Development (SID) and Swedish International Development Agency (SIDA)*

<sup>84</sup> Pope Paul VI, *Encyclical Letter, Populorum Progressio*.55. AAS 59 1967. p.264

among the impoverished people needing to increase income of the poor by providing employment. This concurs with the Pope Paul VI economic growth and inflation in Uganda 2015 to improve the living Standards. Hence the study's need to examine such an impact of the being characterized by unequal growth in Hoima Diocese.

Wafula contends that poverty has greatly affected town-dwellers. He denotes that poverty leads to lack of clean water, proper sanitation and garbage disposal, exposing the population to serious health hazards.<sup>85</sup> Herein the study sought to examine the effects of lacking; clean water, proper sanitation, garbage disposal and the other likely poverty effects in Hoima Diocese.

From a different perspective, commenting on the impact of poverty, Mwaura says that poverty has led to chronic diseases of which unhealthy populations cannot equally access essential communities such as schools, which leads to illiteracy<sup>86</sup> and eventually to unemployment due to lack of skills and knowledge required for employment, hence, income inequality. This therefore reinforced the researcher to account for the existence of impact among others in Hoima Diocese.

Obal also observed that poverty greatly affects vulnerable people<sup>87</sup> including children, orphans, disabled and the Women. More so, majority of the Women are young and cannot physically, emotionally and economically support the additional chore undertaken. On this note the researcher went to find out how it is in Hoima Diocese.

### **1.8.6 Strategies taken towards Poverty reduction**

This section discusses methods of poverty reduction and the extent to which they have benefited the people. The first step towards poverty reduction, according to Sachs, is the need for "branchy, realism, fortitude and sense of responsibility"<sup>88</sup> in the impoverished and disempowered persons themselves. It is important or crucial that these people realize the need for their children to have a more meaningful life even in their absence like giving them good

---

<sup>85</sup>WafulaImmanuel, *Poverty Eradication Measures. A study of Participation of Society* Nairobi: Kenyatta University

<sup>86</sup>Mwaura, P.N., *The Cries of the Poor, Response of The Cries of the Poor in Africa, Questions and Responses for African Christianity*, edited by Peter Kanyandago, Kampala: Marianum Press, 2002, p. 193

<sup>87</sup>Obal J., *Gender in the World Bank Poverty Assessment, Eight Countries Case Studies from Sub Saharan Africa*, UNRISD Discussion paper 26, 2011, p.54

<sup>88</sup> Sachs J., 2005. Op. cit., p. 227

education. This realization gives hope and will spur them on to search for ways to end the poverty.

In this respect, the Catholic diocese of Hoima, on assessing the poverty level of its Christians, were expected to help them realize the need and challenge of improving this situation by embracing more sustainable development programmes.

Advocates of foreign aid believe that poor countries are caught in a “poverty trap” and need major injections of aid to trigger economic development. Another criticism is that very little aid actually goes to stimulate enterprise development, even though private enterprise is well established as the best path out of poverty. Widespread poverty is an urgent challenge for the world. The starting point for addressing this challenge is the simple and obvious observation that the primary problem of the poor is that they have a low income. The best way to reduce poverty is to increase the income of the poor by providing productive employment.<sup>89</sup> Thus the study happened to dig out the similar approach employed by the diocese of Hoima of in liberating the poor people to at least attain some sustainable income. While Leendan has a good point, his argument is also in the line of ‘structurism’ where institutions are supposed to tighten the economic gaps. But in involving institutions like the Church, the focus needs to be a simpler, grass-root one of empowering the people via sensitization, working in groups and forming Savings and Credits Cooperative groups.

Increasing the employability of the poor is also a complex challenge that requires a variety of public policies and private strategies. Some of the world’s poorest countries have made impressive gains in the fight against poverty, but the least developed countries still lag in efforts to improve living standards. Giving examples of achievements, the Millennium Development Goals (MDGs) Report prepared by the UN Department of Economic and Social Affairs (DESA) says that Burundi, Rwanda, Samoa, Sao Tome and Principe, Togo and Tanzania attained or approached the goal of universal primary education, one of the targets.<sup>90</sup> Using this measured and observable target of Universal primary education as a corner stone the researcher tirelessly

---

<sup>89</sup> Leendan M., *Economic Growth and Inflation in Uganda*, 2<sup>nd</sup> edition vol. 1 No. 2, Science and Education Publishing, 2015, pp. 39-47

<sup>90</sup> Kaplan, (ed), *Non-enforceable Implementation of Enterprise Mobilization and Exploratory Study of the Critical Success factors*, *Industrial Management and Data Systems*, 105 (6).2011, pp. 786-814



venture into the task of ascertaining the similar public policies employed by Hoima Diocese to help community members acquire job skills and increase the employability of the poor.

Poverty reduction is possible through agricultural development. In some poor communities around the world steps have been taken to overcome this impoverished situation in the fruits of agriculture. For instance, in Sauri residences or villages in Kenya, who were suffering from great hunger and disease. They were supported by the international development community to advance from hunger, disease and death to health and economic development as Sachs put it:

With fertilizers improved fallows, green manures and cover crops, water harvesting and small scale irrigation, and improved seeds, Sauri's farmers could triple the food yields per hectare and quickly end chronic hunger.<sup>91</sup>

This improvement made among Sauri farmers as put Sachs thus aroused the researcher's interest in establishing the possibility of relatively similar advancement in the agricultural fields among the poor communities of Hoima Diocese as a strategy toward poverty reduction.

Disease and ill-health cripple many people making them unable to sustain themselves and therefore putting them in a state of poverty. However, through investment in basic health, poverty situation can be reduced and so enable the individual to prosper. This view is in line with what Sachs says in his book *The End of Poverty*: "A village clinic with at least one doctor and nurse... would provide free Anti-malarial bed nets effective anti-malarial medicines; treatment for HIV or AIDS... and a range of other essential health services".<sup>92</sup>

A healthy body will give the pro energy and enable them to work hard and reduce their poverty situation. In line with the above argument from Sachs (etal) the researcher could hardly hesitate asserting it an additional argument that Hoima Catholic Diocese is incumbent of having plans to address the people's health conditions so as to give them hope for a poverty reduced life.

Then, the significance of education cannot be over-looked in any place. Investment in education is paramount as far as poverty reduction is concerned. An educated community can hardly be struck by endless poverty. In approaching poverty, an enlightened individual will immediately seek a way out. This is in agreement with Sachs' view about the importance of investing in

---

<sup>91</sup> Sachs J., *The End of Poverty, How we can make it, Happen in our Life time*, London: Penguin group, 2005. p.233

<sup>92</sup> *Ibid.*, p.233

education. He believes that meals provided for school children will help to improve their health, the quality of education and regular attendance at school. Such children will be eager to learn and the more they learn the more they will be useful to their communities as far as poverty reduction is concerned.<sup>93</sup> This information hence intensified the need for the study to enlighten more on Hoima Diocese's efforts as far as education is concerned:- a tool to reduce poverty among the Christians in Hoima Diocese. However, it should also be remembered that education is a long-term strategy, while short-term strategies are also required to tackle the situation of extreme poverty immediately.

The level of poverty varies from country to country and from community to community. Countries and communities experiencing extreme poverty can be assisted to lessen or to reduce that extreme. This is possible through the help of the rich countries and nations around the world. As Sachs suggests: "The rich can help most by giving the extreme poor some assistance to extricate themselves from the poverty trap that now ensnares them."<sup>94</sup>

Create an organized group within the community to help many people rather than working with a few individuals. Rather than working with individual persons, it is more effective to facilitate collective and organized actions to help strengthen and empower people in poverty through an organization. People in poverty need to understand that they can often address and solve their own issues.

The affected people going through the process of fighting poverty should have a raised level of consciousness about their situation and their capabilities in order to sustain their collective efforts and also to address other issues and problems.<sup>95</sup> Poverty is high in Uganda and mostly in the area of Bunyoro. Hoima Catholic diocese as a whole can be viewed as the rich institution that may be in position to come to the aid of the extremely deprived individuals around it. It is, therefore, assumed that many of the poor communities in the diocese shall benefit from its presence and live a more human life through its help.

---

<sup>93</sup> *Ibid.*, p. 233

<sup>94</sup> *Ibid.*, p. 289

<sup>95</sup> Atkinson R., *Guidelines and Principles of Understanding Economic World*, 2<sup>nd</sup> Edition Volume 17, 2009, pp. 54-74

In his book, "The End of poverty". Sachs pointed out that the move from universal poverty to varying degrees of prosperity had happened rapidly in the span of human history.<sup>96</sup> This implies that poverty is as old as mankind even though it is not a desired situation. So, over the years, poverty-stricken societies have striven to overcome this situation by working hard to improve their income and so live a better life. Just as the percentage and degree of poverty has been reducing over the years, it is hoped that in Hoima catholic diocese the same would be true.

Poverty reduction is associated with improved standards of living such as urbanization and social mobility. Improved poverty-situation will lead to a rise in agricultural productivity and, as food production per farmer rises, the challenges of hunger and disease will be under control and the population will be strong enough to engage in non-farm economic activities. Once the labour force is not fully engaged in food production, it is natural that the population relocates the urban centres to find work to do, hence, more development and thereby urbanization. In line with this, Sachs observes that as food production per farmer rises, food prices fall, inducing farmers and especially their children to seek employment in non-farm activities.<sup>97</sup> Again, that is a long-term strategy and may not be immediately suited for the people of Hoima Diocese with low education levels.

These non-farm activities will also enable them to earn money to continue fighting the poverty. As it is possible that Hoima Catholic diocese has also paved way for the poor in non-farm activities, the poor are normally ranked below the ladder of social rankings. But with the change towards poverty reduction, economic growth is evident and with it is a change in social mobility. Sachs further observes: "Fixed social orders... cannot with stand the sudden and drastic bursts of technological change that occur during modern economic growth in which occupations and social roles shift drastically from one generation to the next."<sup>98</sup> It is possible that within Hoima catholic diocese a similar trend of mobility exists where some members of the community, through their effort to adhere to the situation, have risen above the social ladder.

The provision of improved rural infrastructure has a close link and significance with poverty , as Golden is quoted by the World Bank: "The improved infrastructure will lead to an increase in

---

<sup>96</sup> Sachs J., *The End of poverty, How we can make it, Happen in our Life time*, London: Penguin group, 2005, p. 26

<sup>97</sup> *Ibid.*, p. 36

<sup>98</sup> *Ibid.*, p. 36

agricultural output productivity and development of off-farm activities in rural areas.<sup>99</sup> Market-determined incentives are necessary to induce supply response which can be done by the governments. Government intervention in the area of infrastructure is crucial in the struggle against poverty. This is an important step in the reduction process which hopefully is also being carried out in the intended area of study-Hoima Diocese

The poor derive direct benefits from the rural infrastructure which stimulate economic activity and increases demand for local labour. This is because the poor in Uganda, like elsewhere in Africa, tend to reside in low areas of agricultural potential due to their lack of basic infrastructure and social services. However, as they engage in various activities related to the construction of infrastructure, they too realize a change in their standards of living as a way out of poverty. For instance, in Uganda the northern reconstruction project supported by the IDA and other donors aimed at provision of minimum infrastructure to ensure economic growth process for all.<sup>100</sup>

Poverty reduction is closely linked to a combination of economic growth and reduction in population growth. To achieve this there must be plans or programmes that are driven along this line. In Uganda, the government strategy of poverty reduction, hinging as it does on sound macro-economic promoting public and private sectors with sound social policies, is aimed at provision of quality social services. It is the responsibility of the government to ensure a conducive environment for sustainable economic growth, hence poverty reduction. This view is highlighted by the ministry of finance, planning and economic development.

Improving quality and efficiency in the provision of social services calls for a conducive environment for accelerated and sustained economic growth and employment to create enough market based economic and sectoral policies.<sup>101</sup> It is hoped that in Hoima catholic diocese there the strategies put in place aimed at eradicating poverty through small business enterprises like loan scheme projects or saving schemes.

---

<sup>99</sup>Goldstem Ellen, *The Impact of Rural Infrastructure on Rural Poverty, Lesson for South Asia*, Internal discussion paper south Asia Region. World Bank, 1993, p. 62

<sup>100</sup> *Ibid.*

<sup>101</sup> Ministry of Finance Planning and Economic Development, *Prosperous People. Harmonious Nation, Beautiful Country*. 1998. p.204

Ethiopia, as one of the poorest countries,<sup>102</sup> has made a powerful and insightful presentation. Ending global poverty by 2025 will require concerted action by the rich countries as well as the poor, beginning with a 'global compact' between the rich and the poor countries. The poor countries must take ending poverty seriously and will have to devote a greater share of their national resources to cutting poverty rather than to war, corruption and political infighting.<sup>103</sup> The rich countries will need to move beyond the platitudes of helping the poor and follow through on their repeated promises to deliver more help.<sup>104</sup> That is possible but it needs the strengthening of such a framework like the Sustainable Development Goals based on poverty reduction and the other strategies.

The chronic lack of donor financing robs poor countries of their poverty-fighting zeal. In 2003, Prime Minister Meles Zenawi and Sacks hosted an event in Addis Ababa to launch the Human Development Report about Ethiopia's potential to expand food production and thereby to overcome this pervasive hunger. We need to fix the plumbing of international development assistance in order to be effective in helping the well governed countries.<sup>105</sup> Aids flow through pipes bilateral donors, the pipes are clogged or simply too narrow not able to carry a sufficient flow of aid.

If we are to get agreement by the rich world's taxpayers to put more aid through the system, we first have to show that the plumbing will carry the aid from the rich countries right down to where the poorest countries need it most in the villages, slums, ports, and other critical targets.<sup>106</sup>

The research used this data to suggest how Hoima Diocese is to use the same strategy to overcome pervasive hunger in the area.

Sachs continues that knowing a certain amount of aid needed, the recipient country is expected to engage in a broad-based public consultation to prepare the poverty reduction plan, including how the aid will be deployed. The international community's insistence on broad public participation in the design of these plans is designed to achieve four main goals: Better prioritization of

---

<sup>102</sup> Ibid., p.267

<sup>103</sup> Sachs J., 2005, Op.cit., p. 266

<sup>104</sup> Ibid.

<sup>105</sup> Ibid., p. 269

<sup>106</sup> Ibid.. p. 269

investment plans, increased public awareness about poverty reduction programs, mobilization of Non-Government Organizations and community groups in the fight against poverty and fostering more political “antibodies” against corruption<sup>107</sup>.

Sachs comments that the poorest of the poor are mostly innocent victims in the drama. The major cause of the long-term climate change, fossil fuel combustion, is disproportionately the result of rich-country actions.<sup>108</sup> Any response of global approach to poverty reduction should attend to three things:

First, the rich countries themselves and particularly the United States, United Nation Framework convention on climate changes to the “stabilization of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system” second, the rich countries will have to give added financial will have to live up to their longstanding commitment under the assistance to the poor countries to enable them to respond effectively to, at least to cope with, the changes ahead. Thirdly, as I noted earlier, the rich countries will have to invest more in climate science to gain a clearer understanding of how the changes already under way are likely to affect the world’s poorest people as well as rest of us.<sup>109</sup>

The element of spirituality is crucial in the process of poverty reduction. Spiritual leaders are expected to become custodians of change in a way that they show interest in the affairs of religion and development as interpreters, teachers, preachers and guardians of the texts. Spiritual or religious leaders are also expected to motivate individual, society, the state and take care of the marginalized (the poor).

Also Haar (ed) asserts: “The poverty of the indigent classes may be reduced not only by enhancing their economic and material resources but also through expanding political freedoms, social opportunities, social networks and spiritual capital”.<sup>110</sup>

As custodians of religious knowledge, the spiritual leaders in Hoima Catholic Diocese are expected to be mindful of both the spiritual and economic wellbeing of the marginalized. As a way towards poverty reduction, it is important or necessary to adopt the basic needs strategy.

---

<sup>107</sup> *Ibid.*, p. 271

<sup>108</sup> *Ibid.*, p. 284

<sup>109</sup> *Ibid.*, p. 284

<sup>110</sup> HaarGerrieter. (ed), Religion and Development, Ways of Transforming the World. 2011, p. 273

According to Webster,<sup>111</sup> this strategy seeks to do two things: first, to freely relieve as quickly as possible absolute poverty through intensive direct assistance to those in desperate circumstances. Secondly, to meet the basic needs of all in terms of material needs such as food, clothing, shelter and fuel, education, health, human rights and ability to participate in social life through employment and political involvement.<sup>112</sup>

Poverty reduction, particularly in rural areas, stresses the need for land reforms which involve making land available for the poorer farmers so that they can grow some food crops for subsistence and also market the surplus. It also involves opening up new farm lands and making cheap loans available to the rural households.<sup>113</sup> Besides the necessity for food and shelter, provision of human rights of employment and political involvement in decision-making are some of the ways towards poverty reduction. Thus the study's relevancy to investigate in the depths attained by Hoima Diocese as a church in the provision of such human rights of employment and political involvement.

Churches are a public service to the surrounding communities. They provide just about everything. The church participates in the development of the law in different ways. Some of these we see as inevitable, such as when individual politicians vote according to a religiously informed conscience. Religions have developed and required the observance of moral precepts since humans organized themselves into societies and cultures.<sup>114</sup> Hoima Diocese too in this trend.

Webster assesses the process of poverty reduction and observes that there has been little real attempt to implement the basic needs policy properly. He says:

There are relatively few cases of rural development programmes directly benefitting the rural poor, while there are many examples of richer farmers receiving most of the gains. The World Bank still extends most of its credit to countries that are seen as a good commercial bet.<sup>115</sup>

---

<sup>111</sup> Webster Andrew, *Introduction to the Sociology of Development*, 1990

<sup>112</sup> *Ibid.*, p. 34.

<sup>113</sup> *Ibid.*, p. 34

<sup>114</sup> Burnet H., *The Informal Financial Sector and Macro-Economic Adjustment in Malawi*, African Economic Research Consortium Research Paper No. 4, Volume 13, 2016, pp. 61-77

<sup>115</sup> Webster A., *Introduction to the Sociology of Development*, 1990. p.35

Webster's observation may not surprise one to find that in such circumstance poor farmers and residents in urban centres become somewhat cynical and skeptical about the so-called "development" programmes. In such a situation it is therefore important to examine "development" as perceived by the ordinary men and women who are the subject and victims of poverty. He further observes:

If people do not like what they see, or interpret development programs in ways that are significantly divergent from developers' intentions then no matter how economically viable they are on paper, they may be completely impractical socially. It is, then important to consider perceptions of development from below', from the ordinary folk who live and work in the factories, streets, rice fields, sugar plantations, mountain villages and so on.<sup>116</sup>

In other words, Webster is advocating for development programmes of poverty reduction that start from the grass-roots and involve the low class individuals because these are the people who actually live and experience the poverty. They should not be marginalized if they are to be the direct beneficiaries of these development programs. The study hence in line with Webster's contextual observations had to experiment on how this gradual process of poverty reduction is embraced in the area of study:- Hoima Diocese.

### **1.8.7 The Role of the Church in Poverty reduction**

Pope Paul VI Suggested that the superfluous wealth of rich nations should be placed at the service of the poor countries. The rule which up to now held well for the benefit of those nearest to us must today be applied to the needy of this world. For those who do not wish to give we apply the parable of the rich man whose fields yielded an abundant harvest and did not know where to store his harvest: "God said to him: 'Fool, this night do they demand your soul of you.'"<sup>117</sup> Give a man fish and you will feed him; teach him how to fish and he will be able to fish for himself. This saying underlies the increasing emphasis many religious bodies are giving to projects for agricultural development. This can reduce poverty. The promotion of self-reliance

---

<sup>116</sup> *Ibid.*, p. 36

<sup>117</sup> *Popuorum Progressio Encyclical of Pope Paul vi on the Development of People, 1967, p. 54*



through true development, therefore, becomes a critical priority for religious bodies concern with reducing world hunger.<sup>118</sup>

In line with Sachs view the study hence exerted the role of Hoima diocese in reducing poverty levels through provision of basic needs.

For several years some Western missionaries have been involved with a variety of development programs: training in farming, techniques and leadership skills, formation of cooperatives and credit unions; assistance for meeting fertilizers, water and seeds; organization of peasant leagues.<sup>119</sup>The researcher examined to what extend this can be done by Hoima diocese and the Church's role is to see to it that their Christians are well off.

Still influenced by Sachs ideology, the study went further to examine the extent to which Hoima diocese has come up in the struggle to reduce illiteracy levels among her community members.

The Catholic Church has always led the promotion of the common good. Human beings have sublime dignity and stand above all things. So their rights and duties are universal and should be inviolable. Christians are, therefore, to have access to all that is necessary for genuine living like Food, shelter, clothing, education and right of freedom to act according to the dictates of reason. In particular, John Paul II, in his Encyclical Letter *Sollicitudo Rei Socialis*, emphasizes that one must not over-look that special form of poverty that deprives people of their fundamental rights, in particular the right to freedom of worship and economic initiative. He indicates how intolerable the burden of poverty is felt in the area of unemployment, shelter and debt. He urges the people to shun the mentality in which the vulnerable are taken as irksome and intruders trying to consume what others have produced.<sup>120</sup>Pope John Paul II continues, "We cannot forget that the Church is able to reach material and financial independence only if the people entrusted to it do not live in condition of extreme poverty"<sup>121</sup>. It is on this note that the Church should see to it that the members are empowered and the society at large, for the independence of all and the church at large.

---

<sup>118</sup>Gremillion J., *Food/Energy and the Major Faith* ORBIS Books, Maryknoll, New York: 1978, p.206

<sup>119</sup> *Ibid.*, p. 207

<sup>120</sup> John Paul II, *Encyclical Letter, Sollicitudo Rei Socialis*, Nairobi: Paulines Publications Africa 1987 no. 28

<sup>121</sup>Ssettuuma B., Self Reliance in: *The Waliggo Journal of Holistic Theological reflection* 2009. p.136

Mvengas, quoted by Ssettuuma,<sup>122</sup>urges that we should not accept the world impoverishment, which includes denoting either the fact of one's being poor or the act of making someone poor. We are obliged to observe that the phenomenon of impoverishment in Africa today is comprehensive, total and absolute: on the continent, in the cities, in the states as in the country side. Poverty is abundant and it makes us unable to realize self-reliance. According to Mukasa, the only best way we are going to get out the dungeon of poverty is through Education therefore we should commit all our effort, all our resource on the education of the people beginning with the young ones.<sup>123</sup> While Mukasa is obviously right, that is, again, a long-term strategy. What happens to those who are dying of poverty now and can no longer go to school?

Finally, the Church teaches that man is himself the author, centre and goal of all social and economic life. The social question is that goods are created by God for everyone, so it should be for everyone to enjoy in justice and with the help of charity. The Catechism of the Catholic Church<sup>124</sup> teaches that true development is concerned with increasing each person's capability to respond to the call of God. So, God blesses those who come to give the poor and rebukes those who turn away from them. This is also seen in the Church's love for the poor which is part of her constant tradition.<sup>125</sup>Inspired by Sachs initiative the study therefore ought to establish the role of church in Hoima Diocese as far as man's ability to manipulate himself as an author, centre and goal of all social and economic life.

---

<sup>122</sup> Ibid., p.136

<sup>123</sup> Mukasa, *Rebuilding our Nation One Person at a time*, 2013, p.98

<sup>124</sup> Catechism of the Catholic Church, 1995, no. 2459

<sup>125</sup> Ibid., no 2443

## 1.9 Methodology

This section presents the research methods and instruments that were used in data collection and analysis. Kothari states that, it is essential for the researcher to state the methods she is going to use. The planning and execution of the research project is critical its success. Kothari points out that decisions regarding what, where, when, how and how much and by what means concerning an inquiry or a study constitute a research design<sup>126</sup>. This section presents the locale of the study, the population, target population, sample size, sample methods, research design, the instrument, validity and reliability of the study, procedure and data collection and analysis.

### 1.9.1 Research Design

Creswell<sup>127</sup> defines research design as a specification of methods and procedures for acquiring, analyzing, interpreting and reporting. According to Amin,<sup>128</sup> “qualitative data gathering procedures are vital because they are considered more useful to the diversity of multiple realities” that one finds in the complex field situations. The study employed a case study which comprises of Hoima diocese, descriptive design with qualitative and quantitative approaches. This is because studies such as ways of People’s lives, behaviors, emotions and feelings as well as organizational functions, social movements, cultural phenomenon and intentions between nations are better studied in ways that generate qualitative data which are mainly qualitative and descriptive in nature (Strauss and Corbin).<sup>129</sup> It also studies historical facts. So, descriptive design helped to illustrate the information on the present existing conditions concerning Poverty reduction in Hoima Diocese. It enabled the researcher to describe the manifestations of poverty, its causes, effects and the efforts the Hoima Catholic Diocese is employing to reduce it.

Qualitative approach is useful because of its unique facet of allowing the researcher to get closer contact with Hoima Catholic Diocese for an in-depth inquiry of the phenomena to be researched. This involved manifestation of poverty, its causes and effects and subsequently its impact on the

---

<sup>126</sup> Kothari C., *Research Methodology Methods and Techniques 2<sup>nd</sup> ed* New Delhi: New Age International (p) Limited, 2004, p. 31

<sup>127</sup> Creswell John W., *Research Design. Qualitative, Quantitative, and Mixed Methods Approaches*, 3<sup>rd</sup> edition. London: Sage Publication Ltd, 2008

<sup>128</sup> Amin .M., *Social Science Research, Conception Methodology and Analysis*. Kampala: Uganda, Makerere University Press, 2005

<sup>129</sup> Strauss & Corbin, *Basics of Qualitative Research. Techniques and Procedures for Developing Grounded Theory*, 1998

life of people or Christians and the church's effort towards its reduction.<sup>130</sup> The researcher discovered the views, feelings and experiences of the Christians regarding poverty and poverty reduction. So, the data collected in qualitative form was in terms of views and feelings derived from experience of the respondents in terms of statements and not numbers. There was also collection of numerical data in order to explain, predict and analyze the phenomenon under study.

### **1.9.2 Area of Study and Justification**

This research was carried out in Hoima Catholic Diocese, which is in Hoima district in Bunyoro region of Western Uganda. The area has settlements established primarily because of its fertility and vast Vegetation. Hoima Catholic Diocese was chosen because it is the birth-place of the researcher and so she has seen the poverty of the people in the diocese. Secondly in 1986, when NRM took over power from Okello Tito, many people were left homeless and jobless, hence affecting economic activity in the area which led to poverty. Thirdly the district has been somewhat in isolation as a result of poor roads which made the direct routes to other towns for business impassable, hence leading to poverty in the region. All these reasons acted as a direct reinforcement for the study to be carried out in this area for justification.

#### **1.9.2.1 The Physical Features of Hoima Diocese**

Vegetation Ecosystems include tropical high forests (riverine and swamp forests), savannah woodlands and grasslands, papyrus and grassland swamps which support a wide range of flora and fauna. The total area of gazzetted forests equals 359.9 sq. km and 25 sq.km of man-made forest coverage.<sup>131</sup>

#### **1.9.2.2 Ethnicity of Hoima Diocese**

Hoima district has mostly a Bantu speaking people, mainly the Banyoro<sup>132</sup> and Batooro. The Bakiga and Luo were the people who just migrated to that place.

---

<sup>130</sup>Best J.&J.V.Kahn, *Research in Education*, 7<sup>th</sup> Edition Boston: Allyn and Bacom, 1993

<sup>131</sup>Ministry of Trade, Industry and Cooperatives of Uganda, /2016/index.php the project/hoima-district economic profile, (accessed 4<sup>th</sup> Feb 2017)

<sup>132</sup>Bunyoro is the Local Name of the Region Kingdom, Banyoro are the People, and the Corresponding Adjective is Kinyoro.

### **1.9.2.3 Economic Activities**

The main activity is agriculture which is done by most people in Hoima Diocese.

### **1.9.2.4 Agriculture**

This is the major economic activity in the diocese, engaging about 63% of the working population with an estimated 1,610 sq. km of land under cultivation and livestock farming.<sup>133</sup>

### **1.9.2.5 Fishing**

The natural open water sources rich in bio-diversity are a source of fisheries resource. This is mainly Lake Albert, which covers about 2,268.6 km<sup>2</sup> (38%); it has the most diverse fish fauna in Uganda with species of commercial significance. Species available include tilapia, miller cap and claris.<sup>134</sup>

### **1.9.2.6 Mining**

Gold; located on River Kafu basin and near Nyakabonge Hill, Hematite in Nyaituma, salt at Kibiro Hot Springs, Kaolin south of Kihabwemi trading centre and clays that occur in most valleys in Bugambe, Kyangwali, Kiziranfumbi, Buhimba and Kyabigambire mainly used for bricks and pottery.<sup>135</sup>

### **1.9.2.7 Tourism**

Hoima (Bunyoro) is endowed with bio-diversity in terms of species, richness and abundant species of high conservation value and a rich varied landscape with many ecosystems. Many areas are of great scenic beauty, interspersed by an extensive system of Lake Albert and rivers key fauna and flora biodiversity resources.<sup>136</sup>

---

<sup>133</sup> Ministry of Trade, Industry and Cooperative of Uganda / 2016/ index.php the project hoima district economic profile (Accessed on 4<sup>th</sup> Feb 2017)

<sup>134</sup> Ministry of Trade, Industry and Cooperative of Uganda/2016/ index.php the project hoima district economic profile (Accessed on 4<sup>th</sup> Feb 2017)

<sup>135</sup> Ibid.

<sup>136</sup> Ibid.

### 1.9.3 Population, Sampling size and Sampling Technique or Methods

#### 1.9.3.1 Population

This study targeted Christians of Hoima catholic Diocese. The researcher's interest in these Christians sprang from the fact that she is familiar with the area and its leaders and the Church system. Thus, it was easy to organize and get data from them by the fact that she is a member of Hoima Catholic Diocese. The sample population had Ten Parishes with a total population of 150,027 baptized Christians.

#### 1.9.4 Sample Size

The sample size was hundred sixty selected because the area is very big and the Christians are many. The study employed non probability, purposeful and snowball sampling technique as summarized in the table below:

#### 1.1 Table Sample Size.

Category of Respondents	Total population	Sample size
Bishop	1	1
Priests	40	20
Sisters	40	10
Catechists	20	05
Christians	149,926	124
Total	150,027	160

#### 1.9.5 Sampling Methods

This study employed non-probability methods of sampling, that is, purposeful sampling and snowball sampling. Purposeful sampling aims at finding those rich key informants who were knowledgeable and informative about the phenomenon being investigated.

Secondly, snowball sampling was used in the questionnaires dissemination since it is expedient and economical.<sup>137</sup> Ahuja notes that in snowball sampling, the researcher studies all those who

<sup>137</sup> Ahuja R., *Research Methods*. New Delhi: Rawat Publications. 2007, p.179

are most conveniently available. Respondents were used to identify other respondents during the time of the research. In fact, the researcher gave the questionnaires to the Church leaders and the Christians in Hoima Catholic diocese who were available.

### **1.9.6 Research Instrument for Data-collection**

The study obtained information from primary sources. To gather primary data, a survey method was used. Because the researcher was known to some of the participants, there was the possibility of lowering reliability.<sup>138</sup> This is disadvantageous in that a researcher could empathize with the participants in their beliefs, feelings and experiences. The researcher, however, used three tools to collect data from the respondents in order to avoid bias as well as enhance triangulation. These included questionnaire, interview guide and observation.

#### **1.9.6.1 Sources of Data**

Secondary and primary data sources were used to collect data.

#### **1.9.6.2 Questionnaire**

The questionnaire was the major gathering tool. The questionnaire was constructed and administered in form of a self-administered questionnaire. Copies were issued to 100 Christians from Hoima Catholic Diocese. The researcher and research assistants visited different groups of Christians, who then filled the questionnaire. The questionnaire incorporated questions about the research topic, covering the study objectives. The questions were both close-ended and open-ended.

#### **1.9.6.3 Observation Checklist**

Observation was also used in data collection. The researcher observed and took note of Christians' homes, lifestyles, health and income-generating activities and projects carried out. As the researcher was disseminating the questionnaire, she would also observe the nature of Church projects as well as the homes of Christian members, their total lifestyle and health. In the process, she also took photos and notes of the condition of Christian homes. This information was used to augment the study findings from the questionnaire and interview guide.

---

<sup>138</sup> Macmillan J.H., & Schumacher S., *Research in Education, A Conceptual Introduction 3<sup>rd</sup> Ed* Virginia: Harper and Collin College Publishers. 1993, p. 386

#### **1.9.6.4 Interview Guide**

Interviews enabled the researcher to observe both the subjects and the situations. As the researcher was interviewing the respondents, she would clarify questions and request for additional information where responses seemed to be incomplete. This was all enabled by the enhance flexibility inherent in interview as a method of data-collection. The researcher interviewed a total of 60 respondents. This was done as the questionnaire was being disseminated. Those interviewed included the Priests, Sisters and Christians who work in the offices of the Diocese and other Christians in Hoima Diocese.

The researcher interviewed the respondents in their homes. This is international in order to allow observation and accurate assessment. The researcher began the interview with a brief description of the research aims and purposes then solicited information. The interview guide had basically open-ended questions with allowance for probing so as to help clarify the questions and to provide detailed information.

#### **1.9.7 Procedure of Data-collection**

The researcher first acquired an introductory letter from the Department of Religious Studies Kyambogo University. She then submitted it to Hoima Diocese. The letter from the University was submitted to the Bishop of Hoima Diocese.

The researcher then made official appointments with the Priests, Religious and the Christians in terms of date and time for data-collection. Even though she hails from the area of the study, she did not know most of the places where the different Christians stay. The researcher then identified and oriented some research assistants who helped her in identifying the homes of the respondents during the distribution of the questionnaires.

#### **1.9.8 Validity and Reliability**

According to Mugenda and Mugenda,<sup>139</sup> validity refers to the degree to which results obtained from analysis of data actually represent the phenomenon under study. Reliability refers to the

---

<sup>139</sup>Mugenda, M., *Research Methods*, African Centre for Technology Studies, Nairobi, Kenya, 2003, p. 232



extent to which a research instrument measures whatever it is meant to measure consistently and the extent to which a test is internally consistent, as articulated by Best and Kahn.<sup>140</sup>

Before data collection, the questionnaire was validated to ensure validity and reliability.<sup>141</sup> The researcher checked the instrument for content validity, that is, the extent to which the research instrument measured what it purported to measure, hence a pre-test. Specifically, the presentation of the content was designed in such way that test items adequately sampled the domain of possible items and covered all the objectives.

Secondly the questionnaire was given to a supervisor and one research statistician expert to check on the grammar, usage, design, lay-out and its relevance to the problem under investigation. The supervisor closely monitored the designing of the instruments to make sure that they covered the content area and that all the sub-areas were included and in the right proportion. To ensure reliability, the questionnaire was pre-tested. It was first given to 5 priests who were not among the sampled groups for the study. The five (5) respondents who participated in the pilot study did not participate in the actual final study. The feedback which was received guided in the re-adjustment and re-structuring of the questionnaire. In the validation process the questionnaire was checked to determine whether an accurate number or acceptable sample would be obtained in terms of proportions of the issued questionnaires.

### **1.9.9 Data Processing and Analysis**

The collected data were prepared for processing. This involved organizing them into manageable units that is validating asserting the degree to which results obtained represent the data, editing altering from text to tabulation and percentages, categorizing according to the objectives comparing and coding them for easy analysis. Data for each objective were analyzed separately using descriptive statistics.

---

<sup>140</sup>Best J. W. & Kahn J. V., *Research in Education*, New Delhi: Prentice Hall of India Pvt. Ltd, 2003, p.20

<sup>141</sup>McMillan J.H. & Schumacher, *Research in Education, A Conceptual Introduction*. 3<sup>rd</sup> ed.,386

### **1.9.10 Ethical Considerations**

Lawrence says that the direct involvement of a field researcher in the social lives of other people raises many ethical dilemmas.<sup>142</sup>In this study the researcher adhered to ethical measures in the process of data collection, analysis and dissemination in order to overcome these dilemmas. For instance, the participants were contacted in the study face-to-face whereby they were informed of the purpose and importance of the study. In case of sensitive information especially during the interview, they were assured of confidentiality before, during and after the study. The researcher bore in mind that participants must agree voluntarily to participate in the study without physical and psychological coercion. So, she was open and honest with the participants about the aim and the purpose of the study. This enabled the participants to agree with the researcher on the convenient time for interview. Being open and the honest to the participants during the entire investigation ensured that all information important to them was availed.

### **1.10 Limitations of the Study**

Some people were not open enough to give information. In this case, the researcher made preliminary visits to create rapport with them. Using a simple approach of openness and honesty and there explained the aim as well as and the purpose of the study. She assured them of confidentiality and anonymity of any sensitive data collection in relation to the study.

The other challenge concerned of time and finances due to the limited resources available and time to carry out the study. To counter-balance this problem, the researcher used hired motorbike and public means of transport to reduce expenses. Where homes were far and scattered, the researcher would lodge in the nearby shopping centre and resume the study activities the following morning to the next village, hence avoiding wastage of money and time travelling back to Hoima town.

Furthermore, heavy rains were another challenge. When it would rain during the data-collection exercise, the researcher would first to visit the accessible places like Bujumbura and St. Cyprian on raincoat and go to the inaccessible places like Bugambe and Kitoba when the weather was dry.

---

<sup>142</sup> Lawrence N. W., *Social Research Methods Qualitative & Quantitative Approaches* Washington: Library of Congress Cataloguing in Publication, 1997. p.376

Lastly, some respondents did not want to identify themselves when answering the questionnaire, especially where the information might be perceived to be sensitive and might put them in trouble with their leaders. The researcher encouraged them to omit their names on questionnaire.

### 1.11 Definition of Terms

- Catholic:** Pertaining to all kinds of people their range of tastes.
- Church:** A group of people who follow the same Christian religious beliefs.
- Income:** The money that a person earns from work, investments and business.
- Poverty:** A condition characterized by a lack of something. Any deficiency of elements or resources that are needed or desired and constitute richness.
- Reduction:** To lessen the negative impact of a particular cause on the specified person or group of people.
- Role:** The degree to which somebody or something is involved in a situation or an Activity and the effect that they have on it. The function or position of something.

## CHAPTER TWO

### THE ROLE OF THE CHURCH IN POVERTY REDUCTION AMONG CATHOLIC CHRISTIANS IN HOIMA DIOCESE

#### 2.1 Introduction

This chapter presents the data on the first objective that is, determine the role of the church in poverty reduction among catholic Christians in Hoima Diocese. Doing this is important for the study because it is what shows that indeed the people of Hoima Diocese are poor as alleged already in the topic and in this very objective. The data is presented, analyzed and discussed in accordance with the major theme in the objective and its break-down into sub-themes. The data are being presented as it was obtained by means of both questionnaire and interview guide. For the later the total number of respondents was 88 while for interview guide they were 60. For this chapter all the data is from questionnaire.

#### 2.2 Economic Well-being

##### 2.2.1 Source of Livelihood

The respondents were asked about their source of livelihood. This examination was deemed directly related to one's economic status, which the study had to establish. This was a multi-response question because one can have more than one sources of livelihood. This is what explains the total of the responses being more than the number of the respondents, as summarized in the table below.

**Table 2.1: Source of Livelihood**

What are the major activities that earn you/your Family income?		
Source of Livelihood	Responses	Percentage
Formal employment	24	20.2
Subsistence farming	71	59.7
Business	15	12.6
Large-scale farming	5	4.2
Self-employed	2	1.7
Voluntary service	1	0.8
Pastoral work	1	0.8
<b>Total</b>	<b>119</b>	<b>100</b>

Source: Field Data, 2018

From the table above, the sources of livelihood can be labeled as 'low', that is, 59.7% (71 Respondents) (subsistence farmers) plus 0.8% (1 Respondent) (voluntary service) and 0.8% (1 Respondent) (pastoral workers). Then, only 4.2% (5 Respondents) (large-scale farming) were the sources of livelihood which can meaningfully resist poverty. Among those who were in formal employment were also primary school teachers and others whose employment did not provide satisfactory means of livelihood. This is basically because, for some people, the reason is lack of sufficient land while for others it is lack of capital, and for some still it is lack of both. This finding of low sources of livelihood is similar/in line with Myrdal,<sup>143</sup> who argues that people can be disadvantaged in their social context depending on social forces such as cultural belief systems, political institutions and the economic systems governing that particular society. Hence the role of Hoima Diocese church to establish a clear way out of such low sources of livelihood basing on the above outcome.

### 2.2.2 Head of the Family

Who heads the family matters a lot as an aspect of livelihood in the sense that it indicates the possibilities or lack of them for the sustenance of the family. Of the 88 respondents, five (5) did not indicate the head of the family. The following were the results on that.

**Table 2.2: Head of Family**

<b>Who is current head of your Family?</b>		
<b>Head of family</b>	<b>Frequency</b>	<b>Percentage</b>
Father	56	67
Mother	15	18
Grandparent	3	4
Relative	2	2
Elder child	1	1
Bishop	2	2
Sr. Superior	1	1
Rector	2	2
Director	1	1
<b>Total</b>	<b>83</b>	<b>100</b>

Source: Field Data, 2018

<sup>143</sup>Myrdal G., op. cit.

From the data above, while the majority of the families were headed by men that is 67% (56 Respondents), there were, in particular, Fifteen families are headed by Mothers 18% (15 Respondents), then three Families are headed by Grandparents 4% (3 Respondents), Two families are headed by Relatives 2% (2 Respondents) and One headed by Elder Child 1% (1 Respondent) are headed by otherwise vulnerable individuals, that is, mothers, grandparents, relatives and a child. Poverty hits all, even men, but it is worse with women and children. These groups generally lack substantial means of livelihood, which increases the levels of poverty among people. This finding of low sources of livelihood based on this kind of constraint is in line with Obal<sup>144</sup> who observed that poverty greatly affects vulnerable people including children, orphans, disabled and the Women. More so, majority of the Women are young and cannot physically, emotionally and economically support the additional chore undertaken. This research thereby will show the role of the church in supporting such vulnerable family heads to reduce poverty in Hoima diocese.

### 2.2.3 Income per Month

Income, whether per month or otherwise, is a vivid indicator of economic well-being of people, this is why the study sought to establish it. Six (6) respondents did not indicate their estimated income per month, this is why the total here is 82.

**Table 2.3: Income-range per Month**

What is the average amount of income you earn per Month?		
Income-range	Frequency	Percentage
Less than 70,000	01	1.2
70,000 – 100,000	15	18.3
100,500 – 150,000	08	9.9
150,500 – 200,000	11	13.4
200,500 – 300,000	10	12.2
300,500 – 400,000	05	6.1
400,500 – 500,000	11	13.4
500,500 and above	17	20.7
No monthly salary	02	2.4
Not certain	02	2.4
<b>Total</b>	<b>82</b>	<b>100</b>

<sup>144</sup>Obal J., *Gender in the World Bank Poverty Assessment, Eight Countries Case Studies from Sub Saharan Africa* UNRISD Discussion paper 26, 2011, p.54

**Source: Field Data, 2018**

From the table above we can see that almost half of the people earned not more than 200,000/= a month, that is 1.2% (1 Respondent) earned less than 70,000/=, 18.3% (15 Respondents) earned 70,000/= to 100,000/=, 9.9% (8 Respondents) earned 100,500/= to 150,000/= and the 13.4% (11 Respondents) earned 150,500/= to 200,000/= not talking of the 2.4% (2 Respondents) who did not earn a monthly salary at all, either because they were volunteers or pastoral workers. This corresponds to the majority of the respondents who practiced subsistence farming. It is even surprising that so many said they earn a monthly salary. Income here is generally low. This result of low incomes concurs with the United Nations Report that poverty includes lack of income and productive resources sufficient to ensure sustainable livelihood.<sup>145</sup> The study therefore thought to state the role of the church in addressing such a situation of income range as a way of poverty reduced in Hoima diocese.

**2.2.4 Savings**

It was important for the study to establish the saving status of the respondents, as it is one of the manifestations of financial growth. Two (2) respondents did not respond to the bank account question, leaving the responses to be 86.

**Table 2.4: Having a Savings Account**

<b>Do you have a Bank Account?</b>		
<b>Having a Savings Account</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	67	77.9
No	19	22.1
<b>Total</b>	<b>86</b>	<b>100</b>

**Source: Field Data, 2018**

Given the incomes we just looked at above, it sounds surprising that the majority of the respondents said that they saved, that is 77.9% (67 Respondents). While 22.1% (19 Respondents) said that they did not save. However, one has to remember that in this age in this country there is a strong stream towards Savings and Credit Cooperative Organizations (SACCOs). These help

<sup>145</sup>United Nations , *Report of the World Summit for Social Development in Copenhagen*,1995, p.42



people, even relatively poor ones, to make some savings on a weekly basis. Then they can borrow amounts that tally with a multiple of their savings. Similarly, Webster<sup>146</sup> advocates for development programmes of poverty reduction that start from the grass-roots and involve the low class individuals because these are the people who actually live and experience the poverty. Hence such a finding inspired the study to establish the effort of the church in curbing down such a savings range among Hoima Diocesan community members.

### 2.2.5 Possession of Property

Possession of property is one clear indicator of some financial ability. This is why the study thought it important to establish it among the respondents.

#### 2.2.5.1 Ownership of Land and Land-size

In our circumstances, land is the most significant asset or property. One respondent did not respond to the question on land ownership, leaving 87 responses. For the rest, all the 87 said that they owned some land.

#### Land Size

**Table 5: Ownership of Land**

<b>Do you or your family own land, how many hectares?</b>		
<b>Land-size in Acres</b>	<b>Frequency</b>	<b>Percentage</b>
Less than 1	18	20.7
1.5 – 2	15	17.2
3 – 7	22	25.3
8 – 10	12	13.8
11 and above	20	23.0
<b>Total</b>	<b>87</b>	<b>100</b>

**Source: Field Data, 2018**

It can be seen from the table above that 20.7% (18 Respondents) had less than 1 acre and 17.2% (15 Respondents) had 1.5-2 acres which is a maximum of two (2) acres of land, which is very little. while 13.8% (12 Respondents) had at least eight (8) acres. then 23% (20 Respondents) had 11 and above which is fairly comfortable. Those are among the people who carried out large-

<sup>146</sup> Webster Andrew, Op. Cit., 1990, p. 36

scale farming (cf. table 2.1). The middle group had at least three (3) acres. The picture here is that generally people do not have enough land to do development that can comfortably get them out of poverty. Unless one inherits, (even those who do later sell some part in order to meet other needs), land is very expensive now. And if the income is meager, then it becomes a vicious circle. In this connection, Feuerstein,<sup>147</sup> posits that poverty is also caused by small plots of poor farmers which are inadequate for livelihood and landless households cannot grow food for feeding them in their family and selling. On establishing such a clear distribution of land, this research opt to reveal a satisfactory approach of the church in streamlining issues regarding land to reduce poverty in the area.

### 2.2.5.2 Other Assets

Having assets other than land indicates even more economic well-being. Sixteen (16) respondents did not respond to the question, leaving the responses to be 72 in this case.

**Table 6: Ownership of other Assets**

<b>Do you have some assets a part from land?</b>		
<b>Ownership of other Assets</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	56	77.8
No	16	22.2
<b>Total</b>	<b>72</b>	<b>100</b>

**Source: Field Data, 2018**

As seen above, 77.8% (56 Respondents) owned some other assets. That is a good development, although in most cases those assets were just in terms of a goat, chicken, a cow and others like that. Still, all this shows efforts towards reducing poverty on a personal level. This is in line with Sachs<sup>148</sup> who observes that over the years, poverty-stricken societies have striven to overcome this situation by working hard to improve their income and so live a better life. This study too conforms to it that the church has got a role to play in enriching her members as far as ownership of the assets is concerned in Hoima Diocese.

<sup>147</sup> Feuerstein M. T., *Poverty and Health Reaping a Richer Harvest*, London: Macmillan Education Ltd 1997

<sup>148</sup> Sachs, J. Op. Cit., 2005. p .26

### 2.2.6 Type of Shelter

Shelter is another manifestation of living-standards and well-being. One respondent did not respond to the question, leaving the responses to be 87 in this case.

**Table 7: Type of Shelter**

Which type of house do you have at home?		
Shelter	Frequency	Percentage
Permanent	64	73.6
Semi-permanent	10	11.5
Temporary	13	14.9
<b>Total</b>	<b>87</b>	<b>100</b>

**Source: Field Data, 2018**

The shelter situation above can be analyzed from two fronts. That 73.6% (64 Respondents) of the respondents had permanent shelter which is a good progress. On the other hand, however, to see that in this age, 11.5% (10 Respondents) still do not have permanent shelters and, in real sense, 14.9% (13 Respondents) still live in temporary shelters, is not something to be proud of. Poverty is still a reality in spite of the many efforts to reduce it. According to Sachs, extreme poverty or absolute poverty refers to “the poverty that kills” where people have less than \$1 per day to survive, are chronically hungry, lacking; basic shelter, safe drinking water, sanitation, sufficient clothing, health care and education.<sup>149</sup> Thus this researcher bring it out that the church cannot dare witnessing such without playing a direct role in condensing the pressure of poverty upon the people in Hoima Diocese.

### 2.2.7 Education

It has always been argued that education is key to empowering people in an all-round way. This is education of both adults and children. This is why the study was interested in the state of education in the households. Again, one respondent did not respond to the question, leaving the responses to be 87.

---

<sup>149</sup> Ibid.

**Table 8: Education**

**How many people in your Family have studied up to Senior four?**

<b>Education</b>	<b>Frequency</b>	<b>Percentage</b>
None	6	6.9
Two	10	11.5
More than two	47	54.0
All	24	27.6
<b>Total</b>	<b>87</b>	<b>100</b>

**Source: Field Data, 2018**

It can be seen that only 27.6% (24 Respondents) of the respondents had all people educated in their families, and 11.5% (10 respondents) had a maximum of only two, with 6.9% (6 Respondents) having none at all. This is still a gloomy situation and, although ignorance can be a cause of it, the main cause is financial inability. Again this corresponds to what Sachs calls extreme poverty or absolute poverty, referring to the poverty whereby people lack basics including education.<sup>150</sup> Additionally, Mukasa, argues that the only best way we are going to get out the dungeon of poverty is through Education therefore we should commit all our effort, all our resource on the education of the people beginning with the young ones.<sup>151</sup> Hence forth this study aligning the role of the church in poverty reduction within Hoima Diocese basing on such education analytical data.

### **2.2.8 The Type of Food most Families Eat**

Data on this came from interviews with 60 families. The study wanted to establish the kinds of food people eat, as that is related to economic well-being or the lack of it. The common foods eaten were given as follows: sweet potatoes, cassava, millet, posho, beans, greens, bananas, rice, meat, fish, ground-nuts. While it matters what combinations of food people will have, or the most frequently eaten combinations, it remains that these are the basic foods of people in the entire country. These are got for cultivation and so are generally possible for everybody. However, the ideal of balanced diet is elusive. This is quite in accordance with the United Nations report that poverty includes lack of income and productive resources sufficient to ensure

---

<sup>150</sup> Ibid.

<sup>151</sup> Mukasa, *Rebuilding our Nation One Person at a time*. 2013. p.98

sustainable livelihood, the elimination of hunger and malnutrition, among others.<sup>152</sup> This analysis was examined to call for the role of the church in fighting the diet imbalances among other causes of poverty in Hoima Diocese.

### 2.2.9 Some of the Problems Faced by People in Hoima Diocese

The common problems people face can be causes of an economic status, but they can also be manifestations of economic status. This is why the study sought to establish those problems. Those problems were given as: impassable roads, increase in the prices of commodities, lack of hospitals, scarcity of medicine in hospitals, drug abuse, accidents, schools are very far, lack of market for goods and services, high levels of theft, high levels of bribery, high levels of corruption, suicide, massive killing, high levels of rape, human trafficking. Here we see that some of these problems are brought about by lack of economic means and poverty. This problem-situation simply embodies a poverty-situation as articulated by Wafula, namely, that poverty leads to lack of; clean water, proper sanitation and garbage disposal, exposing the population to serious health hazards.<sup>153</sup> From a different perspective, commenting on the impact of poverty, Mwaura also says that poverty has led to chronic diseases of which unhealthy populations cannot equally access essential communities such as schools, which leads to illiteracy<sup>154</sup> and unemployment. Acquainted with this information, the study ought to assert the selected mechanisms laid by the church of Hoima diocese to rescue the members out of such deadly hazards and attain recognizable standards of living.

### 2.2.10 Rating of Poverty in Hoima Diocese

**Table 9: Poverty Levels**  
How do you rate the poverty level in Hoima diocese?

Poverty Level	Frequency	Percentage
High	29	33.3
Moderate	54	62.1
Low	4	4.6
<b>Total</b>	<b>82</b>	<b>100</b>

Source: Field Data, 2018

<sup>152</sup>United Nations , *Report of the World Summit for Social Development in Copenhagen, 1995*, p.42

<sup>153</sup>Wafula Immanuel, *Op. Cit.*, p.25

<sup>154</sup>Mwaura P. N., *Op. Cit.*, p. 193

The rating of poverty in Hoima District zeroes on majority (62.1%) (54 Respondents) 'moderate', even though the 33.3% (29 Respondents) which think it is high cannot be ignored. This is because it is clear from here that the situation is still far away from where we want it to be. This picture agrees with Liffé that poverty is mostly in the Sub-Saharan Africa as manifested in the declining living standards of remote villages and towns.<sup>155</sup> This makes the church all over the world and particularly in Hoima diocese pay more attention to such realistic instances of poverty among others in this study.

---

<sup>155</sup>Liffé C.F., *Op. Cit.*, p. 2

## CHAPTER THREE

### THE CAUSES POVERTY IN HOIMA DIOCESE

#### 3.1 Introduction

This chapter presents data on the causes of poverty in Hoima Diocese. The break-down follows the various elements which can stand on their own as causes as brought out by the respondents. And while some are spontaneously from the respondents, others are as a result of prompting through the questions asked. The data are from both questionnaire (88 respondents) and interview guide (60 respondents).

#### 3.2 Some of the Major Causes of Poverty in Hoima Diocese

##### 3.2.1 Uganda's Education System and Poverty

There is a big expectation, rightly so, that education will lead to the acquisition of knowledge and skills, which in turn will serve socio-economic development. This is why the respondents were asked whether the education system helps to get people out of poverty. Six (6) respondents did not respond to the question, leaving the responses to be 82. The results are summarized below.

**Table 3.1: Uganda's Education System**  
**Is Uganda's Education system well conceived?**

Education System	Frequency	Percentage
Yes	11	13.4
No	57	69.5
Not sure	14	17.1
<b>Total</b>	<b>82</b>	<b>100</b>

Source: Field Data, 2018

We can see that the majority (69.5%) (57 Respondents) believed that the education system per say as it is in Uganda does not help to get people out of poverty. While 17.1% (14 Respondents) are not sure and 13.4% (11 Respondents) believe that the Education System help the people to get out of poverty. This result is significant because in this country we have many levels of education from primary to tertiary. We also have both UPE and USE so that the numbers of young people accessing all levels will increase. But when people see the rates of un-employment and poverty, they cannot but question the relevance of the hiked education which they blame for

being theoretical. This finding agrees with Sachs<sup>156</sup> who posits that investment in (relevant) education is paramount as far as poverty reduction is concerned. For, an educated community can hardly be struck by endless poverty.

### Reasons for the Judgments on the Education System

#### Positive Judgment

The 13.4% who said that the education system can lead people out of poverty gave the following reasons:

**Table 3.2: Reasons for Positive Judgment of Uganda’s Education System**

Reason	Responses	Percentage
Parents are sending their children to school	1	12.5
People have acquired skills	1	12.5
There is free education	1	12.5
There are many government schools and are hard-working	1	12.5
Students sit for exams at the end of every level	1	12.5
There is universal education and facilitation in schools	3	37.5
<b>Total</b>	<b>8</b>	<b>100</b>

Source: Field Data, 2018

We can see that the reasons above can be termed ‘flimsy’ because they only address the minimum of the ‘what’ but not the how and outcomes of the education. This implies that the people need to be educated about the procedures of education and its benefits to poverty reduction.

#### Negative Judgment

Those who said that the education system in the country is not helpful towards reducing poverty had the following reasons to give:

<sup>156</sup> Sachs, *Op. Cit.*, p. 233.



**Table 3.3: Reasons for Negative Judgment of Uganda's Education System**

Reason	Responses	Percentage
The poor are not fully catered for	1	1.2
It is expensive	3	3.5
People have a negative attitude towards education	1	1.2
It trains job-seekers, not job-creators	10	11.9
Focuses on white-collar jobs and so creates un-employment	5	5.9
It is theoretical	10	11.9
People do not want to educate their children	1	1.2
It is not practical and some subjects are not relevant	2	2.2
There is inadequate labour for education	1	1.2
There is no element of skills-development	7	8.2
Those who qualify are very few compared to those who fail	11	13.0
There is lack of enough employment opportunities	10	11.9
Lack of scholastic materials	1	1.2
Lack of funds to boost education	1	1.2
Some pupils cannot read and write well	1	1.2
There are no results or fruits of education for many of the educated	1	1.2
There are subjects which do not help grow students' careers	2	2.2
It is not effective to the rural poor	1	1.2
There are too many subjects	1	1.2
Learners are too crowded and over- worked	2	2.2
Some people do not take education seriously	1	1.2
People have a wrong mind-set about education	1	1.2
It is not quality education	3	3.5
Some important subjects are not being taught	1	1.2
People do not get what they expect	1	1.2
Lack of good school structures and scholastic materials	1	1.2
The White Paper recommendations have not been implemented	1	1.2
Education standards not monitored	1	1.2
It produces half-baked products	2	2.2
<b>Total</b>	<b>84</b>	<b>100</b>

Source: Field Data, 2018

The reasons above can be summarized in terms of set-up, implementation, quality and applicability. In the set-up we have elements like; the syllabus, structures and equipment, while implementation would address issues like; funds, equipment, scholastic materials, monitoring. Quality would address; the building of attitudes to education, motivation of all stakeholders, monitoring and syllabus, among others. Applicability would address; the ability of learners to apply what they have learnt to meaningful practical levels, which would see most of them with

the ability to create jobs and livelihoods. This result still concurs with Sachs<sup>157</sup> who posits that investment in (relevant) education is paramount as far as poverty reduction is concerned. For, an educated community can hardly be struck by endless poverty. Thus this study in context could hardly under look such a noble cause among other causes of poverty in Hoima Diocese call for attention.

### 3.2.2 Lack of Education and Poverty

It was also thought important to investigate if lack of education per say was a reason leading to poverty. Six (6) respondents did not respond to the question, leaving the responses to be 82 as shown below.

**Table 3.4: Lack of Education and Poverty**

<b>Do you think lack of education has increased poverty in Hoima Diocese?</b>		
<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
True	66	80.5
False	10	12.2
Not sure	06	7.3
<b>Total</b>	<b>82</b>	<b>100</b>

**Source: Field Data, 2018**

A big majority of the respondents (80.5%) (66 Respondents) said they were certain that lack of education could cause poverty. From the previous presentation, this one is quite surprising, given the reasons they gave as presented below. Hence a proof beyond the study's effort of indentifying lack of education as a cause of poverty among those identified in Hoima Diocese.

---

<sup>157</sup> Sachs. Op. Cit., p. 233.

## Reasons for the Opinions

**Table 3.5: How Lack of Education Relates to Poverty**

Reason	Frequency	Percentage
Education would be a source of knowledge and awareness	1	1.4
Better jobs are being taken by outsiders to lack of required qualifications	1	1.4
People are not educated think that what they have is enough for their life	1	1.4
Education helps to open one's mind to get ideas, to develop into tangible and productive activities	1	1.4
The un-educated cannot get the oil jobs in the Albertine region and that enhances poverty	1	1.4
The un-educated become thieves	1	1.4
The un-educated who are involved in agriculture are affected by bad weather and have remained poor due to little output and the fluctuating prices	1	1.4
Un-educated people tend not to work hard; they have inferiority complex	1	1.4
Education is the key to success	1	1.4
Education is now the only opportunity for a good future	1	1.4
Education gives awareness which makes one self-confident	1	1.4
Education opens ways for a successful future	1	1.4
Lack of education has lowered agricultural products	1	1.4
Lack of education leads to poor methods of farming	1	1.4
Education dispels ignorance through exposure and changes poor mind-sets	1	1.4
Most un-educated people are condemned to casual jobs which can hardly sustain them	1	1.4
It becomes hard to generate meaningful income without education	1	1.4
Most people cannot think out of the box	1	1.4
The knowledge acquired through education enables one to live a good life	1	1.4
Without education, people keep to rudimentary forms of farming and business	2	3.0
Most people lack skills and techniques	3	4.3
There is a lot of ignorance and negligence due to lack of education	2	3.0
Poverty mainly affects the un-educated	4	6.0
Financial illiteracy, in particular, causes poverty	1	1.4
Lack of education leads to increased unemployment	7	10.0
Un-educate people lack skills which can be used for production	5	7.1
Some projects are rejected by the illiterate because they cannot manage them	1	1.4
Lack of knowledge in agriculture leads to poverty	4	6.0
Most of the people who lack basic needs have little or no formal education	1	1.4
Those who have not attained education less productive in the agriculture sector	1	1.4
The un-educated lack proper planning for what they have	1	1.4
A lot of un-educated youth are un-employed; those employed are in casual jobs	6	9.0
The un-educated misuse funds in un-developmental issues some un-educated youth are only involved in drunkenness and other vices	1	1.4
Educated people know how to deal with situations	1	1.4
Un-educated people are not easy to sensitize	1	1.4
The un-educated cannot embrace the development that comes in written form	1	1.4
Lack of education creates a dependency syndrome	1	1.4
Education plays a role in poverty but there are other factors as well	8	11.0
<b>Total</b>	<b>70</b>	<b>100</b>

Source: Field Data, 2018

While most of the above reasons are very correct in themselves, it is to be remembered that respondents had just asserted that the education system in Uganda does not help to get one out of poverty. And it has to be the concrete education (system) that is available to refer to. How, then, is that be possible? However, whether very proper or not very proper, it is obvious that education has many advantages as the reasons above show, in such wise that there is no need to explain further. Again, this result agrees with Sachs<sup>158</sup> on the argument of investment in (relevant) education as being paramount as far as poverty reduction is concerned. Also, according to Mukasa, the only best way we are going to get out the dungeon of poverty is through Education therefore we should commit all our effort, all our resource on the education of the people beginning with the young ones.<sup>159</sup> An opinion greatly treasured by the study in Hoima Diocese in line with the similar causes.

### 3.2.3 Prices of Agricultural Products

The respondents were asked how they thought the prices of agricultural products were related to poverty. This is because those prices have a lot to do with economic well-being in a basically-agricultural setting. This was a multi-response question; the responses below are 86 because four (4) respondents did not respond to this particular question.

**Table 3.6: Why the Prices are the way they are**

Reason	Responses	Percentage
There is no price control	2	2.3
Price fluctuation leads to low return, thus poverty	11	12.8
Middle men in the market cheat the farmers in terms of price	5	5.8
Strategic location of the producer and consumer	3	3.4
They are not stable, that is, they vary with supply and demand	8	9.3
The cost of production is higher than that of the agricultural products	3	3.4
People buy food for home consumption	2	2.3
People sell their products at a lower price	15	17.4
Farmers have always earned from their crops	1	1.2
Farmers either get a loss or both expenditure and sells being equal	1	1.2
Fair because of inflation and deflation of prices	5	5.8
A farmer can hardly get his/her input	1	1.2
The profit earned for the products are minimal	1	1.2
They are both buyer and seller-friendly	2	2.3
Because you put more and get little yields	5	5.8
Poor soil fertility which doesn't support agriculture	1	1.2

<sup>158</sup> Sachs, Op. Cit., p 233

<sup>159</sup> Mukasa, *Rebuilding our Nation One Person at a time*, 2013, p 98

Depends on seasons for crop production	3	3.4
Fair prices favor large-scale farmers more than small-scale farmers	1	1.2
Lack of market and transport for their products	7	8.1
Price is rated according to the way others/majority rate their products	1	1.2
Farmers have stocked a lot of produce in their houses	1	1.2
Prices are high especially in markets to reward farmers	4	4.7
People are getting involved either in small or big-scale agriculture	1	1.2
Some people left agriculture	1	1.2
Too much competition in the area	1	1.2
<b>Total</b>	<b>86</b>	<b>100</b>

**Source: Field Data, 2018**

The reasons given above are at the same time the explanations as to why the prices of agricultural prices do matter a lot as far as reducing poverty is concerned. Hoima Diocese, like the rest of Uganda, depends mainly on agriculture. So, if farmers do not truly earn from their sweat, poverty reduction remains but a dream. For instance, right now in most parts of Uganda Hoima Diocese inclusive a kilogram of maize costs around shs 200 the price of maize a common cash crop fluctuates day and night. That simply does not make economic sense. Hence calling the study to address it as a serious cause among others.

### **3.2.4 Natural Calamities on Food Crops and Poverty**

The study also sought to establish natural calamities as a reason for poverty reduction failures. So, the respondents were asked whether there were natural calamities which destroyed crops and all 100% (83 Respondents) responded in the affirmative. On the types of calamities, five (5) people did not respond, leaving the responses to be 83.

**Table 3.7: Types of Natural Calamities**  
**Do natural calamities at times tend to affect food crops in your area?**

Type of Calamity	Frequency	Percentage
Hailstone	17	20.5
Long drought	29	34.9
Heavy rains	15	18.0
Unpredictable weather	3	3.6
Pests and diseases	5	6.0
Storm	1	1.2
Army worm	1	1.2
Landslides	3	3.6
Soil erosion	2	2.4

Floods	3	3.6
Strong wind	1	1.2
Earthquake	2	2.4
Grasshoppers	1	1.2
<b>Total</b>	<b>83</b>	<b>100</b>

Source: Field Data, 2018

What is being said here is that there are many crop-destroyers as shown in the table above. These range from mere happenings to pests. Some of these simply make it difficult to plant anything, such as droughts and floods, while others destroy what has been planted, such as floods, heavy rains, hailstone, landslides, pests and diseases, among others. This result is similar to Sachs<sup>160</sup> who observed that disease and drought create terrible economic problems. Basing on such data, calamities with some strategies set up in favour of Hoima Diocese.

### Pests and Diseases

Even though these appear among the natural calamities above, they are singled out here because they can be a nuisance in a particular way. Eleven (11) respondents did not respond to this as summarized in the table below.

**Table 3.8: Pests and Diseases**  
**Are pests and diseases a disaster to crop production?**

Crop Destroyer	Frequency	Percentage
Army worm	28	36.4
Banana weevil	8	10.4
Monkeys	12	15.5
Bean weevil	6	7.8
Rats	3	3.9
Cassava Mosaic	6	7.8
Coffee wilt	2	2.6
American ball worm	1	1.3
Tomato blight	1	1.3
Termites	5	6.5
Birds	2	2.6
Aphids	1	1.3
Potato blight	1	1.3
Maize pest	1	1.3
<b>Total</b>	<b>77</b>	<b>100</b>

Source: Field Data, 2018

According to the interviews, below are the pests and diseases:

<sup>160</sup>Sachs J., Op. Cit.

**Table 3.9: Types of Pests and Diseases**

<b>Pests and Diseases</b>	<b>Frequency</b>	<b>Percentage</b>
Swine fever	5	8.3
Army worm	20	33.3
Bean weaves	4	6.7
Berry weaves	1	1.7
Cocodiosis	5	8.3
Goriras	10	16.7
Monkeys	15	25
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: Field Data 2018**

While there are many natural calamities and are not even rare, people somehow get used to being patient with them or else going around them, the pests and diseases in the above table are singularly disastrous. For instance, the army worm has been ravaging maize and sometimes cassava, coffee and bananas have been on the verge of being effaced. There is no way poverty can be reduced with such occurrences. This made the researcher establish the measures taken by Hoima diocese to curb down the effect the pests and disease as well as its basement in the poverty reduction scene.

### **3.2.5 Corruption and the Agriculture Policy**

The study sought to establish whether corruption undermines the agriculture policy, which would make it another cause of poverty. Four people did not respond, leaving the responses to be 84 as shown below. Of those who responded, 73.8% (62 Respondents) agreed that corruption undermines the agricultural policy, 2.4% (2 Respondents) disagreed, and 23.8% (20 Respondents) said they were not sure. The reasons for this were given as follows, with 31 respondents not giving their reasons.

**Table 3.10: How has Corruption Undermined the Agriculture Policy?**

<b>Responses</b>	<b>Frequency</b>	<b>Percentage</b>
Land-grabbing sometimes by government officials	3	5.3
Misunderstanding of people	1	1.7
Seeds not reach the intended beneficiaries	25	44.0
Buyers getting products at low prices and selling them expensively	1	1.7
Poor distribution of seeds	2	3.6
Poor seedlings	7	12.3
Agricultural officials being money-minded	1	1.7

Fall in the prices of agricultural products	3	5.3
Funds allocated to agriculture being misallocated and mishandled	7	12.3
Only the modern farmers being favoured, not the local ones	1	1.7
Corruption leads to low development	1	1.7
Poor price-determination	3	5.3
Poor transportation facilities	1	1.7
The agriculture policy is not realistic	1	1.7
<b>Total</b>	<b>57</b>	<b>100</b>

**Source: Field Data, 2018**

Once again, it is self-explanatory that, for the reasons given above, corruption makes it difficult to reduce poverty, not only via agriculture but in all areas of society's life<sup>161</sup> and everywhere Hoima Diocese inclusive. Thus making it a serious concern of the study to establish the criterion set by the Diocese of Hoima to overcome such a chronic challenge.

---

<sup>161</sup>Sachs Jeffrey foreword by Bono. *The End of Poverty, How we can make it, Happen in our Lifetime*, Penguin (2005)p. 188



**CHAPTER FOUR**  
**THE EFFORT OF THE CHURCH TOWARDS POVERTY REDUCTION**  
**IN HOIMA DIOCESE**

**4.1 Introduction**

Having determined the level of socio-economic development in Hoima Diocese and established some of the reasons for the poverty therein, this chapter now presents data specifically on the efforts of the Church towards reducing that poverty. Like in the previous chapters, this proceeds by presenting the major points of concern, which were embodied in the questions asked, and then summarizing the data, analyzing and interpreting it to come up with the appropriate findings.

**4.2 The effort of the Church**

This section focuses specifically on the efforts the Church has made and how it has made it.

**4.2.1 Whether the Church has made an effort at all**

The study sought to establish from respondents as to whether they were cognizant at all of the Church's effort. One (1) respondent did not respond to this question, which explains the sample of 87 that we have here.

**Table 4.1: The Church and Poverty reduction**

**Do you think the Church has made any effort towards the reduction of poverty in Hoima Diocese?**

Response	Frequency	Percentage
Yes	84	96.6
No	3	3.4
<b>Total</b>	<b>87</b>	<b>100</b>

**Source: Field Data, 2018**

As seen from the table above, 96.6% (84 Respondents) of the respondents acknowledged that the Church had made or was making an effort towards poverty reduction. The 3.4% (3 Respondents) think that the Church did not make any effort to poverty reduction. This is because the Church is not just an operative who may act secretly. The Church is the people, the believers. The Church is organized at various levels from the grassroots. This is also in line with the Church's mission

after the example of Christ himself (Lk. 4:18-21; Mt. 11: 2-6). As to whether what has been done or is being done is enough, is another matter. The Catechism of the Catholic Church<sup>162</sup> teaches that true development is concerned with increasing each person's capability to respond to the call of God. Additionally, Pope John Paul II<sup>163</sup> emphasized: "We cannot forget that a church is able to reach material and financial independence only if the people entrusted to it do not live in condition of extreme poverty." Hence the Hoima Diocesan church making it an effort to boost her members strive to achieve material and financial independence to reduce poverty among natives of Hoima.

#### 4.2.2 The Particular Form of the Church's effort

This exemplifies exactly what the Church does in favour of poverty reduction. Four (4) respondents did not respond to this question.

##### 4.2.2.1 General Forms

**Table 4.2: The Forms of the Church's effort**

If yes, what effort has the Church put in place?		
Form of effort	Frequency	Percentage
Established learning institutions for training	6	7.1
Mobilized people to initiate savings	13	15.5
Extended services to rural areas	2	2.4
Provision of employment opportunities to people	10	12.0
Provided agricultural inputs	5	6.0
Supporting orphans and needy	1	1.2
Encourages people to carry out farming	23	27.3
Providing basic needs for the poor	1	1.2
Sensitized people to work hard	16	19.0
Provided land for cultivation	1	1.2
Established schools to fight illiteracy	6	7.1
<b>Total</b>	<b>84</b>	<b>100</b>

Source: Field Data 2018

Above are the identified forms in which the Church plans and acts in favour of society. There is need to look at these efforts and see how they have benefited the society. These should be looked at as the complementary strategies for the achievement of the same purpose of integral

<sup>162</sup> Catechism of the Catholic Church 1995, no. 2459

<sup>163</sup> John Paul II. *Encyclical Letter, SollicitudoRaeiSocialis*. Nairobi: Paulines Publications Africa (1987); no. 28

development. This is also in accordance with the Church's mission in line with Luke 4: 18-21, Matthew 11: 2-5 and John 10:10 where Jesus declares that he came so that they may have life – and have it to the full. All this is testimony that the Church has made various efforts in favour of people's socio-economic well-being. This is in line with Burnet<sup>164</sup> who observed that Churches are a public service to the surrounding communities. They provide just about everything as Hoima diocesan church too portrays it an effort in reducing poverty amongst Christians.

7.1% denotes that the church established learning institutions for training ranging from Nursery Schools, Primary Schools, Secondary Schools, Vocation Training institutions, Nursing Schools and Technical Schools to equip its communities with skills, Knowledge and Morals for self sustaining and job creation reducing poverty in Hoima Diocese.

15.5% of the respondents agree that the Church has mobilized people to initiate Savings among the Christians this is evidenced by setting up centenary Bank Hoima Branch, Kolping Societies, Hofkam Which encourage people to save and HOCADEO which mobilize people to form Savings and Credit cooperative societies to save for to future to increase income to reduce poverty.

The church through HOCADEO and Kolping Societies has extended Services to the rural people. 2.4% agree that the church has established Health Centres to fight disease, provide clean water, to reduce disease like Bilhazia since disease is a cause of poverty hence reducing poverty.

12% agree that the church provides employment opportunities to the people through setting up organizations, schools to provide income reducing poverty.

More so, 6% agree that the church provides Agricultural inputs at a subsidized prices ranging from improved seeds, hybrid chicken, piglets, goats to boost income reducing poverty.

The church supports orphans and the needy by providing school fees, giving half bursaries and scholastic materials and other requirements which improves their standards of living this is supported by 1.2%.

---

<sup>164</sup>Burnet H., *The Informal Financial Sector and Macro-Economic Adjustment in Malawi*, African Economic Research Consortium Research Paper. No. 4, Volume 13. 2016. pp 61-77

27.3 indicate that the church encourages people to carry out farming through sensitization of Christian on new methods of agriculture, encouraging people to get bring eggs for hatchery, new seeds of fast maturing spices for improved farming and improved income reduction poverty.

Further still, provides basic needs to the poor ranging from clothing, food and to a less extent build houses for the poor especially the old 19% indicate that, the church play a role in sensitization of people to work hard to improve income hence reduction of poverty.

#### **4.2.2.2 Particular Strategies that the Diocese has Put in Place to reduce Poverty**

Invited Kolping society to Hoima diocese which operates many projects like Kolping Hotel which offer employment opportunities to the people of Hoima diocese.

- It has set up technical colleges like St. Simon Peter Vocational centre to train job makers than job seekers.
- It has set up HOIMEC to train drivers and Mechanics
- It has set up Munteme Vocational training institute which trains nursing assistants and Lab Technicians.
- It has started millennium Vocational institute which trains Caterers, Secretaries, saloonists and other office attendants hence fighting poverty among Christians.
- HOCADEO organization which have extended massive programs like offering Clean and safe water to its communities.
- Food security programs through provision of improved seeds and livestock like goats, piglets etc.
- It has a hatchery which hath chicks for the locals and sells sometimes chicks to people to start poultry projects.
- Through HOCADEO communities have been training in tree planting and care for nursery beds which are an income to the beneficiaries.
- It has set up retreat houses like Cistercian sisters of Charity.
- Its offers half Bursary to the poor like in Architecture, Engineering hence fighting illiteracy.

- It requested for extension of Centenary Bank branch in the Diocese which offers several services to the people especially Home improvement loans hence reducing poverty
- It set up construction department which offers employment to builders who earn income hence fighting poverty.
- It set up Butema Brick factory which offers employment.

### **KOLPING**

- Members 20 in each Kolping Family
- 33 Kolping families in Hoima District
- Parishes which have benefited are ;
- Bujumbura; cows, pigs and goats
- St. Cyprian; pigs and goats
- Kitana; pigs, goats and loans
- Bugambe; loans, pigs, goats and oxen traction
- Munteme; pigs, goats and water tanks
- Rwemisanga; pigs, goats, cows, loans and tree seedlings
- Kabwoya; pigs, goats, cows, tanks and loans.

### **HOCADEO**

HOCADEO is promoting health savings and loan schemes, livelihood promotion, targeting the most vulnerable in the communities to express Gods love for mankind by continuing Christ' work of liberation and enabling each person to have life in abundance through Programmes.

It opened up projects like delivering Bio-fortified crops/meals for Nutrition ( MENU) to reduce deficiency by improving diet intakes like vitamin A and iron obtained from Beans, orange, sweet potatoes for women and their children to fight six killer diseases like Marasmus, Kwashiorkor, rickets, night blindness in view of raising up a healthy and productive labor to fight poverty.

Furthermore, it implemented projects like right to sustainable livelihood projects (RSL) in view of promotion of human rights, land rights and advocacy for better service delivery in Bunyoro sub region Hoima inclusive to collectively share information to fight ignorance and illiteracy which are the major causes of poverty.

Through another project for good governance and sustainable livelihoods (IPGSL) targeting to reduce HIV spread and prevention through screening, guidance and counseling the masses and refer the infected to referral hospital for care and treatment since disease can also lead to poverty.

It runs projects known as Hoima sustainable agriculture program (HSAP) that improves agriculture from subsistence production to commercial production by supply of improved crop varieties and animal breeds like piglets, cows, goats to Bujumbura, Butema, Bulindi and Kitoba parishes hence reducing poverty.

HOCADEO is in partnership with Infectious Disease Institute (IDI) targeting to reduce HIV prevention among the productive youth, in school and out of school, Bodaboda riders, taxi drivers and others a risk population to reduce disease prevalence and their after mass which increase poverty.

They further advance loans to women to start up small business to generate income to reduce poverty and dependence on their husbands like Bujumbura, Butema and St. Cyprian parishes, among others.

Renewable energy solar project to the most vulnerable people in Bujumbura, Kitoba, Bulindi, Butema, and St. Cyprian like children, women to reduce the use of Kerosene candles which are toxic and dangerous to human life causing Cancer.

HOCADEO constructed 30 water source communities in Bugambe, Buseruka to ensure access to clean water that reduce the spread of water borne diseases like typhoid, dysentery and bilharzia among others.

More so, they carried out Home hygiene and sanitation to curb down diseases hence reducing medical expenses they also encouraged to have latrines, water after the use of the toilet and rubbish pits in homes. Taught women on making re-usable pads that reduce school dropout to cut down illiteracy rates among communities.

It sensitized people on land titles acquisition from ministry of lands, proper land demarcation to reduce land grabbing and other conflicts related to land. It further encouraged them on proper land use hence reducing poverty.

In relation to the above sensitized people on proper use of money got from land compensation from refinery areas. They are trained on how to advocate compensation hence reducing poverty.

Encouraged to form groups that increase to agriculture-based information, credit support and marketing of birds, animals, bananas, pineapples, rice, maize hence increases in people's income and so reduce poverty.

Holding exposure visits that allow farmers and staff to share experiences learn from one another in different parts of the Dioceses hence technological advancement leading to commercialization of Agriculture hence increased income. Encouraged food security incomes has enabled families to have two three meals a day leading to productive labor.

Promotion of Agro-forestry that trains people to plant trees especially the local species to prepare for oil discovery, extraction and refinery, hence environmental protection reducing drought and climate changes which affect agriculture.

All these activities and strategies are in line with the calling and mission of the Church to preach a holistic Gospel. Pope John Paul II teaches: "We cannot forget that the Church is able to reach material and financial independence only if the people entrusted to it do not live in condition of extreme poverty"<sup>165</sup>. Additionally, Joseph Gremillion argues the promotion of self-reliance through true development, therefore, becomes a critical priority for religious bodies concerned with reducing world hunger.<sup>166</sup> For several years some Western missionaries have been involved with a variety of development programmes: training in farming, techniques and leadership skills, formation of cooperatives and credit unions; assistance for meeting fertilizers, water and seeds; organization of peasant leagues.<sup>167</sup>

#### 4.2.2.3 The Strategy on Agriculture

Of particular significance on the efforts made by Church towards poverty reduction is the issue of agriculture and how the Church looks at it.

---

<sup>165</sup> John Paul II, *Encyclical Letter, SollicitudoRaeiSocialis*. Nairobi: Paulines Publications Africa, 1987, no. 28

<sup>166</sup> Gremillion J., *Food/Energy and the major Faith* ORBIS Books, Maryknoll, New York: ,1978, p.206

<sup>167</sup> *Ibid* p 207

**Table 4.3: Strategy on Agriculture**

Strategy	Frequency	Percentage
Strategy forthcoming	71	87.7
Not forthcoming	10	12.3
<b>Total</b>	<b>81</b>	<b>100</b>

Source: Field Data 2018

Regarding this, 87.7% of the respondents said that the strategy was forthcoming, with Seven (7) respondents not responding to it. Then the respondents were asked to spell out the benefits of the strategy. With 31 respondents not responding to the question, the rest of the results are as summarized below.

**Table 4.4: Benefits of the Strategy**

Benefits	Frequency	Percentage
There is food security	9	15.8
Increases knowledge and skills	2	3.6
Generates income for house hold	15	26.3
Provision of food in times of scarcity	14	24.6
Renders services to the poor	2	3.6
Creation of money lending organizations	1	1.8
Mobilizes the youth in to agriculture	1	1.8
Modernizes farming	2	3.5
Engages people into agriculture	1	1.7
Streamlines the role of the church in production	1	1.7
Establishment of institutions for capacity building	2	3.5
Dependency of people in the church for provision of needs	4	7.0
Massive sensitization about agriculture	1	1.7
Builds trust and respect for church leaders	1	1.7
Churches have created market for agricultural products	1	1.7
<b>Total</b>	<b>57</b>	<b>100</b>

Source: Field Data 2018

The above benefits as outlined by the respondents are a totality of strategy without any need to single out and isolate any; they all go together. They also continue to show what the Church is doing to help people come out of biting poverty. They result from the economic status of Uganda whereby the backbone of our economy is still agriculture. Therefore, anybody who is intending to help people develop economically must look at how to make agriculture more profitable for both big and small land-owners. This result corresponds to Feuerstein,<sup>168</sup> who argued that

<sup>168</sup> Feuerstein M. T., *Poverty and Health Reaping a Richer Harvest*. London: Macmillan Education Ltd, 1997



poverty is caused by small plots of poor farmers who are inadequate for livelihood and landless households cannot grow food for feeding them in their families and selling.<sup>169</sup> thus the church of Hoima diocese making it an effort to effect agricultural projects among members for prosperity.

### 4.3 The Challenges Faced by the Church

As it tries to meet its obligation of preaching the fullness of life, there are challenges which act as obstacles to subtract from those efforts or to fail them. This was the meaning of this analysis. So, the respondents were asked about the challenges that they knew the Church faces. This makes sense because, as we said earlier, the Church is not simply the structures but the people. So, they would surely know what they go through.

#### 4.3.1 Whether the Church Faces Challenges

It was important to establish first whether the Church faced challenges at all before turning to the details of which challenges. Thirteen (13) respondents did not respond to this question, which is why the responses are 75.

**Table 4.5: The Church Facing Challenges**

<b>Response</b>	<b>Frequency</b>	<b>percentage</b>
Yes	73	97.3
No	2	2.7
<b>Total</b>	<b>75</b>	<b>100</b>

**Source: Field Data 2018**

It is clear, as just stated in the introduction to this section, that the people (who are Church) would surely know the challenges they go through. It is as such that 97.3% (73 Respondents) agreed that there are challenges that the Church faces and 2.7% (2 Respondents) did not notice any challenge faced by the Church. Thus confirming the need of the study to express the challenges faced by the church in poverty reduction struggles.

#### 4.3.2 The Challenges Faced

Those who believed that the Church goes through challenges gave the following, with six (6) respondents not responding to the question.

---

<sup>169</sup> Ibid., p. 28

**Table 4.6: The Challenges**

<b>Challenges</b>	<b>Frequency</b>	<b>Percentage</b>
Negative attitudes towards the projects	8	9.8
The church only gives strategies and sensitization	1	1.2
Church wrangles among the leaders	2	2.4
Corruption among the church leaders	6	7.3
In adequate resources/funds	19	23.0
High level of illiteracy among people	7	8.6
A lot of laziness among the people	7	8.6
Ignorance among the people	10	12.1
Poor transport facilitation	1	1.2
Government policies that over-tax the transactions	3	4.0
Failure of some people to join the saving groups	2	2.4
Long distance for service delivery	1	1.2
No clear knowledge of the number of people in the area	1	1.2
Lack of technical know-how by the community	2	2.4
Land grabbing by the government officials	2	2.4
Hatred from the community	3	3.7
Opposition from the government	4	4.9
Loan recovery problems	1	1.2
Lack of enough land for cultivation	1	1.2
People want free things instead of working hard	1	1.2
<b>Total</b>	<b>82</b>	<b>100</b>

**Source: Field Data 2018**

From the above table, the greatest challenge faced by the Church was inadequate resources or funds as indicated by 23.0% (19 Respondents). The above challenges do one thing: they subtract from the gain that is supposed to be made by the beneficiaries. In that way, they defeat the purpose of the intervention. However, it is also true that these challenges cover many situations and stakeholders. Some are even weaknesses on the part of the beneficiaries themselves such as laziness, ignorance, illiteracy and wrangles, among others, while others constitute resistance or lack of cooperation by Government. The vice of corruption is constant in every sphere of life and the world over Hoima Diocese inclusive. Thus study thus blowing a louder trumpet on observing such a challenges to gather all the possible means of overcoming the poverty levels influenced by these specified loopholes.

## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

This chapter presents the main findings, conclusions and recommendations. The conclusions are made from the summarized findings as interpretations to get a general picture. They are also the answers to the research questions which guided the study, coming from the objectives. The recommendations are made from the drawn conclusions.

#### 5.2 Summary of Findings

The findings here below are summarized objective-by-objective.

##### **Objective One: The role of the church in poverty reduction among Catholic Christian in Hoima Diocese.**

The study found out that the livelihoods of the people were generally quite low, exemplified by majority subsistence farmers and low income-earners. The study also established that there were a good number of families headed by women, grandparents and even a child, which is a general manifestation of financial inability. Another finding was that income per month was low, something like 200,000/= on average, while others did not have anything like 'monthly income'. Yet another finding was that the majority of people were into saving, especially through SACCOs. It was also established that all the respondents had some land. However, most people did not have enough land to do developmental activities that can comfortably get them out of poverty. Also, a vast majority owned some other assets, even though they were not substantial for the most part and so live a better life. Yet another finding was that, while the majority of respondents had permanent shelter, a good percentage was lamentably still living in temporary structures. The study also found out that the education status was not yet satisfactory, exemplified by the small number which had all people educated and those who did not have any in their families. Additionally, the study also found that the people mostly fed on the ordinary foods which they cultivate, without the possibility of blending with extra nutrition. It was also established that the many problems which people face in the Diocese are directly related to poverty, some of them being causes of poverty while others accrue from it. Lastly, from the

ratings of the respondents, it was deduced that though not at the worst of levels, poverty is still a substantial reality in Hoima Diocese.

### **Objective Two: The Causes of Poverty among Catholic Christians in Hoima Diocese**

The study established the following as the main causes of poverty in the Diocese: lack of adequate land, lack of income, lack of unity and illiteracy. The others were: Impassable roads, corruption, price-fluctuation, lack of market, pests and diseases, climate change: long droughts, too much rains, floods, insufficient education: theoretical education system, set-up, implementation, quality and applicability, lack of education at all, and natural calamities. This clearly indicate that, the Church need to put in more effort to reduce poverty.

### **Objective Three: The effort made by the Catholic Church towards Poverty reduction in Hoima Diocese**

First of all, there was consensus that Hoima Diocese has made an effort towards poverty reduction in Hoima Diocese. The effort can be categorized as; establishing training and health institutions, sensitizing people on development issues, encouraging agriculture both theoretically and practically, and doing charity work. Other forms of the effort or strategies include; setting up massive institutions which do a lot of development work in the areas of education, water and sanitation, vocational institutions, food security measures, championing income-generating projects, offering employment to many through the institutions, ensuring that Centenary Bank services are extended to the Diocese, savings and loan schemes, training in agro-forestry, emphasis on agriculture. Most particularly, the presence of Kolping and HOCADDO organizations is at the helm of the Dioceses' effort. These have done quite much for the benefit of the local people.

The challenges faced by the Church cover many situations and stakeholders. Some are even weaknesses on the part of the beneficiaries themselves such as laziness, ignorance, illiteracy and wrangles, among others, while others constitute resistance or lack of cooperation by Government. The vice of corruption is a constant in every sphere of life.

### **Proposed Strategies taken towards reduction of poverty in Hoima Diocese**

From the study findings the proposed strategies include among others; Massive sensitization, seeking foreign aid, co-operation among church leaders and political leaders, practical education for household development, promoting hard work, increase on the level of literacy, improve on the roads, introduction of family planning methods to reduce population, giving loans at low interest rates, partnership with the government, giving farmers improved seeds to promote agriculture, capacity building, provision of land for cultivation, involving all categories of people in development, forming coalition with other organizations, regular monitoring and supervision of the projects, encouraging saving and credit groups, stopping drug abuse, encouraging people to obtain land titles to avoid land grabbing, encouraging women to join women groups to develop projects and encouraging the commercialization of agriculture.

### **5.3 Conclusions**

From the findings summarized above, the following conclusions can be made:

The role of the church in reducing poverty in Hoima Diocese is not satisfactory, especially in terms of livelihoods, income and land-ownership due to specified loopholes of laziness, ignorance among others. Thus need for further research to follow up the effectiveness of the proposed strategies in other words poverty is still a substantial reality there.

The main causes of poverty in Hoima Diocese are really not unique in relationship to the rest of Uganda as they mainly rotate around; climatic change, lack of employment due to insufficient education, low and fluctuating prices, as well as pests and diseases to mention, Much as greater attention opt to be paid on the applicability of the laid strategy over the unique impassable roads because even if there is to be sufficient cultivation going on, the impassable roads will still make it hard for people to easily sell off their crops.

The Church in Hoima Diocese has made a meaningful effort towards poverty reduction and has arguably done better than any organization besides Poverty remaining as a matter of it being a complex reality based on the so many reasons responsible for it. Thus, the Church's not charged per se to reduce poverty proven only one of the dimensions of her mission. Therein having all strategies she has in place for socio-economic development to be committed in raising people to greater heights.

As a matter of fact, the Church has done more than any other group, including Government. Whereas the presence of Centenary Bank is not unique because it belongs to the Church in the entire country, the efforts made via Kolping and HOCADEO are quite conscious and immediate outputs for socio-economic progress. From these two flow not only employment but also trainings, demonstrations, and water and sanitation improvements.

However, there is insufficient sensitization and capacity-building even on the part of the Church. Particularly, the Church has only looked at planning for the people as she thinks without involving them in the planning. That is an out-dated way of developing communities which does not help them much.

The effort of the Church towards poverty reduction in Hoima Diocese is being impeded by a number of challenges, the biggest of them being loss of her land to grabbers. This problem is not unique to Hoima Diocese; it happens everywhere in Uganda. It is a reality that came in because the Missionaries did not emphasize land-use and, ipso facto, protection, by the Church. Much land which the Church would have used to develop herself and then help the people has been grabbed.

#### **5.4 Recommendations**

On account of the conclusions arrived at above, the following recommends are made:

The study recommends that, since not everybody can benefit substantially from agriculture, the Church focuses on sensitizing people to carry out non-traditional economic activities but in a somewhat scientific way. People can be massively trained to manage poultry and piggery, among others. And since the Government, through Operation Wealth Creation, provides enough stocks for whoever is interested and then they are trained thoroughly they thought that if added would help the Church to do better or achieve more in the line of poverty reduction.

Secondly, since many people are striving to join the savings stream, especially through SACCOs, the study recommends that the Church makes it her programme to preach joining those SACCOs and saving, and also emphasizing honesty in the credit activities so that they may be truly channels for economic development.

Thirdly, in order that people, after struggling to cultivate and grow crops and harvest them, may not enjoy the possibility of accessing better markets, the study recommends that Government make a strong emphasis on maintaining feeder roads. If possible that every District Local Government can be given equipment for that, it is a humble appeal based on this research to the responsibly entrusted personels to focus on many roads across Hoima Diocese not remain in a sorry state. The central Government, therefore through the Ministry of Local Government, needs to encourage the District Local Governments to play their part thoroughly to make it a successful strategy of rescuing Hoima Diocese out of poverty dilemma.

Fourthly, the study recommends that the Government programme of “Operation Wealth Creation” be handled more thoroughly instead of the mere distribution of seedlings, animals and birds. In this there is need for meaningful training and capacity-building in handling these varieties, with constant sensitization and monitoring by extension of workers at the Sub-county level as this will not only benefit the district residents but also the Christian of Hoima Diocese in particular to abandon poverty gradually.

Lastly, in order that the beneficiaries may take development as their own, the study recommends that the Church not only think and plan for the people but also always involve them, look-out for the needs (even of knowledge) and make concerted strategies for improvements with the people. Surely, the Church has the structure which can enable her do that.

The study also recommends further study or research in the strategies the study has put in place in order to reduce poverty in Hoima Diocese.

## BIBLIOGRAPHY

**Alcock, P.**, *Understanding Poverty*, London: Macmillan Press Ltd, 1997.

**Atkinson, R.**, *Guidelines and Principles of Understanding Economic World*, 2<sup>nd</sup> Edition, Volume 17, 2009.

**Atkinson R.**, Economic Instabilities and Un-employment in Asia, 3<sup>rd</sup> Edition Volume 21. Issue 1, 2015, pp. 81-101

Appropriate Road Distance between Kampala and Hoima with map, Globefeed.com Retrieved on 4<sup>th</sup> Feb 2017

**Best John W. & Kahn James V.**, *Research in Education*, New Delhi: Prentice Hall of India Pvt, Ltd, 2003, p.20

**Best J. & Kahn J. V.**, *Research in Education*, 7<sup>th</sup> Edition. Boston: Allyn and Bacon, 1993.

**Bett J. & Kimuyu P.**, *Poverty, Inequality and Conflict in Kenya*, Paper First Presented during the Concerned Professional Workshop at the KCB Leadership Center. Nairobi: Karen, 2008.

Bevan, P. and Ssewaya A., *Understanding Poverty in Uganda Adding A Sociological Dimension Centre for the Study of African Economies*. Oxford: Oxford University Press, 1995.

**Bitole K. J.**, *Awakening the Laity*. Nairobi: AMECEA Ggaba Publication, 2003

**Burnet, H.**, *The Informal Financial Sector and Macro-Economic Adjustment in Malawi*, *African Economic Research Consortium, Research Paper No. 4*, Volume 13, 2016, pp. 61–77.

**Businge, H. A.**, *A History of Hoima Catholic Diocese Priestly and Religious Vocation*. Kampala: MPK Graphics Ltd. 2017

*Catechism of the Catholic Church*. Vatican City: Libreria Editrice Vaticana.

**Drunker R. T.**, *The Economic and Inflation Levels in Uganda*, 4<sup>th</sup> Edition. Volume 6, 2016, pp. 11828 – 11838.

Eccles G., *Monetary Policy Implementation, Past, Present and Future-Will Electronic Money Lead to the Eventual Demise of Central Banking*, Volume 4, 2011.

Facts about the Kingdom <https://www.scrbd.com/doc/35682709/2010-01-21-Bunyoro-Kitara-Kingdom-General-Information>

**Feuerstein, M. T.**, *Poverty and Health: Reaping a Richer Harvest*, London: Macmillan Education Ltd 1997

**Floucks, J. K.**, *Monetary Policy Implications of Digital Money*, *Kyklos*, Vol. 51, pp 219 – 241.



- Garrison R.**, *Redemptive Almsgiving in Early Christianity*, Michigan: Sheffield Academic Press, 1993.
- Gerrieter, Haar**, (ed). *Religion and Development, Ways of Transforming the World*. London: Hurst and Company, 2011.
- GoldstemEllan**, *The Impact of Rural Infrastructure on Rural Poverty*, Lesson for South Asia, Internal Discussion Paper, South Asia Region, World Bank, 1993.
- GoldstemEllen**, *The Impact of Rural Infrastructure on Rural Poverty, Lesson for South Asia*. Internal Discussion Paper South Asia Region, World Bank, 1993.
- Grand Rapid Harrison**, Carl (ed). *Dictionary of Christians Ethics*. MI: Baker Book House, 1973.
- GremillionJ.**, *Food/Energy and the Major Faith*, New York: Mary Knoll, Orbis Books, 1978.
- Gutierrez Gustavo**, *A Theology of Liberation, History Politics and Salvation*, New York: Mary Knoll: Orbis, 1973.
- Hutton J.**, *Urban Challenges in East Africa*, East Africa Publishing House 1980.
- John Paul II**, Encyclical letter, *Sollicitudo Rei Socialis*, Nairobi: Paulines Publication Africa.
- Kanbur**, *Poverty and Development, PPR Working Paper 618*. Washington D.C. World Bank, 1991.
- Kanyandago P.**, *Rich but Rendered Poor, A Christian Response to the Paradox of Poverty in Africa*. Kisubi: Marianum Publishing Company Ltd, 2002.
- Kaplan, (ed)** *Non-enforceable Implementation of Enterprise Mobilization, An Exploratory Study of the Critical Success Factors, Industrial Management & Data Systems*, 105 (6), 2011, 786-814,
- Kathari C.**, *Research Methodology: Methods and Techniques* 2<sup>nd</sup> ed. New Delhi: New Age International Limited, 2004.
- Katongole E.**, *The Cries of the Poor in Africa, Questions and Responses for African Christianity*. Kisubi: Marianum Press Ltd, 2002.
- Lawrence**, *Social Research Methods Qualitative & Quantitative Approaches*, Washington: Library of Congress Cataloguing Publication, 1997.
- Leendan M.**, *Economic Growth and Inflation in Uganda*, 2<sup>nd</sup> Edition, Vol. 1, No. 2, Science and Education Publishing, 2015, pp.39-47

**Lotte H.**, *Philosophical Perspective on Poverty and Riches, in Carabine and O'Reilly: The Challenge of Eradicating Poverty in the World, An African Response*, Kampala: Uganda Martyrs University Press.

**Lucy D.**, *Poverty Correlates and Indicator. Based Targeting in Eastern Europe and Former Soviet Union*, *World Bank Policy Research Working Paper. No 1942*. Vol. 25, No. 5, 2015.

**Macmillan, J. H. & Schumacher S.**, *Research in Education. A Conceptual Introduction* 3rd Ed. Virginia: Harper and Collin College Publishers, 1993.

**Mildred Robertson**, *Riches in the Christian Church*, Philadelphia, Fortress Press, 2009.

*Ministry of Finance, Planning and Economic Development, Prosperous, Harmonious Nation, Beautiful Country: A Strategic Framework for National Development, Volume Two, Background Paper*, Kampala: 1998.

**Mugenda M.**, *Research Methods*, African Centre for Technology Studies, Nairobi: Kenya, 2003, p.232

**Mugenda M. Olive & Abel G Mugenda**, *Research Methods, Quantitative and Qualitative Approaches*, Nairobi: ACTS Press, 2003.

**Muhumuza W.**, *Credit and Reduction of Poverty in Uganda Structural Adjustment Reforms in Context*, Kampala: Fountain Publishers Ltd, 2007.

**Mukasa M.**, *A Listening and Sympathetic Church, Pope Francis A Breath of Fresh Air in TheWaliggo* Vol. 5 No, 1 2014.

**Mukasa M.**, *Rebuilding our Nation One Person at A Time in TheWaliggo*, Vo.1 4 No. 1, 2013.

**Mukui**, *Poverty Analysis in Kenya Ten Years on. Study Conducted for the Central Bureau of Statistics (CBS) Society for International Development (SID) and Swedish International Development Agency (SIDA)*.

**Mwaura P. N.**, *The Cries of the Poor, Response of the in the Cries of the Poor in Africa, Questions and Responses for African Christianity*; Edited by Kanyandago, P. Kampala: Marianum Publication, 2002.

**Mydral G.**, *Economic Theory and Underdevelopment Regions*, London: University Paperbacks, Methuen, 1957, Pp. 39-49 and 79-92

**Narayan D. (etal)** *Voices of the Poor, Can Anyone Hear Us?* New York: Oxford University Press Inc., 2000.

NCAPD. *Nakuru District Strategic Plan 2005-2010*.

- Nsamba N.Y., *Breaking Chains of Poverty* Published Bunyoro-Kitara Kingdom Advocacy
- Nuwagaba A. & Rutare L. B.**, *From Poverty to Prosperity, A Tool Kit for Transformation of An Economy*. Kampala: Fountain Publishers, 2014.
- Nyaundi N. M.**, *Christian Teaching and the Concept of Poverty, in The Cries of the Poor in Africa*, ed. Kanyandago.P. Kampala: Marianum Publishing Company, 2002.
- ObalJ.**, *Gender in the World Bank Poverty Assessment, Eight Countries Case Studies from Sub-Saharan Africa* UNRISD Discussion Paper 26, 2011.
- Ominde S. H. & Ejiogu C. N.**, (eds). *Population Growth and Development in Africa*. Norwich: Fletcher and Sons Ltd, 1972.
- Ondari O. W.**, *Poverty and Wealth, A Christian Perspective*, 2001.
- Ongaro W.**, *Good Governance and Poverty Reduction Measures, The Case of Kenya*, 2006.
- O'Reilly M.**, *The Challenge of Being Religious in Africa Today*, Eldoret: AMECEA Ggaba Publication, 2012
- Pope Paul VI**, *Populorum Progression. Encyclical*, Nairobi: 1967, p.54
- Ahuja R.**, *Research Methods*, New Delhi: Rawat Publications, 2007.
- Sachs J. D.**, *The End of Poverty, Economic Possibilities of our Time*, New York: The Penguin Press, 2005.
- Sachs J. D.**, *The End of Poverty, How We Can Make it Happen in Our Life Time*, London: Penguin, 2005.
- Shah, A., *Causes of Poverty, Global Issues*.
- Sebunya Livingstone**, *Dynamics of Success and Achievement*, Kampala: MK Publishers, 2007.
- Shorter, Aylward, *Religious Poverty in Africa*, Nairobi: Paulines Publications Africa, 1999.
- Smelser N. J., & Batters P. B., (eds) *International Encyclopedia of Social and Behavioural Sciences*, Elsevier, Oxford Science Ltd, 2001.
- Ssettuma B.**, *Self-Reliance*, In: *The Waliggo Journal of Holistic Theological Reflection* Vol 2 No.2 November, 2009.
- Ssettuma B.**, *The Challenge of Nation in Uganda in The Waliggo Journal Uganda at 50, Reflecting on our Journey together as a Nation*, Vol. 4 No 1. 2013.
- Ssettuma B.**, *The Waliggo Journal, Journal of Holistic Theological Reflection*, Vol 2 no 2v Angel agencies Ltd Kampala: Uganda 2000.

**Stenger, et al.** *The Poor Discover, their Own Resources A Practical Approach to Poverty Reduction in Urban and Rural Area in Africa*, Nairobi: Paulines Publication Africa 2002.

**Strauss and Corbin**, *Basics of qualitative Research, Technology and Procedures for Developing Grounded Theory*

**Tinkasiimire T.**, *Biblical Understanding of Poverty, Implications for the Church Today*, In *The Cries of Poor in Africa, Questions and Responses for African Christianity*, edited by P. Kanyandago, Kampala: Marianum publishing company ltd, 2002

**Todaro M. P.**, *Economics for A Developing World*. New York: Addison Wesley Longman.

**Townshed P.**, *Poverty in the United Kingdom*, Hammonds Worth: Penguin, 1979.

**Townshed P.**, *The International Analysis of Poverty*, New York: Harvester Wheatsheaf, 1993.

Uganda National Development plan (2015-2020), Pp.67

United Nation. *Report of the World Summit for Social Development* in Copenhagen, 1995.

**Wafula I.**, *Poverty Eradication Measures, A Study of Participation of Society*, Nairobi: Kenyatta University.

**Webster A.**, *Introduction to the Sociology of Development*, Second Edition. London: The Macmillan Press, 1990.

Whelan C., (Etal), *Persistent Income Poverty and Deprivation in the European Union*, *Journal of Social Policy*, 2003, pp.32: 1, 1-18

**White C. J.**, *Research Methods and Techniques*. Pretoria: C. J White, 2003.

Wolfgang S., *The Development Dictionary*. London: Zed Books Ltd, 1992.

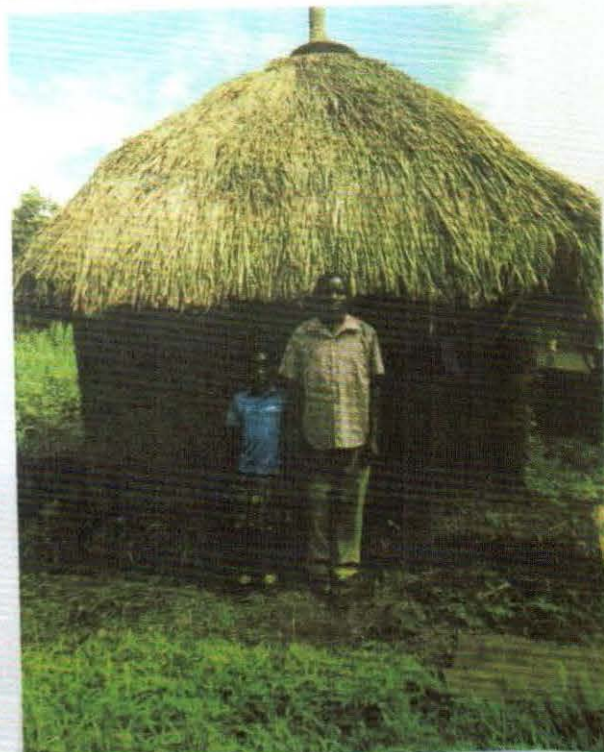
World Bank Kenya. *A Policy Agenda to Restore Growth Country Economic Memorandum*, Report no. 25840-KE. Washington D.C. 2008.

World Bank, *World Development Report, Investing in Health*. Oxford: Oxford University Press, 1993.

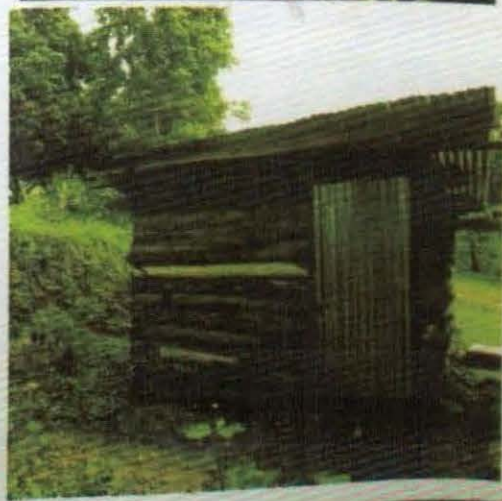
World Bank, *World Development Indicators, Nehemiah N. Nyuundi, Christian Teaching and the Concept of Poverty*, 2000.

**Yamane T.**, *Introduction to Statistics Analysis*, Washington: McGraw Hill, 1973.

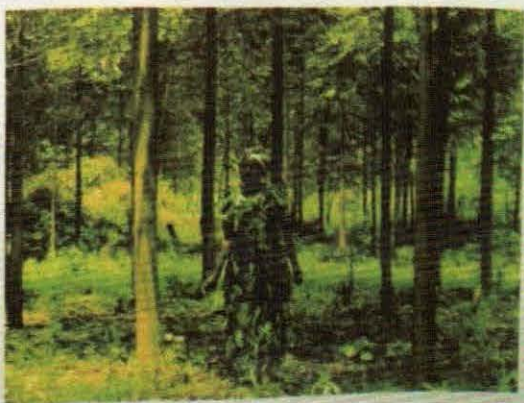
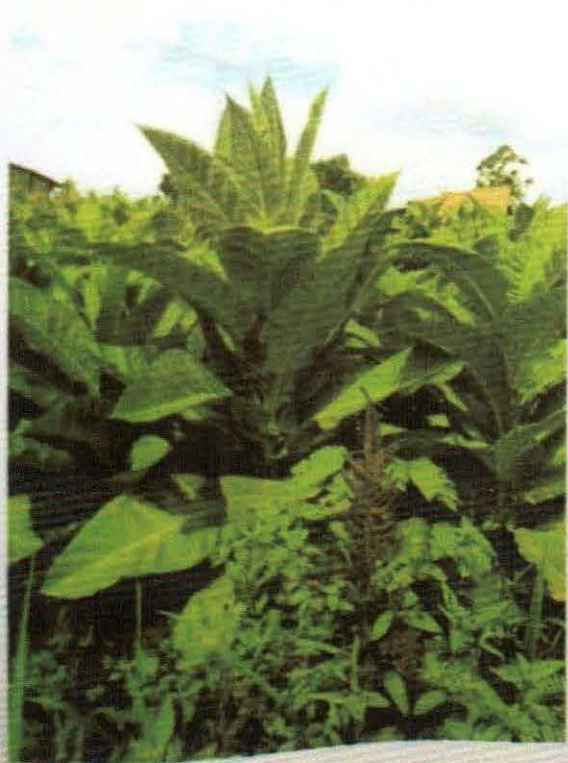
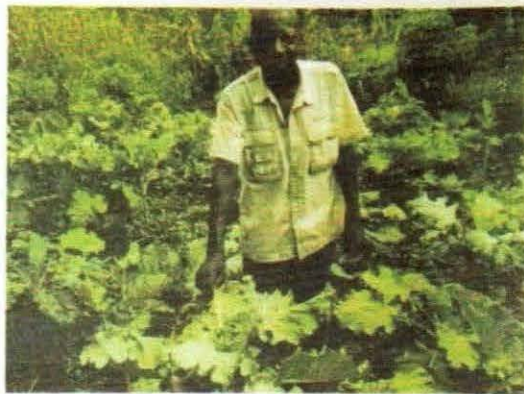
# Houses Owned by the Community



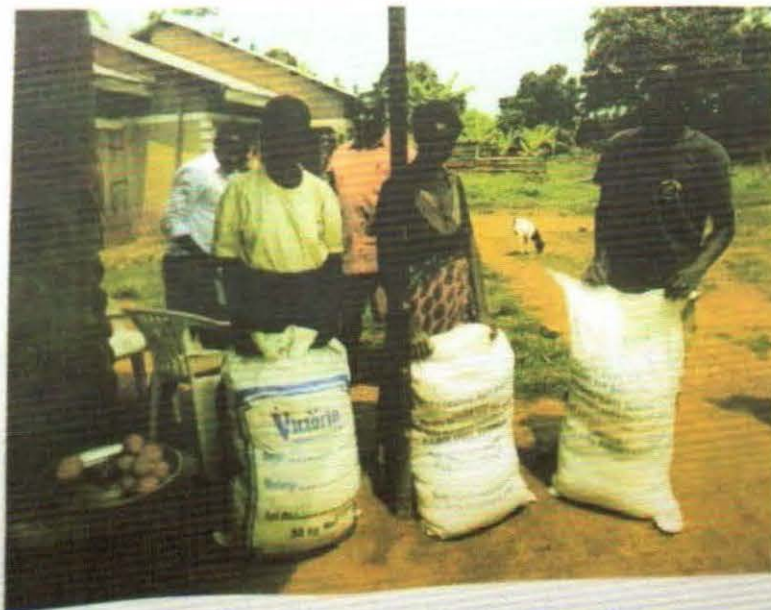
# ANIMALS GIVEN BY HOCARDEO



# The crops grown in the Community



## Seedling given by the HOCARDEO





## APPENDIX 2: QUESTIONNAIRE

### Introduction:

My name is Katusiime Nsemerirweki Scholastic a Masters student in Kyambogo University, carrying out research. My topic is “**The Role of the Church in Income Poverty-Alleviation in Hoima Diocese. A Case Study of Hoima District**”. The study aims at finding its causes, effects, and steps the Church has taken towards its alleviation. Please fill the sections of the questionnaire. Personal information will be treated with utmost confidentiality.

### Instruction

Tick the correct answer and fill in the blank spaces.

### SECTION 1

1 What are the major activities that earn you/your family income?

- (a) Formal employment      (c) Large scale farming  
(b) Subsistence farming      (d) Business      (e) any other (Specify)

2 Who is current head of your family?

- (a) Father      (b) Mother      (c) Grandparent      (d) Relative      (e) Other (specify)

3 What is the average amount of income you earn per Month?

- (a) 70,000/= - 100,000/=      (b) 100,500/= - 150,000/=      (c) 150,500/= - 200,000/=  
(d) 200,500/= - 300,000/=      (e) 300,500/= - 400,000/=      (f) 400,500/= - 500,000/=  
(g) 500,500/= - 600,000/= and above

4 How many people in your family have studied up to senior four?

- a) None      b) two      c) all      d) more than two

5 Which type of house do you have at home?

- (a) Permanent      (b) semi- permanent      (c) Temporary

6 Do you or your family own land? How many hectares?

- (a) Less than 1      (b) 1.5-2      (c) 3-7      (d) 8-10      (e) 11 and above

7 Do you have some assets a part from land? **Yes** or **No**

8 Do you have a Bank Account?

- a) Yes      b) No

9 a) Have you ever heard of poverty?

- a) Yes      b)No      c)Not sure

b) What do you understand by word poverty?

.....  
.....

11 How do you rate the poverty level in Hoima District?

- a) High      b) moderate      c) low

**SECTION 2**

12 a) Do you think the Church has made any contribution towards the alleviation of poverty in Hoima Diocese? **Yes** or **No**

b) If yes, what contribution has the Church put in place?

.....  
.....

13 a) Do you think the Church face any hindrances in its attempt to alleviate poverty from the Christians of Hoima Catholic Diocese? **Yes** or **No**

b) Give the challenges faced by the church in its attempts to alleviate poverty

.....  
.....

14 What do you think is the best way the Church can use in lessening poverty from the Christians of Hoima Diocese?

.....  
.....

SECTION 3

15 a) Are there other agents other than the Church that are involved in the struggle to alleviate People from Poverty? **Yes** or **No**

c) Mention some of them?

.....  
.....

16 a) Do you think there was land which was taken over by people from the church in your Area?

- a) Yes                                      b) No                                      c) Not Sure

b (i) If yes how has it affected the church?

- a) Positively                                      b) Negatively

b) Show the reasons for your response

.....  
.....

b) Is there Land which has been reposed by Hoima Catholic Diocese? **Yes** or **No**

c) How has this act affected the local people? Positively or Negatively

d) Show reason for your response

.....  
.....

17 a) Is Uganda's education system well-conceived?

- a) Yes                      b) No                      c) Not Sure

b) Give reasons for your response

.....  
.....

18 a) Do you think lack of education has increased poverty in Hoima Diocese?

- a) True                      b) False                      c) Not Sure

b) Give reason for your response

.....  
.....

19 Do you think churches policy on Agriculture as way of alleviating poverty forth coming?

- a) Yes                      b) No                      c) Not Sure

b) If yes what are the benefits of the Strategy?

.....  
.....

20a) How do you rate the agricultural prices in your area?

- i) Good                      ii) Fair                      iii) poor

b) Show reasons for your Response?

.....  
.....

21a) Do natural calamities at times tend to affect food crops in your area?

- a) True                      ii) False                      iii) Not Sure

b) If true state some of them

.....  
.....

22 a) Has corruption undermined Agricultural policy?

- a) Correct                      b) Incorrect                      c) Not Sure

b) If correct how?

.....  
.....

23 a) Are pests and diseases a disaster to crop production?

- a) True                      b) False                      d) Not sure

b) Name some of them

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

Thank you

God bless you

## APPENDIX II: INTERVIEW GUIDE FOR FAMILIES

1 Which food do most families eat?

2 What are the common diseases that affect people in this area?

3 What are the major causes of poverty in Hoima Diocese?

4 What are other problems faced by the people in this district?

5 Are there pests and diseases which affect crops and animals in Hoima district?

If yes, name them


6 How do you think climate has affected production in Hoima district?

7 How has poverty affected the Hoima catholic Diocese and its members?

8 What strategies has the Diocese put forward to curb poverty?

9 How have various groups in the Diocese been beneficial to the Christians in eradicating poverty?

10 Give a way forward for a better approach by the church in lessening poverty from the people?



**KYAMBOGO UNIVERSITY**

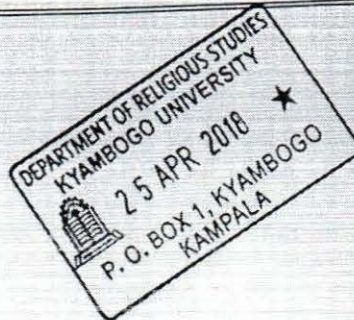
P.O. BOX 1 KYAMBOGO, KAMPALA-UGANDA  
Tel: 041 - 288896/285001 Fax: 041 - 220464, 222643  
E-Mail: [rs@kyu.ac.ug](mailto:rs@kyu.ac.ug) [hodrs@kyu.ac.ug](mailto:hodrs@kyu.ac.ug)

**DEPARTMENT OF RELIGIOUS STUDIES**

April 24, 2018

Dear Sir /Madam,

**RE: EDUCATIONAL RESEARCH**



The bearer of this letter **Ms. KATUSIIME NSEMERIRWEKI SCHOLASTIC, REG. NO. 16/U/13303/GMAR/PE** is a student of Kyambogo University pursuing a Masters degree in Religious Studies.

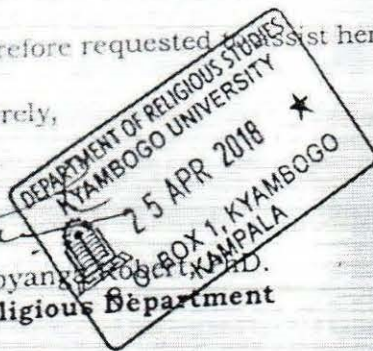
Her topic is: **THE ROLE OF CHURCH IN POVERTY ALLEVIATION:  
A CASE STUDY OF HOIMA CATHOLIC DIOCESE IN HOIMA DISTRICT.**

You are therefore requested to assist her with data collection.

Yours Sincerely,



**Kuloba Wabyang**  
Head of Religious Department





Office of the Bishop

## DIOCESE OF HOIMA

Bishop's House  
P.O. Box 34  
Hoima  
Uganda

Phone: (256) 465 - 40061  
Email: hoima.bujdio@yahoo.com

05 May 2018

Rev. Sr. Scholastic Katusiime Nsemrereweki  
Kyambogo University  
P.O.Box 1,  
KAMPALA

Dear Rev. Sr. Scholastic,

### Re: RESEARCH AUTHORIZATION

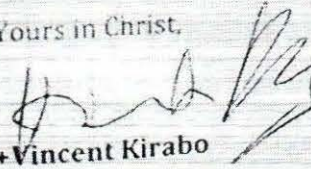
Following your request for permission to carry out research on "The role of the Church in Poverty Alleviation: A case study of Hoima Catholic Diocese in Hoima District", I am pleased to inform you that you have been authorized to undertake this research in Hoima Diocese for the period ending 30<sup>th</sup> June 2018.

You are advised to report to the Parish Priests of the parishes of your study area before you embark on your data collection.

Upon completion of the research, you are required to submit one hard copy of your research to our office.

Wishing you success and God's blessing!

Yours in Christ,

  
+Vincent Kirabo  
Bishop of Hoima

