

KYAMBOGO UNIVERSITY

**VIRTUE-ETHICS AS *SINE-QUA-NON* TO ECONOMIC
EMPOWERMENT OF GRASSROOT PASTORAL AGENTS FOR
EVANGELIZATION IN 21ST CENTURY - ARUA DIOCESE,
UGANDA.**

ALUMA WADRI ROBERT

18/U/GDRS/19901/PD

**A THESIS SUBMITTED TO KYAMBOGO UNIVERSITY DIRECTORATE OF
RESEARCH AND GRADUATE TRAINING IN FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DOCTOR OF
PHILOSOPHY IN RELIGIOUS STUDIES**

NOVEMBER, 2022

Declaration – Candidate

This dissertation is my original work and has never been presented for any award of a degree in any university.


.....

14/11/2022
.....

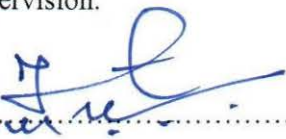
Signature

Date

ALUMA WADRI ROBERT - 18/U/GDRS/19901/PD

Declaration – Supervisor

I confirm that the work in this dissertation was done by the candidate under my supervision.


.....

14/11/2022
.....

Signature

Date

1. Kuloba Robert Wabyanga, PhD

**Department of Religious Studies and Philosophy, Faculty of Social Sciences –
Kyambogo University - Kampala.**

For and on behalf of Kyambogo University


.....

14/11/2022
.....


Signature

Date

Department of Religious Studies and Philosophy, Faculty of Social Sciences.

2. Kizito Michael George, PhD

**Department of Religious Studies and Philosophy, Faculty of Social Sciences -
Kyambogo University - Kampala**


.....

14/11/2022
.....

Signature

Date

Dedication

To all people of God who strive to live a virtuous life in integral development.

Acknowledgement

I humbly thank the Almighty and Merciful God who gave me life and continuous to sustain this life through faith and good health. He opened for me channels of all sorts of support in the course of this study project. May His Mighty name be praised for ever and ever, Amen.

I wish to meekly appreciate and acknowledge the enormous commitment and special academic direction of my supervisor Prof. Kuloba Robert Wabyanga. He has journeyed with me step by step right from the conception of this work till now when the dissertation is presented. Without his expertise, this work would, no doubt, be half baked or nothing at all. Your critical reading and views left no stone untouched. I remain greatly indebted to you Prof. Robert. I equally pay tribute to my second supervisor Dr. Kizito George Michael for his indefatigable effort towards the work. Your remarks were timely and intriguing. Thank you Doctor.

I am as indebted to ACN International, a church organization in Germany that granted me a chance to do doctorate by offering a scholarship to meet the financial implications of the study. Your timely remittance of the grant enabled me to clear the university dues in time. I was able to access university services for my study without complications. Without your financial support my dream to do doctorate at Kyambogo University would have been a “dream become untrue”. I am equally indebted to Comboni Missionaries of Uganda Province and Northern America Province for their assistance.

I thank the rector of Katigondo national Seminary and the entire staff for their support in the course of the study. The often financial needs that popped in were catered for by the rector. Thank you.

The support from my colleague candidates cannot go unnoticed. Their positive criticisms have modeled the work. I have benefited from the discussions online; on phones and the physical meetings we held at the university. Thank you so much.

I cannot forget the team of Professors, Doctors and Lecturers of Kyambogo University in the Faculty of Social Sciences and in particular, the Department of Religious Studies and Philosophy who offered critical remarks in the process of writing the dissertation at every level of defense. Indeed, you made me understand that no one has monopoly of knowledge. That academic work is not entirely a private affair but rather a rigorous corporate affair. Many thanks.

Table of Contents

Declaration – Candidate	ii
Dedication.....	iii
Acknowledgement	iv
Table of Contents	vi
List of Tables.....	vi
List of Figures.....	xii
Operational Definition of Terms	xiii
Abstract.....	xvi
Chapter 1: General Introduction.....	1
1.1 Background of the Study	1
1.1.1 Theoretical Frame Work	3
1.1.2 Conceptual Framework.....	5
1.2 Statement of the Problem	6
1.3 Objective of the study	7
1.3.1 General.....	7
1.3.2 Specific.....	7
1.4 Research Questions	8
1.5 Scope of the study.....	8
1.5.1 Content Scope	8
1.5.2 Geographical Scope	9
1.5.6 Time Scope	9
1.6.1 Justification of the Study	10
1.7 Limitation of the Study.....	12
1.8 Organization of the Study	13
Chapter 2: Literature Review.....	14
2.1 Introduction.....	14
2.2 Economic Empowerment - Dependent Variable (Objective 1).....	15

2.2.1 Overview.....	15
2.2.2 Capitalism	15
2.2.3 Communism	18
2.2.4 Socialism.....	20
2.2.5 The Phenomenon of Poverty.....	22
2.2.5.1 Poverty situation in recent times	23
2.2.5.2 Critical outlook at the concept of Poverty	24
2.2.5.3 Uganda’s situation	25
2.2.6 The concept of economic Empowerment in perspective	27
2.2.7 Arua Diocese	31
2.3 Virtue-ethics as Independent Variable - Objective 2	33
2.3.1 Virtue in General	33
2.3.2 Location of virtue in Ethics.....	34
2.3.3 Historical Perspective	36
2.3.4 Virtues in World Religions	38
2.3.5 Revival of Virtue ethics	39
2.3.5.1 Kantianism	40
2.3.5.2 Utilitarianism	41
2.3.6 Virtue-ethics and other areas of life	43
2.4 Evangelization as Dependent variable - (Objective 3)	46
2.4.1 Introduction.....	46
2.4.2 Church Documents on Evangelization	47
2.4.2.1 Vatican II Council.....	47
2.4.2.3 Post Vatican II Documents	49
2.4.2.4 Evangelization in Africa.....	53
2.5 Way forward.....	55
Chapter Three: Methodology	61
3.1 Introduction.....	61
3.2 Research Design	61

3.3 Location of the study and Target Population	62
3.3.1 Location of the study	62
3.3.2 Target population	63
3.4 Sample Size and Sampling Techniques.....	64
3.4.1 Sample Size	64
3.4.2 Sampling Techniques.....	65
3.5 Data Collection Methods and Instruments.....	65
3.6 Reliability and Validity	67
3.7 Data Collection Procedure.....	68
3.8 Data Processing and Analysis	68
3.9 Ethical Consideration	69
Chapter Four: Research Findings on Grassroot Pastoral Agent.....	71
4.1 Introduction.....	71
4.2 Respondent background Information	71
4.2.1 Response Rate and Participation.....	71
4.2.2 Demographics Information	72
4.2.2.1 Gender by Vicariate/Administrative Unit.....	72
4.2.2.2 Gender by Pastoral Agent	74
4.2.2.4 Marital Status by Vicariate and Pastoral Agent	77
4.2.2.5 Household size by Vicariate	79
4.2.2.8 Occupation by Vicariate and Pastoral Agent	82
4.2.2.9 Monthly Remuneration by Vicariate.....	84
4.2.2.11 Monthly Income from other activities by Vicariate and Pastoral Agent.....	86
4.3 Objective 1: The economic life of grassroot pastoral agents by Vicariate	89
4.5 Objective 2: To examine the virtuous behaviour of grassroot pastoral agents	101
4.6 Objective 3: To evaluate the practice of ministry of evangelization	113
4.7 Objective 4: To draw a way-forward for the pastoral agents themselves and the diocese towards economic self-reliance for evangelization.	122
4.7 Conclusion	135

Chapter Five: The Prevalent Economic Situation of Grassroot Pastoral Agents in Arua Diocese	136
5.1 Introduction.....	136
5.2 The prevalent economic situation of grassroot pastors in context.....	137
5.3 Economic Situation and Evangelization.....	142
Chapter Six: Virtue Ethics in Economic Empowerment of Grassroot Pastoral Agents.....	148
6.1 Introduction.....	148
6.2 Virtue- Ethics and Economic Empowerment.....	149
6.3 Rationale for Virtue-ethics.....	153
6.4 Virtue-ethics in the context of the Pastoral Agent.....	156
6.5 Virtue-ethics, Economic Empowerment and Effective Evangelization - The Triangle .	163
6.6 Conclusion	167
Chapter Seven: Summary, Conclusions and Recommendations.....	168
7.1 Introduction.....	168
7.2.1 Summary and Conclusions	169
7.2.2 Limitations	172
7.2.3 Contributions of the study.....	173
7.3 Recommendations.....	175
7.4 Suggestions for future research.....	181
References	181
Appendices	193
Appendix I: Questionnaire.....	193
Appendix II: A) Interview Guide for RQ. 1	197
Appendix II: B) Interview Guide for RQ. 2 (For Priests and Other Laity)	197
Appendix II: C) Interview Guide For RQ. 3.....	198
Appendix II: D) Interview Guide for RQ. 4 – Way Forward.....	199
Appendix II: E) Focus Group Discussion Guide.....	199
Appendix II: F) Simple Observation Guide.....	200
Appendix III: Krejcie and Morgan Chat	200
Appendix IV: Illustrations - Tables Continued.....	201

Appendix IV: B)Table 1.14: The Virtuous life of Grassroot pastoral agents by Vicariate	202
Appendix IV: C) Table 1.15: Practice of ministry of Evangelization by Vicariate	204
Appendix IV: D)Table 1.16: Way Forward.....	206
Appendix V: Letter of Authorization of Research	207

List of Tables

Table 1.1 Response Rate.....	65
Table 1.2 Gender by Vicariate/Administrative Unit.....	66
Table 1.3 Gender by Pastoral Agents.....	68
Table 1.4 Age Group by Vicariate and Pastoral Agent.....	69
Table 1.5 Marital Status by Vicariate and Pastoral Agent.....	71
Table 1.6 Household size by Vicariate.....	73
Table 1.7 Household Size by Pastoral Agent.....	74
Table 1.8 Education Level by Vicariate and Pastoral Agent.....	75
Table 1.9 Occupation by Vicariate and Pastoral Agent.....	76
Table 1.10 Monthly Remuneration by Vicariate.....	78
Table 1.11 Monthly Remuneration by Pastoral Agent.....	79
Table 1.12 Monthly income by Vicariate and Pastoral Agent.....	80
Table 1.13 Economic life of Catechists.....	194
Table 1.14 The Virtuous life of Grassroot Pastoral Agents.....	195
Table 1.15 Practice of Ministry of Evangelization by Vicariate.....	197
Table 1.16 Way Forward.....	198

List of Figures

Figure 1.1 Gender by Pastoral Agent.....	69
Figure 1.2 Age Group by Vicariate and Pastoral Agent.....	71
Figure 1.3 Marital Status by Vicariate and Pastoral Agent.....	73
Figure 1.4 Monthly Remuneration by Vicariate.....	79
Figure 1.5 Monthly Remuneration by Pastoral Agent.....	80
Figure 1.6 Monthly Income by Vicariate and Pastoral Agent.....	82

Operational Definition of Terms

- i)* *Virtue-ethics* - development of *habitus* proper to human beings embedded in justice, prudence, temperance and fortitude. Infused in the four cardinal virtues are trust, transparency, honesty, humility, friendliness, etc. Once these *habitus* are developed and practiced, meaningful and honest economic empowerment for evangelization can be possible.
- ii)* *Economic empowerment*– gaining pecuniary autonomy in order to meet the basic needs and for holistic human flourishing/development. It is a process of moving towards self-reliance, self-support in economic needs hence comprehensively addressing economic challenges. In the study, economic empowerment was understood as creating a moderate and comfortable socio-economic life that can comfortably make a grassroots pastoral agent carry out the mission of evangelization.
- iii)* *Evangelization* – spreading the Word of God in different circumstances, sharing the Word of God as divine mandated (Mt. 10:1-15; 28:19-20; Mk. 16:15-18). The term was used interchangeably with the word *Evangelism* (described hereafter). The followers of Christ Jesus may exercise the divine mandate formally or informally. The research considers the exercise of the mandate by formally commissioned grassroots pastoral agents.
- iv)* *Evangelism* - from Greek noun *εὐαγγελισμός* (*euangelion*) meaning literally spreading the Gospel of Jesus Christ. In the Catholic it is understood to mean spreading the gospel by word and action. The Greek verb referring to the same is *to evangelize* - to preach the gospel in word and deed.
- v)* *Word of God* - In the Catholic tradition refers to three things: The second Person of the Trinity; The Good News of our Salvation and You and me and all creation (Dwyer, 2019). In this study, the phrase refers to the first

and the second meaning. The Catholic tradition also believes that words of the Holy Scriptures (Bible) were inspired by God. The authors were divinely inspired. Hence the Catholics consider their words written in the Holy Scriptures/Bible as *Word of God*. The study uses the phrase in Catholic traditional context.

- vi)** *Sine-qua-non* - Latin ellipsis expressing indispensability of something. In the topic, it is used to underscore the necessary role virtue-ethics plays in meaningful economic empowerment for evangelization.
- vii)** *Pastoral Agents* – In the study, pastoral agents refer to all those involved in the ministry of evangelization at different levels. Such people have some formal training and are commissioned to evangelize. In the Catholic Church they include: The Pope, cardinals, bishops, priests, deacons, the religious lay men and women and catechists. This study limits itself to catechists referred to as grassroot pastoral agents as defined hereafter.
- viii)** *Grassroot Pastoral agents (Catechists)* – These are commissioned lay men and women in catholic church who spread the gospel through teaching catechism, instructing candidates for reception of sacraments and leading public worship in the absence of a priest for the Christian communities. They live among the Christian communities. Celibacy is not an obligation for the ministry. Their vocation originates from the sacrament of baptism, augmented by confirmation. Through baptism, they exercise in a more manifest manner the threefold mantra of Christ: priestly, prophetic and kingly ministry (Mk. 16:16; Can. 225 art.1). The agents go through formal training of two phases of one and two years. They are then commissioned by the authorities of the diocese to the ministry. In this work, the term ‘Catechist’ is used interchangeably with ‘Grassroot pastoral agent’.

Abbreviations

AIDS	Acquired Immuno Deficiency
ACCS	Advisory Consortium on Conflict Sensitivity
AG	<i>Ad Gentes</i> (To the peoples)
AM	<i>Africae Munus</i>
Bk	Book
C	Century
CTCs	Catechetical Training Centres
Dt	Deuteronomy
EA	Ecclesia in Africa
EG	<i>Evangelii Gaudem</i> (Joy of the Gospel)
EN	<i>Evangelii Nuntiandi</i> (Evangelization in the Modern World)
ERP	Economic Recovery Program
HIV	Human Immuno Deficiency
Jn	John
Mk	Mark
Mt	Matthew
NM	Nichomachean Ethics
NUSAF	Northern Uganda Social Action Fund
UBOS	Uganda Bureau of Standards
OECD	Organization for economic cooperation and development
PEAP	Poverty Eradication Action Plan
PDM	Parish Development Model
PMA	Plan for Modernization of Agriculture
PRDP	Post Recovery Development Plan
SAP	Structural Adjustment Plan
SPSS	Statistical Package for Social Sciences (IBM - Version 20)
SWIFT	Survey of well-being via Instant Frequent Tracking
UNDP	United Nations Development Programme
WECF	Women engage for common future
WBR	World Bank Report

Abstract

The twenty first century is an era of fortunes and misfortunes. Though globalization and capitalism associated with this century has brought integral development, thanks to science and technology, many people have been driven to poverty. Religion has not been spared by the sweeping globalization and capitalism. For religious leaders to survive in this capitalistic environment, they also need capital. Using the case of catechists in Arua Dioceses, this research recognizes the importance of capital wealth and economic welfare in evangelism but posits that this capital-wealth, economic welfare and empowerment should be anchored on virtue-ethics if evangelization is to be effective. Wealth accumulation without virtue-ethics is an anathema and jeopardizes evangelization as a divine mandate (Mt. 10: 1-15; 28: 19-20; Mk. 16: 15-18).

Data collection for the study was guided by four research objectives: i. To establish the economic conditions of grassroots pastoral agents. ii. To examine the virtuous behaviour of pastoral agents in economic empowerment for evangelization. iii. To investigate the practice of ministry of evangelization among the grassroots pastoral agents. iv. To draw a way-forward for the pastoral agents themselves and the diocese towards economic self-reliance.

The research used both qualitative and quantitative approaches—with significant findings about the economic conditions of catechists in Arua dioceses, and the profound impact of poverty on their religious mandates. The data analysis was aided by Statistical Package for Social Sciences (SPSS - IBM Version 20) software where Tables and Figures were generated, interpreted, analyzed and presented.

From the findings, the economic and living conditions of the grassroots pastoral agents are indicators of high levels of poverty. The socio-economic conditions associated with poverty affects virtuous dispositions and inevitably evangelization. The study recommended that Arua diocese prioritizes economic empowerment of grassroots pastors as a motivational parameter for evangelists. Economically empowered pastoral agents were by *ipso facto* motivated to deliver results. Virtue ethics should be emphasized in the curricular training of these pastoral agents as a *sine-qua-non* to mitigate the dangers of wealth accumulation that otherwise jeopardize evangelization.

Besides, to liberate the others from negative forces, the agents must first liberate themselves. Hence, there has to be emphasis on entrepreneurial courses on the syllabus of Centers that churn out grassroots pastoral agents to mitigate the negative impacts created by poverty such as giving limited time for evangelism in favor of fulfilling other economic needs, misappropriation of church funds.

Chapter 1: General Introduction

1.1 Background of the Study

The fact that religion plays a vital role in the world cannot be over emphasized. The 21st Century (C) is no exception. The century is dynamically characterized by ideologies like secularism, capitalism, scientific advancement in technology (communication) and relativism. With this scenario, the puzzling mysteries of life that used to somehow force human beings to turn to religion for an answer are being demystified (Isichei, 1995). Thus, the secularized and monetized world ignores the centrality of religion in the society.

However, religion remains a societal reality that cannot be done away with totally (Christoffersen et al, 2010; de Been & Taekema, 2012; Gobry, 2016). The above-mentioned ideologies have both positive and negative impacts on religion. For instance, religiosity is linked to economic and technological underdevelopment in some cases; technology enhances and also ‘destroys’ religion (George, 2006; Gobry, 2016). Arguably, capitalism makes practical use of natural resources, adds more economic value than other economic theories, reduces inequality and fights poverty (Kelly, 2020). Its principle is profit maximization in a free market (Cohen, 2000; Zimbalist et al, 2003; Roemer, 2017, Gilpin, 2018).

Negatively, Capitalism tends to widen the gap between the poor and the rich. This breeds poverty among the majority – poverty amidst plenty (Marx & Engels, 1848). Capitalism in away, has become a religion of its own right (Boer, 2018). Those who believe in it think it is a supreme being that determines paradise on earth. Therefore, ‘the worshipers’

must obediently go to the stock exchange markets and banks as their new churches of the new religion. In this sense it replaces the traditional religion with the promise of heaven. The search for wealth at all costs through profit maximization in capitalism creates a “God” in the name of the mythical market that apparently determines everything in life.

Among the odds associated with capitalism, poverty is the most monstrous given its wholistic impact on social welfare. In this study, the impact of capitalism on grassroots evangelization and how virtue-ethics can be used to revise this scenario takes a centre stage. Evangelization is a system of spreading the faith doctrines, traditions and beliefs of Christianity. For Christians, it is a divine mandate to reach out to the whole world and preach the kingdom of God as in Mt. 10: 1-15; 28: 19-20; Mk. 16: 15-18. The disciples were equally commanded to heal the sick and to be with the people as long as they are welcomed. This suggests a command to take care of the people’s material and spiritual needs. Additionally, already in Deuteronomy (Dt. 15: 4) God commanded the Israelites to fight poverty among them - “There must be no poor among you.” This divine command enshrines a holistic approach to hermeneutics of the faith.

Hence, there must be an integral empowerment of the human person by the apostles as they evangelize. Integral empowerment may make it possible to confront negative forces that stifle human flourishing. Religion aids prosperity of a nation (Fortin, 1994). In order to achieve formidable, integral and genuine evangelization of the peoples in 21st C, the question of poverty as one of the major factors of regress should be addressed among the pastoral agents. This was the purpose of this study. In localizing the study, we zeroed on the Catholic grassroots evangelizers – the Catechists of Arua diocese. By ‘grassroot evangelization’ we meant sowing the seeds of faith to the young ones for the first time

and nurturing that faith through on-going catechesis, celebration of sacraments and worship in Christian living.

If society is seeking quality evangelization to equip her members to confront economic challenges that tend to contradict preaching, it then follows that the grassroots pastoral agents be equipped to measure up to the challenges of the times. The socio-economic security of grassroots pastoral agents was therefore an important and urgent matter. This called for urgent and serious response by both the pastoral agent (the catechist) and the authorities (the church institution of Arua diocese) concerned. Hence, the choice of the topic: “Virtue-ethics as *sine-qua-non* to economic empowerment of grassroots pastoral agents for evangelization in 21st C - Arua diocese, Uganda.”

1.1.1 Theoretical Frame Work

The study was underpinned by Skinner’s (1948) theory of reinforcement as cited by McLeod (2018). According to reinforcement theory, behavior is best understood by causes and consequences of an action. When a behavior produces pleasant consequences, it is likely to be repeated and the opposite is true. Unrewarded behavior tends to be weakened or dies out. As applied in management, the theory holds that individuals are motivated if the working environment is properly designed and if good performance is praised and rewarded (Weihhrich & Koontze, 2005). It also holds that punishment of poor performance brings in negative results. Since this study addressed the question of poverty among grassroots pastoral agents, it proposed reinforcement theory of motivation as an approach for effective evangelization albeit challenges of globalized economy.

The envisaged evangelization fell under the principles established by Roman Catholic Church articulated in the document “*The General Directory for Catechesis*”, published in 1971 and revised in 1997. The principles of evangelization are the foundations for the sound teaching of the faith (Burke, 2000). The General Directory sets forth the nature and content of catechesis. The principles cover the practical and theoretical aspects that link catechesis to evangelization. The logic of the directory is that when the principles are understood and practiced, the challenges of evangelization could effectively be addressed.

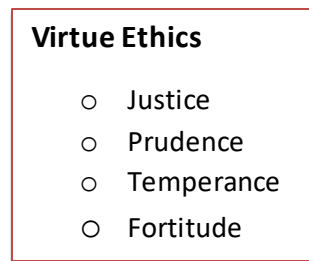
However, the economic empowerment proposed by the study was anchored on virtue-ethics as advanced by Aristotle (*NE*, Bk III) which suggests that excellent, purposive perfect human rational potencies and the dispositions incline a person to the right and perfect use of these potencies. A number of scholars re-echo virtue-ethics as anchor of morality (Anscombe, 1958; Velasquez, 1994; Scheler, 2005; MacIntyre, 2007; Peterson & Seligman, 2013; Hooft, 2014, Dorter, 2018; McIntosh, (ed.) 2019; Richter, 2020). In the thinking of Aristotle (*NE*, BK. III), a virtuous person is one who has ideal character traits. The primary focus of Virtue-ethics is not to search for universal ethical principles applicable to any moral situation. It is rather a theory that addresses wider questions of how one should live, what good life is and what proper social values are and entail. The study addressed in virtue-ethics values/morals embedded in the four cardinal virtues of prudence, justice, temperance and fortitude for good living. This makes possible honest or rather virtuous acquisition of wealth in economic empowerment.

In a nutshell, effective evangelization depended on reinforcement of the evangelizers. reinforced evangelizers would focus on their ministry. Economically un-reinforced

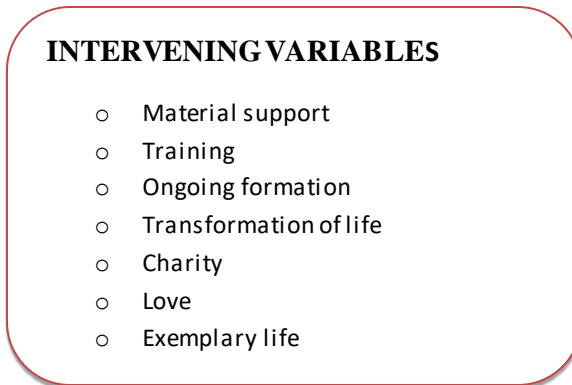
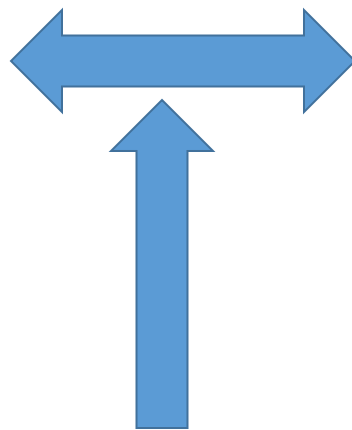
evangelizers were likely to first focus on meeting their immediate needs. In the process of motivating the evangelizers through self-empowerment, virtue-ethics was a *sine-qua-non*. Without emphasis on values advanced by ethics, economically empowered evangelizer would only perform in theory but not in practice. Hence, virtue-ethics bridges the gap between theory and practice in evangelization.

1.1.2 Conceptual Framework

INDEPENDENT VARIABLE



DEPENDENT VARIABLE



Source: Robert Aluma Wadri – Investigator, 2021

The conceptual framework represents virtue-ethics as independent variable. The particular aspects of virtue considered in the study were prudence, temperance, fortitude

– courage, justice, humility and honesty. The chief pre-occupation of Virtue-ethics was good living. Once excellent traits (*arete*) of character were developed, in fighting poverty, economic challenges could easily be based on enduring values. In other words, wealth creation would be based on honesty, transparency and fairness. Hence, realistic economic empowerment is virtue-based. The study thus sought to address the poverty and moral challenges that apparently hinder effective evangelization among the grassroots pastoral agents. The study thus addressed in virtue-ethics values/morals embedded in the four cardinal virtues of prudence, justice, temperance and fortitude for good living that would make possible virtuous acquisition of wealth.

The dependent variable in the study was represented by economic empowerment of grassroots pastoral agents. From economic empowerment, specific aspects such as autonomy and competence building through skills development, self-reliance, recognition of one's resourcefulness, overcoming economic dependency and overall economic freedom would result. Once economic empowerment was virtue-ethics based, the superseding effect would be effective evangelization in terms of catechesis, bible study, living exemplary life, charity, love and transformation of lives of people, society and deep faith.

1.2 Statement of the Problem

Twenty first century is an era of fortunes and misfortunes (Gilpin, 2017). Though globalization and capitalism associated with this century has brought integral development, thanks to science and technology, many people have been driven to poverty. Religion, with its faith purifying tendencies, has not been spared by the sweeping globalization and capitalism. For religious leaders to survive in this hostile

capitalistic environment, they also needed capital. And in some circles, Religious Organizations have been modified to be capital generating through exploitative tendencies of some religious leaders' evangelism. Thus, the act of preaching the gospel has changed from the cardinal principles of freely you are given and freely you should give (Mt. 10:8). The good news is no longer free!

The lacuna is that the hostile capitalistic environment of this present century has left grassroots pastoral agents poor. The question then is how can they survive in such a hostile capitalistic economic environment, where more often than not, money is made through immoral means? In other words, how should they behave in such a scenario? What should characterize their life? That is what made this research urgent. Hence, there is need for economic empowerment of grassroots pastors within a moral framework. This study therefore, proposed economic empowerment of grassroots pastoral agents anchored on virtue-ethics for effective evangelization to mitigate the economic and moral challenges facing evangelization in 21st century.

1.3 Objective of the study

1.3.1 General

The primary purpose of the study was to address the question of poverty and moral challenges that apparently hinder effective evangelization among grassroots pastoral agents in 21st century.

1.3.2 Specific

- i) To establish the economic conditions of grassroots pastoral agents
- ii) To examine the virtuous behaviour of pastoral agents in economic empowerment for evangelization

- iii) To find out how effective grassroots pastoral agents are in evangelization
- iv) To draw a way-forward for the pastoral agents themselves and the diocese towards economic self-reliance.

1.4 Research Questions

The study was guided by the following research questions:

1. What is the existing economic *status quo* of grassroots pastoral agents?
2. What is the virtuous behaviour of grassroots pastoral agents as evangelizers?
3. What is the life of evangelization among grassroots pastoral agents?
4. What strategies can be suggested to improve the economic conditions of grassroots pastoral agents in 21st century?

1.5 Scope of the study

1.5.1 Content Scope

This study did not claim to exhaustively cover the role of ethics in economic empowerment for evangelization in the whole of Christendom. Neither did it claim to exhaust the field of empowerment in general. The study therefore limited itself to treating in its content virtue-ethics narrowed to the four cardinal virtues, economic empowerment and evangelization within the Roman Catholic tradition. The investigation did not cover comprehensively all the pastoral agents in catholic hierarchy. Special attention of depth was rather paid to the grassroots evangelizers – the catechists particularly in the diocese of Arua. The target was to have effective grassroots evangelization by addressing the problem of poverty and moral challenges.

1.5.2 Geographical Scope

For the purpose of this study, Arua diocese was considered. A diocese in catholic tradition is an ecclesiastical territory headed by a bishop, appointed by the Pope and duly installed. Arua diocese is one of the 19 catholic dioceses of Uganda. It is located in the northern part of Uganda – West Nile – in Gulu Ecclesiastical Province. From the north, the diocese is bordered by Yei diocese of S. Sudan, in the east by Gulu archdiocese, in the south by Nebbi Catholic diocese and in the west by Mahagi diocese of the Democratic Republic of Congo. The diocese comprises seven political districts of Arua, Maracha, Koboko, Yumbe, Moyo, Adjumani, Obongi and the latest created Terego.

1.5.6 Time Scope

The research considered the 21st century (apparently three decades into the century). The study focused on 21st century mainly because of the unique economic and moral challenges ushered in by globalization associated with capitalism, advancement in science and technology already noticed from the beginning decades of the century (2001-2022). For effective evangelization, the evangelists must survive in the hostile economic environment of 21st century that has already gone two decades. We are presently in the third decade of 21st century. A brief consideration of the inauguration of evangelization in Arua diocese in 1958 - the last century (20th C) by the Comboni Missionaries was only made as a background to the current socio-economic situation.

1.6.1 Justification of the Study

This research was basically carried out to address the problem of poverty and moral challenges facing the grassroots pastoral agents in Arua diocese, Uganda for effective evangelization. The hostile capitalistic environment of the present century (21st C) apparently impacted negatively on grassroots pastoral agents. The hostile economic environment left the agents poor. The agents needed to survive. They too needed capital to mitigate the negative impacts of poverty on their ministry. Grassroots pastoral agents needed ethical values in addressing the economic hardships faced. This study was therefore carried out so that the church authorities in Arua could base on the information obtained to address the problem. Qualitative and quantitative methodology was adopted to collect data to address the research problem. The use of quantitative approach was qualified by the fact that some of the information needed involved social science aspects like poverty, standards of living, income, remuneration. The in depth analysis of the problem qualified qualitative approach to describe the findings.

1.6.2 Significance

As rightly envisaged by Pope Paul VI (*EN*, 1992), “The conditions of the society in which we live oblige all of us therefore to revise methods, to seek by every means to study how we can bring the Christian message to modern man [and woman]”. In light of this vision, the challenges of evangelization in the present century (21st) necessitated a deep reflection on the key issues affecting the spread of the gospel. One of these key issues was the question of the welfare of grassroots pastoral agents. Practically the church documents on evangelization have not squarely addressed this challenge. This work was thus a humble contribution to the economic well-being of grassroots pastoral agents for effective evangelization albeit challenges of economic nature in 21st C. It was a

theoretical attempt to fill the gap as identified in the church documents on evangelization concerning the welfare of grassroots pastoral agents through the development of entrepreneurial skills in formation and cultivation of virtues introduced in the curricular.

The difficulties of evangelization in the global phenomenon today needed a conscientious evaluation of the methods of evangelization. The aim was to make faith relevant to the believer. Hence, a search for proper methods of evangelization needed a concerted effort. The information on the findings of the study could be of benefit to the bishops and pastors at various levels in fulfilling the divine mandate of spreading the Gospel. The study established that grassroots pastoral agents are generally poor. Their living conditions negatively affect their ministry of evangelization. The grassroots pastoral agents would benefit from the study through implementation of the suggested way forward. For instance, including entrepreneurial courses and virtue-ethics in the curricula for training catechists. The skills acquired would provide for self-reliance and additional income for moderate economic life that would allow for comfortable ministry.

When the proclamation of the Gospel is effectively done, Christians benefit by transforming their lives for the better and by being true witnesses of the Gospel. Transformed Christians would equally be good citizens. Political leaders would find it easy to implement common good projects for the society that is responsible and with high ethical standards. A well evangelized society would not propagate crimes. This could be to the benefit of the reigning government and the society at large.

1.7 Limitation of the Study

The study was constrained by a number of methodological hiccups. Some of the respondents were not willing to fill in the questionnaire. Others were sceptical about the research. Some questionnaires were returned blank perhaps due to lack of grasp of some elements in the questionnaire or just due to lack of will. Although tedious, the researcher explained the intentions of the research and physically guided the filling in of questionnaires in some cases.

The research subject was big. There were over 700 catechists both trained and untrained working in 60 parishes of Arua diocese. However, given the vastness of the diocese that comprised eight political districts, it was not feasible to reach every grassroot pastoral agent. Hence sample method was employed. Sampling of subjects came with the pain of omitting some resourceful persons. But due care was taken to select catechists from the three vicariates of the diocese and other participants based on experience, training and knowledge. With consultations, key informants were given priority.

Data collection tools such as questionnaires and interviews met with some huddles. Some respondents were not conversant with English language. Hence, understanding the items on questionnaire was a challenge. In some cases, especially in Moyo Vicariate, language gap limited free first hand discussions. However, this was sorted out by translating the items in the local languages by the researcher and occasionally by research assistants. Though translations would lack precision, the use of translators fairly mitigated language huddles. For those who could not read and write, interviews were applied.

The data collected was voluminous. Grappling with big data within a limited time would cause rush and too much pressure. Hence scientific research software called Statistical Package for Social Sciences (SPSS) was used to mitigate the shortfalls of time and pressure. The findings of the research were generalized. Some of the findings were not necessarily problems to other dioceses. The changing times brought new demands to make evangelization relevant yet traditional methods of evangelization of the peoples still characterized the church world over.

1.8 Organization of the Study

In order to achieve the objectives of the research, the study was divided into seven chapters. Chapter 1 dealt with general introduction that covered background of the study, problem statement, objectives, significance, scope, limitations and the organization of the study. Chapter 2 was literature review. Meanwhile Chapter 3 covered the methodology the study employed. Chapter 4 was a presentation of research findings. The economic conditions of grassroot pastoral agents formed chapter 5 while the question of virtue-ethics as *sine-quo-non* to economic empowerment of grassroot pastoral agents was the focus of chapter 6. In Chapter 7 was a general conclusion to the study.

Chapter 2: Literature Review

2.1 Introduction

The objective of literature review was to acquaint ourselves with the views of scholars on the variables of the study and to situate the study in context of previous researches. The first part of literature review covered economic empowerment as independent variable forming Objective 1. The discussion on economic empowerment was informed by a number of socio-economic theories such as capitalism, communism and socialism. Economic empowerment presupposed a background of poverty. Hence the existence of poverty primarily necessitated economic empowerment. But the dilemma was the persistence of poverty alongside marked strides to eliminate poverty advanced by economic theorists and researchers over time.

The second part of the literature review concerned virtue-ethics as the independent variable - Objective 2. This was treated from philosophical point of view. It demonstrated why it was essential for human kind to be ethical in real life. That explained why the study suggested that meaningful economic empowerment for evangelization be anchored on virtue-ethics. As Kudadjie (1992) remarks; “Not only is moral development justifiable in its own right, but it is also a necessary condition for all other aspects of development.” Ethics is thus a *sine-qua-non* for any meaningful human development/empowerment. The third part of the literature review dealt with the concept of evangelization which formed our Objective 3. This was approached from historical perspective in light of church documents produced over time. The last part covered the way forward for economic empowerment that other studies have shown.

2.2 Economic Empowerment - Dependent Variable (Objective 1).

2.2.1 Overview

In attempt to fully realize who they are and how they should live, human beings have explored and continue to explore their capacity to full realization to person-hood. Amidst multifaceted challenges faced in this process is socio-economic development. A number of theories have been developed overtime to address the economic challenges in societies. These challenges rotate along four fundamental economic questions answering scarcity problem *viz*: what is to be produced; how is it produced; for who; and the future growth of production (Truett, 1987, Pettinger, 2019). Among these theories include capitalism, socialism, and communism.

However, none of the theories so far has completely eliminated the question of poverty in the society. The dilemma still is the persistence of poverty alongside marked strides advanced by economic theorists over time to fight poverty. In the 21st century, the above theories have continued to acquire a wide range of new insights as well as setbacks. This study looked at these theories from the vantage point of view of evangelization and how they have influenced the *sitz im leben* of society in 21st century. Let us have a snapshot of the traditional economic theories with their feat and encumbrances.

2.2.2 Capitalism

Capitalism as an economic system advocates for private ownership of factors of production. It is market based and therefore profit oriented policy of production where prices are dictated by demand and supply in the free market (Zimbalist, et al, 2003, Gilpin, 2017). As Itoh (1988) rightly observes, “capitalist firms aim at increasing the efficiency of the valorization through rationalization and restructuring”. In capitalism, all efforts are geared toward capital accumulation. It is not a charity entity. Strictly speaking,

capitalism entails uncontrolled and unregulated economy where individuals have absolute right to own and manage factors of production. The individual pursues their self-interests and self-flourishing with minimum or no care of others' interests. This could leave the poor in perpetual poverty if not helped to be empowered by institutions like the church and the government.

Smith (1776) as cited by Fiori (2005) is believed to be the 'father' of capitalism. He laid the foundations of capitalism in his master piece *Wealth of the Nations*. This work was probably developed to fill the lacuna created by feudalism (9th -15th century) where economic decisions were made by wealthy rulers (kings and nobles) (Shepherd, 2020; Brayshary, 2020). They determined what to produce and how to produce it. Hence, factors of production were exclusively controlled by them. The system was a combination of economic, legal, military and cultural governance that featured prominently in the medieval Europe. This system created economic inequality among the masses. It precipitated into accumulated discontent hence the eventual socio-political revolutions like the French revolution of 1789 which overturned the old system of governance. The economic inequality created by monarchism increased poverty among the French majority poor.

However, in the *Wealth of the Nations*, Smith as cited by Fiori (2005) argued that human beings are born equal. But as adults, each one pursues a behavior based on self-interest. Therefore, the argument is that for any economic flourishing, people should be allowed to pursue their self-interests. This kind of thinking gave rise to *laissez-faire – laissez passer* i.e. free enterprise, an economic system that has remained in practice to date. Many nations practice this system in form of modern capitalism which is money-based social

relations. But this economic system did not succeed in eliminating economic inequality and poverty and economic injustices.

However, capitalism as economic system had its glorious days. Certainly, it witnessed increased production as a result of industrial revolution. This arose from the economic freedom gained which in turn led to political freedom. In its early forms, it was seen as the best alternative to organize society. As Kelly (2020) would quote, Margaret Thatcher once remarked that “there is no alternative” to capitalism. The remark was based on the grounds that capitalism makes better use of the natural resources. It adds more economic value to these resources than any other theory *viz* socialism, communism or anarchism hence reducing income inequality and effectively fighting poverty.

The arguments of capitalism elicit that as prices are determined by forces of demand and supply, ‘positive’ competition ensures. With competition, production increases. This may lead to price reductions to the benefit of consumers. The atmosphere of competition additionally eliminates laziness, encourages hard work to achieve great dreams. The result on the other hand is rich people grow richer while poor people grow poorer. This may not necessarily translate to hardworking people getting richer and lazy people getting poorer. Some hardworking people may lack the politico-economic means to control factors of production.

The classic mark of capitalism is that more importance is attached to the individual rather than the collective. Here the question is not about common good but individual good and interest which may not be morally correct. However, right wing politicians argue from moral point of view that it is a fundamental right to own property, pass it on to children and keep a bulk of accrued wealth from the private property (Sloman, et al 2000). The

immediate implication from such argument may be that charity is killed, individualism is promoted. Ethical virtues become far-fetched.

The anti-capitalists view the system as inhuman, anti-democratic, unsustainable, and deeply exploitative and therefore must be dismantled (Kelly 2020). One such critical scholar is Karl Marx (1818-1883). He argued that the hall mark of capitalism is poverty in the midst of plenty, causing immense suffering and violence, forced on working classes. This results in loss of human dignity. Obviously, Marx's criticism of capitalism exposes a big missing link that needs a rejoinder. This would lead him to advocate for communism as alternative, in "The Communist Manifesto" (Marx, & Engels, 1948). They reduce world problems to class struggle.

2.2.3 Communism

Engels (June 28, 1883) expresses the core of the *manifesto* in the preface to the German Edition thus:

The basic thought running through the manifesto is that economic production, and the structure of society of every historical epoch necessarily arising therefrom, constitute the foundation for the political and intellectual history of that epoch; that consequently (ever since the dissolution of the primaeval communal ownership of land) all history has been a history of class struggles, of struggles between exploited and exploiting, between dominated and dominating classes at various stages of social evolution; that this struggle however, has now reached a stage where the exploited and oppressed class (the Proletariat) can no longer emancipate itself from the class which exploits and oppresses (Bourgeoisie), without at the same time forever freeing the whole of society from exploitation, oppression, class struggles – this basic thought belongs solely and exclusively to Marx.

The arguments of *The Communist Manifesto* are still relevant today. The socio-economic and political situations in the contemporary world continue to depict constant direct or indirect class struggles between the rich and the poor; politically powerful and the down trodden; the super power countries and the so-called poor countries. We still witness class struggles and exploitation of one class by another. Communism as proposed in this

manifesto is still a force to reckon with, though it is taking a revised form. Today's modern communist countries (China, Cuba, Laos, North Korea and Vietnam) rely more on mixed economy (Amadeo, 2020). For example, as Amadeo (2020) mentions: China from 1970s started allowing private business to operate. While Cuba opened economic reforms to ease the rigid communist economic norms. In 1986 Laos initiated decentralization policy and promoted private business, hitherto unheard of. North Korea allowed also semi private markets to engage in selling restricted goods from 1990s to 2002. Vietnam on her part in 1986 started the path of moving towards market-based economy.

Following the above trend of events, we can then infer that communism as preached by Marx and Engels (1948) may not be the 'exact' economic system applied by the above-mentioned practicing countries today. It has apparently mutated to 'modern communism' where the government allows some private enterprise. But the dangers of government control of the economy continue to manifest in form of inequitable distribution of resources to the citizens. This thus generates continuous poverty among the majority poor. This is prevalent in mixed economies characterized by some aspects of capitalism, communism and socialism.

In such economies as above, the government interventions overshadow private market forces. Even if market forces of demand and supply determine some economic decisions, the government may remain the last determinant of such decisions. Even in the practice of communism virtues do not form the bases of growth. Just distribution of factors of production remains a challenge. A third alternative, which is slightly different, then

comes into force – socialism, which for Gilabert (2019) is both a critique and a replacement for capitalism.

2.2.4 Socialism

The difference between socialism, capitalism and communism is rather thin. In the modern sense of the three economic systems, government has some control over the economic activities of the nation. In capitalism, the government oversees economic enterprises and provides a conducive political atmosphere for economic flourishing although it has little or no say on accumulation and distribution of wealth. In socialism everyone is supposed to own factors of production equally. This is done democratically by electing a government in which everyone owns shares (Amadeo, 2020). But this already poses the question of who owns how many shares and when.

Socialist economies operate on the assumption that people are basically cooperative by nature (Amadeo, 2020). They believe that the element of natural cooperation is stifled in feudalism and capitalism which forces competition on the people. But in practice, the question of natural cooperation of human beings may not work at all situations. That cooperation may be strained by the various circumstances under which the people find themselves. There is also an argument that socialism is against human nature. It is claimed that human beings are naturally selfish, competitive and aggressive thus making socialism next to impossible (Gasper, 2004). Classless society can never be built on the foundation of cooperation and equality. Hence, talking of an end to exploitation, oppression, poverty and war is a nightmare.

However, Nyerere (1973) argues that socialism is attitude of mind and not a rigid adherence to standard political pattern which is needed to ensure that people care for each

other's welfare. It is therefore an attitude that distinguishes a socialist from non-socialist, a capitalist society from a socialist society (Nyerere, 1968). Nyerere's *Ujamaa* socialism (1968) or his understanding of a socialist or a capitalist should not be confused with western Marxian concept. The difference lies in the question of attitude. Western concept does not distinctively consider the question of attitude in socialism. Nyerere (1968) describes capitalism as unfair economic system which is a form of parasitism. It is unjust system which needs to be fixed. He proposes socialism where society takes care of her members just like in African Traditional Society.

On a brighter note, socialists consider both individual and social needs. The central planning authority allocates resources just like in command economy (Chappelow, 2020) which cares for the less advantaged or those who may not contribute directly to the economy (the invalid, children, elderly...). This fits in the 'problematic' mantra of socialism: "From each according to his ability, to each according to his contribution" (Marx, 2008) which possibly is the ethical core of socialism (Gilabert, 2015). However, such a proposal does not go without challenges. On practical level, those who contribute much to the economy may demand a commensurate return. It might lead to castigation of those who receive more than their input thus causing social conflict as a result of exploitation of the hard-working class.

From the foregoing discussions, the three economic systems have not fully resolved the question of economic inequality in society (Itoh, 1988). In one way or the other, inequalities still exist, paving way for persistent poverty among the populace. Capitalist principles as we have already seen still widen the gap between the rich and the poor. Even if in communist government takes full charge on economic planning, it may not

give to each individual according to their ability and need. Socialism has not done it better either. Where there is endemic corruption among government officials, socialism wanes away in central planning and allocation of resources to individuals. Hence the question of poverty still endures in the modern world and modern mixed economies.

In the preceding section, we discussed the reality of poverty and why the persistence amidst numerous efforts to eradicate the evil world over. This is in line with our research theme which has identified a gap in evangelization. That is, the malevolence of economic poverty among pastoral agents. We underlined that virtue-ethics is *sine-qua-non* in fighting poverty for evangelization. The economic theories explored above do not consider ethics *per se* as basis for growth.

2.2.5 The Phenomenon of Poverty

The concept of poverty is not univocal but analogous. No single definition or description can accurately depict the term. It is enigmatic phenomenon that can hardly be completely eradicated. Poverty exists in multifaceted forms. The degree of poverty varies from person to person, community to community, country to country. The poor people are found in nearly all the countries of the world although poverty level varies from country to country.

Right-wing political theorists think that in one way or the other, a certain amount of inequality and poverty is inevitable as a sign of efficient and growing economy (Sloman, 2000). They unfortunately seem to suggest inequity and poverty as a natural phenomenon thus attempt to stamp it out is futile. Conventionally, some parameters are used to qualify the poor. These include: household per *capita* income, nutrition based on

minimum income or expenditure and poverty line i.e. a critical level below which one is classified as poor. This consists of societal acceptable of minimum living conditions.

World history suggests that the poor have lived alongside the rich since time immemorial. Marx (1948) also observed that there is poverty amidst plenty in capitalist society. This may not mean attempts to fight poverty are historically doomed. The continuous struggles are not in vain.

2.2.5.1 Poverty situation in recent times

According to the reports of March 2020 *PovcalNet* Update (Atamonov, et al, 2020), the number of the poor is on the rise. The report indicates an estimated rise from 734 million to 737 million people in sub-Saharan Africa in the reference year of 2015. Poverty rate increased from around 2.4 percent in 2011 - 2013 to 3.8 percent in 2015 and 7.2 percent in 2018 in Middle East and North Africa. The said increase is attributed to the conflict in Yemen and Syria. While in Latin America, poverty level stagnated with slight increase of 4.1 percent in 2015 to 4.4 percent in 2018.

According to United Nation's (UN) Report (2022), sub-Saharan Africa and Oceania are the two regions with highest working poverty rates. The countries comprising the said regions are described as developing countries. The World Bank classifies developing countries as middle income and low-income countries (Sumner, 2012). But the criteria used to qualify one to be called poor is rather controversial. They are often subjective (Citro & Michael, 1995; Diener, Ed. Dec. 2002; Sumner, 2012; Jolliffe & Prydz, 2016;). Martin (2022) notes that Covid-19 crisis has created a new reality in the statistics of poverty world over. In Uganda poverty rate rose from 10 percent to 28 percent within the

first six month of 2021. At least 75 percent lost income due to onset of Covid-19 (Martin, 2022). Additionally, the Russia - Ukraine war (February 2022) has added ‘insult to the injury’ in form of global sky-rocketing fuel prices and wheat prices. This in turn has created a cobweb effect on hiking prices of essential commodities thus increasing cost of living world wide.

2.2.5.2 Critical outlook at the concept of Poverty

The world’s poor are conventionally regarded as people who survive on the international poverty line of \$1.90 or less per day (World Bank, 2015). World Bank calls the \$1.90 as a standard/universal measure of global poverty – international poverty line (Peer, 2018). But the concept of poverty is elusive. Not a single definition may accurately describe exactly what poverty is since its manifestation is multifaceted. According to Lubaale (2019), the definitions and causes of poverty depend on age, gender, culture and other social, economic and political contexts. Even if the standards of measuring poverty may have some glitches, they still remain the most reliable.

Poverty is also classified in terms of its gravity as absolute and relative (Lubaale, 2019). Absolute or abject poverty is a condition where one can’t adequately afford food, shelter, clothes, health and education. In other words, the household income is insufficient to acquire basic necessities for descent living. However, what is really the necessary level of income to maintain the basic human needs is enigmatic phenomenon. The ‘basic necessity’ may not be a universal concept. It may depend on circumstances.

What constitutes ‘basic necessity’ may include electricity, sanitation facilities, information, technology, etc. Thus, the ‘basic necessity’ may change over time. On the

other hand, relative poverty alludes to household incomes in comparison to others. It means someone or society is simply poorer than other. For example, the richest ranked man in Uganda Sudhir Ruparelia (Forbes 400, 2019) is poor compared to the richest ranked American Jeff Bezos (Forbes 400, 2019).

A good number of people may still be living in various forms of poverty including extreme/abject poverty. About 736 million people live in extreme poverty (Peer, 2018). But as the cost of living increases, the poverty line also increases. World Bank for example, defined poverty line from \$1per day to \$1.90 per day in 2015. In 2020, the number of people living below the extreme poverty line rose to over 70 million. Over 3 billion people live on less than US \$6.85 per day (World Bank, 2020). We may conclude from the existing statistics and literature that poverty is still a reality to reckon with. More studies are still relevant to fight poverty in its various forms. As our study is done in Uganda, it is necessary to survey the poverty situation in the country.

2.2.5.3 Uganda's situation

The World Bank Report (WBR) of 2022 still alluded to increase in poverty levels in both poor and rich countries due to the negative impact of Covid-19. The Report further indicated that over 3 billion people live on less than US\$6.85 per day. The recovery rate from Covid-19 pandemic is low in poor countries - Uganda inclusive. Richer countries instead have higher recovery rate. The Report further adds that poverty rate is estimated at 9.3 percent in 2022 up from 8.4 percent in 2019 (WBR, 2022).

The Uganda Bureau of Statistics (UBOS) Report rates northern Uganda as second to Karamoja in multidimensional poverty (85 percent), poverty intensity (68 percent) and

Multidimensional Poverty Index (0.58 percent) - (UBOS, 2022). Other sub regions in descending order include Acholi (64 percent), West Nile (59 percent) , Lango (57 percent) , and Teso (56 percent).

Among the multiple immediate causes of poverty in Uganda, Lubaale (2019) identifies unethical practices as the first cause. According him, the unethical practices are manifested in corruption, stealing resources, sexual immorality, smoking, drug consumption, tribalism and witchcraft and yet the country is more than 99 percent religious. He describes the cancer of corruption as “any behavior contrary to formal duties, obligations, agreements and rules/regulations for private interests”.

Available literature and statistics show Uganda’s public sector among the most corrupt in the world. For example, *Transparency International* (2021) ranked Uganda the 144th out of 180 worst corrupt countries. The World Bank (2015) already made a similar remark by describing Uganda’s corruption as “severe problem” with annual loss of 768.9 billion shillings (\$286 million) to corruption. This is ethical/moral problem apparently arising from lack of virtue of honesty, sincerity, charity, prudence, temperance and justice. Approach to fight corruption must therefore prioritize promotion of moral culture.

However, a number of interventions have been registered in fighting poverty in the country (Guloba, 2022). For example the Economic Recovery Program (ERP) - 1987; then Structural Adjustment Programs (SAPs - in 1997) of World Bank and IMF; Poverty Eradication Action Plan (PEAP), 1997; Plan for Modernization of Agriculture - 1997 (PMA), Post Recovery Development Plan - 2007 (PRDP), Northern Uganda Social action Fund - 2015 (NUSAF), Parish Development Model - 2022 (Guloba, 2022).

The continued revision of poverty fighting programs led the government to develop “Vision 2040” as a road map to raise the people to upper middle-income status (MFPED, 2014). Whether this will deliver the people to the economic ‘Promised Land’, is still a matter of time. In order to address the bottlenecks of poverty eradication interventions, government still needs to create conducive economic environment for efficient use of the available resources. This may stimulate growth of industries with the extrapolated economic benefits of employment. Government must work to create strong social impact in order to improve welfare of all Ugandans.

One of the effective interventions to fight poverty among the poor is to involve the poor themselves (Stenger & Ratti, 2002). Any sort of poverty eradication program that focuses on doing something ‘for the poor’ instead of ‘with them’ is bound to fail. The poor must be involved in the process of looking for ways and means to alleviate poverty. It is from the background of poverty that the question of economic empowerment arises. This is what the present research is considering.

The study considers as pertinent the question of virtues in the fight of poverty. The argument is not that rich countries created wealth entirely through virtue ethics. Neither are we showing that through the statistical measurements that poor countries lack virtues to make them reach. The literature was to assess the poverty levels and examine the poverty situation in the society. We now turn to consider the existing literature on economic empowerment.

2.2.6 The concept of economic Empowerment in perspective

There are several dimensions of empowerment, making it difficult to have a single precise definition (Blanchard, et al, 2001; Adams, 2008). The different forms of

empowerment include: social work, health promotion, economic, political, legal, gender and management. However, the underneath logic of any form of empowerment is to establish a degree of autonomy and competence to control events of one's life. Empowerment applies not only to individuals but also to communities or societies. It is a process of overcoming perceived or actual weakness or powerlessness, lack of influence and recognition of ones' resourcefulness and putting it into practice. The theory of empowerment has evolved overtime in different forms.

From historical perspective, the term 'empowerment' is traced from Marxist sociological theory which metamorphosed to critical theory (Burton & Kagan, 1996). However, Rappaport (1981) is associated with introducing the term into community psychology. He opined that aspects of community life are by nature paradoxical, thus demanding a careful approach from researchers, scholars, professionals in unpacking and influencing the contemporary resolution of the paradox. He argues for careful viewing of people who are in trouble in the community, lest one falls in the trap of lopsided approach. For those involved in community problem alleviation, Rappaport (1981) rightly cautions against labeling the troubled as needy therefore ushering needs model approach of giving and of advocacy model which emphasizes rights. He proposes empowerment model, as a social policy of resolving community problems that sees people as fully human.

However, Rappaport's (1981) proposal may not mean automatic flawless solution to community problems. In the name of empowerment, the marginalized groups may sink to a deeper valley of dependence syndrome. For example, if empowerment takes shape inform of charity/aids organizations, donor agencies, grants, etc. without equipping the targets with skills to help themselves, it may not be sustained. In some cases,

empowerment agencies may take advantage of the vulnerable. In Kalangala Island – Uganda, for example, Bernhard Glaser Berry, a German national, was accused of pedophilia, practicing sex tourism, child trafficking through his NGO Ssesse Humanitarian Services (SHS). He died in prison before final trial (*Editorial Monitor*, May 10, 2020).

According to Werner (1988), the term ‘empowerment’ alludes to liberation. In this process of liberation, the disadvantaged people work together to increase control over events that determine their lives. This presupposes a background of oppression where, the underprivileged do not determine their destiny or are constraint to determine their destiny. The scenario is such that the underlying conditions do not favour equal opportunities for human flourishing. It is a revolutionary kind of empowerment where the old system must be replaced with a new system. But there is apparently no guarantee that the empowered/liberated may not turn to be worse oppressors than their predecessors. For instance, the French revolution of 1879 turned violent and bloody in the name of liberation (Neely, 2008; Silva, 2010).

According to Blanchard et al (2001), many people erroneously think empowerment is giving people power to make decisions. This approach considers the targeted group powerless, therefore need to ‘rescue’ them from their powerlessness by giving them power. This is what empowerment is not in the thinking of Blanchard et al (2001). To him, people already have plenty of power. Blanchard, et al (2001) continues to argue that empowerment involves releasing the power people already have. This power consists in the wealth of knowledge, experience and motivation to do great job. It is therefore “letting this people power out and focusing it on company issues and outcomes”.

In the above sense, the problem would be, wanting to be a ‘rescuer’ in empowering people who are purportedly powerless. Empowerment of any form should then consider tapping into the unexploited or underutilized human capacity to do things competently for themselves. In tapping the supposed underutilized human capacity, the dignity of the person is valued and protected. This gives empowerment a truly human face. This fits in the study in considering the human dignity in everyone.

The type of economic empowerment in this work is theologically based on the divine option of the less privileged. In Deuteronomy 15:4, God commands that “Let there be no longer any poor among you”. The background of this command was to emphasize that God provides for all also through others. The above verse does not contract Jesus’ negation of riches for securing eternal life. Jesus instead cautions excessive love for riches that may lead to abandonment of the true God where riches become gods.

In this direction, Nwaoru (2004) remarks that, poverty eradication is the divine option for self-reliance of the poor. Yahweh is the greatest reviser of the misfortune of the poor, the initiator of poverty eradication (1Sam. 2:6-8). Biblically speaking thus, God cares for all. He does not stigmatize any group or class of people to be perpetually poor. Every human being is commissioned to participate fully in the divine scheme for the poor.

From the available literature, economic empowerment mechanisms have largely targeted gender equality and women’s empowerment (UNFPA, 1994; Golla et al, 2011; Balamoune-Lutz, 2013; Fox & Romero, 2017, etc.). Much emphasis is put on women because world over, they are burdened with work, child care, maintenance of household yet they lack power and influence in society. For full participation of men and women for

productive and reproductive life and sustainable development women empowerment is a must (UNFPA, 1994).

However, in the wake of empowering women, a number of marginalized communities still do exist. Such communities vary from country to country, continent to continent and are left behind by global development priorities. Among the marginalized, UNDP lists also girls, rural dwellers, indigenous people, ethnic migrants, people with disabilities, refugees, etc. (UNDP, 2016). Our interest is on rural dwellers among whom most catechists fall.

This research however, did not consider economic empowerment as ‘magic’ that will end poverty abruptly. It rather considered economic empowerment as a process that takes courage and time to achieve. The empowerment in the study is premised on the fact that the catechists are resourceful in themselves. They only need to be helped to discover their own resourcefulness to fight poverty by the church authorities. This work assumes that if grassroot pastoral agents were economically empowered, they would be effective in grassroot evangelization. Therefore, we needed to understand what sort of evangelization we were considering.

2.2.7 Arua Diocese

There is not much literature on Arua diocese with regards to virtue-ethics and economic empowerment for evangelization. However, five diocesan synods have so far been convoked to address the concerns of evangelization in the diocese. The term ‘synod’ is from Greek *synhodos* meaning ‘with and road’ (Rehraur, 1988). Synod therefore is a general term referring to ecclesiastical gathering under the hierarchical authority - the bishop (for a diocese) to discuss matters of faith, morals, discipline and to further

programs of evangelization or church renewal. It is a term used for both local and regional meetings (Andiaku, 2010).

The first Arua diocesan synod was convoked in 1989. It addressed pastoral needs in the modern world. The delegates reflected on the challenges facing the diocese. These included socio-economic, political and cultural situations (Andiaku, 2010). Under the guidance of the local ordinary by then, resolutions were reached and later published. However, the implementation was not to the later.

The second synod sought ways of responding to and addressing the evangelization situations in Arua diocese (Drandua, 1995). The synod discussed evangelization as proclamation, inculturation, dialogue, justice and peace and as communication. Eventually resolutions were made for action. The third synod convened in 1998 was again to examine pastoral problems (*Arua Diocesan Bulletin*, 1988). The synod was conceived to be a process of building up the church in Arua as the true catholic church with all its dimensions of being catholic: One, Holy and apostolic (*Third Synod of Arua*, 2nd Ed, 2000).

The fourth synod was centred on the pressing need of economic empowerment of the local church. Poverty was identified as the most regressive aspect in evangelization (*Arua Diocese 4th Diocesan Synod Report*, 2005). The synod thus aimed at alleviating poverty and suffering among the Christian communities. It identified HIV/Aids pandemic, insurgency, inadequate infrastructure, unemployment, low wages, low agricultural productivity and poor marketing as the major causes of poverty in the diocese. The last synod discussed the church as family in Arua diocese. It was not directly linked to

economic empowerment of the faithful but rather addressed more the moral aspect of families in growing together as a local church.

A critical look at the first four synods shows that there was a problem with the methodology used to implement the synod resolutions (Andiaku, 2010). Despite the fact that the bishop and the clergy have tried to improve the status quo of the faithful through faithful execution of duties, poverty and moral challenges still prevail. The resolutions of the last synod are still being implemented albeit methodological challenges. The economic empowerment discussed in the fourth synod was not particular to pastoral agents. The scope was rather the local Christian communities. More so, the grassroots pastoral agents were not a special consideration. Hence, continuous study of the situations of evangelization and its agents for effectiveness may still be relevant. A brief review on the history of evangelization in the church *vis-à-vis* welfare of its agents would through more light on our study.

2.3 Virtue-ethics as Independent Variable - Objective 2

2.3.1 Virtue in General

Vendemiatti (2004) affirms that in order to realize fully realize our human personality, we must also be virtuous. Perhaps, this affirmation may not bring us to the desired results. It may nearly sound tautological since we already defined virtue in the preliminary statements as a *habitus* that develops our personality in a way worthy and proper to a human being. Yet reflecting about it is already a significant step forward. As we note, human behavior is worthy insofar as it responds to the demands of reason and this reason is controlled by the will. It is then because of these elements that human action can correctly be termed as *free*. Following this line of thought, we see virtue as an

attitude or stable disposition of authentically free behavior that is responding to the demands of reason. In this section, we consider the subject of virtue in more detail since it constitutes an essential part of our theme (objective 2). The assumption is that a vicious person even if economically empowered may not serve the purpose of evangelization. Only virtuous person can.

2.3.2 Location of virtue in Ethics

The fact that virtues constitute an important part in ethical discourse cannot be over emphasized. The juridical way of presenting morality in the recent past as concentrating only on singular human acts alone as licit or illicit, good or bad (Kantianism and Utilitarianism) may not entirely stand today. Many scholars have challenged Kantianism and Utilitarianism as inadequate and vigorously proposed a return to virtue ethics theory (Anscombe, 1958; Velasquez, 1994; Scheler, 2005; MacIntyre, 2007; McIntosh, (ed) 2019; Richter, 2020). Great thinkers have many times noted that human acts are incomprehensible in isolation and abstracted from the whole life of the acting subject. In fact, a classical principle affirms that action manifests being (Vendemiati, 2004). That is why for Aristotle, (*NE*) it is impossible to separate disposition of character from reason/intelligence. The two go together. Empowerment as human intellectual activity put into action thus admits of character disposition.

In the *corpus* of the study of ethics, philosophical ethics as an academic discipline is divided into three parts; viz meta-ethics, normative ethics and applied or practical ethics. *Meta-ethics* refers to the inquiry into the presuppositions of what human beings ought and ought not to do (McCord, 2012). In other words, meta-ethics is the study of ethical theory itself. It is “ethics’ own reflection on itself judging the success or failure of itself

as moral theory”. Meta-ethics aims at explaining precisely how the moral terms such as good and evil, right and wrong, duty, ought and moral obligation operate in moral language. It is paramount to understand morality itself for correct judgment of morality of economic empowerment.

On the other hand, *normative ethics*, also called evaluative ethics, is that which takes the practical task of arriving at moral standards of right and wrong of an action. It regulates right and wrong conduct. A classic example of normative ethics is the golden rule which states “do to others what you would want others to do to you” (Lk. 6:31, Mt. 7:12). This provides a single principle against which we judge all actions. Other normative theories focus on a set of foundational principles or good character traits (Pfordten, 2012).

The central assumption in normative ethics is that there is only one ultimate criterion in moral conduct although there may be several strategies such as duty theories, consequentialist theories, and the virtue theories. Our interest in this study is particularly on the latter (virtue theories) that we try to develop through research how virtues in general influence our daily life in the pursuit of our human end purpose (Gichure, 1988). This was specifically related to religious life lived by pastoral agents as they are economically empowered in the dimension of evangelization.

Lastly, applied ethics is the actualization of meta-ethics and normative ethics. In the words of Gichure (1988), applied ethics aims at using theoretical ethics to resolve specific moral issues and morally problematic, concrete cases arising in different areas. It is the practical application of the principles of ethics in a concrete situation. For example, it involves examination of controversial issues such as abortion, euthanasia, homosexuality, animal rights, capital punishment, nuclear war, environmental concerns

(Sterba, 2001). Applied ethics uses the conceptual tools of meta-ethics and normative ethics in attempting to resolve the controversial issues.

However, the line of distinction between meta-ethics, normative ethics and applied ethics is very thin. The three branches of ethics either complement or supplement one another. Today there is a tendency to misrepresent the traditional force of the term 'virtue' thus somehow losing its original meaning. Scholars such as Oesterle (1957), Pieper (1966), Scheler (2005) significantly attest to this fact. Some protagonists link the term 'virtue' with joyless living since its notion is narrowed to signify principally some form of temperate conduct (Gichure, 1988). This calls for rigorous attempt to reemphasize the true meaning of the word virtue (*arête*) due to the crucial role it plays in the societal life. The perennial significance of the term is stressed by Pieper (1966). In his thought virtues are timeless values that need no adulteration of its meaning, hence the resurgence of interest in the concept of virtue (Prior, 1991) in any form of human life.

The tracing of the historical origins of the concept of virtue and its role in ethics is therefore based on the assumption that the concept still concerns people in the contemporary societal life. Hence, for any meaningful empowerment in human life, ethical virtues - under normative ethics - cannot be over emphasized. Accordingly, we review the literature to show the development and persistence of the concept of virtue from historical perspective.

2.3.3 Historical Perspective

From historical perspective, the concept of virtue-ethics is traced from ancient philosophers like Socrates, Plato and Aristotle. In the middle ages we have St. Thomas Aquinas, St. Augustine, Nietzsche, Immanuel Kant, Edward Moore, Thomas Hobbes,

David Hume and schools of thought such as Eretrian, Cynicism, Stoicism, Hedonism, Epicureanism and Skepticism. Virtue for Socrates is something much deeper in a person than the mere external performance. True excellence resides within an individual. Hence if anyone wants to excel, they must first look into themselves (Gichure, 1997). This is expressed in the famous Greek Delphic aphorism “know thyself”. In Latin: *nosce te ipsum*; in Greek *Gnoti seauton*, meaning “unexamined life is not worth living” – also attributed to Socrates (Pausanias, 10.24).

On the other hand, Plato’s virtue is identical with excellence (*arête*). Therefore, in order to become a person of good character, one must live a virtuous life i.e. a life of excellence based on reason. Virtue is something that is both thought and innate. Even though every person is in possession of the three divisions of the soul (intellectual, courageous and appetitive), it is not automatic that the level of virtue is the same. There is variation in degree. Some men excel more than others because of their superior intellectual ability (Meilaender, 1984).

The discourse on virtue is carried further by Aristotle, the student of Plato. Aristotle is considered to be *the father of character* and many contemporary virtue ethicists see themselves as continuing in one way or the other, his legacy (Peterson & Seligman, 2004). Virtue-ethics, according to Aristotle, tries to analyze those qualities which a person needs to ably live a life recognizable as human. According to Vincent & Grove (2012), Aristotle defines good character as the right conduct in relation to other persons and in relation to oneself. Aristotle further contends that to be a person of character is to be a person who, over the course of a life time, cultivates the virtues, that is, those habits

of thinking, feeling and doing that enable persons to flourish (Lewis, 2012; Melanie, 2014).

However, Aristotle believes that a virtuous life is a life of moderation in all things. That is what makes one virtuous. “A moral virtue is destroyed by lack and excess. For example, if you make someone too fearless so that he does not fear even the gods, he is not brave but mad; but if you make him fear everything, he is a coward. A brave man will neither be he who fears all things nor he who fears none”, suggests Simpson (2014). For Aristotle, the moderate state is not a mechanical or arithmetic mean but one relative to the situation.

Thomas Aquinas does not however, base his normative ethics on rules but on virtues. It is concerned with dispositions first and only then with actions. In addition to the moral virtues in all their manifestations, Aquinas also recognizes intellectual virtues that, like the moral virtues, can be acquired by human effort. According to Aquinas, all acts of virtue are prescribed by natural law since each one’s reason naturally dictates to him to act virtuously (*S.T.* q. 94, A.3). Therefore, virtues are not impossible to achieve for any form of empowerment. They are necessary for meaningful human flourishing.

2.3.4 Virtues in World Religions

World religions like Hinduism, Buddhism, Chinese - daionism, Christianity, Islam, Judaism, Khemetic, and African traditions contributed to the virtue-ethics theory as well. Virtue-ethics in world religions emphasizes less on the learning of moral rules. It rather insists on the development of good habits, moral character, good will, charity, generosity, kindness/meekness, sympathy, altruism, humanness, bounty, modesty, humility, etc. The opposite of virtue in their teachings is vice which must be avoided.

For Hinduism, for example, virtues are distinct qualities of humankind that allow one to be in the mode of goodness. They reside in the *Dharma* (Gier, 2009). *Dharma* translates to moral duty. Buddhism on the other hand regards the eight universal rules of good living proposed by Buddha as progressive unfolding of virtues i.e. the disposition to act in a certain way under certain conditions (Gier, 2004; Succitto, 2010). In the African traditional religion, the preservation and promotion of ethical values is generally a communitarian affair (Gyekye, 2010). The ideas and beliefs of the society determine what is right or wrong, good or bad character. It is not deities that determine the concept of goodness and evil (Gyekye, 1990).

In conclusion, the great scholars of the past held virtue as a character trait necessary for good life of the society. Right from the ancient Greek scholars, virtue-ethics was considered fundamental moral element for human flourishing. Good behavior was exhorted and rewarded while bad behavior was detested and punished. The great religious traditions continued the same argument of exhorting and rewarding good behavior; discouraging and punishing bad behavior. The great faith doctrines of the religious traditions are but explanation of virtuous life. For example, the sacred books like the Bible, the Qur'an, Vedas, Upanishads, etc.; teach virtuous life as a means of achieving peace with the Divine, others and society. Hence, any meaningful empowerment can't but anchor on virtue.

2.3.5 Revival of Virtue ethics

Of recent (late 19th - 20th C), there has been a vigorous move to return to virtue-ethics. This kind of ethics is an attitude or stable disposition of authentically free behavior that is responding to the demands of reason. Virtues are timeless values that need no

adulteration of their meaning, hence the resurgence of interest in the concept of virtue (Prior, 1991) in any form of human life. This move has been championed by a number of scholars (Anscombe, 1958; Velasquez, 1994; Scheler, 2005; MacIntyre, 2007; McIntosh, (ed) 2019; Richter, 2020). Most of the scholars do agree that there is need to return to that virtue-ethics pioneered by Plato, Aristotle and backed by St. Thomas Aquinas.

The rationale for the revival of virtue-ethics is premised on the failure of Kantianism and Utilitarianism that emerged as ‘best’ ethical theories in the period of enlightenment (Anscombe, 1958; MacIntyre, 2007). The two theories down played the role of character disposition in ethics and instead emphasized rule-based morality. Let us consider in some detail the two theories of Kant and Mill.

2.3.5.1 Kantianism

Kantianism, also referred to as deontological moral theory, stressed the importance of duty for its sake as ethical theory. This theory considers that rightness or wrongness of human actions do not depend on their consequences as in utilitarianism. Rather, the judgment of human actions depends on whether they fulfill duty to moral law or not. Kant believed in a supreme principle of morality called ‘The Categorical Imperative’. He explained the principle in bits in his works of *The Groundwork for the metaphysics of morals* (1785), *Critique of Pure reason* (1787) and *Critique of Practical Reason* (1788).

On the overall, Kant’s ethical theory is based on the belief that reason alone should determine how people ought to behave (Brinton, 1967; Blackburn, 2008). However, this kind of belief is not without loopholes. First of all, Kant himself did not attempt to clearly prescribe a specific action that could fit his belief. He ended up laying only groundwork

for metaphysics of morals. In this sense he can easily pass for remaining abstract on his belief which he prescribed for all. He barely demonstrated any practical application of it.

2.3.5.2 Utilitarianism

The second basis of revival of virtue ethics is the inadequacy of utilitarianism as ethical theory. Championed by Bentham (1789) and popularized by Mill (1863), the theory proposes happiness as the highest good for human beings. And that every human action is motivated by some benefit, advantage, pleasure or reduction of pain. What increases pleasure is cherished and done and what lessens pleasure is detested and avoided (Bentham, 1789). Pleasure and pain are therefore the key factors that underline human action. This theory thus underscores happiness as the ultimate good for by human beings and it is the principle of utility that determines the rightness or wrongness of an action.

The theory appears to be impartial and indifferent (Driver, 2014). It appears to be indifferent in terms of religion. There is no emphasis placed on practice of worshiping a particular ultimate reality in order to achieve the benefits of practicing the theory. We can quickly realize that the foregoing contention effectively down plays the role of good character trait in determining actions. It rather emphasizes the rule of achieving happiness and avoiding pain other than considering the good of the moral agent.

Further still, despite the apparent strength of Utilitarianism, the focuses is only on the outcome of the choice of the act rather than the act itself. The danger then is to acclaim the slogan that the end justifies the means which is agreeably incorrect ethical conclusion. For, a bad means to attain a good end does not make the action morally good. The theory also suggests confusion between what is considered popular at a particular time

(temporary happiness) to what really endures and is morally right. For instance, in marriage all is not bed of roses. There are moments of happiness and also moments of misunderstandings that bring misery. A utilitarian solution would be to do away with the marriage through separation or divorce. Besides, there are certain choices that are always morally wrong no matter the happiness it may cause to the doer e.g. killing for fun.

Hence a comprehensive ethical approach to human actions need not therefore be based on only utility but rather on good character traits that tend toward excellency at all times. Choices that are based on virtues tend to eliminate subjective happiness that utilitarianism upholds. Society does not only focus on happiness alone when making choices. The utilitarian suggestion of happiness as the only intrinsic good of worth makes it forget other goods of worth in human life. For instance, the individual freedom to make choices should not be considered secondary. The foregoing discussion points to the fact that utilitarianism may not be considered the flawless ethical theory. Hence, the revitalization of virtue ethics becomes the immediate alternative (McIntosh, 2019).

Another renowned scholar MacIntyre (2007) raised a number of claims to argue for the apparent collapse of moral structures advanced in the period of enlightenment and renaissance. The moral structures we are talking about are narrowed to Kantianism and Utilitarianism as detailed above. The British Philosopher claims that the moral structures developed were doomed right from inception. What explains the ‘doom’ is simply the abandonment of Aristotelic concept of teleology i.e. the purpose oriented act or movement of being.

According to him, “the language of morality passed from a state of order to a state of disorder”. What we possess now is what MacIntyre (2007) calls ‘simulacra’ of morality.

These are fragments of morality which lack the original concepts from which their significance derived. This projected inadequate emotivism. Here we shall understand ‘emotivism’ as the view that moral judgments do not function as statements of fact but rather as expressions of a person’s sentiments.

Although MacIntyre primarily writes from European perspective, his argument about morality is not only limited to Europe in application. Objective morality is a human affair. What is objectively right or wrong is not bound by race, age or spatial demarcation. As basis for objective behavior, development of virtues cuts across humanity. Therefore, the *teleologically* based behavior forms a firm foundation for cultivation of virtues for full realization of a human being rather than that of duty and utilitarian based.

In conclusion, the failure of the two ethical theories of Kantianism and Utilitarianism fastened the revival of virtue ethics in the present world of ethics. Virtue-ethics, its flaws notwithstanding, stands taller than other ethical theories. The emphasis on good character traits makes it superior in human flourishing. In particular, economic flourishing as a means to fight poverty demands even more a Christian to be imbibed in virtues. In other words, wealth creation must be based on justice not on vices. Wealth must be genuinely, legally and honestly acquired.

2.3.6 Virtue-ethics and other areas of life

Some empirical studies have already shown that there is a relationship between virtue-ethics and other areas of life. For example Somerville (2019) shows that empowerment can be understood using the lens of virtue theory. Characters as in virtue-ethics express personality and consistent values. The decision to work toward

empowerment demands consistency of internal values - character traits. In this sense Somerville (2019) thinks that virtues form a core basis for human development.

Success in business as part of human activity and life equally demands development of some *excellences* or virtues (Wittner & O'Brien, 2014). Risk-taking in business demands fortitude or courage. Equally, good human qualities like honesty, prudence, justice, humility, trustworthiness are essential in business success and leadership. Such qualities when developed have proven essential in business empowerment.

Wittner & O'Brien (2014) further think that success of morally virtuous person in business can be measured through consistency and integrity in the application of virtues such as honesty, fairness, respect, trustworthiness and compassion. Much as one can be successful in business without virtues, it appears to be temporary. In the long run, such a business may be unsustainable upon discovery of lack of fairness, dishonesty, disrespect, mercilessness and mistrust by clients. Thus virtue-ethics has essential relationship with business life.

A survey conducted by UKEssay (2018) on ethical issues that can affect retail industry marketing revealed a strong positive relationship with long term growth of organizations and business ethics. Being ethical improves company profits. The basis is that transparency, honesty and fairness among other ethical values improve company public image and attracts more clients. The positive image has positive impact on company profits. Although the above argument may not be agreeable in to all, a number of researches show great business success based on improved work ethics (Morell, 2010; Minakakis, 2012; Tangamani, 2020).

Virtue-ethics richly relates to human resource management. It is paramount that every business must develop a code of conduct if they have to succeed (UKEssays, 2021). Without moral direction, organizations may hardly succeed. Ethics becomes crucial for self presentation and public perception of the organization. Public perception plays vital role in the growth and sustenance of organizations be it for business or not. Employees and employers must both exhibit ethical behavior at workplace to meet the challenging tasks of the organization for success.

Valenzuela (2018) in his thesis proposes virtue-ethics as a discipline that offers better approach to moral formation in Ignatian education with a case study of Chile. He suggests that “this integrative formation will prepare Catholic people to face the future and the moral challenges from the perspective of their faith.” Education is part and partial of human formation. Good education equally entails development of virtues. Hence, in the field of Catholic education virtue-ethics is a big component. Virtue-ethics approach thus offers the church a suitable approach to the current times and in the context of Arua.

Team work in business is commendable in achieving the set goals. Terry et al, (2020) posit that over-empowered teams may cause ethical dilemmas and negative organizational outcomes. Much as it is virtuously ideal to empower teams, not all team empowerment is good for organizations. In team empowerment, ethical dilemmas may ensure. To avoid such a scenario in business, Terry et al (2020) suggest that teams must be founded on virtue based ethics to achieve the desired results of the organization. This underscores the *sine-qua-non* of virtue-ethics in any organization.

In the field of health, virtue-ethics is indispensable in medical education. Medical professionalism is grounded in virtue-ethics. The relationship between medical workers

and the patients is virtue based. Lyon (2021) argues in favor of virtue-ethics as “the best opportunity for introducing practical ethical knowledge to medical trainees”. Without virtue based ethics, the medics may not transcend beyond self in providing health services and improving health conditions of a society.

The law sector equally alludes to virtue-ethics to achieve tenable laws. Good lawyers should first be good people. Postema (1980) as quoted by Dare (1998) recommends a new conception of the role of a lawyer that that should achieve fully integrated moral personality. This permits him “to bring his full moral sensibilities to play in his professional role”. Although Dare (1998) recommends virtue ethics in legal arena with caution, he nevertheless alludes to it. He traces its Aristotelian origin and advocates for rediscovery of this ancient root. Virtue ethics approach to legal ethics is desirable (Dare, 2007). A good judgment presupposes a good character.

In sum, virtue-ethics is cross-cutting theory in human flourishing. Other aspects of human development have positive relationship with virtue-ethics as demonstrated above. Economic empowerment should equally be virtue-ethic based. The central mission of the church is evangelization. Virtue-ethics cannot be divorced from church life.

2.4 Evangelization as Dependent variable - (Objective 3)

2.4.1 Introduction

As Jodziewicz (2014) appropriately remarks, the catholic and Christian mandate to evangelize the world is neither newly discovered nor newly announced. However, it is old and yet ever new, and joyous duty. The church on earth is missionary by nature, based on the mission of the Son and the Holy Spirit (*Ad Gentes - AG*, 1965). St. John recorded in the Acts of Apostles that the missionary activity started in a small way after

the ascension of Jesus Christ into heaven. This missionary action implies the direct witnessing and proclamation of Christ in situations where he is not known or where the church is not rooted (*Redemptoris Missio* - *RM*, 1990).

Consequently, there is need for evangelization in every part of the world even today. Hence, in this sub section, our interest is to consider some of the church documents that guide the fulfillment of her mission of evangelization. Our choice is guided by how the documents address the question of evangelization and the welfare of its agents. We shall discuss the process and progress of evangelization in Vatican II documents of *Ad Gentes* - *AG* (1965), *Pastor Bonus* - *PB* (1988), *Africae Munus* - *AM* (2009) and *Evangelii Gaudium* - *EG* (2013).

2.4.2 Church Documents on Evangelization

2.4.2.1 Vatican II Council

Church documents in general address particular needs in time. Through these documents, the church continues to play her role as salt and light of the earth (Mt. 5:13-14). Hence, Vatican II Council (1962-65) was convened as ecumenical council to address the church's need for adaptation of apostolate and Christian unity in fast transforming world. The rest of the world changed so rapidly "that Catholics found an increasing tension between their religious and secular lives" (Castellano, 2012). There was a political shift from monarchism to democracy as well as economic systems. The church needed to engage people of other faiths as political equals. This created a new social order of mutual tolerance and freedom from state coercion.

Within the church, there was also a rising concern for more involvement of the laity in her affairs. Hitherto, the church was by and large, run by the clergy. There was now need

to involve the laity in the mission of the church. The Council attempted to address the public witness to Christ's gospel. This ministry was launched by Christ himself near river Jordan and ended in Jerusalem after the last supper with the disciples (McGrath, 2006).

The Second Vatican Council (VC II) acknowledges with depth that the church by its very nature is missionary. A special document (AG, 1965) was dedicated to address the missionary activities of the church in the modern times. This was yet another step forward in fulfilling relevantly the divine command, "Go out into the world" (Mk. 16:15-20, Mt. 28:18-20) in a fast transforming world. It marked a new phase of the church's mission of evangelization and considered evangelization as one of the primary missions of the church. It also strengthened the link between evangelization and charity to the poor.

The VC II equally tackles ethical issues in the process of evangelization though not very directly. For example, *Gaudium et Spes* emphasizes human dignity, affirms conscience and personal freedom. It addresses wide array of urgent concerns in evangelization of the peoples (Selling, 2002; Hollenbach, 2005; Kelly, 2012). According Keenan (2013), "ethicists found in the council more fundamental affirmations and resources than they did 50 years ago". Significant development of theological ethics rooted and animated by charity and love took place - virtue ethics. This led to a more profound rediscovery and understanding of human suffering.

The action point was then the use of common good tradition to face challenges on social structure that promotes among others classicism that is often responsible for suffering even of economic nature. The VC II thus is prophetic than ever imagined in anticipating matters of corruption, global pandemics, human trafficking, unemployment, enormous

economic divides world over (Keenan, 2013). However, VC II did not directly address the pastoral welfare in concrete terms.

2.4.2.3 Post Vatican II Documents

There has been continual efforts made by the church to address the emerging difficulties in the process of fulfilling her mission. Thus, from time to time, documents are released as situations warrant. Ordinarily, departments concerned with evangelization of peoples are charged with such a responsibility. However, the Pope as the head of the Catholic Church, also issues documents referred to as *encyclicals* to occasionally address concerns of evangelization. In this sub section, we shall consider some examples of such documents and see if welfare issues of pastoral agents were addressed as well.

i) *Evangelii Nuntiandi* – *Evangelization in the Modern world* (1975)

The document *Evangelii Nuntiandi* (*EN*) of Pope Paul VI, seeks to affirm the universal role of every baptized Christian in spreading the gospel of Jesus Christ. It is a profound guide to evangelization in the challenging circumstances of 20th century. For Neves, 2001, *EN* is a source for new evangelization of the Catholic Church. The focus of the document was on how to make the church ever better fitted for proclaiming the gospel to the people of 20th century (*EN*, n.2). The words of Cardinal Jodziewicz (2014) capture accurately the timely reflections in the document: “The Good News, especially in the age of brevity, novelty and destructions, can seem less than appealing”. *EN* therefore, aimed at also lifting up the spirit of the evangelizers in a world of doubt and religious indifference. Much as *EN* does not directly address welfare of pastoral agents, it shades light on challenges of evangelization in modern times including economic sphere. This calls for action to mitigate the challenges for effective evangelization.

ii) *Pastor Bonus – The Good Shepherd (1988)*

Promulgated by Pope John Paul II, *Pastor Bonus (PB)* is an Apostolic Constitution that provides the detailed organization of Vatican dicasteries (departments). The major objective of this document is to promote the proper mission of the church in the world. It strengthens unity of the faith and the communion of all who believe in God. Our interest in this constitution lays in *Part III* that deals with the Congregations concerned with evangelization. It lays down principles that guide the missionary work in the world under the umbrella of the *Congregation of the Evangelization of the Peoples*.

The document also takes care of the well-being of the missionaries (*PB*, III, Art. 87, 89, 91, 92). The welfare of evangelizers as human beings is considered as central for the success of mission. Evangelization cannot take root adequately if it only addresses the spiritual needs of the people. It must holistically consider the human person. *PB* has so far been amended five times (2016, 2014, 2013 - twice, 2011). The amendments are done for the good of the church in the changing times.

iii) *The General Directory for Catechesis, 1971*

Catechesis as religious instruction is directly linked to evangelization. The *General Directory for Catechesis (GDC)* closes the gap between the theory and praxis in evangelization mission of the Catholic Church. The extensive document was published after thorough evaluation of the growing need to preach the authentic faith in Jesus Christ. As Ryan (2012) rightly observes, the document defines the *Catechism of the Catholic Church* as a primary reference source for the teaching of faith, religious instruction and new evangelization. In our study, the document is answering the question of authenticity of faith and the method of transmission. The catechists traditionally teach

catechesis – the faith doctrine. As they are economically empowered, it is of equal importance to equip them with the right doctrine. This is hoped to hold on to the unity of the church in doctrine in the process of evangelization.

iv) Africae Munus (Africa's Commitment) (2011)

Africa occupies a unique place in the mission of the universal church. For long the continent has been considered a mission territory. Two synods – *Ecclesia in Africa (EA)* – *The Church in Africa* (1994) and *Africae Munus (AM) – Africa's Commitment* (2011) of bishops have so far been convoked to address the pastoral care and common pursuit of the church in Africa but with universal validity. *EA* by Pope John Paul II (1995). *EA* emphasized the necessity for each Christian community to be organized in order to provide for its own needs. It stated clearly that the church needs material and financial means for evangelization as well and that “dioceses are often far from possessing them in sufficient measures” (no.104). *EA* further recommends that the church should ably reach material and financial independence. This is possible if the people entrusted to it do not live in conditions of extreme poverty (no.104).

The document *AM* (2011) of Pope Benedict XVI was a follow up of *EA*. However, the document *AM* also noted that Africa is faced with multiple problems: abject poverty, mismanagement of scarce resources, political instability, wars, HIV/AIDS scourge, divisions, arms trade, etc. (no. 51). This creates a scenario where Africa is often forgotten and neglected and dismissed as irrelevant (no. 40). Many people are sick, injured, disabled, marginalized (no.41). To achieve the task, integral formation of agents of evangelization was essential. The adequate use of the human resource was envisaged as necessary. The whole community needs to be trained, motivated and empowered for

evangelization (no. 53-54). The peculiar position of catechists as essential agents of evangelization in Africa was spelled in this document. But to date, not much has been achieved in holistically uplifting the catechists. But *AM* is sort of concrete road map for economic welfare of pastoral agents in Africa.

vi) Evangelii Gaudium (The Joy of the Gospel) – Pope Francis, 2013

The controversial Apostolic Exhortation *Evangelii Gaudium (EG)* of Pope Francis (2013) is an urge to embark on new evangelism (*EG*, no.1). The Pope in this document reemphasizes the perennial missionary nature of the church in the 21st C. Faced with myriads of challenges (*EG*. nos. 76-109) affecting almost all sectors of human life, the church's approach to evangelization is put to question therefore needs critical review. The document touches 'sensitive' issues in economics, politics, legal affairs and religion. This attracted both acclaim (Rasmussen, 2019) and vehement criticism (Sean, 2013, Pecknold, 2019) from commentators.

Critics considered this Exhortation a revolutionary one in church tradition. For, the Pope criticized the traditional church bureaucracy, academic homilies, and excessive emphasis on doctrine. He insists on missionary impulse capable of radically transforming everything (*EG*. no. 25). Francis' critical views on free markets that tend to exclude the less advantaged, secularized, relativist society that pushes religion at periphery, the age of knowledge and information which has powered exploitative faceless authorities, have attracted criticism from around the world.

However, noteworthy is the fact that Francis' document is initially a pastoral document aiming to renew life of faith through joyful living of the word of God. It is written in non-

academic style with simple language that can be understood by anyone who reads it. The document is rather conscious call on evangelization in the wake of challenging globalized world. It is critical on economic systems that exclude the poor, making them outcasts in their own society. In other words, Pope Francis emphasizes virtues in economic systems.

2.4.2.4 Evangelization in Africa

Africa occupies a special place in the universal church's mission of evangelization. Endowed with variety of cultural practices and natural resources, the concept of the divine is self-evident in the African (Mbiti, 1999). Unfortunately, Africa has had a tragic history of encounter with outsiders like explorers, colonialists and missionaries. For example, the catastrophic occupation of Congo by King Leopald II is still fresh in the annals of history (Hochschild, 1998; Katongole, 2011). The horrors of colonialism in S. Africa, N. Africa, W. Africa and E. Africa are crystal clear to anyone who cares to read African history.

Africa was evangelized in three phases. Traced from the era of evangelist Mark, the first phase (1st - 4th C) was a great success. Countless number of heroic men and women (Saints and theologians) in the faith characterized the four centuries (*EA*, 1995, no.31). The great church doctors such as Origen, Tertullian, Saints: Athanasius, Augustine, Cyril, Cyprian, etc. come to mind. The second phase in C. Africa (15th – 16th C) did not score much success. The third phase with extraordinary missionary zeal started from the 19th C. This has lasted to date. It is widely acclaimed as period of growth of the church in Africa.

Worth noting is the fact that the 2nd phase of evangelization was a fiasco. A number of factors accounted for this lost opportunity. The utter neglect of African culture and religions by missionaries possibly explains why the second attempt of evangelizing Africa was a botch. The missionaries arbitrarily dismissed African culture as devilish. Yet the African was inseparable with the culture. It was thus an uphill task for the African to convert to Christianity with utter conviction. That appears to explain why the otherwise successful first phase was short lived. The spread of Islam in N. Africa (7th C) eventually saw Christianity vanished. Islam was more sympathetic to African culture than Christianity. Some of its doctrines were compatible with African cultural practices. A case in point was polygamy.

The beastly behaviour exhibited by colonialists like in the Democratic Republic of Congo created mistrust of the foreigners and their religion. For example, the Word of God could not 'save' the Congolese from the brutish rubber economy of King Leopold II (Katongole, 2011). Even today efforts of inculturation of the gospel in Africa are still looked at with suspicion by the western church. Even if the first and the third phases of evangelization met with some success, integral development still lacked. Historically, the missionaries did not economically empower their converts. Their zeal was for salvation of souls, neglecting the theology of the body (Ballor & Kooi, 2019). They encouraged handouts which instead offered temporary solutions to welfare and created laziness. The new evangelization still grappled with a number of challenges including welfare of the grass root evangelizers.

Successful Evangelization in Africa improved the welfare of the pastors. The missionaries materially supported the families of the grassroots pastoral agents. For

instance, some material benefits like food items, school fees, bicycles, construction of houses, monthly remuneration and health care were given to pastors. However, these handouts created dependence syndrome, handicapping creative economic minds with the resultant effect of poverty in the post missionary era. The condemnation of wealth creation as earthly also crippled positive view of wealth creation as ‘a moral good rather than as intrinsically evil’ (Ballor & Kooi, 2019). Because of the negative perception of wealth creation, evangelization did not prepare pastors for self-reliance.

In conclusion, our literature review has shown that over the ages, the church has remained committed to the fulfillment of her mission to evangelize the whole world (Mt. 28:20). The numerous documents issued for the evangelization of the peoples by the church *magisterium* attested to this commitment. The documents addressed the different situations of evangelization and provided direction. The mission of evangelization comes with costs as the Master Jesus warns (Mt. 10:6; 16-31, Acts 9:16). This study dealt with one such challenge; the welfare of grassroot pastoral agents – the catechists which had not been clearly addressed as shown in the literature review. It proposed that such agents be economically empowered for effective evangelization through mobilization of funds for mission (*Pastor Bonus*, no.91-92). The empowerment should be rooted on virtue-ethics.

2.5 Way forward

The first UN Millennium development goal concerns end of poverty in all its forms everywhere. This called for action in all member states. The Sustainable Development Goals were adopted in 2015 to be achieved by 2030 (UN Report, 2022). Ending poverty

could mean economic empowerment of vulnerable groups as well. Numerous interventions to fight poverty have been undertaken world wide. Some have been successful while others with minimum success. The World Bank Group (2017) for instance, reported successful implementation of providing loans in form of animals like pigs to rural families in Eastern Democratic Republic of Congo - DRC. This was aimed at empowering particularly women who suffered gender- based violence. The same Report indicated that savings and lending groups were formed to fight poverty as risk factor associated with gender based violence in DRC.

Guides (2022) in his study established that economic empowerment is a potential pathway for women and girls to gain control over their sexual and reproductive health. The study sought to improve women's/girl's economic empowerment to measure key family planning outcomes. The study covered countries like Malawi, Uganda, Domingo Republic and Bangladesh. Such programs as vocational trainings for skills development for workforce, professional trainings, micro finance, cash transfers met with success in varying degrees in the above countries. This suggests that interventions to economically empower less advantaged people are not in vain.

In a study by Atlas et al (2002) to examine local village life in Indonesia in order to assess the relationship between the involvement of villagers in social activities and quality of local governance, joint decision making, voicing of opinions about village plans and accessing information about village funds by villages were important. The involvement of the local population was essential for the success of any development plan for the village people. The study observed that household involvement in social organizations including religious organizations, youth groups and credit unions had more

positive impact on local governance than government organizations alone. This alludes to bottom-top approach in economic empowerment which our current study proposes in economic empowerment of grassroot pastoral agents.

The involvement of poor people in local associations and inter community cooperation mechanisms can contribute enormously to social empowerment. This is possible through improving skills, knowledge and self perception; reports Goert et al (2002). In their study, Goert et al (2002) posit that local associations act as self-help mechanisms by which the poor organize their economic activities. It is hoped that when grassroot pastoral agents with wanting economic conditions organize themselves into associations, they too could change their economic history and get empowered for effective evangelization. For, the above study has shown the possibility of socio-economic empowerment through local associations.

Kabeer et al (2009) showed in their study that social mobilization and solidarity have positive impact on enhancing democracy and democratic citizenship. Less advantaged and therefore vulnerable groups such as women and the very poor may often lack skills and confidence to meaningfully engage in joint decision making. In order to enforce participation of such marginalized groups, deliberate efforts needed to be made. Arguably, such participation can empower the socially vulnerable groups to engage in politics and joint decision making that may affect their well being. Admittedly such a venture may be laborious and long term process. But it may be possible. Applied, though discretely, social mobilization and solidarity enforced among grassroot pastoral agents could lead to collective political bargaining for their economic empowerment.

Empirical studies (Houtzager et al., 2020) equally allude to the fact that participation in associations increase active citizenship i.e. efforts to engage with public officials in order to solve socio-economic challenges. Houtzager et al (2010) found out that associationalism leads to higher levels of active citizenship but may not necessarily improve the quality of citizenship practices. However, active engagement in public square for economic purpose would easily increase chances of the marginalized for economic empowerment in our case of grassroot pastoral agents. Golla et al, (2011) provides a frame work to guide, design, implement and evaluate economic development programs. Sometimes programs for economic empowerment may lack robust plans for direction, implementation and evaluation. Such a lack may limit the achievement of the development goals among the vulnerable groups. Awareness of what is already known about a situation is important for successful implementation of development interventions in the process of empowerment (Eryben et al, 2008).

In Uganda, Nakafeero et al (2021) re-echo the need to support women entrepreneurs to grow their bussiness, suporting women's and girls' professional development and training young women for success in the labor market. These have been tested interventions as we noticed in the foregoing reviews. Such repeated proposals from different fronts may suggest the possibility of success in empowering economically disadvantaged groups using the above parameters.

Further still, Ntale (2019) recommends that women participation in politics is critical for their empowerment. If the women are absent in critical public space, their participation in decision making is crippled. Hence she welcomes the affirmative action that has seen a number of women get in parliament and access education at that vote. All these forms of

empowerment in one way or the other may have economic touch. Women can be able to make decisions critical for their empowerment when in influential positions. In this setting, women represent vulnerable group that need to be empowered in a special way.

The NGO network - Women engage for common Future (Wefc, 2022) equally pushes for improvement of livelihood of women and men, low income farmers, training for farmers, business and village savings loan, association of farmers to manage and increase incomes through agriculture, demonstrations and savings as a way forward for economic empowerment. Wefc has met with considerable successes. They recorded increase of crop production by 30% in parts of Uganda where they are operational and increase in incomes (Wefc, 2022). This yet proves that it is possible to fight poverty and get economically empowered through the above interventions.

Guloba (2022) reports a number of interventions Uganda government has employed and continues to employ to economically empower the citizens. These interventions have met with some successes but largely with failures. Guloba's (2022) article casts doubt on the current Parish Development Model being implemented in Uganda. He identifies corruption as one of the major hindrances of plans to fight poverty and thus economically empower Ugandans.

From the numerous literature about economic empowerment and plans or interventions to realize the empowerment, we notice that poverty still persists globally and locally. Although much of the available literature relates to women empowerment, interventions may be applied to any vulnerable group. They may be adopted according to the prevailing situations. The failures observed in economic empowerment do not necessarily suggest that interventions may always be doomed. The successes registered as we have

seen in the literature review are a source of more push for research in varied methods of implementation. This study proposes bottom-up approach to plans for economic empowerment.

As far as Arua diocese is concerned, not much literature if any, may be attributed to the diocese. So far it was only the Fourth diocesan synod (Andiaku, 2010) which attempted to comprehensively address the question of economic empowerment in the diocese. However, no specific literature exists as far as economic empowerment of grassroots pastoral agents is concerned. This study was a theoretical contribution to fill that gap.

Chapter Three: Methodology

3.1 Introduction

This chapter aimed at providing explanation and description of the methods and procedures that were used in this study. The methodology was discussed under the following sub themes: Research Design, Location of the study and Target Population, Sample size and Sampling Techniques, Data Collection Instruments and Procedure, Data Analysis and Presentation, Measurement of Variables and Ethical Consideration.

However, the research methodologies used in this study were underpinned by the philosophical framework of pragmatism. Pragmatic paradigm of research focuses on what works in a given circumstance rather than fixed principles. The study explored real life setting phenomenon of economic empowerment to fight poverty for evangelization. The empowerment was to be rooted in virtue-ethics. The phenomenon needed hands-on solutions rather than sophisticated ones.

3.2 Research Design

Mbabazi (2007) defines a research design as a plan or a means of obtaining data for a specific study. It explains how sampling will be carried out, how the study groups will be organized, how the variables will be manipulated, the tools for data collection and the techniques of presenting and analyzing data. This study used cross-sectional research design. According to Kothari (2004), cross-sectional research design allows for data collection from different respondents at a single point in time. The researcher conducted extensive research by administering research tools - questionnaire, interview guide and focus group discussion guide. He was able to triangulate information from research tools. The respondents were met in designated parishes in three vicariates of Arua diocese.

The study was conducted over a specified period of time. The sample was selected from a predetermined population. Both quantitative and qualitative research methodologies were used in the study. Amin (2005) recommends the use of both quantitative and qualitative approaches as important form of triangulation particularly in studies that involve large number of people. The two approaches also enhanced methodological validity and reliability. However, statistics as a quantitative methodology was used in a religious and philosophical study of this nature because the topic involved social-science aspects like poverty, standards of living, income, remunerations, etc. To assess the economic conditions of the grassroots pastoral agents certain information had to be quantified. Hence, figures were obtained from respondents concerning matters like monthly remunerations, incomes, household size, year of service. The usage of quantitative approach was not meant to go into purely in-depth quantitative analysis.

3.3 Location of the study and Target Population

3.3.1 Location of the study

The study was carried out in Arua diocese located in West Nile – Northern Uganda. The diocese comprises Arua, Adjumani, Koboko, Maracha, Moyo, Obongi, Terego, and Yumbe districts (La Sarandra, 2004). The diocese was divided into 60 parishes headed by Parish Priests and three administrative units called Vicariates - Ediofe, Lodonga, Moyo - headed by Episcopal Vicars. Our study was carried out in the three vicariates.

Critical poverty incidence was identified in Arua diocese by the 4th Synod of the diocese in 2005 (*Arua Diocese 4th Diocesan Synod Report*, 2005). The Synod identified poverty among the Christians and communities as dehumanizing and having negative impact on evangelization at grassroots. The grassroots pastoral agents were equally part of the

Christian communities. However, the implementation of the resolutions had gaps. The plan of action, awareness and consultations and the actual celebration of the Synod were not well managed. Besides, the Synod addressed majorly the poverty among the Christian Communities. It did not specifically cater for grassroots pastoral agents. The choice of Arua diocese was thus based on the critical problem of poverty that was already identified by the diocesan Synod of 2005 in order to appreciate the phenomenon under study in its natural - real life setting.

3.3.2 Target population

It was not feasible to study large and amorphous group due to time, distance and financial constraints. A targeted population was therefore preferred. Conventionally, a research target population refers to the entire set of individuals chosen from the overall population for which the study data were used to make inferences. It is the population from which a sample is obtained (Kombo & Tromp, 2006). As McMillan & Schumacher (2010) suggest, clear identification of target population is important. Hence, the target population of this study was the grassroots pastoral agents in Arua diocese. The sample population was thus drawn from the grassroots pastoral agents.

Grassroot pastoral agents were a subset of pastoral agents in the catholic church. The descending hierarchy of pastoral agents flowed from the Pope, cardinals, bishops, priests, deacons, the religious (men and women) and the catechists. The Catechists were the least on the hierarchy but fundamental; they were the grassroots pastoral agents. They lived among the Christian Communities, sharing their everyday life. The grassroots agents had shorter period of training than the ordained agents like the Pope, cardinals, priests and

deacons. Whereas celibacy was a pre-condition for the ordained agents, grassroots pastoral agents were free to marry and have families.

The ministry was open to men and women of reputable moral, social and spiritual life. The grassroots pastoral agents of Arua diocese were generally married peasants between age range of 36-64 years with low education and income backgrounds. They formed the bulk of pastoral agents. Their services were vital in evangelization of northern Uganda since missionary era (1903).

3.4 Sample Size and Sampling Techniques

3.4.1 Sample Size

From accessible population of 1400 grassroots pastoral agents in the study location of Arua diocese, the researcher drew a sample size of 302 using Krejcie and Morgan (1970) table as cited by Amin (2005) as in Appendix 3. The table can be applied to any defined population. Hence, of the 302, there were 215 catechists (primary research subjects), 42 priests and 45 other-laity who were not necessarily catechists. The priests and the other-laity were selected and involved in the study because of their close collaboration with the grassroots pastors. Therefore, the target population of this study was 1400 grassroots pastoral agents. This was drawn from a population of about 2000 pastoral agents - priests, deacons, catechists and the religious inclusive (*Arua Diocese Statistics, 2022*). In addition, 10 focus groups were selected from across the Vicariates - Ediofe 4, Lodonga 3, Moyo 3. For interviews, a total of 135 interviewees were engaged. Forty five (45) interviewees were selected from each Vicariate. To be representative, 15 were selected from each deanery. The three Vicariates had each three deaneries.

3.4.2 Sampling Techniques

In this study, purposive sampling technique was used to select the participants. Kombo & Tromp (2006) explain that a purposive sampling technique is one of the examples of non-probability sampling techniques which enables researchers to have samples of varieties that have adequate information. Using the above technique, sample selection was based on age, experience and professional training. Both old and young respondents were considered in sample selection. Those who had served for many years (20 and above) were considered to have vast experience. Those with few years in the ministry were also selected for comparative purposes. Respondents who had other professions like teachers, accountants, soldiers, etc before joining the ministry of evangelization also constituted special interest in the sample selection process. Hence, most useful persons i.e. those with good knowledge about the ministry were selected for the purpose of research. The criteria was the above considerations of age, experience, professional training and period of training as catechist. The selected persons offered knowledge on the economic situation of grassroot pastoral agents and evangelization.

However, sampling is a compromise in collecting data from the whole research population. It deals with a subset of the entire population with the hope that the data collected represents the entire population. Yet, with this method it was possible to ask more questions. The choice of the sample ensured completeness of sample data.

3.5 Data Collection Methods and Instruments

The study used as methods survey, interview, focus group discussions and observation. Information was collected by the use of the following instruments: Questionnaire, Interview guide, focus group discussion guide and observation guide. Surveys were done

using self-administered questionnaire that was developed and used to collect data. This was chosen because questionnaires are easy to administer and promote anonymity (Saunders, et al, 2012). Respondents are free to give the required information. They also save time (Salkind, 2000). Five-point Likert Scale type of items were used since they were helpful in measuring intensity of attitude towards a particular variable (Babbie, 2010). The items on the questionnaire were based on the research objectives. In situations where English proficiency was lacking, the items were translated in the local language.

Interviews enabled direct capture of people's personal perspectives and experiences on economic and moral situations of grassroots pastoral agents in the ministry of evangelization. The researcher used face to face interview method with interview guide as a tool because of its advantages of capturing respondents' emotions and opinions on the issues raised in the course of the interview. Capturing opinions on church views about wealth, the local church's efforts to support pastors, how grassroots pastoral agents support themselves were of interest to the researcher. Interview guide was also employed in the study. This was because it was possible to do on-the-spot adjustment of interview items in interview guide. The researcher adjusted some items by restating the same question differently instead of using the fixed words on the guide. This happened when it was deemed that the respondent could not understand at once what was on the interview guide. It also allowed for probing an issues of moral nature.

Focused group discussion guide was used in discussion sessions. Focused group discussions composed of 5 to 10 respondents. Time was arranged through the Parish Priests to meet such groups. This was mainly done during their weekly or monthly

pastoral meetings. The discussions were carried in ten selected parishes in the three Vicariates of Ediofe, Lodonga and Moyo.

To reflect a balanced perception, the parishes were selected according to deaneries - subdivision of Vicariates. In Ediofe Vicariate Ajia, Logiri, Micu and Ediofe parishes were chosen. In Lodonga: Aripea, Ocodri and Yoro. were selected. For Moyo: Obongi, Adjumani and Itele parishes were considered. Ediofe Vicariate had more parishes by one because it had more parishes than the others. The group composed of young, middle aged and elderly respondents. The purpose was to discuss the economic and moral situation of grassroot pastoral agents in the ministry of evangelization. It gave opportunity for spontaneous sharing where the researcher did more probing on the issues discussed.

Observation method was applied in data collection as well. Observable features like housing and accommodation facilities, toilets, kitchens, fields, physical appearance of respondents, general homesteads, domestic animals and birds formed items of observation. From what was observed, the researcher was able to form statements to make a conclusion on economic conditions. Situations of prudence, temperateness and fortitude could also be noticed through observation of the respondents.

3.6 Reliability and Validity

To ensure reliability and validity, a number of methods and theories were used. This was to avoid prejudice or bias that could have arisen if only one method was used. To further ensure reliability and validity, the participants were subjected to the same questions and equal or similar conditions of interview, group discussions and observations. The instruments used were first subjected to scrutiny, discussion and approval by the supervisors of the research. Based on the experience and expertise of the supervisors, the

approved instruments were deemed reliable and valid to produce reliable and valid data for analysis. The conclusions drawn from data obtained through such recommended instruments was therefore deemed reliable and valid.

3.7 Data Collection Procedure

Before any research related activity was undertaken, prior arrangements were made with the identified participants. Identification of respondents and arrangement for meetings were done with the aid of Parish Priests. This minimized and avoided inconveniences of failing to hit the target. Prior arrangements were in terms of time, venue and agenda for discussion. The aims and objectives of the study were explained to the respondents before meeting. The data was collected through survey, interview, focus group discussion and observation. The tools used for data collection were questionnaire, interview guide, focus group discussion guide and observation guide. The responses obtained were systematized and critically analyzed to respond to the research problem. Internet sites were browsed to obtain secondary data. Different libraries were visited and used to collect secondary data as well. The data was sorted, analyzed and relevantly incorporated in the final report.

3.8 Data Processing and Analysis

The data collected using questionnaire was coded. Data entry was done in Statistical Package for Social Sciences (SPSS - version 20) software. This software was used because of the big volume of data that needed to be analyzed. It could generate tables, and figures with ease. Eventually, tables and figures were generated and later interpreted, analyzed and presented. The actual analysis was based on related frequencies or percentages from tables. The data collected from interview, focus group discussions, observation, library and internet generated qualitative data which was sorted in themes.

The researcher used nominal and ordinal scales for measuring the data. Nominal scale was used to capture demographics information and ordinal scale for ranking the data. Likert scale rate system was used to rate the opinions of the respondents since it measures people's attitudes, beliefs, emotions, feelings and other psychological constructs. A five-point Likert Scale was represented as: 5- Strongly Agree (SA), 4- Agree (A), 3- Not Sure (NS), 2- Disagree (D), 1- Strongly Disagree (SD) when responding to item statements on the questionnaire on variables of virtue-ethics, economic empowerment and evangelization.

3.9 Ethical Consideration

Maximum attention was paid to maintaining high ethical standards in carrying out the research. Accordingly, this study was done under the authority, permission and supervision of Kyambogo University – Department of Religious Studies and Philosophy (Appendix IV). Ethical concerns were duly addressed before any research related activity. The consent of the participants was sought after explaining to them the purpose and objectives of the study. They were informed of their freedom to pull out of the study at any time. Their individual identities were kept as confidential.

However, some respondents were not aware of what ethical issues in research. Such explanations on their right to pull out or even refuse to participate in the study did not mean anything to them. Some respondents demanded as their right big allowances. Probably the saying that nothing for nothing was at play. Others were not sure if the information they provide would not be mentioned to their superiors - especially some catechists feared their priests. The researcher assured them of confidentiality and

anonymity in reporting findings and promised to keep every information only for research purpose.

Chapter Four: Research Findings on Grassroot Pastoral Agent

4.1 Introduction

This chapter presented the findings of the study based on the processes and procedures described in chapter three. The data presented was generated from a collection following the objectives of the study. The study had four objectives namely: to establish the economic conditions of pastoral agents in Arua diocese; to examine the virtuous behaviour of pastoral agents; to evaluate the practice of ministry of evangelization among the grassroot pastoral agents and to draw a way-forward for the pastoral agents themselves and the diocese towards economic self-reliance for evangelization. The findings were presented under themes drawn from the objectives of the study. These themes were further developed into independent chapters.

4.2 Respondent background Information

4.2.1 Response Rate and Participation

Table 1.1: Response Rate

Questionnaires	Frequency	Percentage (%)
Filled and returned	255	84.4
Not returned	47	15.6
Total Distribution	302	100

Source: Survey Data 2021

Out of the 302 copies of questionnaire distributed, 255 copies, translating to 84.4% were filled and returned. This gave a response rate of 80.4%. It is recommended in research as adequate and good to have response rate of at least 50% and above for data analysis to take place (Blaikie, 2009). Ten Focus Group discussions were achieved.

4.2.2 Demographics Information

The study established the participant characteristics by gender, age, category, marital status, household size, education level, occupation, monthly remuneration and incomes from extra ordinary activities engaged in outside the ministry. The gender was considered by Vicariate (Administrative unit) as shown in the sequential tables.

4.2.2.1 Gender by Vicariate/Administrative Unit

Table 1.2: Gender by Vicariate/Administrative Unit

Gender of Participants	Vicariates/Administrative Units				Chi-square	Sig
	Ediofe	Lodonga	Moyo	Total		
Male	87(84.5%)	83(86.5%)	50(89.3%)	220(86.3%)	0.716	0.699
Female	16(15.5%)	13(13.5%)	6(10.7%)	35(13.7%)		
Total	103(40.4%)	96(37.6%)	56(22.0%)	255(100%)		

Source: Survey Data 2021

The above Table 1.2 indicated the summary presentation of participant characteristic of gender by Vicariate in Arua diocese. It generally showed no significant association ($\chi^2=0.716$, $P>0.05$). That meant the respondents were fully distributed across the vicariates, where the males made up the majority of the respondents in Ediofe (84.5%), Lodonga (86.5%) and Moyo (89.3%) compared to their female counterparts (Ediofe 15.5%; Lodonga 13.5% and Moyo 10.7%) respectively. By implication, the male respondents were dominant in the three Vicariates. The significant gender difference noted among the participants could be explained by the fact that the ministry of catechists was traditionally limited to men and the catechists formed the biggest portion of the research participants because they were the primary research subjects.

Besides, from ancient times of the church, the ministry of evangelization was a reserve of men. Even Jesus chose the first twelve apostles from among men (Lk. 6:13-16). For, in his time, the existing culture (Jewish) was male chauvinistic. Women were discriminated

against by virtue of their gender and role in the society. Men performed roles as of family head, taking responsibility to provide for the family and being the juridical person of the family. Positions of leadership in society were a preserve of men. Perhaps, Jesus did not want to radically depart from the day's culture. To date, only men are still admitted to priesthood (Can.1024; CCC, 1517).

Additionally, the early Comboni Missionaries maintained the tradition of recruiting only men in the ministry of catechists and administration of the church while evangelizing West Nile (Pinkman, 2010). They were probably influenced by their culture of origin and that of the mission land which were male dominated. It was only after VC II (1975) that women were gradually enrolled to the ministry of catechists. This was because one of the decrees of the Council *Apostolicam Actuositatem* (AA) (1965). The decree on the *Apostolate of the Laity* opened doors for full participation of the laity (men and women) in the mission of the church. However, the number of women catechists was still very low in the diocese of Arua by the time of the study. This could be due to some men still holding negative perception of women.

Another factor worth noting in the gender imbalance could be traced from the cultural practices of the Africans that prevented women from assuming leadership positions. Women were naively considered weak characters, less assertive and their place was in the kitchen. Although today due to rise in education levels and exposure and women emancipation, the negative cultural attitude towards women is weaning off. However, many men still didn't permit their women to join the ministry. This was corroborated by field interview results that pointed to culture as the main cause of low recruitment of women as catechists. One respondent, for example, alleged that: "... if I see a woman

leading service and explaining the gospel, I still feel something is missing.” A female catechist respondent also claimed that: “... some men overlook me as a catechist because I am a woman. They don’t take me seriously. Often they don’t cooperate when called upon to work in the chapel.” Such comments were but vestiges of some resistance to women catechists by men which could easily scare away potential candidates to the ministry of catechists. The above Table 1.2 and Figure 1.1 further indicated that Moyo Vicariate was worst affected by low number of women catechists followed by Lodonga and Ediofe. This could be explained by the strong attachment to culture.

4.2.2.2 Gender by Pastoral Agent

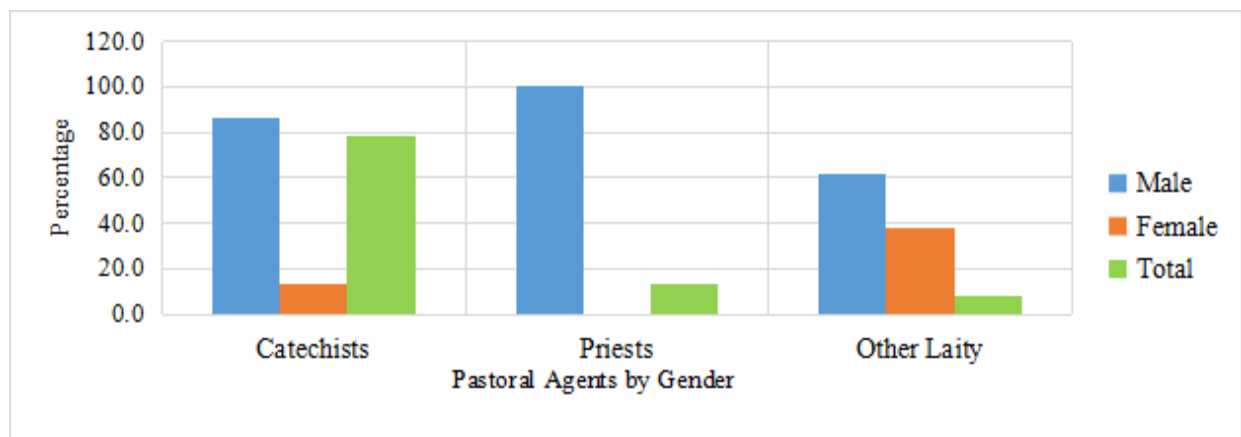
Comparing gender of participants by Pastoral Agents, the following results were registered as in Table 3 and Figure 2 below.

Table 1.3 Gender by Pastoral Agents

Gender	Male	Female	Total	Chi-square	Sig
Catechists	173(86.5%)	27(13.5%)	200(78.4%)	15.95	.000*,b
Priests	34(100%)	0(0%)	34(13.3%)		
Other Laity	13(61.9%)	8(38.1%)	21(8.2%)		
Total	220(86.3%)	35(13.7%)	255(100%)		

Source: Survey Data 2021

Figure 1.1: Gender by Pastoral Agents



Source: Survey Data 2021

The above Table 1.3 and Figure 1.2 showed gender distribution of participants by the three categories of pastoral agents as catechists, priests and other-laity who were associated to the pastoral ministry by proxy. On the overall, the male pastoral agent participants formed the biggest percentage of 86.3% (220), compared to their female counterparts at 13.7% (35). This gave a very significant level of relation ($\chi^2=15.95$, $P=0.000<0.665$) between the male and female participants. The question of why the male participants were dominant in the study was still explained by the fact that the Catholic Church in Arua, just like elsewhere in Uganda was largely headed by male gents. Women leadership in the church was still at ‘infancy’ level although steadily growing.

In Arua diocese, a deliberate option has been taken to engage women in church’s mission. An Association called ‘Catholic Women Association’ of Arua Diocese (CWAAD) was initiated by Comboni missionaries to champion their emancipation for increased participation in the church’s mission of evangelization (*Policy Book*, 2000). This establishment was popularized by a resolution of the first diocesan synod convoked by the late bishop Frederick Drandua, the then ordinary, in 1990.

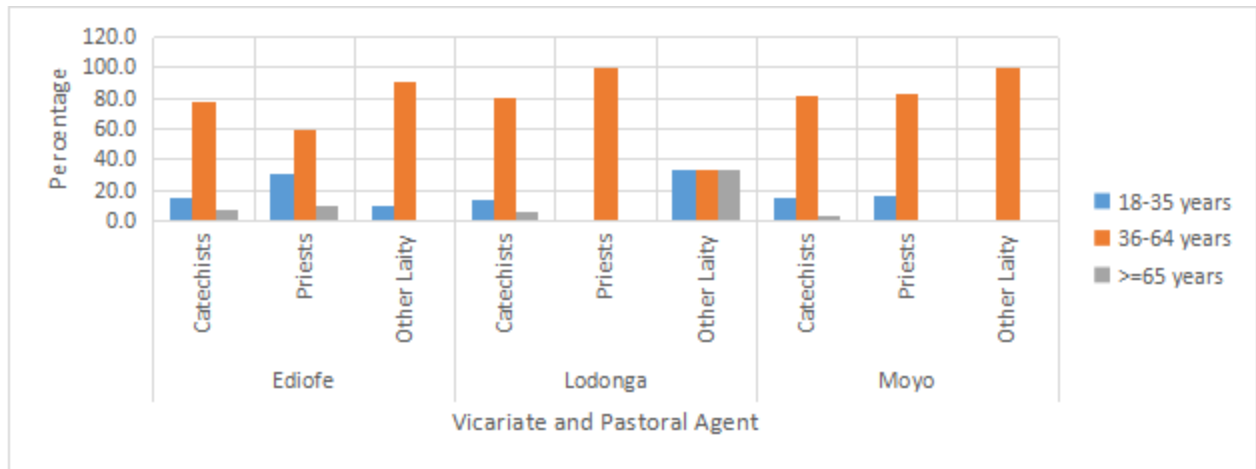
4.2.2 3 Age group by Vicariate and Pastoral Agent

Table 1.4: Age group by Vicariate and Pastoral Agent

Vicariate	Pastoral Agents	Age group			Total	Chi-square	Sig
		18-35 years	36-64 years	>=65 years			
Ediofe	Catechists	12(14.6)	64(78.0)	6(7.3)	82(79.6)	3.267	0.514
	Priests	3(30.0)	6(60.0)	1(10.0)	10(9.7)		
	Other Laity	1(9.1)	10(90.9)	0(0.0)	11(10.7)		
Lodonga	Catechists	11(13.9)	63(79.7)	5(6.3)	79(82.3)	11.915	0.018
	Priests	0(0.0)	11(100.0)	0(0.0)	11(11.5)		
	Other Laity	2(33.3)	2(33.3)	2(33.3)	6(6.3)		
Moyo	Catechists	6(15.4)	32(82.1)	1(2.6)	39(69.6)	1.402	0.844
	Priests	2(16.7)	10(83.3)	0(0.0)	12(21.4)		
	Other Laity	0(0.0)	5(100.0)	0(0.0)	5(8.9)		

Source: Survey Data 2021

Figure 1.2: Age group by Vicariate and Pastoral Agent



Source: Survey Data 2021

The above Table 1.6 and Figure 1.5 presented age groups by Vicariate and Pastoral agent. In Ediofe and Moyo Vicariates there was generally no significant association of age group with a particular category ($\chi^2=3.267$, $P=0.514>0.05$ – Ediofe and $\chi^2=1.402$, $P=0.844>0.05$ – Moyo). All groups were fairly represented. However, significant association was noted in Lodonga Vicariate. Priest respondents had the highest representation (100%) of age between 36-65 years compared to catechists (79.7%) and other-laity (33.3%). By implication, Lodonga Vicariate had fairly youthful force of priests. Given its vastness, perhaps the youthful force was desired.

The age group of 36-64 years was however, highly associated with priests and catechists in Lodonga Vicariate than with other-laity. The age group of 18-34 years registered 13.9% catechists and 33.3% other-laity. Most probably this could have been because of the traditional attitude of reducing catechists to people of low education, low self-esteem, low income earners, etc. which seemed to have been prevalent in the Vicariate. Many youths may not have considered the ministry of catechists as a vocation. The other-laity on the other hand registered consistent percentage of 33.3% in the three age groups. This

could have been simply coincidence. The catechists were represented in all the three age groups at varying percentages (18-36=13.3%; 36-64=79.7; +65 = 6.3%).

Ediofe Vicariate on the other hand, recorded highest representation in age group of 36-64 years (90.9%) by the category of other-laity. This was followed by catechists (78%) and lastly priests at 60%. The age group of 18-35 years was highest among the priests (30%), followed by catechists (14.6%) and other-laity (9.1%). The catechists above 65 years formed 7.3% then priests at 10%. There was no other-laity above 65 years. This implied that the priest respondents in Ediofe were represented in all age groups followed by catechist and the other-laity were only represented in two age groups (18-35 and 36-65).

In Comparison with the other two Vicariates, in Moyo, the age group of 36-64 years was fairly distributed across the three categories of pastoral agents. However, the other-laity were 100%, priests 88.3% and catechist at 82.1%. This probably meant that the younger generation was less enthusiastic in joining the ministry as grassroot evangelizers in Moyo. Those above 65 years constituted only 2.6%. Perhaps most of the elderly had retired due to ailment or age related complications.

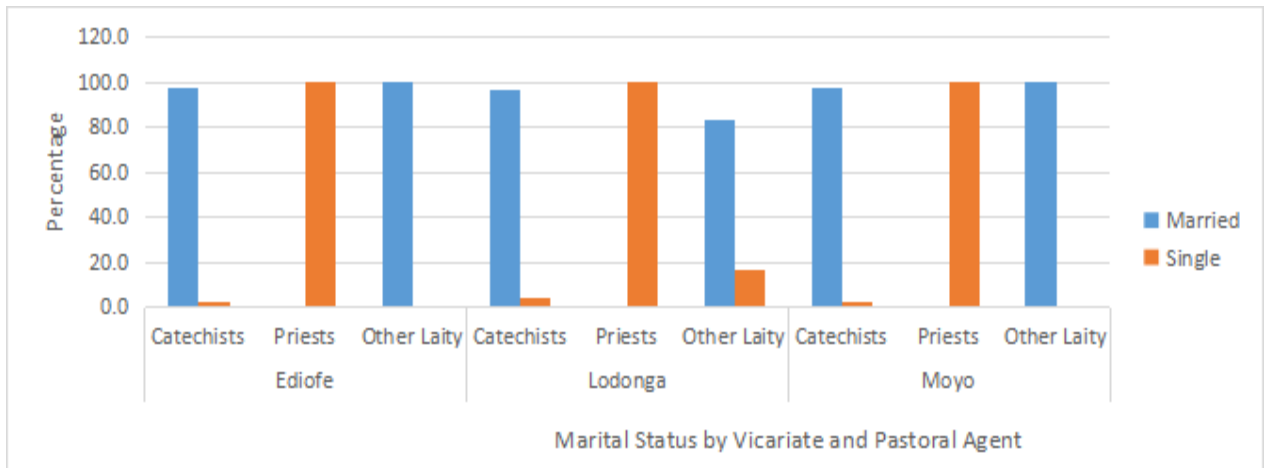
4.2.2.4 Marital Status by Vicariate and Pastoral Agent

Table 1.5: Marital Status by Vicariate and Pastoral Agent

Vicariate	Pastoral Agent	Marital Status		Chi-square	Sig.
		Married	Single		
Ediofe	Catechists	80(97.6)	2(2.4)	84.044	.000*,b
	Priests	0(0.0)	10(100.0)		
	Other Laity	11(100.0)	0(0.0)		
Lodonga	Catechists	76(96.2)	3(3.8)	67.788	.000*,b,c
	Priests	0(0.0)	11(100.0)		
	Other Laity	5(83.3)	1(16.7)		
Moyo	Catechists	38(97.4)	1(2.6)	50.534	.000*,b
	Priests	0(0.0)	0(100.0)		
	Other Laity	5(100.0)	0(0.0)		

Source: Survey Data 2021

Figure 1.3: Marital Status by Vicariate and Pastoral Agent



Source: Survey Data 2021

As shown in the above Table 1.8 and Figure 1.7, there was significant association of marital status to the pastoral agents in Ediofe, Lodonga and Moyo Vicariates where the majority (84.3%) of the catechists and other laity were married (Ediofe: $\chi^2=84.044$, $P<0.001$; Lodonga: $\chi^2=67.788$, $P<0.001$; Moyo: $\chi^2=50.534$, $P<0.001$). Ediofe Vicariate registered the highest number of married pastoral agents (88.3%), followed by Lodonga (84.4) and Moyo (76.8%). The ministry of catechists essentially admitted sacramentally married people. However, single but sacramental people were also being admitted to the same ministry thus explaining the presence of single pastoral agents in Ediofe (11.7%), Lodonga (15.6%) and Moyo (23.2%). Priests were all single since they were celibates by law (Can. 277; Amato, 2010; Emeka, 2012; Cummings, 2015). They added to the number of single respondents in all Vicariates.

Ediofe in particular had the majority of catechists married (97.6%). Only a very small percentage of 2.6 were single. All priests were single because of the canonical obligation to celibacy. The other-laity respondents were 100% single. This was because there was no canonical impediment prohibiting them from marrying.

The three categories of respondents were recorded in Lodonga Vicariate with the highest being priests at 100% single, followed by catechists at 96.2% married and 3.8% single; and other-laity at 83.3% married and 16.7% single. As already noted, priests were 100% single by church law. The other categories indicated both married and single respondents because they were not bound by canon law to celibacy. And so one could choose to exercise the ministry as single or married.

Moyo Vicariate however, recorded only catechist respondents as both married (97.4%) and single (2.6%). The married catechists were the majority (97.4%). This was likely so because the diocese essentially admitted married people to the ministry of catechists although in exceptional cases, single but sacramental candidates were admitted. All the priest respondents in Moyo were single by law (Can. 277). The other-laity respondents were all married (100%), since no canon limited them from marrying.

4.2.2.5 Household size by Vicariate

Table 1.6: Household Size by Vicariate

Vicariate	N	Mean	Std. Deviation	F	Sig.
Ediofe	103	8.2524	3.25009	3.598	0.029
Lodonga	96	7.9167	2.41341		
Moyo	56	7.0536	1.95792		
Total	255	7.8627	2.73084		

Source: Survey Data 2021

The above Table 1.9 showed significant difference in Household size by Vicariate where the highest number of household members were registered from Ediofe Vicariate with Std. Deviation of 3.25009 compared to Lodonga and Moyo ($\chi^2=3.598$, $P=0.029<0.05$). On the overall, Arua diocese which covers eight (8) political districts had the highest average number of household members among her pastoral agents at 7.8 which was

above the national average of 4.5 (UBOS, 2016) and most recently at 4.7 according to a study conducted by *Africa Geo Portal* (2019).

Ediofe Vicariate had a mean of 8.2524 with std. deviation of 3.25009. This meant on average, respondents had 8 members per household. While Lodonga Vicariate had mean of 7.9167 with std. deviation of 2.4134. This implied that household size average in Lodonga (7) was slightly lower than that of Ediofe (8). For Moyo Vicariate, the mean was 7.0536 with std. deviation of 1.95792, implying a very slight difference with Lodonga. Compared to Ediofe (8), Moyo (7) still had slightly lower household size average. The household included the couples, children and other dependents who may be relatives or any other stranded person taken in the house.

4.2.2.6 Household Size by Pastoral Agent

Table 1.7: Household Size by Pastoral Agent

Pastoral Agent	N	Mean	Std. Deviation	F	Sig.
Catechists	200	8.15	2.67831	19.252	0.000
Priests	33	5.3636	1.43218		
Other Laity	22	9	2.67261		
Total	255	7.8627	2.73084		

Source: Survey Data 2021

The above Table 1.10 showed the household size of participants by Pastoral Agents. It indicated significant difference between the variable and the pastoral agents ($\chi^2=19.256$, $P=0.00<0.5$). The findings showed that the highest household size was among the other-laity. The other-laity respondents were mainly married people who had relatively formal employment. Perhaps they could afford to take care of large families.

The catechists had also fairly high household size. This could either be because they had too many dependents or their wives had high fertility rate. The high average household

among the other-laity (9) and the catechists (8) in comparison with the national average (4.5) could also be explained by the idea that poor people tended to have large families (Singhal, 2016; Rupnarain, 2020). On one hand, high household size would translate to high economic productivity since the labor force would be assured. However, research findings did not prove so. Instead high family size was more of economic burden than economic viability. For, most of the family members were not in economically productive age. They were rather of school going age. Hence, hence their chief preoccupation was schooling rather than engagement in economic activity as work force. The economic burden was largely shouldered by the family head.

4.2.2.7 Education Level by Vicariate and Pastoral Agent

Table 1.8: Education level by Vicariate and Pastoral Agent

Vicariate	Pastoral Agent	None/Informal	Primary	Secondary	Tertiary	Chi-square	Sig.
Ediofe	Catechists	1(1.2)	57(69.5)	22(26.8)	2(2.4)	76.433	.000*,b,c
	Priests	0(0.0)	0(0.0)	0(0.0)	10(100.0)		
	Other-Laity	0(0.0)	2(18.2)	6(54.4)	3(27.3)		
Lodonga	Catechists	2(2.5)	54(68.4)	21(26.6)	2(2.5)	76.098	.000*,b,c
	Priests	0(0.0)	0(0.0)	0(0.0)	11(100.0)		
	Other-Laity	0(0.0)	2(33.3)	3(50.0)	1(16.7)		
Moyo	Catechists	1(2.6)	30(76.9)	5(12.8)	3(7.7)	41.938	.000*,b,c
	Priests	0(0.0)	0(0.0)	0(0.0)	12(100.0)		
	Other-Laity	0(0.0)	1(20)	2(40)	2(40)		

Source: Survey Data 2021

Table 1.12 above showed the education level of participants by Vicariate and pastoral agent. The findings indicated that there was significant association of education level of pastoral agents among Ediofe, Lodonga and Moyo Vicariates. The majority of the catechists in Moyo (76.9%) had primary education compared to Ediofe (69.5%) and Lodonga (68.4%). This could have been due to poor cultural attitude towards education where spending many years in school was perceived to be a waste of valuable time to

raise children. It could also have been that the catechists were from families that could not afford secondary education.

At secondary level, Moyo Vicariate registered the least percentage (12.8%) of catechists compared to Ediofe (26.8%) and Lodonga (26.6%). The other-laity instead registered highest percentage in secondary education in Ediofe (54.5%) than in the other Vicariates (Lodonga (50%) and Moyo (40)). While in all the three Vicariates, all the priests had acquired tertiary education since it was an academic requirement for any candidate to priesthood. Ediofe registered only 2.4% catechists at tertiary level and other-laity at 27.3%. Moyo had 7.7% catechists and 40% other-laity at tertiary level. This meant that not many people were willing to enroll as catechists when they had acquired tertiary level. The findings thus indicated that majority of the grassroots pastoral agents were primary dropouts. This had negative impact on their socio-economic life. Basic literacy was not consistent with intellectual empowerment. With low education, strategic thinking for poverty alleviation would be less effective.

4.2.2.8 Occupation by Vicariate and Pastoral Agent

Table 1.9: Occupation by Vicariate and Pastoral Agent

Occupation	Pastoral Agent	Farming	Business	Professional	Priest	Chi-square	Sig.
Ediofe	Catechists	76(92.7)	2(2.4)	4(4.9)	0(4.9)	103.432	.000*,b,c
	Priests	1(10.0)	0(0.0)	1(10.0)	8(80.0)		
	Other	6(54.5)	4(36.4)	1(9.1)	0(0.0)		
Lodonga	Laity					96.36	.000*,b,c
	Catechists	75(94.9)	4(5.1)	0(0.0)	0(0.0)		
	Priests	0(0.0)	0(0.0)	0(0.0)	11(100.0)		
Moyo	Other	6(100.0)	0(0.0)	0(0.0)	0(0.0)	53.59	.000*,b,c
	Laity						
	Catechists	34(87.2)	0(0.0)	5(12.8)	0(0.0)		
	Priests	0(0.0)	0(0.0)	1(8.3)	11(91.7)		
	Other	3(60.0)	0(0.0)	2(40.0)	0(0.0)		
	Laity						

Source: Survey Data 2021

The findings in the Table 1.14 showed significant difference of association (Ediofe $\chi^2=103.432$, $P=0.000<0.05$, Lodonga $\chi^2=96.36$, $P=0.000<0.05$, Moyo $\chi^2=53.59$, $P=0.000<0.05$). In Ediofe, only 10% of the priests got involved in farming as well as clerical activity. In business, other-laity from Ediofe (36.4%) were more involved than catechists and priests. In Lodonga only 4% of catechists were involved in business while Moyo registered none in all the three categories. The very small number of catechists involved in business could possibly be explained by the nature of their ministry which was time consuming and personal discernment. One catechist respondent had this to say: “...instructing catechumens, attending meetings with different associations in the chapel, preparing for services, leave very little time for other demanding activities like business, farming, etc.” The findings above also indicated that Moyo Vicariate had more professionals as compared to Ediofe and Lodonga. Many of the other-laity in Moyo were employed by NGOs who flooded the sub region due to refuge presence in the area. In the process, many got opportunity for professional career. Some of the catechists were retired army professionals and accountants.

In Lodonga Vicariate, other-laity (100%) and Catechists (94.6%) were highly involved in farming than other-laity (54.4%) and priests (10%) in Ediofe (60%) and Moyo (8.3%) Vicariates. A small number of catechists (4) forming 5.1% were involved in business. Since much of their time was for ministry, it was rather understandable. The priests of Lodonga did not involve in business and farming. This could have been because, their occupation as clerics was full time “job”. Other-laity (100%) in the same Vicariate did not engage in business, neither did they take any other professional job. Perhaps, they did not qualify for other professions or those who might have qualified preferred farming.

In Moyo Vicariate, the catechists (87.2%) were highly involved in farming more than other-laity (60%). The remaining 12.8% of the catechists engaged in other professions as part timers. Given their major occupation was ministry, most likely they had little or no time left for professional work. None of them got involved in business. Majority of the Priests (91.7%) involved in clerical activities with only 8.3% engaging in other unspecified professions. The nature of priestly ministry seemed not to be in conformity with serious business. The other-laity mainly involved in farming (60%) and the 40% did professional work. None of them was involved in business. Perhaps the conditions of doing business in Moyo were either unfavorable or they they lacked interest.

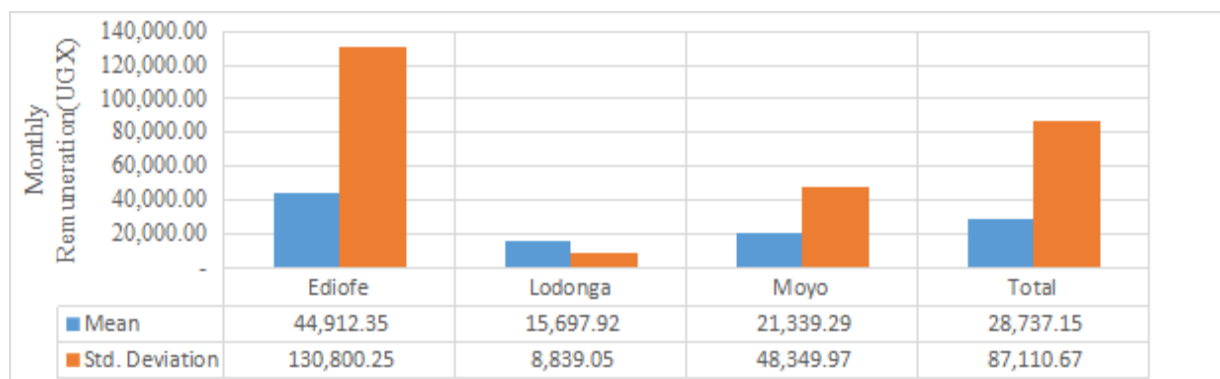
4.2.2.9 Monthly Remuneration by Vicariate

Table 1.10: Monthly Remuneration by Vicariate

Vicariate	N	Mean	Std. Deviation	F	Sig.
Ediofe	103	44,912.35	130,800.25	3.104	0.047
Lodonga	96	15,697.92	8,839.05		
Moyo	56	21,339.29	48,349.97		
Total	255	28,737.15	87,110.67		

Source: Survey Data 2021

Figure 1.4: Monthly Remuneration by Vicariate



Source: Survey Data 2021

The above Table 1.15 and Figure 1.12 indicated significant difference in monthly remunerations of the participants ($F=0.047$ $P=0.047 < 0.05$). Respondents from Ediofe Vicariate earned an average of 44,912.35/= with a Standard deviation of 130,800.25/=.

This was far more than those of Moyo (mean = 21,339.29/=; std. Dev. 48,349.97/=) and Lodonga (mean = 15,697.92/=; std. deviation = 8,839.05/=). The findings therefore showed that Ediofe Vicariate performed better than the other Vicariates. Ediofe being more urbanized could have higher collections than Lodonga and Moyo.

Additionally, Ediofe could have devised more practical measures of mobilizing Christians to support grassroots pastoral agents than Lodonga and Moyo. Conversely, the attitude of the people in Lodonga and Moyo towards remunerating grassroots pastoral agents was rather poor or generally people earned little income. Hence, they could not offer much in remuneration.

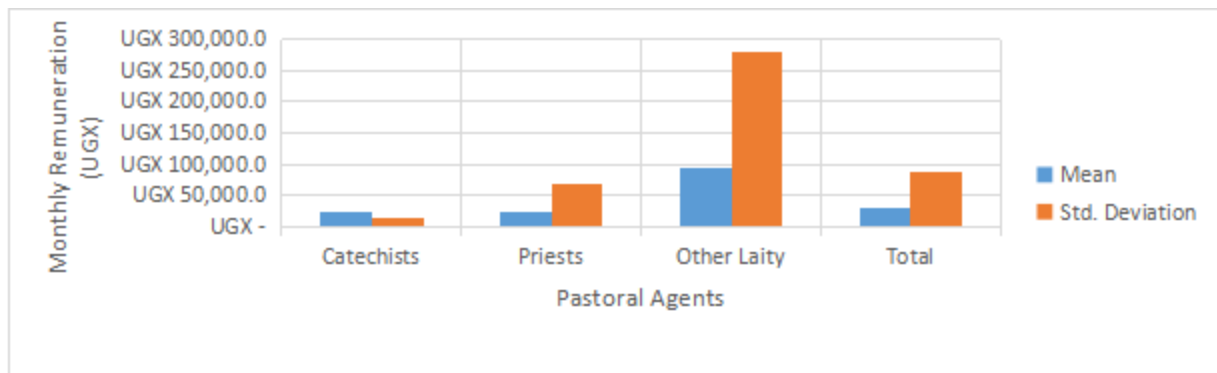
4.2.2.10 Monthly Remuneration by Pastoral Agents

Table 1.11: Monthly Remuneration by Pastoral Agent

Pastoral Agents	N	Mean	Std. Deviation	F	Sig.
Catechists	200	UGX 22,735.0	UGX 12,701.2	6.701	0.001
Priests	33	UGX 22,727.3	UGX 67,420.0		
Other Laity	22	UGX 92,316.8	UGX 280,521.1		
Total	255	UGX 28,737.1	UGX 87,110.7		

Source: Survey Data 2021

Figure 1.5: Monthly Remuneration by Pastoral Agent



Source: Survey Data 2021

From the above Table 1.16 and Figure 1.13, there was marked significant difference (F=6.701, P=0.001<0.05) in the monthly remunerations of pastoral agents. The findings

indicated that catechists earned an average of 22,735.0/= with std. deviation of 12,701.2/=, priests earned an average of 22,727.3/= which was very slightly lower than catechists (22,735.0/=) and other-laity earned average of 92,316.8/= with std. deviation of 280,521.1/=. This implied that the other-laity earned far more on average than catechists and priests. This could have been because of employment opportunities that paid reasonable monthly stipends. Priests were not receiving monthly stipends from the diocese. Generally, the monthly remuneration of catechists was very low and irregular.

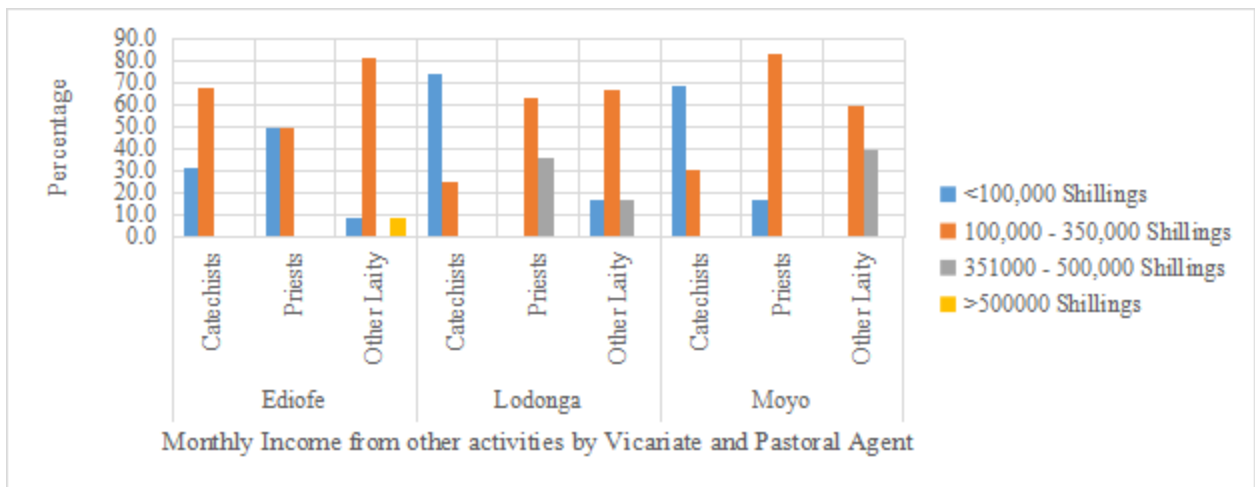
4.2.2.11 Monthly Income from other activities by Vicariate and Pastoral Agent

Table 1.12: Monthly income by Vicariate and Pastoral Agent

Vicariate	Pastoral Agent	Monthly Incomes from Other Activities				Chi-square	Sig.
		<100,000 Shillings	100,000 - 350,000 Shillings	351000 - 500,000 Shillings	>500000 Shillings		
Ediofe	Catechists	26(31.7)	56(68.3)	0(0.0)	0(0.0)	12.025	.017*,b,c
	Priests	5(50.0)	5(50.0)	0(0.0)	0(0.0)		
	Other	1(9.1)	9(81.8)	0(0.0)	1(9.1)		
	Laity						
Lodonga	Catechists	59(74.7)	20(25.3)	0(0.0)	0(0.0)	43.628	.000*,b,c
	Priests	0(0.0)	7(63.6)	4(36.4)	0(0.0)		
	Other	19(16.7)	4(66.7)	1(16.7)	0(0.0)		
	Laity						
Moyo	Catechists	27(69.2)	12(30.8)	0(0.0)	0(0.0)	34.109	.000*,b,c
	Priests	2(16.7)	10(83.3)	0(0.0)	0(0.0)		
	Other	0(0.0)	3(60.0)	2(40.0)	0(0.0)		
	Laity						

Source: Survey Data 2021

Figure 1.16: Monthly income by Vicariate and Pastoral Agent



Source: Survey Data 2021

The findings in the above statistics showed that there was significant association of incomes earned monthly from other economic activities of pastoral agents in Ediofe Vicariate ($\chi^2=12.025$, $P<0.05$). The majority of the other-laity and catechists (68.3%) earned between 100,000 – 350,000/= per month. While half of the priests (50%) earned less than 100,000/= and 100,000/ - 350,000/= respectively. This was associated with the more time other-laity had to engage in economic activities than the catechists and priests fully involved in pastoral work. Instead, the other-laity (9.1%) were the only ones who registered income per month above 500,000/=. Priests and catechists did not. Perhaps those 9.1% were formally employed in well-paying jobs.

In Lodonga, the findings also showered significant association ($\chi^2=43.628$, $P<0.05$) where the majority of the catechists (74.7%) earned less than 100, 000/= per month from other economic engagements than the laity (16.6%) and priests (0%). The catechists seemed to have very limited time for other economic engagements in Lodonga. The other-laity (66.6%) and priests (63.6%) earned between 100, 000 – 350,000/= more than catechists (25.3%).

While in Moyo, majority of catechists (69.2%) earned less than 100,000/= per month from other economic engagements. The remaining 30% earned between 100,000/= to 350,000/=. However, most of the priests (83.3%) earned between 351, 000 – 500,000/= compared to the other-laity (60%) and catechists (30.8%). This was probably so because priests performed regularly sacraments where stipends were involved. By implication priests in Moyo engaged more in other economic activities than the other-laity and catechists. From interview session, one priest respondent commented that “*most of his catechists were rather lazy in activities like farming, business and fishing.*” This possibly affected negatively their monthly incomes from other economic engagements.

The assessment of the background characteristics of the respondents was done to draw a clear picture of a grassroot pastoral agent. The study established typical average grassroot pastoral agent as largely a married male primary dropout peasant, between productive age range of 36-64 years, with big household size, earning less than 100,000 Ugandan shillings per month. This pastoral agent needed to be motivated and economically empowered for effective evangelization. For the empowerment, virtue-ethics is *sine-qua-non* for ethical acquisition of wealth. Ethical values applied to wholistic human growth. Without these values, economically motivated pastoral agent is likely to divert from the divine command to go out into the world to preach the good news to the whole creation (Mk. 16:15) due to dangers of wealth creation. In delving to the intricate nexus of the study matter, the research questions formulated from the set objectives guided the study. The findings were thus presented as below.

4.3 Objective 1: The economic life of grassroots pastoral agents by Vicariate

To establish the economic life of the pastoral agents (the catechists) as the first objective of the study, the guiding research question was: “*What is the existing economic status quo of grass root pastoral agents (catechists) in Arua diocese as evangelizers?*” Following the stated research question, the researcher obtained quantitative information from the respondents to establish the economic conditions of the grassroots pastoral agents – the catechists. Ten statements reflecting economic indicators were employed in the assessment. The respondents expressed their views based on 5 point Likert scale questionnaire with responses as Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A) and Strongly Agree (SA). The summary of the findings was presented by Vicariate in Table 1.13 in Appendix IV a), p. 197.

1. Housing and accommodation Facilities

The general findings by Vicariate indicated that accommodation facilities provided for grassroots pastoral agents were not satisfactory across the three Vicariates of Ediofe, Lodonga and Moyo. The worst hit Vicariate was Moyo with negative response rate of (93.6%) followed by Lodonga (87.5%) and Ediofe (69.9%). These variations were explained in terms of level of urbanization and remoteness. Urban mission centers and Parish centers tended to have relatively better accommodation facilities than rural mission centers. While in Moyo, not even poor conditioned accommodation was available in nearly all outstations. Nevertheless, a few participants remained non-committal for private reasons (Ediofe 3.9%, Lodonga 3.1%, Moyo 1.8%). The minority opinion expressed satisfaction with housing and accommodation (Ediofe 26.2%, Lodonga 9.4%, Moyo 1.8%).

Interviews, focus group discussion findings and observation of homesteads (by the researcher) of the catechists confirmed the above opinions expressed. Generally, the majority of the interviewees expressed dissatisfaction with accommodation facilities for grassroot pastoral agents. One female respondent observed that “... *most of us catechists live in dilapidated houses that leak during rainy seasons. There are no kitchens and no proper toilet facilities. More often than not, we construct by ourselves bathing shelters, kitchen and even toilets...*” Similar sentiments were expressed across the Vicariate, making it nearly a common problem. Only catechists serving in Parish centers and town parishes had fairly satisfactory accommodation facilities.

From researcher’s observation of the catechists’ homesteads, most of the houses were grass-thatched with very few unfinished and unfurnished semi-permanent ones. The houses had squeezed bed and living rooms. Makeshift kitchens were seen. No proper toilet facilities and poorly planned compounds were common occurrences in catechists’ residences. From interview, a number of opinions alleged that:

“... most Christian communities still did not take the responsibility of providing decent accommodation for grassroot pastoral agents seriously. Given their simple life of humble facilities, many did not see why the pastoral agent should be accorded decent facilities which they didn’t have themselves...”

In Moyo Vicariate the general findings showed that nearly all catechists operated from their ancestral homes. One priest respondent interviewed attested that:

“...No outstation has accommodation facilities for the catechists. When I was appointed to this parish, I did not find any constructed church in any outstation. People prayed under huge trees on Sundays except in the parish center. We have now managed to construct only one permanent church. Six (6) outstations have mud and wattle church and the rest have no church buildings”.

The findings therefore indicated that the problem of housing and accommodation was real and needed to be managed if effective evangelization was to be realized in Moyo Vicariate. The next examined indicator of economic condition was feeding pattern of grassroots pastoral agents as below.

2. Feeding Pattern by Vicariate

The findings on feeding pattern showed a significant association with particular Vicariates ($\chi^2=44.69$, $P=0.000<0.05$). This meant that the variable could be associated with particular Vicariates significantly. The overall negative response rate registered in the Vicariates (Ediofe 33.9%, Lodonga 45.8, Moyo 64.2%) and 27.8% non-committal rate seemed to confirm that hunger was still a big challenge in the eight political districts of Arua diocese. This was consistent with the *Global Hunger Index - GHI* (2020) that placed West Nile at 33%. According to the report (*GHI*, 2020), the stunting rate for Sub Saharan Africa is 27% and that of Uganda is 29%. Not much improvement was registered in 2022 (*GHI*, 2022).

The positive response rate showed Ediofe at 46.6%, Lodonga 13.5% and Moyo 14.3%. This meant on average, more grassroots pastoral agents in Ediofe could afford regular meals than in Moyo and Lodonga. A number of factors explained this scenario. From interview sessions, the findings indicated that most of the grassroots pastoral agents within semi urban and urban settings had little or no arable land to do farming in order to supplement their little incomes. Food stuff was expensive in poor harvest seasons. And generally in town settings food prices were relatively high.

Besides, the town setting favors more of money economy. This presupposed a constant source of income. The meagre monthly remuneration of grassroots pastoral agents was

inadequate to consistently afford three meals a day. On average, relatively big number of grassroot pastoral agents (46.6%) could afford at least three meals a day in Ediofe.

On the other hand, most of the people interviewed from Lodonga particularly, in Yumbe, Koboko, and lower Terego districts, pointed to the fact that many people produce food for commercial purposes. Hence much of the food was sold. This could have caused the irregular pattern of feeding in Lodonga Vicariate. This meant that the priority was not about securing food for feeding, a symptom of poverty. The factors explained above as culture of the people towards feeding and commercial production of food items could have contributed to the low positive response rate in Lodonga and Moyo Vicariates.

Again in Moyo, the point was that fishing activities were hectic and time consuming. The best time of fishing for most of them was at night. This meant cutting off all or much of the time for sleeping at night. The result was sleeping/resting during the day thus permitting limited time for preparing meals. The population probably got used to such a culture which possibly had continued. As the saying goes: a healthy mind in a healthy body (well fed), we turned to examine the health conditions as one of the indicators of well-being of a grassroot pastoral agent in the three Vicariates.

3. Health Care

Generally, the findings on whether health care given to the grassroot pastoral agents was acceptable indicated significant association to the Vicariates ($\chi^2=33.324$, $P=0.000<0.05$). The high negative response rates in Ediofe (73.8%), Lodonga (97.9%) and Moyo (94.6) implied that majority of the respondents were not satisfied with the health care accorded to the grassroot pastoral agents. The dissatisfaction emanated from the fact that grassroot pastoral agents had no insurance schemes neither was the idea in the offing. All

respondents interviewed unanimously said health insurance scheme for catechists did not exist. The last Synod of Arua diocese (2018) did not also deliberate on the health care scheme of for the grassroot pastoral agents. Each pastoral agent apparently fended for themselves. Only in Ediofe which comprised urban and semi urban mission centres could fairly afford some minimum health care support for their grassroot pastoral agents.

The above report further meant that health care of grassroot pastoral agents was still poor. A number of factors could have explained this high negative response. Bad attitude and biases towards grassroot pastoral agents by the entire population could be one of them. The thinking that grassroot pastoral agents were married people just like other Christians factored in neglecting the responsibility to take care of them in terms of medical support.

4. Material Support

The findings regarding whether material facilitation of grassroot pastoral agents was satisfactory did not show significant association of the variable to a particular Vicariate ($\chi^2=6.843$, $P=0.554>0.05$). This meant the variable was fairly distributed in the three Vicariates. On the overall, there was high negative response rate in all the vicariates (Ediofe 58.2%, Lodonga 72.9%, Moyo 71.5%) than positive response rate (Ediofe 34.0%, Lodonga 22.9%, Moyo 21.4%). The majority rejected the positive statement that material facilitation of the grassroot pastoral agents was satisfactory in all vicariates. This meant that the communities were not adequately supporting the pastoral agents materially. Or whatever material support they received was very minimum and could not sufficiently sustain them. Given the fact that within the urban areas not much agricultural activities took place due to lack of enough land, the little or no material facilitation resulted (for Ediofe). Research findings on household size indicated that grassroot

pastoral agents had high number of family members with a mean of 8.15 (Tab.1.10, p.79). This meant that the little material facilitation received could not be enough for a large family, hence the high negative response rate.

Poor attitude towards material support of grassroots pastoral agents was a very big challenge in Lodonga. This was particularly observed in the parishes of Yumbe, lower belt of Terego and some parts of Koboko political districts of Lodonga. Instead the poor attitude of material support was not a common occurrence in Maracha district that ecclesiastically belonged to Lodonga. Comparatively, Lodonga Vicariate (72.9%) registered the highest negative statement level on material support of the grassroots pastoral agents, then Moyo (71.5%) and lastly Ediofe (58.2%). However, the range was very small with Moyo at a difference of only 1.4%, while with Ediofe it was at 14.7%.

Sequentially, there was relatively fair material support of grassroots pastoral agents in Ediofe (34%), followed by Lodonga (22.9%) and lastly Moyo (21.4%). The percentages, though below average (50%) in the Vicariates, did not indicate radically significant differences. This meant that the variable was fairly distributed. The negative response rate was also fairly distributed in the three Vicariates. The gravity of the challenge did not show very significant difference ($\chi^2=6.843$, $P>0.05$).

5. Monthly Remunerations

The findings on the positive statement that grassroots pastoral agents received monthly remuneration to take care of their economic needs showed significant association with the respondents from the different Vicariates ($\chi^2=6.843$, $P=0.000<0.05$). The results from field research showed majority of the respondents disagreeing with the positive statement with high negative response rate of 75.7%, 84.3% and 94.7% in Ediofe, Lodonga and

Moyo respectively. This meant that grassroot pastoral agents were either receiving too little or no monthly remunerations. This seemed to agree with the background characteristic information on monthly remuneration of grassroot pastoral agents. The findings indicated that respondents in Ediofe earned average of 44,912.35/=, Lodonga 15,697.92/= and Moyo 21,339.29/=.

The above statistics suggested that the monthly remuneration could not adequately address the needs of the pastoral agents, thus the rejection of the theoretical statement. The high negative response was also due to the high cost of living in Uganda which on average was now 53.31%, lower than in United States (Ryan, NUMBEO, 2021). Covid-19 economic crisis has exacerbated the situation the more. Those who remained non-committal (12.6%) probably were either some of the other-laity who might have had no knowledge about the matter or catechists who received no monthly remunerations.

The relatively low positive response rate of 11.7% in Ediofe, 14.6% in Lodonga and 3.6% in Moyo suggested that in some parts of the Vicariates, grassroot pastoral agents received some little monthly remuneration. These findings suggested that the attitude of supporting grassroot pastoral agents in Moyo was the poorest compared to Ediofe and Lodonga. This meant that nearly all grassroot pastoral agents in Moyo were not on monthly stipend or received very little and irregularly. The variations could have been due to economic activities carried in the different Vicariates that brought in either high or low income coupled with different levels of attitude towards supporting grassroot pastoral agents in the three Vicariates.

6. Education Level

The study findings on education level of pastoral agents (Table 1.8, p.75) generally showed no significant association with a particular Vicariate ($\chi^2=11.938$, $P=0.63>0.05$). This meant that the variable was fairly distributed in the three Vicariates. The findings suggested that the majority of the grassroots pastoral agents had at least the minimum level of formal education, with positive response rate at 62.1%, 61.5% and 57.1% in Ediofe, Lodonga and Moyo respectively. Formal education presupposes reading and writing culture. This meant one with formal education would read and write which is indispensable in the ministry of pastors.

The high affirmative percentage on the positive statement possibly explained the fact that mission schools were established in nearly every mission centre (Pinkman, 2010). It could be that the people eventually embraced education. This gave chance for many to at least study at elementary levels. Some few distinguished themselves for secondary and tertiary levels. The fact that the diocese of Arua admitted candidates for training as catechists with minimum qualification of primary level also eliminated informal education holders.

However, the presence of negative response level, though nearly insignificant, meant there were grassroots pastoral agents still holding informal education. This was mainly confirmed in Lodonga and Moyo. In cases where it was difficult to find at least primary leavers, the help of any willing person was enlisted to serve. The negative response possibly pointed at the inadequacy of that level in comparison with the demands of the ministry of catechists. In the contemporary era (21st C), many people were highly

educated. This demanded a reciprocal level of education of grassroots pastoral agents, if they had to be relevant to their fairly educated congregation.

7. Quality Education for children

On whether grassroots pastoral agents ably provided quality education for their children, the findings generally indicated that majority response was negative (71.8%, 92.7% and 85.7% in Ediofe, Lodonga and Moyo respectively). The pastors could not afford quality education for their children. This implied low level of income earned by the agents. Already from the background characteristic information, grassroots pastoral agents were low income earners (Table 1.11 & 1.12 pp.80 & 81). With low incomes from other engagements and low monthly remuneration, affording quality education that presupposed high costs could not be a dream come true. Low income earners tended to concentrate on meeting basic needs. Quality education as a basic need was not a priority.

The positive response rate was rather low (Ediofe 18.5%, Lodonga 3.1%, Moyo 5.4%). This meant that very few respondents were with the opinion that grassroots pastoral agents could actually afford quality education of their children. Ingenious grassroots pastoral agents could have succeeded to provide quality education to their children. But these could have been isolated cases. Such caliber was likely to be those with relatively rich relations who could offer support in educating the children.

However, from interview sessions, the majority agreed that grassroots pastoral agents could not afford quality education for their children. One other common factor was the large household size of the pastoral agents. Most grassroots pastors had many other dependents. The question of extended families did not leave them out. This meant increased expenses on food and other daily needs. In such cases the little income was

overstretched and quality education could not be a priority. Besides, the large household size did not immediately translate to labor for economic gains. This was because the dependents were rather within school going age. They could not contribute much to generate income for the families.

8. Engagement in Economic Activities

The overall analysis of the findings on whether grassroots pastoral agents engaged in activities that were economically viable such as agriculture, business, saving schemes etc. showed significant association to particular Vicariates ($\chi^2=30.782$, $P=0.000<0.05$). The study findings showed that majority of the respondents agreed with the positive statement with a positive response rate at 67.9% (Ediofe), 80.2% (Lodonga) and 89.3% (Moyo). This was supported by the survey on occupation of grassroots pastoral agents in the background information (Table 1.9, p.77) where the grassroots pastoral agents engaged in farming, business and other professional activities.

However, involvement in such activities was at subsistence level. The level of incomes earned through were minimal (Table 1.12, p.81). The activities were done on part time basis due to full time ministry. From interview results, 55% out of 135 respondents thought that some grassroots pastoral agents were lazy and could not meaningfully engage in income generating activities outside time for ministry. These respondents (55%) did not however, opine that the agents completely did not engage for economic survival but rather that the level of engagement was insignificant. The apparent lack of engagement in economic activities in Ediofe could have been limited by land shortage which was observed to be a major problem in the Vicariate.

The major cause of the land shortage was found to be large families of pastoral agents and the general population growth in the Vicariate. Being largely located in Arua city, the problem of rural urban migration and urbanization could have compounded land shortage. Interview results and observations also indicated the same view. The possibility of economic utilization of land was more in Lodonga than in Ediofe and Moyo Vicariates due to relative availability of land and its fertility. It was further observed that most of the outstations did not have land titles. Hence resolving border conflicts was a big challenge. For, most of the economic activities were possible only with the availability of land.

9. Gifts/Donations

The findings on the positive statement on gifts/donations (non-monetary) received in support of grassroot pastoral agents from the Christians were unsatisfactory. There was no significant difference shown among the Vicariates studied ($\chi^2=6.223$, $P=0.622>0.05$). This implied that the variable was fairly distributed with no alarming cases. The high negative response rate in Ediofe - 62.2%, Lodonga - 75% and Moyo - 75% implied that gifts and donations were minimal. However, the relatively low positive response rates (32%, 21.9% and 21.4% in Ediofe, Lodonga and Moyo respectively, meant that some little gifts/donations were given. When asked in interview, the majority of the respondents (98%) also noted that there were either no gifts/donations or they were extremely rare. One catechist respondent had this to say:

“... I have been a catechist for 22 years now. In my long experience, I have not received many gifts from Christians. If that happened, it was really by chance. No one has ever come from his/her home to bring me gifts because I am a catechist in my present duty station. It is only on the officially diocesan designated dates when some material support is offered by ‘Enyati’ i.e. Small Christian Communities...”

Generally it was easier for the people in urban areas to give money donations/gifts than material gifts/donations. This could possibly be because of the growing culture of money economy in urban areas mainly associated with Ediofe Vicariate. Many church goers in urban areas were probably employed and so could afford to spare some money to support grassroot pastoral agents.

From the foregoing explanations, the *attitude* argument affected most Lodonga and Moyo Vicariates. Much as the first missionaries landed in Moyo way back in 1917 (Pinkman, 2010), the progress of change of attitude to support pastoral agents was still low. Since nearly all catechists in Moyo Vicariate operate from their ancestral homes, some of the Christians did not see the need to give them material gifts, thus reducing the positive response. Christians tended to support more those who lived with them, although they were unable to construct houses for the catechists.

10. Economic empowerment

On whether economic empowerment could cause grassroot pastoral agents to be autonomous, competent, self-reliant and create awareness of self-resourcefulness, the research findings generally did not show significant association to particular Vicariate ($\chi^2=9.667$, $P=0.289>0.05$). That meant the variable was fairly distributed. The findings in the Vicariates showed the negative response rate was low (Ediofe 2.8%, Lodonga 3.1%, Moyo 0.0%). This suggested that very few respondents rejected the positive statement . Perhaps, from their lived experiences, there was hardly any sign of positive transformation, economic aid notwithstanding. The majority highly agreed with the positive statement (Ediofe 92.2%, Lodonga 85.4%, Moyo 92.9%), suggesting that if

grassroot pastoral agents were economically empowered, autonomy, competence, self-reliance, exemplariness and resourcefulness would be the result.

The high positive response rate could be attributed to poverty experienced in the Vicariates where we already saw poor accommodation facilities, irregular feeding patterns, poor health care, poor monthly remunerations, low education levels, etc. The best solution to biting poverty could be economic empowerment through hard work. The majority positive response level could be implying a serious call for economic empowerment for effective ministry.

In conclusion, the findings on the statement on economic empowerment of grassroot pastoral agents received practically unanimous acceptance in all the three Vicariates. On the overall, the variable was fairly distributed. Hence, there was no significant association noted with a particular Vicariate. This implied that the variable affected all the three Vicariates equally or at moderate levels. The general impression given by the majority positive response rate could mean a serious call to economically empower the grassroot pastoral agents for effective evangelization ministry in Arua diocese.

4.5 Objective 2: To examine the virtuous behaviour of grassroot pastoral agents

The second objective of the study was to examine the virtuous life of grassroot pastoral agents. Virtues could not be pointed out physically standing here or there. “We never see virtues in their pure state” (Vendemiatti, 2004). The exercise of such virtues by individuals is what can be observed and assessed. This study considered such virtues (justice, prudence, temperance and fortitude) as *sine-qua-non* in economically empowering the pastoral agents.

Hence, quantitative data was obtained from respondents on how grassroots pastoral agents exercised virtues for which they could be regarded as virtuous or not. The respondents expressed their views as summarized in Table 1.14 in the Appendix IV b). The intensity of the attitudes of respondents was measured using five-point Likert scale items. The summary of the considered aspects of virtue were qualitatively presented as below.

1. Fairness in Conflict resolutions

The exercise of virtue is seen in practical life. It is through experience that we come to know virtue. In order to ascertain whether the grassroots pastoral agents exercised virtues, we first considered the virtue of justice as practiced in conflict resolutions. The findings generally indicated no significant association of the variable to a particular Vicariate ($\chi^2=3.317$, $P=0.913>0.05$). This meant fair distribution of the variable across the Vicariates. The majority agreed with high positive response rate of 92.2%, 93.8% and 92.9% in Ediofe, Lodonga and Moyo respectively with the positive statement.

The above figures suggested that grassroots pastoral agents exercised justice in handling conflicts among their flock. This was due to the fact that most Christian couples preferred to settle domestic misunderstandings before their pastor instead of the civil courts. The bible exalted such an approach (1Cor. 6:1-11; Mt. 18:15-17). Besides, the grassroots pastors lived in the communities. They were easily accessible and familiar. This possibly allowed the people to open up easily and discuss their issues freely.

The negative response rates in the vicariates were merely 4.8%, 4.1% and 5.4% in Ediofe, Lodonga and Moyo respectively. Only 2.9%, 2.1% and 5.4% of the respondents in the respective vicariates were undecided. Perhaps such respondents had negative experience which they were unwilling to expose or they had no idea of how justice was

exercised by the pastoral agents. The rather negligible negative response rates, could be suggesting that a few of the grassroot pastoral agents did not seem to exercise fairness. This could possibly be a result of some negative experiences of the respondents. Perhaps, not all grassroot pastors were equally gifted in conflict management from Christian perspective. Fairness in conflict resolution would demand that the parties involved were given fair hearing. Where the contrary might have happened, negative responses were possible.

In metropolitan city of Arua, large number of Christians did visit the catechists on matters of misunderstandings. This was a general view of those interviewed. Catechist informants working in the Town Parish alleged that that:

“... we pastoral agents in town do a lot of counselling and resolving disputes. Most of the disputes were between couples both wedded and not wedded in the church. Theft cases and bad neighborhood also formed a big proportion of conflicts. We normally listen to the parties involved and we resolve the matter together. Most of the times we get positive feed-backs from both parties, especially from couples, thanking us, saying the situation was now better ...”

The recurrent responses expressed in interviews by other respondents as above elicited the idea that conflicts were a common occurrence in urban areas of Ediofe. And that catechists were handy in resolving the conflicts with fairness and prudence. This was re-echoed from other two vicariates.

In comparison, the negative response rates in the three Vicariates did not indicate significant differences. Ediofe registered 4.8%, Lodonga 4.1% and Moyo 5.4%, pointing to fair distribution. The low negative rates could have positively meant grassroot pastoral agents engaged heavily in exercising fairness in discharging justice to the people in the Vicariates. Negatively, it possibly indicated some cracks in the exercise of discharging

justice by some grassroot pastoral agents. Those who remained neutral perhaps were alluding to non-alarming situation in discharge of justice. Alternatively, they were not bordered by how grassroot pastoral agents exercised justice.

2. Justice in resource allocation, instructions ...

Findings on the positive statement that justice as a virtue is exercised by giving each their due especially in resource allocation, settling of disputes and catechetical instructions showed some significant association with particular Vicariate ($\chi^2=15.314$, $P=0.018<0.05$). High positive response rates were recorded in all the Vicariates (Ediofe 92.3%, Lodonga 95.9%, Moyo 87.5%). This meant that grassroot pastoral agents satisfactorily exercised justice in practical terms as they settled disputes related to resource allocation and in conducting catechetical instructions. This was corroborated by interview results that showed majority of the respondents pointing to land conflicts. Many Catholics first approached the grassroot pastoral agents before proceeding to courts of law. In the event that the matter was amicably resolved, it ended there. Conflicts also emanated from the process of catechetical instructions. However, such conflicts were minor, though they provided opportunity to exercise justice on the part of the pastoral agent.

Meanwhile, only 4.9% (5) remained neutral. Insignificant minority (Ediofe 2.9%, Lodonga 2.1%, Moyo 1.8%) of the respondents perhaps disagreed with the positive statement. Although insignificant, the percentages indicated an issue that should not be overlooked. This meant there existed undisclosed gaps in the exercise of justice in conflicts related to resource allocation or catechetical instructions. Since the respondents were selected on basis of experience and proximity to the grassroot pastors, it could be an

expression of negative experience with some few grassroots pastoral agents. Hence, their view could not be neglected. It posed a question for further research to find out the missing link. The interview results corroborated the above views on the positive statement with negligible levels of dissatisfaction and overwhelming majority expressing great satisfaction with the exercise of justice by their local pastors.

3. Temperance

The findings on whether grassroots pastoral agents exercised temperance or moderation when justly or falsely accused showed some significant association of the variable to a particular Vicariate ($\chi^2=17.721$, $P=0.023<0.05$). The study showed that in all Vicariates, majority respondents agreed with the positive statement at positive response rates of 89.4%, 84.4% and 80.8% respectively. This therefore meant that majority respondents subscribed to the view that grassroots pastoral agents exercised moderation in accusations against them. In the pastoral field, challenges do occur. False accusations might arise. While, other accusations may have grounds, some may be baseless and defamatory. But reactions to such challenges offered opportunities for the pastoral agents to build and exercise virtue of temperance and moderation, the study revealed.

One catechist respondent seemed to have captured the general view in this response:

“... the tendency is always to accuse the catechist when things go wrong. No one is willing to check facts first. Many people think we catechists are not transparent on money matters. There is tendency of negative attitude toward catechists. So, one has to stand their ground when such challenges arise. But for me, I forgive and and move on...”

The negative response rates of 6.8%, 15.6% and 12.5% in the respective Vicariates and the presence of the non committal respondents on the positive statement possibly suggested that the respondents were either dissatisfied or reluctantly indecisive on the supposition. This could be for various reasons. For example, some pastors were cast on

bad light about the exercise of temperance or were intemperate. Some might have lacked knowledge on what the virtue of temperance or modesty entailed or it did not matter at all to them. Others might not have had any experience with the grassroots pastors in regard to exercising temperance. It could also be that some did not want to expose their pastors.

4. Virtue of Prudence

The findings on the exercise of the virtue of prudence by grassroots pastoral agents in terms of controlling anger and careful response to challenging pastoral situations showed very minimum degree of association with a particular Vicariate where $\chi^2=15.854$, $P=0.045<0.05$. The study results revealed that the disagreement level of the positive supposition was low (7.8%, 6.3%, 9.0%) in the Vicariates. Whereas the agreement level was relatively high (75.8%, 68.8%, 66.1% respectively). The implication was that the majority of the grassroots pastors practically exercised the virtue of prudence in the ministry. Evidently, a good number of the respondents in one way or the other must have witnessed such practices in their communities.

The non committal and the negative response rates though low, indicated a blind spot. That implied some missing tie where the pastoral agents could have acted dismally. For, the responses were interpreted as lived experiences of the respondents with the grassroots pastoral agents. Perhaps, a small group of the agents did not practice prudence in practical cases of anger management and controlling their 'tongue' on sensitive pastoral issues. This might have sent wrong signals to those who probably had chance to have such experiences, thus eliciting negative responses.

5. Pastoral approach by persuasion

The positive statement on pastoral approach by persuasion and deterrent cautions was to ascertain whether grassroots pastoral agents exercised virtue of courage/fortitude and patience or not. The findings generally indicated that there was no significant association of the variable to a particular Vicariate ($\chi^2=12.878$, $P=0.116>0.05$). The results revealed low negative response rate and high positive response rate to the supposition in all the three vicariates. The high positive response rates (Ediofe 74.8%, Lodonga 77.1%, Moyo 66.1%) suggested that majority grassroots pastors were persuasive in pastoral approach and did not hesitate to attempt deterrent punishments to errand offenders.

Pastoral challenges of indifference among the Christians was reported by a number of catechists. Their approach was that of persuasion. But in extreme cases, deterrent cautions were given. Such deterrent cautions or reprimands were agreed upon by the local communities. The pastoral agents only implemented them. This possibly was evidenced by the majority positive responses in all vicariates. The negative responses suggested isolated cases of negative experience of the respondents on persuasion and deterrent cautions' pastoral approaches exercised by grassroots pastoral agents. It could be a reflection of excesses in executing the persuasion and deterrent pastoral approaches.

Conversely, the low negative response rates at 9.7%, 9.3% and 14.3% in Ediofe, Lodonga and Moyo respectively and the presence of the non committal were suggestive of lacunae that existed in pastoral approach through persuasion and deterrent cautions. Interview findings surmised that some grassroots pastoral agents were fearful in implementing deterrent cautions. Others lacked persuasion skills thus negatively affecting their mission.

On the overall, there was no particular Vicariate with which the positive statement was associated, as based on Chi-square test of independence ($\chi^2=12.878$, $P=0.116>0.05$). The

variable was fairly distributed across the Vicariates. Lodonga Vicariate registered the highest agreement point (77.1%), followed by Ediofe (74.8%) and then Moyo (66.1%). The negative response rate was also fairly distributed with Moyo recording the highest (14.3%), followed by Ediofe (9.7%) and Lodonga (9.3%). This suggested that Moyo Vicariate was slightly affected more in the negative practice of the pastoral approaches in the three Vicariates. Most likely, the absence of accommodation facilities in the outstations in Moyo could have contributed to this case. Nearly all the grassroot pastoral agents operated from ancestral homes. This possibly limited their interactions with the communities they ministered to.

6. Public relations - friendliness

The purpose of this subsection was to establish whether grassroot pastoral agents experienced personal moral growth in practicing virtues in the ministry of evangelization. The findings generally showed no significant level of association to a particular Vicariate ($\chi^2=7.475$, $P=0.486>0.05$). This implied fair distribution of the variable in the three Vicariates. Respondents highly agreed that practicing of virtues in the ministry had a concomitant effect of moral growth of the individual. The tremendous positive response rate of 97.1% in Ediofe, 99.8% in Lodonga and 94.6% in Moyo confirmed the positive presupposition. This meant that nearly all the grassroot pastors had positive impact of moral growth in the actual practice of fairness and moderation in handling pastoral challenges. This further meant that the grassroot pastoral agents had good pastoral conduct with the public hence, positive impact in the Christian community.

The apparently insignificant figures of negative response rates (1.0%, 4.2%, 3.6%) and neutral position of 1.9%, 1.0% and 1.8% in the respective vicariates were treated as

isolated incidences. Nevertheless, they were not be taken for granted. This implied that at least one respondent did not experience signs of moral growth in some grassroots agents. The meagre number of negative responses was suggestive that the grassroots pastors strove as much as possible to live virtues of fairness and moderation. However, a few could have failed to reach the average level as reflected in the negative and perhaps neutral responses.

7. Enforcement of Resilience/Fortitude

In order to ascertain whether grassroots pastoral agents practiced virtues in the ministry, the impact of such practice was as well considered. Respondents were asked to express their opinions on how the pastoral agents exercised and benefited from the practice of virtue. The findings indicated no significant level of association to a particular Vicariate ($\chi^2=3.804$, $P=0.703>0.05$). This meant that the enforcement of resilience as a result of practicing virtues was fairly distributed across the pastoral agents and the Vicariates.

The findings showed that respondents agreed to the positive statement that the practice of virtues by grassroots pastors enforced in them resilience, courage and restraint, giving a positive response rates of 98.0%, 94.8% and 96.4% in the respective three vicariates. The fact that there was no significant disagreement with the positive statement in all the Vicariates suggested that grassroots pastoral agents have built resilience over time to cope with the pastoral challenges. The figures showed that the three Vicariates had apparently the same conditions in regard to the variable distribution among the grassroots pastoral agents. Even though Ediofe recorded the highest percentage (98%) followed by Moyo (96.4%) and Lodonga was the last (94.8%), the differences were rather slight. This

further meant the agents recognized the transforming effect of practicing virtues in the pastoral ministry and perhaps continued to reflect this in daily lives.

Surprisingly, there was very insignificant disagreement the positive statement, giving negative response rates of 0.0%, 1.0% and 0.0%. However, 1.9%, 4.2% and 3.6% respondents were neutral. The apparent absence of negative opinion on the statement was apparently indicative of the felt consequences of progressive transformation among the agents as observed or experienced by the respondents.

8. Exercise of virtues in governance

The idea behind the variable was to establish whether grassroots pastoral agents practiced virtues in exercising their kingly/governance power as baptized Christian leaders. The positive statement was whether the grassroots pastoral agents exercised authority for common good of the people by regulating the relationship between the community members. The findings indicated no significant level of association to a particular Vicariate ($\chi^2=11.056$, $P=0.087>0.05$). The findings generally showed that grassroots pastoral agents exercised their authority in governing the people for common good in all the Vicariates. This gave a positive response rate of 80.6%, 65.6% and 66.0% in Ediofe, Lodonga and Moyo respectively. This meant grassroots pastoral agents exercised their kingly powers for the common good. Working for common good was a sign of striving for fairness hence, exercise of justice in a concrete life situation. The majority respondents further implied that their local pastors cared for the flock. This likely established friendly atmosphere for pastoral activities.

However, fairly significant respondents (18.4%, 33.3%, 30.4%) remained neutral on the positive statement. Although neutrality might imply ambiguity, it seemed to point to lack

of knowledge of the respondents on the variable. Perhaps the respondents could not express in clear cut terms their experience regarding governance by the grassroots pastoral agents. It could have been also a veiled discontent on governance by the local pastoral agents. But since they chose to remain impartial, the motives could only be inferred. The situation of ambiguity expressed in neutral response was prevalent in the three Vicariates.

9. Pastoral Programs – Charity

A positive statement on pastoral programs was constructed to establish whether grassroots pastoral agents have special considerations for special interest groups such as the elderly, the sick and the poor. The idea was to find out how grassroots pastors exercised pastoral charity as infused in cardinal virtues. The findings generally indicated no significant level of association to a particular Vicariate ($\chi^2=5.524$, $P=0.700>0.05$). The study findings in the three Vicariates indicated vast majority positive response rate of 98.1%, 95.8%, 98.2% in Ediofe, Lodonga and Moyo respectively. The statistical findings therefore implied overwhelming majority of the respondents establishing special programs for the elderly, the sick and the poor. These programs indicated acts of charity to the most vulnerable group of Christians who need special pastoral care.

The neutral and negative responses did not amount to a substantial association of the response to the Vicariate, even if they slightly pointed to a missing link. The negative responses were negligible. The findings apparently confirmed the visible presence of grassroots pastoral agents in exercising pastoral charity in the three Vicariates. The findings on pastoral charity therefore overwhelmingly confirmed the practice of pastoral charity exercised by grassroots pastoral agents in the three Vicariates of Ediofe, Lodonga and Moyo. The variable could not significantly be associated to a particular Vicariate.

This implied fair distribution of the variable across the three Vicariates. Perhaps the role of a catechist as a special spiritual friend to the vulnerable was properly understood and practiced by them.

10. Perseverance in Pastoral ministry

The proverbial statement that “Perseverance is the discipline of the noblest virtues” still stands today. The positive statement on the questionnaire aimed at finding out if grassroots pastoral agents practiced the virtue of perseverance amidst ethical challenges in the ministry. The general findings of the study indicated that there was no significant association of the variable to a particular Vicariate ($\chi^2=5.469$, $P=0.706>0.05$). That meant grassroots pastors practiced the virtue of perseverance fairly across the Vicariates.

The study results further showed high positive response rate (97.1%, 100%, 98.2%). The findings implied that the vast majority of the respondents accepted the positive statement and a very negligible number rejected the statement. This meant that grassroots pastoral agents in the Vicariates largely practiced the virtue of perseverance amidst ethical challenges in the ministry. That might have explained why many grassroots pastors continued with their ministry despite the desperate economic conditions. Probably the pastoral agents understood their mission as a call to serve than the material gains that accrue in the process of service.

Hence, high majority grassroots pastoral agents exercised the virtue of perseverance across the three Vicariates satisfactorily as revealed above. The neutral respondents across the Vicariates were not radically at big ranges. The same was true with negative responses. The percentages of neutral and negative responses were apparently insignificant across

the Vicariates. Generally, the findings of second objective of the study showed that grassroot pastors under various circumstances practiced virtues.

4.6 Objective 3: To evaluate the practice of ministry of evangelization

The third objective of the study was to evaluate the practice of ministry of evangelization among the grassroot pastoral agents in Arua diocese. The statistical findings were presented by Vicariate in Table 1.15 (Appendix IV c). The salient issues discovered were as thus:

1. Material support and effective evangelization

Grassroot pastoral agents were witnesses to the gospel. They were grassroot evangelizers. For effective evangelization, the postulated positive statement on the questionnaire was that material support by Christian communities was necessary. The findings indicated some significant association of the variable to a particular Vicariate where the Chi-square test of independence indicated some significant association since the p-value was less than 0.05 ($\chi^2=16.16$, $P=0.040<0.05$).

The general findings showered that Lodonga Vicariate registered the highest positive response rate (85.4%) followed by Moyo (82.2%) and Ediofe (80.6%). Ediofe Vicariate was thus more affected (17.5%) than Moyo (8.9%) and Lodonga (6.2%) by negative response rate. This meant more respondents in Ediofe thought material support should not be a prerequisite to effective witness of the gospel than respondents in the other two Vicariates. This appeared to be more of looking at evangelization from purely spiritual point of view. It could be construed to mean promotion of body and soul theological dichotomy, where the body was associated with mundane desires that were detested. The findings therefore associated more Lodonga with the variable than Ediofe and Moyo.

2. Sacramental life in ministry of evangelization

The sacramental life of grassroot pastoral agents constituted a major component of witnessing to the gospel. Living sacramental life entailed reception of the seven official sacraments of the Catholic Church. The positive statement was that ‘grassroot pastors lived a sacramental life’. The general findings showed some significant association of the variable to a particular Vicariate ($\chi^2=14.295$, $P=0.020<0.05$).

Generally, the findings suggested that sacramental life was practiced fairly across the Vicariates. Ediofe Vicariate registered the highest positive response rate (95.2%), followed by Lodonga (94.8%), and Moyo (92.9%). However, Ediofe Vicariate was more associated with the variable than the others. Comparatively, Lodonga registered the highest negative response rate (4.2%), followed by Ediofe (1.9%) and Moyo (1.8%). Lodonga was associated more with the negative response rate than the other two Vicariates, though not at alarming rate. This meant more respondents in Lodonga rejected the positive supposition more than in Ediofe and Moyo. Perhaps the likely negative experiences of grassroot pastors not living sacramental life occurred more in Lodonga than in Ediofe or Moyo. But on the overall, very few catechists lived without practicing some of the sacraments. A great majority lived sacramental life. That meant they were in communion with the church and living exemplary life.

3. Formation/training of grassroot pastoral agents

For effective evangelization, grassroot pastoral agents needed some training. Arua diocese had two training facilities for lay catechists - Maracha and Lodonga Catechist

Training Centres (CTCs). The positive statement was meant to find out if grassroots pastors were properly trained to perform their ministry. The findings generally showed significant association to particular Vicariate ($\chi^2=28.737$, $P=0.000<0.05$). In all the three Vicariates, a good number of catechists had formal training (59.2%, 40.6%, 23.2%).

The statistical results implied that majority respondents recognized that grassroots pastoral agents in Ediofe were properly trained for ministry. This meant that majority of the pastors performed their evangelization roles. Trained pastors most likely knew the methods of evangelization and some administrative psychology. This appeared to have been appreciated through the majority positive response rate. It could also be the case that many candidates qualified and enrolled for formation in the catechetical centers. The minimum qualification of primary level could have been easily attained due to the prevalence of UPE. The above average positive response associated Ediofe Vicariate more to trained grassroots pastoral agents than the other Vicariates.

Whereas, the minority 31.1% - Ediofe, 46.8% -Lodonga and majority 58.9% in Moyo rejected the positive statement as false. This meant that some grassroots pastoral agents still did not have the required training for effective evangelization. Moyo was the most affected. It could be interpreted further as marked ineffectiveness in executing the roles of a local pastor. Perhaps a number of such pastors were inefficient in coordinating pastoral activities in the outstations or could not respond adequately to the pastoral needs of the people. Additionally, the pastoral approaches employed in evangelization could have been ineffective, hence the negative response. The big number of the untrained pastoral agents could mean that minimum academic requirement for training was not met.

Hence many remained untrained. Some of those trained could have displayed incompetence in the ministry, resulting in negative assessment.

4. Exercise of virtue in evangelization

The statistical findings on the exercise of virtues in evangelization by grassroots pastoral agents did not show significant level of association to a particular Vicariate. This meant fair distribution of the variable across the Vicariates. The findings recorded very high positive response rate across the vicariates (Ediofe 92%, Lodonga 97%, Moyo 94.6%). The negative response rate was negligible across the Vicariate (Ediofe 1.9%, Lodonga 1.0%, Moyo 1.8%). This meant that vast majority of the grassroots pastors generally practiced virtues in the ministry. The lived experience of the respondents was thus reflected in the overwhelming positive response to the statement.

The small negative response rate meant that apparently insignificant number of pastors failed to exercise virtuous attitude in the process of evangelization across the vicariates. Such incidences could be seen as isolated. A small percentage of 5.8%, 1.0% and 3.6% in the respective Vicariates were neutral. This probably meant that there was no alarming situation to make a clear-cut decision positively or negatively.

5. See, judge and Act pastoral approach

Another parameter used for evaluating life of evangelization of grassroots pastoral agents was the three-fold pastoral approach (see, judge and act) of evangelization. The positive supposition was that see, judge and act approach of evangelization was appropriately used by grassroots pastors. The findings generally showed no significant level of

association with a particular Vicariate. It meant the variable was fairly distributed as verified by the Chi-square test of independence ($\chi^2=5.191$, $P=0.520>0.05$).

In all the Vicariates, overwhelming majority of positive response rate was registered (98.1%, 100%, 98.2%). On the other hand, a very negligible negative response rate of 1.0% was only recorded in Ediofe. The findings thus implied that the majority accepted the positive supposition as valid. That meant the three-fold method was effective and influenced the people positively given the vast positive response. This further meant that the pastors initially made observations, passed relevant judgments for action and made successful implementations of the observed areas of attention. However, the 1% negative response and 1%, 1.8% neutral responses did not make for a significant level of association where we could negatively associate the variable to any Vicariate. The study nonetheless acknowledged a hitch with 1% negative response in the application of the three-fold evangelization method.

6. Integral life and evangelization

The variable aimed at establishing whether grassroots pastoral agents integrated the life of ministry with personal and family life. The positive statement on the questionnaire was that the life of ministry helped one live integral life and have better family. The findings generally showed no significant association to a particular Vicariate ($\chi^2=3.234$, $P=0.779>0.05$). Overwhelming respondent majority confirmed the positive statement at 98%, 96.8%, 96.4% in Ediofe, Lodonga and Moyo respectively. The negative response rate was negligible at 1.0%, 2.1%, 0.0% in the respective Vicariates. This implied that some pastors could not harmonize ministry life with family life.

By implication, majority respondents agreed that the life of ministry of evangelization helped grassroot pastors live integrated personal and family life. This meant there was harmony between evangelization activities and family activities. Perhaps the family acted as a positive reinforcement for the agents in the ministry. For example, if the wife and children provided moral support to the agent, psychologically the agent would be settled for ministry. The large positive majority response could be indicating the lived experience in which the families of the local pastors were seen as model.

7. Economic empowerment and evangelization

Evangelization brings both spiritual liberation and socio-economic liberation of the recipients. The master Jesus preached freedom from all forces of operation (Lk. 4:18). To evaluate the life of ministry a positive statement of assessing whether economically empowered catechists performed better or not in the ministry was considered. The general findings showed no significant level of association to a particular Vicariate. Across the Vicariates, a big respondent majority agreed with the positive statement that economically empowered grassroot pastoral agents performed better (75.8% Ediofe, 85.5% Lodonga, 82.2% Moyo). A very small minority of 1.0% , 2.1% in Ediofe and Lodonga respectively objected to the positive statement with an average of 5.9% remaining neutral across the vicariates.

The implication was that economically empowered grassroot pastors performed better in the ministry than the less empowered. Once the economic needs were sufficiently met, the pastors concentrated on the activities of the ministry with psychological freedom. This made the pastors more effective in evangelization. The majority acceptance of the theoretical assumption suggested need to economically empower catechists. The

desperate economic conditions of the pastors called for empowerment for better services. The views from interviews conducted alluded to the same suggestion that in practice economically empowered grassroots pastors performed better than their counterparts who were less empowered. The fact that the respondents were part of the community looked after by the pastors meant that their experience and judgment was reliable.

8. Trained and untrained grassroots pastoral agents and performance

The ministry of evangelization presupposes some training for effectiveness. Grassroots pastoral agents in Arua diocese were required to have basic training and be publicly commissioned as catechists (*Policy Book*, 2000). The positive statement on the questionnaire that “Trained catechists perform roles better than untrained” was aimed at assessing performance between the trained and untrained pastoral agents. The general findings indicated no significant level of association of the variable to a particular Vicariate ($\chi^2=5.869$, $P=0.662>0.05$).

Across the Vicariates, majority respondents accepted the positive statement as valid. That is, trained catechists performed better than the untrained. Perhaps the trained catechists were organized, methodological in catechetical instructions, preparation for sacraments and sacramentals, observed proper norms of public assembly etc. However, the negative responses were suggestive of the contrary statement that untrained catechists did perform better or well their role as evangelizers. It implied that some trained catechists were not performers. This must have been evidenced by lived experience of the respondents. The above sentiment was resonated by a couple of interviewees. This meant that not all trained catechists performed better than the untrained.

9. Need for training/education of grass root pastoral agents in 21st Century

The positive statement that ‘the 21st C evangelization requires proper education/training, facilitation and self-restraint’ was aimed at seeking respondents’ opinion on who should be a 21st C grassroots pastoral agent. The findings dramatically showed no significant level of association to any Vicariate ($\chi^2=2.637$, $P=0.268>0.05$). It meant that the variable was perfectly distributed across the Vicariates at 100% positive response rate. The only difference was in the degree of positive affirmation of the variable as strongly agreed or simply agreed. None of the respondents simply disagreed or strongly disagreed. Equally, there was no neutral respondent across the Vicariates.

The 100% positive response rate in all the Vicariates of Arua meant that 21st C required educated, trained/formed, facilitated and self-restrained grassroots pastoral agents. This possibly pointed to the new challenges facing evangelization in the globalized world. The proliferation of education for all, embalmed in UPE and USE for Uganda’s case, might have opened channels for many people to basic education. The result of rising levels of educated people could have fostered critical thinking in analyzing the contemporary religious issues and challenges. This possibly enabled the respondents to see the need for up-to-task grassroots evangelizers.

Out of 135 respondents interviewed on the preferred qualities of a grassroots evangelizer, the resounding majority 95% alluded to education, formation/training, self-restraint and economic self-reliance. This additionally attested to the need to enroll qualified evangelizers if they have to be relevant to the 21st C society. With such calls, practically it might not be enough to say ‘I am called to ministry’. Jesus called fishermen who had no records of formal education as apostles and entrusted to them the ministry of evangelization. He commanded them to reach the ends of the earth (Mt. 28:19). Today

the same argument may not apply. The overwhelming agreement level to the positive statement seemed to strongly propose that the *sitz-im-leben* of Jesus's time may not be blindly applied in 21st C. Hence, there was need to adjust to the changing times.

10. The link between virtue-ethics, economic empowerment and Evangelization

The positive statement on the questionnaire, 'In the life of a grassroot pastoral agent, there is a link between ethical life, economic life and evangelization', was aimed at establishing whether there existed any correlation between the three concepts. The ethical life was understood as virtuous life (justice, prudence, temperance and fortitude). Economic life meant activities that led to economic autonomy. Evangelization meant preaching and sharing of the gospel. The general findings showed no significant level of association to a particular Vicariate ($\chi^2=5.559$, $P=0.696>0.05$).

The general research findings proposed that there existed a necessary connection between ethical life, economic life and evangelization. This was evidenced in the high positive response rates registered in Ediofe (98.1%), Lodonga (95.5%) and Moyo (98.2%). The negative response rates were apparently insignificant where only Lodonga recorded 2% and the rest were at 0%. The neutral respondents nearly represented insignificant percentages with Ediofe registering 1.9%, Lodonga 2.1% and Moyo 1.8%. This implied no alarming condition.

The above statistical data implied that a grassroot pastoral agent should live ethically sound life and be economically autonomous. The ethical life would be manifested in practice of virtues in concrete evangelization activities such as catechesis, instructions for

reception of sacraments and witnessing the gospel by example. Therefore, the study established that ethical life, economic life and evangelization were intertwined. Any attempt to separate them could not lead to meaningful life of ministry. This meant that the pastoral agent must evangelize by practical life example. The agent was not only to be ‘evangelist theorist’, but rather ‘evangelist pragmatist’. Hence, grassroot pastors needed to strike a balance between the three elements of ethical life, economic life and evangelization in order to be relevant evangelizer. The correlation between the three constructs of the study is digested in chapter six.

4.7 Objective 4: To draw a way-forward for the pastoral agents themselves and the diocese towards economic self-reliance for evangelization.

Evangelization in the 21st C was unique in the sense that the conditions of operation were not exactly the same as in the past centuries. In particular, the land mark of first two decades of 21st C was globalization with major characteristics of advanced technology, free markets - capitalism, secularism and relativism. Consequently, evangelization was equally faced with multifaceted challenges that demanded dynamic mitigating factors for relevancy. This calls for new approach to evangelization.

Pertinent to evangelization is the means to achieve the mission. If proper means to ensure the welfare of the evangelizers is not established, the economic challenges entailed may have harrowing impacts especially in 21st C. Without evangelizers, the mission of evangelization is likely to be in jeopardy. The approach for searching possible solutions was bottom-top approach. Quantitative data was generated from ranking the intensity of respondents’ opinions. The summary was presented in Table 1.16 as in Appendix IV.

1. Joining Sacco groups

Generally, the study findings on joining Savings and Credit Cooperatives (*Saccos*) groups by grassroots pastoral agents as a means to economic empowerment showed some significant association to a particular Vicariate. Generally the study showed majority respondents proposing *Saccos* as a way forward across the respective vicariates (62.1%, 80.2%, 66.1%). The idea of *Saccos* was a novelty position of fighting poverty in Uganda. If embraced by grassroots pastoral agents, it could engage them in saving for the future. Additionally, the savings may generate capital to start small scale businesses or agricultural initiatives like piggery, poultry, fish farming, etc. This could improve household incomes of the agents and act as incentive for evangelization. The saving scheme would enable the pastoral agents to meet their basic economic needs as elementary basis for evangelization.

However, 37.9%, 19.8% and 30.2% respondents across the respective vicariates did not think *Saccos* were suitable strategy for grassroots pastors. This could possibly be a result of lived experience. *Saccos* had strict policies to be followed for desired results. The demands were time consuming. The physical presence on the appointed dates were mandatory. Perhaps the respondents thought it was not the best strategy for catechists given the nature of their mission. Borrowing from *Sacco* groups meant reimbursing with profits. This further meant more time to engage in business perhaps at the detriment of evangelization. The mentioned huddles might have influenced the negative responses.

The idea of catechists joining *Sacco* groups was therefore associated more with Lodonga Vicariate other than Ediofe and Moyo. It was likely that *Saccos* were more popular in Lodonga than Ediofe and Moyo. Alternatively, the people of Lodonga could have embraced *Saccos* more readily than others. Or, they had not yet experienced more

challenges in the institution. The three Vicariates all registered minority rejection rates suggesting that, *Saccos* were generally embraced by the majority at different rates. The idea of *Saccos* for catechist was to build their capacity for economic autonomy.

2. *Ongoing formation/refresher courses*

The study findings on “ongoing formation or refresher courses” generally registered no significant level of association to a particular Vicariate ($\chi^2=1.926$, $P=0.382>0.05$). This suggested a fair distribution of the variable in the three Vicariates of Ediofe, Lodonga and Moyo. However, the detailed findings indicated big majority support as 93.2%, 93.8%, 98.2% in Ediofe, Lodonga and Moyo respectively. This implied that the vast respondent majority highly recommended ongoing formation. It further meant that the strategy was nearly unanimously recommended for grassroots pastoral agents across the vicariates. Only small minority negative response of 6.8%, 5.2% and 8.9% in the respective vicariates was registered.

The virtually unanimous acceptance of ongoing formation for grassroots pastors could be a result of several factors. Evangelization was a dynamic activity. It admitted of creativity. Ongoing formation provided opportunity of updating the agents on new methods or new ways of applying the traditional methods of evangelization. Motivation was a necessary enticement for effectiveness. Perhaps, ongoing formation would act as a motivating tool in the ministry. Hence, it was considered as a necessary refreshment tool for evangelizers in general and grassroots evangelizers in particular.

3. *Sensitization of Christians to support grassroots pastors.*

The study findings on sensitization of Christian communities on their responsibility to support grassroots pastors for effective evangelization largely showed no significant level of association to a particular Vicariate ($\chi^2=0.791$, $P=0.673>0.05$). This suggested fair distribution of the variable across the three Vicariates. That meant the respondents who seconded the proposal and those who opposed it were fairly distributed in the Vicariates. In summary, the results showed 93.2%, 94.8% and 91.1% on the affirmative side while 6.8%, 5.2% and 8.9% on the negative side in the respective Vicariates. Ediofe and Lodonga Vicariates recommended the proposal nearly at equal measure. Meanwhile, Moyo Vicariate recorded comparatively the least.

Face to face interviews on the proposal suggested minimal support from the communities of the pastors. From the office of Lay Apostolate, reports indicated least support of grassroots pastors in Moyo Vicariate. This was evidenced in lack of accommodation facilities in outstations and poor accommodation facilities even in Parish centers. The view was further corroborated by reports from Pastoral Coordinator's office that also suggested low community support in Moyo Vicariate. Nonetheless, in the three Vicariates, communities were seen as significant to material empowerment of grassroots pastoral agents for effective evangelization, therefore need to sensitize them on this responsibility.

4. Self-reliance projects

The general statistics in the survey on the proposal of establishing self-reliance projects to improve economic conditions of grassroots pastors showed no significant level of association to a particular Vicariate. This meant that there was fair distribution of the variable in the three Vicariates of Ediofe, Lodonga and Moyo. The proposal was rather

accepted or rejected at equal measure. Generally high majority positive response rate of 98.1%, 96.9% and 98.2% in the respective vicariates was registered. Only 1.9%, 3.1% and 1.9% negative response rates were registered respectively.

The findings accordingly showed enormous majority of respondents seconding the proposal in the three Vicariates as opposed to a small minority respondent. In practice, self-reliance projects increased household incomes. The increased incomes meant basic needs could be achieved sufficiently. The minority rejection of self-reliance projects could mean lived experiences of the respective respondents did not yield impressive results. Grassroot pastors would need a lot of time to look after the projects. This could negatively impact on their ministry which could equally demand full time. Such respondents saw no prospects in grassroot pastors establishing self-reliance projects.

5. Establishing of Joint projects

The study findings on the proposal to establish joint projects for grassroot pastoral agents at parish levels generally indicated no significant level of association to a particular Vicariate. This suggested fair distribution of the variable in the Vicariates. That meant the respondents either accepted or rejected the proposal at practicably equal measure. However, particular statistical findings across the Vicariates recorded 58.3%, 54.2% and 62.5% positive response against 41.7%, 45.8% and 37.5% negative response in Ediofe, Lodonga and Moyo Vicariates, respectively.

By interpretation, the acceptance rate of the proposal though above average, was relatively low compared to the foregoing proposals in all Vicariates. The rejection rate was relatively high as compared to the foregoing proposals in all Vicariates. Possibly, the demerits of joint projects overwhelmed the merits in the vision of the respondents.

Appealing to previous experiences, joint projects met with minimal successes. Management of such projects posed big challenges. Joint projects variably needed expert management which involved costs. The respondents might have observed the low-income base of grassroots pastoral agents that was not consummate to run joint projects. However, the fair majority in the Vicariates showed joint projects could be part of the solution to economic empowerment of grassroots pastoral agents. The goal of such self-reliant projects were to support mission and reduce the burden on the community to sustain grassroots pastor agents.

The above proposition was not an isolated discovery. St. Paul already proposed commercial engagement in mission (Acts 18:1-4; 1Thes. 2:9-13; 2Cor.11:10ff; 12:16). Even if he praised Thessalonian Christian community for the material and spiritual support, he nevertheless denounced laziness and encouraged hard work as a means of self-sustenance. The involvement of the pastors themselves in discovering their resourcefulness advances the gospel of witness. It projects faith based economic liberation through poverty alleviation.

Further more, there was the argument of time factor that would not allow full engagement in income generating projects for grassroots evangelizers. This was based on the argument that pastors are full-time ministers of evangelization. However, St. Paul shows that it worked (Thes. 3:6-15). He encouraged Christians to provide for themselves, their families and others. He provided for himself as well (Acts 18:1-7). Commitment was required. One could balance time between mission activities and self-supporting activities.

As Pope Paul VI rightly observed, lay people (Grassroot pastors inclusive) “live in the midst of the world and are in charge of most varied tasks, must for this very reason exercise a very special form of evangelization (*EN*, no.70). In this sense, engagement in income generating activities would provide a special form of evangelization. The opportunity of living by example would be unveiled. The pastoral agents could use their projects as pilot schemes to back up their teaching on self-reliance as important aspect of human flourishing.

6. Skills training to build economic capacity

Another proposed way forward for effective evangelization was that grassroot pastors be trained in skills to build economic capacity. Skilled person was likely to boost income base by gainfully employing learned abilities. The study findings showed that there was no significant level of association of the proposal to a certain Vicariate. The proposal was either accepted or rejected with negligible percentage differences across the Vicariates. A big majority of 96.1%, 93.8% and 96.4% respondents supported the suggestion. The 3.9%, 6.3% and 3.6% rejected the proposal.

The above statistics meant that vast majority respondents accepted the suggested way forward as valid while small minority rejected it in the Vicariates. The big acceptance rate suggested that grassroot pastors did not have economically viable skills. It further implied that ‘skilling’ be part of the solution to economically empower grassroot pastors. This would mean from skilled labour, additional income could be earned. This would boost little external support to meet basic needs. The majority ‘yes’ supporters of the ‘skilling’ suggestion could have observed that the pastors could effectively balance time of mission with time of viably exercising their skills. Perhaps, most grassroot pastors did

not make viable use of their free time. This possibly influenced respondents affirmatively.

The low minority negative response possibly suggested that very few pastors, if any, had economically useful skills across the Vicariates. Alternatively, such respondents might have thought that grassroots pastoral agents should exclusively engage in pastoral work. Perhaps their free time could be used for preparing ministry programs. A relatively significant number of respondents across the Vicariates in interviews shared this view. The present socio-economic challenges would likely demand progressive direction.

7. Professionals be admitted as grassroots pastors

Another proposal floated to the respondents to empower grassroots pastors was to recruit professionals in pastoral ministry. This was based on the assumption that professionals could easily earn extra incomes from their competences. The findings generally showed that the proposal could not be associated with a specific Vicariate, given the Chi-square test of independence - $\chi^2=5.235$, $P=0.073>0.05$. However, the detailed statistical data indicated that majority 82.5%, 68.8% and 73.2% in Ediofe, Lodonga and Moyo rejected the proposal. Whereas 17.5% and 26.8% in the respective Vicariates affirmed it.

The above figures showed that a big majority of the respondents across the vicariates rejected the proposal that professionals should be recruited as grassroots pastoral agents. The minority affirmed the proposal as valid across the Vicariates. The majority negative response could be indicating that professionals may not have the time to fully engage in ministry. Alternatively, not many could be interested in joining the ministry. From observation, highly qualified experts tended to neglect vocations to religious life. For example, the field research had only three professionals among the primary research

subjects. One was a professional accountant, another an auditor and the other a retired Lieutenant in the army. Highly paying professional jobs have high demand in terms of time and often, physical presence. Rarely do such calibers abandon their jobs for ministry at lower levels. The low acceptance rate of the respondents could be alluding to the challenges of ‘fishing’ professionals to join the ministry of catechists.

Another point of objection for recruitment of professionals was that Professionals tended to look for high paying jobs. The mission of a catechist was a voluntary job with very low remuneration. It was likely that very few would opt for the task yet the need was enormous. Nonetheless, the study discovered a few professionals who were up to the task. Among the catechists interviewed were accountants, teachers, ex-combatants and nurses. Although they did not constitute the majority, their presence was eloquent. This showed that professionals with such vocations do exist. Therefore, recruiting such people could be possible. The vocation promoters could embark on exploring this option.

8. Promotion of positive thinking/attitude

From the findings on promotion of positive thinking/attitude toward better living conditions among the grassroot pastoral agents, generally there was some significant level of association to a particular Vicariate ($\chi^2=11.884$, $P=0.003<0.05$). This meant one Vicariate was most associated with the proposal either positively or negatively. The findings across the Vicariates indicated affirmation rate at 50.5%, 74.0%, 57.1% and rejection rate at 49.5%, 26% and 42.9%.

The above results implied that majority respondents supported the proposal. This meant that there was poorer attitude toward better living conditions among the grassroot pastoral agents in Lodonga than in Ediofe and Moyo. The poor attitude could be a result of the

cultural setting which promoted the status quo. People perhaps were used to poor living conditions and accepted it as thus. The attitude that “I came from long line of poverty survivors” could have been prevalent. The respondents then thought that change of attitude could be the remedy to better living conditions. The overall result would be empowerment and effective evangelization.

The rejection rate of the affirmative statement could be a result of poor living conditions rather than poor attitude but other factors. Or, the said respondents had not yet observed poor attitudes toward better living conditions among the catechists in the ministry. It could also be that some of the respondents did not properly understand what poor attitude meant. This could have influenced negative choice. Generally, the existence of poor attitude and positive attitude toward better living conditions had nearly thin difference.

Economic empowerment of grassroot pastoral agents therefore should include change of attitude. Awareness programs are critical in this process. Grassroot pastoral agents are often overlooked and dismissed as people of low education, self-esteemed, low salaries and generally a lot of poor people (*PB*, no.91-92). The involvement of pastors in all stages of empowerment to fight poverty was crucial even to redeem their public image. If they were not involved, they would not own and appreciate the entire process. The result would be pseudo empowerment devoid of autonomy and sustainability.

Stenger & Ratti (2002) argue strongly that the poor must be involved in the process of economic empowerment. Otherwise, it may turn out to be a white elephant. The options advanced such as *saccos*, projects, handouts may not be owned if there was no proper conscientization. Blankhard et al, (2001) argue that empowerment does not mean giving

the poor power to do things. It rather consists in releasing the power people already have. In other words, the poor should be helped to discover the power – the capacity within themselves to come out of poverty. To achieve this, deconstruction of bad attitude towards work and fixed mentality of accepting the economic status quo was paramount. The reason why several poverty alleviation projects have not achieved much most likely lies in top-bottom approach of handling poverty issues. To that effect, aid/handouts have done little. The church as institution should spearhead conscientization programs.

9. Reasonable monthly remuneration be given to grassroots pastoral agents

The findings on the above proposal generally indicated no significant level of association to a particular Vicariate ($\chi^2=2.14$, $P=0.343>0.05$). That meant either the acceptance rate or rejection rate was fairly distributed across the Vicariates. Hence, no Vicariate could significantly be associated with the proposal. The statistical findings showed that 92.2%, 96.9% and 92.9% respondents embraced the proposal in the respective Vicariates. Only 7.8%, 3.1%, 7.1% rejected the proposal in Ediofe, Lodonga and Moyo, respectively.

The above statistics implied that vast majority respondents across the Vicariates accepted the proposal as valid for improving the living conditions of grassroots pastoral agents. This meant the monthly remunerations had been so low to adequately cater for the material needs. The small remuneration that hardly provided basic needs could be a source of psychological worry that possibly had negative impact on mission. A well facilitated person offers a better service since facilitation was positive reinforcer. The respondents in this case might have been aware of the poor living conditions of their pastors. Perhaps, the pastors might have shared their experiences and challenges with

them. The high positive response was therefore indicative of a big missing link for economic empowerment and the consequent effective ministry.

However, the minority negative response that was below 10% across the Vicariates implied that grassroots pastoral agents received some remuneration. But the big positive response to the proposal suggested, if any, remunerations given were inadequate. This seemed to confirm the findings in Table 1.11 and 1.12 (p.78 and 79) which generally indicated meagre monthly remunerations across the Vicariates.

Arguably, grassroots pastoral agents were lowly remunerated. The *Guide for Catechists* (no.31) spells clearly that remuneration should take into account the cost of living. Poor remuneration has negative consequences on the mission of evangelization - for example, preference of high paying activities by proficient people. Hence, choice of candidates for grassroots evangelization would present a big challenge. Commitment level would be affected in that more time is dedicated to meet basic needs.

Additionally, some catechists would not be able to attend formation and persevere in the ministry since there was high risk of being looked down upon. Therefore, remuneration be considered as a matter of social justice and urgency, not as a favour (*Guide for Catechists*, no.32). The fair alternative would be to empower the catechists economically to supplement their monthly payments. In this case, the pastors would not be extra loads to carry by the Christian communities. This was envisaged to establish harmonious relationship in the community where the pastors lead by example. Arua should interest itself through the office of Pastoral Coordinator to address the remuneration of catechists by establishing a joint desk to lobby funds for sensitizing Christian Communities to

support catechists' remuneration fund and also establish investments in the name of catechists of the diocese.

10. Moral awareness on virtues

Ethical virtues are important aspects of moral growth. They form basis of any meaningful human flourishing. Moral awareness in terms of ethical virtues such as fairness, prudence, temperance and fortitude was suggested as a way forward for economic empowerment for evangelization. The findings generally showed no significant level of association to a particular Vicariate ($\chi^2=2.412$, $P=0.299>0.05$). This meant that response rates were fairly distributed across the Vicariates.

The detailed findings showed 93.2%, 96.9%, 91.1% respondents endorsed the proposal in the respective Vicariates. While 6.8%, 3.1% and 8.9% respondents rejected it. The statistical information therefore suggested that overwhelming majority of respondents in all Vicariates endorsed the proposal above 90% compared to a small majority that rejected it. The differences were slight. This could be due to isolated individual experiences.

The high positive response in the Vicariates suggested that moral awareness was probably lacking among the grassroots pastoral agents. Perhaps, the agents were not practicing virtues in actual pastoral situations as expected. Alternatively, the exercise of virtues might not have been recognized by the people. This could mean in practical situations of conflict resolution, instruction sessions, and religious occasions, the application of virtues of fairness, prudence, temperance, fortitude were lacking.

The negative responses were registered across the Vicariates, though at smaller percentages. This meant that some local pastors practiced virtues in their mission. Perhaps the vast majority positive response was to show that there was still room for improvement. The lived experiences of the respondents must have played a role in influencing their choices. Bad experiences naturally influence negatively and good experiences do the opposite. However, both positive and negative responses conveyed a message for further probing.

4.7 Conclusion

The findings established that a typical grassroots pastoral agent was a primary dropout married male peasant with little income supporting large household size. The male gender dominated over the female. From cultural point of view, the man is the head of the family. He is the decision maker and the bread earner. He must assert himself and exercise unquestionable authority over his household. This picture of male chauvinism stealthily existed in the church despite candid efforts to bridge this gap by the church. Vatican Council II documents and the contemporary shift in favor of women emancipation were gradually overturning male dominance in church matters world over and Uganda in particular.

The age range of 36-64 years of the pastoral agents is curious. This is productive age, be it economically, physically, socially and spiritually. Ideally, the age range should have demonstrated economic vibrancy and autonomy. But this was not the case with the pastors. The dependency syndrome ushered by missionaries through handouts likely factored in to cause the above position. This was compounded by the failing government efforts to alleviate poverty through various interventions such as structural adjustment

programs, Poverty eradication action plan, Plan for modernization of Agriculture, Northern Uganda Social action plan etc that have not achieved much (Guloba, 2022). The question of poor attitude towards fighting poverty in rural areas coupled with cultural practices that view entrepreneurship as unhealthy competition manifested in envy and subversiveness to a large extent compound to aggravate deplorable socio-economic situation of grassroot pastors. There is thus need to empower grassroot pastoral agents by the institutional church, the community and the agents themselves. The following two chapters provide a synthesis of economic empowerment and virtue-ethics in context.

Chapter Five: The Prevalent Economic Situation of Grassroot Pastoral Agents in Arua Diocese

5.1 Introduction

The economic conditions of grassroot pastoral agents play a pivotal role in the success of evangelization. The assumption was that once the basic human needs were adequately met, the pastors could effectively concentrate on pastoral duties. The contrary had negative impact on evangelization. Meeting of basic needs is a motivation for human flourishing. Maslaw as quoted by Aruma & Hanachor (2017), pointed out that certain basic needs must be met in order to improve living conditions. Most basic of these needs are physiological such as shelter, food, clothing, health care and education. When living conditions were improved, human beings could integrally flourish including spiritual sphere captured in the study as evangelization. Through study the prevalent economic conditions were investigated to ascertain the actual economic situation of the agents for appropriate action (Chapter four).

5.2 The prevalent economic situation of grassroots pastors in context

The rationale for particular study on the economic situation as the first objective of the research project was to determine from empirical data the actual economic state of affairs of grassroots pastoral agents in Arua diocese. This was important in order to find out exactly who was affected and in which part of the diocese. The summary findings suggested general dissatisfaction of the economic conditions of grassroots pastors across the three Vicariates of Arua diocese. This was verified under the parameters of housing and accommodation, feeding patterns, health insurance, monthly remunerations and education (Table 1.13, Appendix IV A).

On the overall analyzes, the above parameters were found to be wanting. The research established that the typical grassroots pastor was the one with poor housing and accommodation, irregular pattern of feeding, no health insurance, meagre monthly income, remuneration and low basic education.

Church documents were consistent with the idea that the well-being of the missionaries (pastoral agents) was central for the success of mission (*PB*, 91-92; *Guide for catechists no.31-34*; Can. 1286). The canon law of the Catholic Church spelled out that employment in the church should observe civil laws relating to labour and social life. Those working with the church should be paid a just, honest and fitting wage that provides for their needs and their household (Can. 1286). Grassroots pastoral agents are ‘employees’ *per se*, of the church. They too deserve honest and just remuneration that covers their needs and the needs of their dependents. The field study findings showed remunerations were very low (Table 1.11).

Low remuneration of grassroots pastoral agents had negative effects. Qualified people ordinarily chose highly paying jobs. There was likelihood in failing to recruit qualified candidates for ministry if remunerations were low. Additionally, commitment level would vary significantly. The agents were likely to take on other jobs to supplement the meagre pay. This would have negative impact on their ministry. It was most probable that training of candidates would be affected.

The study discovered that the meagre pay was inadequate to meet the needs of the family in the absence of a candidate undergoing training. Hence, enrolment for training in CTCs was negatively affected. More so, low pay brought contempt for the ministry. This caused poor public image on what Cardinal Tomko (1993) and Jjuuko (2018) described as irreplaceable grassroots pastoral agents. Low remuneration posed a big challenge to the virtue of perseverance in the agents. These challenges lay a firm ground for the need to economic autonomy that would allow total focus on evangelization.

Further still, the study findings revealed that grassroots pastors were not remunerated according to the existing church laws and guide lines (Can. 1286, *PB.*, 91-92, *Guide for Catechists*, 31-34). One clear fact was that catechists were given monthly remuneration but it was not consistent with the existing social and economic conditions, contrary to Can. 1286. Field study showed that catechists' monthly remuneration ranged between five thousand shillings (5,000/=) to fifty thousand shillings (50,000/=). This depended on the location of the work station. The average mean was 22,735 shillings with a standard deviation of 12,701.2 (Tab. 1.11). Those in urban and semi urban areas were relatively better remunerated. The rural catechists were on average, poorly remunerated. In some stations, the remunerations were irregularly paid. This scenario did not measure up to the

existing cost of living in Uganda. Monthly remunerations were arguably insufficient to sustain the catechists. There was then need to think outside the box.

Other indicators of economic conditions such as accommodation, feeding, health care, education... were found to be equally unsatisfactory. This implied low income levels. Hence, poverty was still a big problem to grapple with. This finding was consistent with the available literature reviewed on poverty in Uganda where the problem was still rampant (UBOS, 2021; 2022; MFPED, 2014; World Bank, 2016; Peer, 2018; Lubaale, 2019; Atamonov, et al, 2020). In a study by Awori (2020) for example, Uganda was still one of the poorest nations in the world, despite poverty reduction levels from 1990 – 2016. The crux of the persistence was still elusive.

It is apparent that today the proportion of poor people has fallen. But the proportion of people living above poverty line and yet remain vulnerable to falling below poverty line was increasing. Awori (2020) defines such people as “not living in absolute poverty but were poor relative to the middle class and were vulnerable to falling below the poverty line in the face of negative shock like Covid 19”. The International Poverty Line was \$1.90 (Castaneda, et al, 2020) and was adjusted to \$2.15 by September 2022 (World Bank, 2022). The national poverty line for Uganda is \$0.88 – \$1.04 per person per day which is lower than the international figure (\$1.90).

However, there are multiple challenges in calculating the poverty line figures at both national and international levels. The reality on ground varies significantly. For example, in Uganda, \$0.88 - \$1.04 per person per day is hoax for many. In rural areas \$0.88 or \$1.04 may be an average per household. The national calculation is many times based on samples which may not be accurate reflections. Nevertheless, the primary research

subjects of this study fit the definition of Awori's (2020) poor who are so called because of their vulnerability to easily fall below poverty line estimate. They barely survive. Negative economic shocks such as drought, pandemics (Covid 19) and poor agricultural yields, have overarching economic impacts on them.

Besides, the recently revised World Bank report on global poverty (Castaneda, et al., 2020; World bank, 2022) still showed the highest number of the poor living in Sub-Saharan Africa. The basis of the statistics was the international poverty line of \$1.90, been revised to \$2.15 in 2022. That meant, Sub-Saharan Africa had the highest number of people living below poverty line of \$2.15. This was therefore consistent with the study finding that grassroots pastoral agents could not sufficiently provide their physiological needs. It was a reflection of a widely cast poverty in the rural Sub-Saharan Africa. Even though the World Bank does not mention grassroots pastoral agents directly, they form part of the poor in Sub Saharan Africa by virtue of their location therefore implied in the statistics of World bank.

When the study findings suggested that economic conditions of grassroots pastors in Arua diocese were deplorable, it considered the majority respondent view. This view accepted the the positive statement as popular. The trend was consistently observed in all the parameters considered to assess the living conditions of grassroots pastoral agents (Table 1.13). The rather poor living conditions call for an urgent action. For, it is biblical to fight poverty that is a form of oppression and an attack on human dignity (Dt. 15:4). Jesus came to liberate humanity from all forms of oppression (Lk. 4:18). He commanded his disciples to go all over the world to preach the good news of liberation from all forms of subjugation (Mt.10:1-15; 28:19-20; Mk. 16:15-18). Economic empowerment based on

ethical values therefore fits within the divine mandate and the biblical - preferential option for the poor (Nairn, 2007).

The term 'preferential option for the poor' was coined in Puebla – Mexico by Latin American Bishops' conference in 1979 (Nairn, 2007). The bishops considered it as inclusive, rather than exclusive term. It meant drawing closer to the poor. The US bishops in their *Pastoral letter* (1986) augmented its horizon to mean "... to speak for the voiceless, to defend the defenseless, to assess lifestyles, policies and social institutions in terms of their impact on the poor".

Some pundits may understand the preferential option for the poor as a source of laziness and further incapacitation of the poor. The option may take form of charity where aid is advanced. It has been argued that economic empowerment is jeopardized if aid is involved. Arguably, aid may lead to dependence syndrome (Brautigam & Knack, 2004; Easterly, 2006; Tang & Bundhoo, 2017). But it can also act as spring board for self-reliance and build human capacity. Nairn (2007) defended the focus on the poor as self-conscious involvement more from passive understanding of Christian charity to the poor to active demand of justice. Massaro (2000) calls it encouragement of more humane society through protection of the vulnerable from harm. This is the context in which the study suggested aid as option to motivate the grassroots pastors by the universal church for effective evangelization.

The findings also revealed that grassroots pastoral agents did not engage heavily in economic activities to earn income to support ministry. It was evident that the agents involved purely in subsistence agriculture. Aggro-business agriculture was not a common practice. There were hardly evidences of savings and business activities as supplementary

for economic empowerment. Savings propel development and investment. This meant there were apparently no attempts to integrate business with ministry, yet the attempt could enhance ministry.

The above finding is corroborated by Tsukahira's study that argued for integrating business and ministry (Tsukahira, 2003). His study was an attempt to break through the assumption that business is incompatible with evangelization. Traditionally, there was a belief that the world of business is the abode of Satan. Tsukahira (2003) showed that ministry and business can be compatible and possible, the pitfalls notwithstanding. The economic empowerment proposed by this study was building individual's capacity to do things competently. It meant making the poor realize their power to perform. It was not rescuing the poor from their poverty (Blankhard, 2001).

Despite the general deplorable economic situation, there were slight differences observed across the Vicariates. About 2% of grassroots pastoral agents were comparatively fairer than the others. The reasons for this fairness varied from person to person. Some of the agents inherited their property from their deceased parents. Others had property acquired through hard work. Such category could be used as models to uplift others.

5.3 Economic Situation and Evangelization

This study argued that there was a correlation between economic conditions of grassroots pastors and evangelization. Evangelization had economic implications. The evangelizers had economic needs in order to be properly disposed for the ministry. For example, they needed money to meet their human needs. The logistics such as religious attires, articles, books, means of transport had financial implications. This could only be resolved if the pastors were economically stable and empowered.

When physiological needs are adequately met, living conditions tend to improve (Aruma & Hanachor, 2017). If grassroot pastor agents are motivated through material support by the Christian communities and the universal church, they would adequately meet their basic needs. This would allow them to climb higher in the ladder of hierarchy of needs including self-realization and development of talents and potentialities to serve the community. The development to serve as ministers of evangelization would be more exploited thus making evangelizers more effective. More time would be dedicated for pastoral work instead of working to meet basic needs for survival.

The study further established that grassroot pastors have deplorable economic condition across the the three Vicariates of Arua diocese. This condition negatively impacted on their ministry of evangelization, affecting the quality of service since much time was dedicated to meet basic needs. On the overall, Moyo Vicariate was more affected than Ediofe and Lodonga. The question the variance: why other Vicariates were relatively providing better facilities and support and why the agents were still in the ministry albeit the above mentioned economic challenges needed to be addressed.

A number of factors accounted for the variations. Most notable was the level of urbanization and remoteness. Urban and semi urban mission centers tendered to provide on average, better housing and accommodation facilities for their pastors, reasonable monthly remuneration, regular feeding pattern, fair medical support. The children of the agents had relatively better education. The urban and semi urban mission centers were comparatively few across the Vicariates.

On the contrary, fairly remote mission centers tendered to provide poor or no housing and accommodation, very minimum monthly remuneration, poor medical and feeding

support. Consequently, the children had poor basic education. The remote mission centers formed the bulk of missionary work. Although spread through out the diocese, Moyo had more remote centers than the other two, with poor care of the pastors hence they resided in their ancestral homes. Overwhelming majority of grassroots pastors had no accommodation facilities in the outstations. Poor housing and accommodation suggested poor quality service. Good facilities would mean comfortable sleep that refreshed the body and the mind for effective planning and execution of pastoral duties. A tired body and mind retarded physical and mental activities including pastoral work. This had largely negative impact on evangelization.

If pastors lived with the communities they served, evangelization was promoted. Pastoral care of the people was granted by both word and action. It was easier to access the pastoral agent for emergencies. Pastoral visits could not be obstructed by transport challenges since one could manage walkable distances. Even then, the presence of the pastor among the community would be futile unless the basic needs were adequately met. This would translate to evangelization by praxis.

The study showed that there was allegedly poor attitude toward community charitable service across the vicariates but more in Moyo. The demand for payment for any type of service hindered voluntary spirit so much so that constructing simple huts for the pastors could not be done. The situation was captured by a Parish Priest of Obongi in Moyo Vicariate who alleged that:

“all my catechists operate from their ancestral homes. No outstation has accommodation facilities. When I was appointed to this parish, I did not find any constructed church save for the parish center. Sunday services are done under trees. We have now managed to construct only one outstation”. Six outstations have mud and wattle facilities. The rest

have no church buildings”. This is because people have bad attitude towards voluntary work for the church. Every service offered must be paid for”.

Generally, all interviewed respondents corroborated the above view in Moyo Vicariate. Additionally, the fishing culture of the Madi people could have accounted for the above scenario. Fishing communities had humble accommodation facilities. It therefore followed that their pastors could not be offered better accommodation, following the culture. Even though a lot has changed, the people apparently still continue with that attitude. The church in Arua diocese needed to catechize the Christians on change of attitude to support pastors in meeting their basic needs as motivation for effective evangelization.

Further, the engagement of grassroot pastoral agents in large scale productive economic activities were still inadequate. This could not sufficiently support their mission of evangelization since not much income was realized. For example, the engagement in agricultural activities were basically at subsistence level. There were hardly evidences of savings and business activities to boost incomes to meet daily needs and improve living conditions. Not many local pastors joined *Sacco* groups either individually or as groups. Income generating projects either at diocesan level or parish level were still in the offing.

In addition, grassroot pastors had no robust economic empowerment policies at diocesan and parish levels. There existed catechist desk in the diocese to comprehensively address issues of grassroot pastors. However, plans were still underway to develop broad policies that would address their welfare. The desk had no clear source of funds for its operation. Its impact on the general welfare of the catechists in the three Vicariates was rather minimal. This meant there were no practical moves to economically empower pastors as a motivation for evangelization by both the diocese and the Christian communities.

One other factor that contributed to the deplorable socio-economic conditions was the large family size. This was due to large number of children produced and dependents. The family size did not translate to economic viability since most of the children and dependents were of school going age. On the other hand being a man in Africa also means having children. The more the number the more the fame. It was also a strong way of immortalizing oneself.

Among the Lugbara, the word 'man' was translated as '*agupi*'. The word comes from the root '*agu*' or '*ago*' meaning male and the prefix '*pi*' adding the definitive understanding as 'this man' vis-à-vis '*agu*' which denotes abstract man. '*Agopi*' also meant a man capable of conjugal functions. '*Ago*' in lower Lugbara ('*Andrale 'ba*') dialect meant 'husband'. '*Agopi*' will be honored more when he has many children. He commanded authority in society as a responsible man who managed large polygamous family. This concept could have accounted for the many children among the grassroots Lugbara pastors even if they were not polygamous.

However, given the prevailing socio-economic conditions worsened by Covid-19 and Russia- Ukraine war, the concept becomes apparently sterile. The traditional context of 17th - 20th century, for example, were different. The Lugbara had low population. The land was enough and fertile since it was not over-used. Today there is land fragmentation due to over population. Not much food can be produced since soil fertility has reduced due to hazardous environmental acts of human beings such as use of pesticides and herbicides, high salinity, improper polythene waste management, over tilling and other industrial wastes. To overturn the scenario, attitude change is pivotal. Respect and honor no longer follow traditional wisdom of immortalization through myriads of children. In

this context, prudence, fairness to the yet to be born children, moderation and fortified decisions (virtues) become crucial and a *sine-qua-non* among the grassroot pastor agents.

5.4 Conclusion

Economic life plays a pivotal role in the integral development of human beings including the spiritual sphere. Evangelization in the catholic tradition is the chief promoter of the spirituality of the believers. It is a divine mandate to all baptized Christians (Mt. 10:1-15; 28:19-20; Mk. 16:15-18). To effectively carry out the divine mandate of Jesus to evangelize the whole world, the economic challenges of the evangelizers must be addressed. In particular, already the first two decades of 21st C portray serious economic challenges with Covid-19 crisis and Russia-Ukraine war. The study established that many people still lived in deplorable poverty conditions. Grassroot pastoral agents form part of the poor. Therefore, the economic conditions of the evangelizers must be addressed by both the universal and local churches for effective evangelization. The grassroot pastoral agents themselves need to be at the center stage of their own empowerment. This can be possible through economic empowerment anchored on virtue-ethics. The next chapter thus discusses the centrality of virtue-ethics in economic empowerment of evangelizers in 21st century.

Chapter Six: Virtue Ethics in Economic Empowerment of Grassroot Pastoral Agents

6.1 Introduction

Moral life is a necessary condition for any meaningful human development. Kudadjie (1992) remarks that “Not only is moral development justifiable in its own right, but it is also a necessary condition for all other aspects of development.” The full realization of human personality is thus based on ethical virtues (Vendemiatti, 2004). Truly human disposition of character is based on reason that makes distinction between what is good and what is evil. Ethics is thus a *sine-qua-non* for any meaningful human development or empowerment since the Aristotelian ethical mean of prudence, justice, temperance and fortitude leads to standard moral behavior. However, as *sine-qua-non*, virtue-ethics is not dealt with in its abstract Aristotelian and Kantian form in this study. The study is concerned with practical application of life of modesty, fairness, prudence and fortitude in resolving existential socio-economic challenges among grassroot pastoral agents.

6.2 Virtue- Ethics and Economic Empowerment

The crux of this study was that virtue-ethics is a *sine-qua-non* in economic empowerment of evangelizers. For, without ethical values, there can hardly be any genuine acquisition of wealth that can be at the disposal of evangelization activities. The focus on virtue-ethics followed the need to motivate evangelizers at grassroot level whose economic conditions were found to be deplorable. The deplorable conditions exposed in the previous chapters depicted the typical grassroot pastor as a married man/woman with minimum income and monthly remuneration, poor housing and accommodation facilities, large family, meagre or no medical insurance, and with no clear source of income generating investments.

Economic empowerment of a typical grassroot evangelizer as figured above, needed to be rooted in virtue-ethics as an antidote to possible dangers of wealth creation. As conspicuously alluded to in the bible (Lk. 12:13-21), it is dangerous to think that life is all about amassing wealth. This attitude is attuned to materialism. The danger of materialism is to idolize wealth and lose focus on the Creator (Lk.12:16-21; Mt. 6:24; Acts 15:1-10). Wealth creation could easily lead to temptation and vices in form of avarice and envy.

The study thus, underscored virtue-ethics as an antidote to dangers that arise with growth in riches. It treated wealth creation in religious and theological context. In this case, creation of wealth was viewed as moral good rather than intrinsic evil. Schema (1987), as quoted by Ballor & Kooi (2019) painted a negative picture of Reformed Churches on wealth acquisition. He posited that “the official doctrine of the Reformed Churches was that ‘money brought more evil than good into the world, and that riches, like works, were of no avail for salvation.’” However, Schema was over zealous on the matter. Reformed

Churches did not actually castigate wealth creation. They only criticized illegal means of acquiring wealth, that contradicted Christian law of love of neighbor and charity. To that effect, unscrupulous means of acquiring riches such as violence, fraud, theft, trickery, were condemned. Otherwise, wealth creation through virtuous means creates surplus that aids the support of the poor in fulfilling the law of love and charity.

The chief concern of virtue-ethics is true excellence (Plato's *arête*) that resides in the individual. Virtuous life is based on reason. Theory of virtue-ethics was profoundly developed by Aristotle who is considered to be *the father of character*. Many contemporary virtue ethicists see themselves as continuing in one way or the other, his legacy (Peterson & Seligman, 2004). Virtue-ethics, according to Aristotle, tries to analyze those qualities which a person needs so as to be able to live a life recognizable as human. However, Aristotle's analysis could easily pass for ideal understanding of virtue.

According to Vincent & Grove (2012), Aristotle defines good character as the right conduct in relation to other persons and in relation to oneself. In Aristotle, to be a person of character is to be a person who, over the course of a life time, cultivates the virtues, that is, those habits of thinking, feeling and doing that enable persons to flourish (Lewis, 2012; Melanie, 2014). However, most important in Aristotle's theory of virtue-ethics is the believe that a virtuous life is a life of moderation in all things. Simpson (2014) suggests:

“A moral virtue is destroyed by lack and excess. For example, if you make someone too fearless so that he does not fear even the gods, he is not brave but mad; but if you make him fear everything, he is a coward. A brave man will neither be he who fears all things nor he who fears none”.

However, Aristotle noticed that the moderate state is not a mechanical or arithmetic mean but one relative to the situation. In this sense, Aristotle brings virtues down to earth. Meanwhile for Thomas Aquinas (*S.T.* q. 94, A.3), ethical theory involves both principles and virtues. Principles concern rules about how to act. While, virtues stress personality traits which are taken to be good or moral to have. Virtues challenge the legalistic thinking of analytical philosophy. In Aquinas, the purpose of ethical principles and virtues is to direct human beings to their goal which is perfect happiness. For Aristotle, this goal is achieved in this life through reason. For Aquinas, this ultimate goal cannot be achieved perfectly in this life. It can at most be imperfectly achieved. Hence, acquisition of wealth ought to follow moral principles, if ultimate happiness is to be realized here and hereafter.

A school of thinkers called Stoics also advanced their understanding of virtues. For Stoics, virtue is the only good and evil consists of vices only. Evil then is the failure of man's reasoning and virtue is the act of living consistent with nature. This means allowing reason to control human passions (Irwin, 1998). The knowledge of things as good and evil; neither good nor evil; ought to be chosen, known and what is indifferent is for stoics wisdom. It is this wisdom that informs action. Hence, the stoic wisdom is identical to virtue. This virtue is a necessary prerequisite for happiness. Accordingly, if wealth acquisition through economic empowerment is to derive happiness in evangelization, virtue becomes a *sine-qua-non*.

The Epicurean school like other Hellenistic schools of thought, advanced good life or *eudemonia* as the ultimate goal of human activities. They affirmed that pleasure which Epicurus equated to happiness, is the end/*teleos* of life. Every being strives after pleasure

– conversely avoid pain and it is in pleasure that happiness consists (Copleston, 1993). For Epicurus, man should eliminate illusions about gods and death if he is to achieve a state of happiness to which he aspires. Virtue then becomes the means to achieve this happiness. It is a condition of *ataraxia* – tranquility of the soul. Virtues such as simplicity, moderation, temperance, cheerfulness are much more conducive to pleasure and happiness than luxury and ambition. Pleasant living of necessity thus implies virtuous living. However, virtue calls for moderation even in pleasant living.

We can conclude that epicureans advocated for a lasting pleasure rather than pleasure of the moment, as the goal of life. Living pleasantly is the same as living virtuously. For, one cannot live pleasantly without possessing virtuous qualities of prudence, fairness, temperance, honesty and simplicity. In this sense, virtue for epicureans becomes a condition for achieving lasting happiness for which humans aspire. The most virtuous person is then he who can most often ascertain and choose the most satisfying pleasures, while as far as possible, avoiding painful experience. However, Epicureans regrettably forgot that life consists of happiness and suffering. From experience, we observe that human nature permits the two as inseparable. In the process of economically empowering evangelizers, challenges which Epicureans wanted to eliminate would be eminent.

Virtue-ethics understood in this study is life of modesty, fairness, temperance and courage. It is not the abstract comprehension of categorical imperatives of Kant, Aristotelian excellent traits and Plato's *arête* in form of purity of the soul that often are ideal but rather *arête* that is down to earth. This abstract *arête* in our context is instead that which is variously manifested in every day life of pastoral agents in form of conflict resolution, resource allocation, settling family brawls, judgment on land matters, fairness

in reconciliation and living acceptable friendly life. It does not remain in the Platonic purity of the soul. It is pure soul translated in daily living. Further, it is exercise of justice in speech and action. Thus, it becomes *sine-qua-non* in the process of wealth creation for grassroot pastors in the socio-economic challenges of 21st century. Our study underscores the practical elements of virtue-ethics manifested in life of ministry of grassroot pastors.

6.3 Rationale for Virtue-ethics

In the preceding section, we explained why virtue-ethics is a *sine-qua-non* to economic empowerment in religious and theological context. We pointed out that any meaningful human flourishing was dependent on virtuous behavior. Hence acquisition of wealth in the process of economic growth must be based on legal and moral principles. Weber (2005), as cited by Aruma & Hanachor (2017), understood that systematized and rationalized generation of wealth creation is ‘an ethically coloured maxim for the conduct of life’. They argued that ‘if money/wealth is legally earned within modern economic order, it expresses virtue and proficiency in calling’. The ‘calling’ meant here is Christian calling by Jesus through baptism to exercise the gospel. It is a call to live virtuous life.

The underscoring of virtue-ethics in this study was consistent with the revival of virtue-ethics theory by scholars (Anscombe, 1958; Velasquez, 1994; Scheler, 2005; MacIntyre, 2007; McIntosh, (ed) 2019; Richter, 2020) in recent times. The lead scholar in this direction, Anscombe (1956), in her monumental article ‘Modern Moral Philosophy’ argues for a return to Aristotelic virtue-ethics theory. This theory emphasizes excellence of character. The revival calls for authentically free behavior based on the exigences/demand of reason. Anscombe (1958) tactfully underpinned religious basis of

morality that she found missing in the then prevailing moral theories of her time (Kantianism and Utilitarianism). The 21st C continues to reflect the same sentiments. Satran (2018) re-echoes that ethical instructions are considered “divine virtues concerning behavior”. Ethical instruction leads impeccably to theology.

As noted in the literature review, the rationale for the revival of virtue-ethics was premised on the failure of Kantianism and Utilitarianism that emerged as ‘best’ ethical theories in 18th C (Anscombe, 1958; Velasquez, 1994; Scheler, 2005; MacIntyre, 2007; McIntosh, (ed) 2019; Richter, 2020). The two theories down played the role of character disposition in ethics and instead emphasized rule-based morality. This kind of morality emphasized metaphysical foundation of morality which must be strictly tracked. Rule based morality often neglects human dignity. It scarcely considers the human situation in context.

Kantianism, also referred to as *deontological* moral theory, stressed the importance of duty for its sake as ethical theory. This theory considered that rightness or wrongness of human actions did not depend on their consequences as utilitarianism claimed. Rather, the judgment of human actions depended on whether they fulfilled duty to moral law or not. Kant believed in a supreme principle of morality called ‘The Categorical Imperative’. He explained the principle in bits in his works - *The Groundwork for the metaphysics of morals* (1785), *Critique of Pure reason* (1787) and *Critique of Practical Reason* (1788).

On the overall, Kant’s ethical theory was based on the belief that reason alone should determine how people ought to behave (Brinton, 1967; Blackburn, 2008). However, this kind of belief was not without loopholes. In fact, Kant himself did not attempt to clearly

prescribe a specific action that could fit his belief. He ended up laying only groundwork for metaphysics of morals. In this sense he could easily pass for remaining abstract on his belief which he prescribed for all. But he barely demonstrated any practical application of his belief. He thus remained in the 'skies'.

The second basis of revival of virtue-ethics was identified by scholars as the inadequacy of utilitarianism as ethical theory (Anscombe, 1958; Velasquez, 1994; Scheler, 2005; MacIntyre, 2007). Championed by Bentham (1789) and popularized by Mill (1863), the theory proposed happiness as the highest good for human beings. And that every human action was motivated by some benefit, advantage, pleasure or reduction of pain. What increased pleasure was cherished and done and what lessened pleasure was detested and avoided (Bentham, 1789). This theory thus underscored happiness as the ultimate good for human beings. The principle of utility determined rightness or wrongness of an action.

We can quickly realize that the foregoing contention effectively down played the role of good character trait in determining actions. It rather emphasized the rule of achieving happiness/good and avoiding pain other than considering the good of the moral agent as in virtue-ethical theory. The theory appeared to be impartial and indifferent (Driver, 2014). It appears to be indifferent in terms of religion. There is no emphasis placed on practice of worshipping a particular ultimate reality in order to achieve the benefits of practicing the theory. Unfortunately, the theory suggests mathematical rationing of ethics.

MacIntyre (2007) equally raised a number of claims to argue for the apparent collapse of moral structures advanced in Kantianism and Utilitarianism. To the British Philosopher, the moral structures developed were doomed right from their inception. What explains

the ‘doom’ was simply the abandonment of Aristotelianism, more specifically, the Aristotelian concept of teleology. Teleology explains human rational conduct in reference to its ends or goals that are pursued in life. According to MacIntyre (2007), “the language of morality passed from a state of order to a state of disorder”. What we possess now is ‘simulacra’ of morality - fragments of morality which lack the original concepts from which their significance derived. This projected inadequate emotivism.

Although MacIntyre primarily writes from European perspective, his argument about morality is not only limited to Europe in application. Objective morality is a human affair regardless of colour and ancestry. As basis for objective behavior, development of virtues cuts across humanity. Therefore, the advocacy of *teleologically* based behavior forms a firm foundation for cultivation of virtues for full realization of a human being rather than that based on duty and utility. Virtue-ethics thus remained for the above revivalists the best alternative to the legalistic ethical theories of Kant and Mill.

6.4 Virtue-ethics in the context of the Pastoral Agent

Virtues cannot be seen in isolation. They are realized in context. Therefore, to assess whether grassroots pastoral agents were already living virtuous lives or not could only be through assessing manifested behaviour. The cardinal virtues of justice, prudence, temperance and fortitude were accordingly considered in the assessment.

One of the tasks of this study was therefore to examine how grassroots pastoral agents exercised virtues in evangelization (Objective 2). This would provide basis for meaningful economic empowerment for evangelization in 21st C. The research findings established that grassroots pastoral agents generally exercised virtues in evangelization across the Vicariates. In the exercise of justice as a pillar of virtues for instance, the study

discovered that grassroots pastoral agents exercised the virtue of justice in conflict resolution. The conflicts were mainly in form of domestic violence, land wrangles, separation and divorce, bad neighborhood and conflict of interests. The parties involved in conflicts often sought the guidance of the local pastor. By listening to the two parties, the spirit of fair hearing was dispensed. The pastors themselves proved the efficacy of fairness dispensed through the feedbacks.

The above finding was consistent with the study findings of *Advisory Consortium on Conflict Sensitivity* (ACCS, 2013) that identified conflicts in land and resource allocation, gender, youth unemployment and inadequate transitional justice, reconciliation and return process. West Nile in particular was directly affected by the conflict drivers in the north and the entire country. Historically, the northern region was adversely stricken by the discourse of conflict and marginalization (ACCS, 2013). The colonialists enrolled northerners as plantation workers and fighters in the central and south and also in the army and police. Meanwhile, their counter parts in the central and the south were enrolled as clerical officers (Kasozi, 1997; Esuruku, 2012). This created a disparity and a seed of conflict that still lingered.

Accordingly, patterns of land and resource disputes, contested boundaries, frustrations over apparent lack of justice, failure to compensate ex-combatants and a redress to past war victims still characterized West Nile. These varied discontents continued to fuel conflicts in the grassroots. Hence, grassroots pastoral agents were equally embroiled in this phenomenon - sometimes as victims. But as spiritual leaders and at the same time community leaders, the pastoral agents were often perceived as better alternative in conflict resolution than the local government authorities. Lack of trust in civil structures

was apparently growing due to apparent corruption that often aborted justice even at grassroot levels. The participatory conflict resolution approach adopted by grassroot pastors had continued to gain grounds among the local communities.

The study further found out that grassroot pastors dispensed justice through resource allocation. This was especially true with land wrangles which were a common phenomenon. Such cases often ended with reallocation of the disputed land and other contested resources. Many Christians chose to settle land matters using the church structures. This was consonant with the biblical admonition to avoid civil courts in the spirit of brotherly and sisterly concern (1Cor. 6:1-11; Mt.18:15-17). Land disputes in courts of law probably took long to be resolved. This seemed to have generally formulated the basis for apparent loss of trust in the civil courts in Uganda. Hence, people tended to trust more the church structures of conflict resolution. Only in complex situations would they turn to civil courts.

Justice is often argued to be the fusion of all other forms of virtues. Many scholars agree that other virtues cannot be practiced in isolation of justice (Vendemiati, 2004). For example, one cannot be just if they lacked humility, simplicity, transparency, courage, temperance, prudence, wisdom, accountability. Hence, justice presupposed other virtues as bases. A just person is one who fulfills their duties to themselves and to the others in the most appropriate manner. Economic empowerment based on virtues therefore is likely to offer the best option for effective evangelization.

In the context of the Lugbara where this study was largely done, the term 'justice' is translated as '*eyo adda*'. It was also an equivalent of virtue which in ordinary usage is '*andriza ala*'. The same expression means 'truth'. The authoritative Lugbara Bible

translation also has '*eyo adda*' referring to both 'justice' and 'truth'. One who beholds '*eyo adda*' is a virtuous person. Their words and life style becomes a model quoted in the society. Such personalities are generally progressive and truthful in their dealings. Pastoral agents with '*eyo adda*' would provide basis for resolving socio-economic challenges in ministry.

Expressions like '*e'yo adda agu 'di vu yo*' ('this person has no truth') were also recorded in the process of the research. The Lugbara expression '*e'yo adda agu 'di vu yo*' spoke volumes about lived life style. It meant the agent could not be trusted. He/she was dishonest, immoral, unfair, imprudent, lacked courage to do good therefore vicious. The Lugbara still have very strong moral fabric despite the modern corrosion of cultural values, thanks to technology and globalization. Hence, for empowerment of any nature, socio-economic notwithstanding, '*e'yo adda*'/'*andriza ala*' becomes a *sine-qua-non* among the Lugbara as well. The existence of the concept of virtue among the people already points to the fact that virtue theory is not far-fetched among the people of Arua.

The fact that majority respondents in this study were in agreement with the practice of justice by grassroot pastors meant that they generally practiced virtues (*e'yo adda/andriza ala*). However, the minority objected. This also meant existence of gaps in the practice of virtues (*andriza onzi* opposite of *andriza ala*). If virtues formed basis of any form of human flourishing, it therefore followed that pastors must be trained to cultivate virtues for economic empowerment. This was concordant with Somerville's (2019) study that argues for understanding empowerment in light of virtues. She suggests that virtues are good traits to have and vices are bad traits not to have. In her thinking,

virtues are therefore useful throughout human life. This means virtues are *sine-qua-non* to realization of full human personality even in ministry.

The study also found out that despite the hard-pastoral challenges in the 21st C evangelization, grassroot pastoral agents were resilient and understood their ministry as divine calling. This attitude en-kindled in them the spirit of persistence in the ministry. Further, this was an expression of virtue of fortitude in the ministry of evangelization. The persistence meant the agents were aware of the demands of their calling which went beyond materialism and pleasurable living.

For any form of empowerment, virtuous behavior was an essential condition. Kudadjie (1992) already noted that moral development is a necessary condition for all aspects of development. Development is multifaceted notion. Often the term is narrowly understood to mean quantitative development manifested in buildings, industries and infrastructure. Development is, however, a cross cutting concept that touches all aspects of life. The humanistic and spiritual dimensions form commensurate parts of the concept (Kudadjie, 1992). Therefore, economic empowerment is but one aspect of human development that must equally be anchored on moral values or virtues.

In exercising the virtue of modesty, the life of excess was checked. In particular, alcohol consumption was examined through colloquies. This was in relation to its impact on socio-economic life of grassroot pastors. The *Euromonitor International* (2020) identifies alcohol consumption in Uganda as becoming a social concern. The available literature on alcohol consumption rates Uganda among the top alcohol consuming countries in sub-Saharan Africa (Angus, 2015, 2019; Nalwada, 2018; WHO, 2014; Ssebunnya, Kituyi, et

al., 2020; etc). Excessive consumption of alcohol is a vice. The vice has crept among pastors as well. Our interest was to assess how the vice affected their socio-economic life.

Research findings indicated that a good number of grassroot pastors were excessive drinkers of alcohol. This was virtually in all the Vicariates with a semi-tune higher in Moyo Vicariate. It was manifested in irregular pattern of feeding since much time was spent in drinking, increased poverty due to wastage of productive time and uncritical reflection on welfare due to drunken heads that inhibited proper reasoning. Excessive drinking of alcohol is antithesis to virtue-ethics. It is against the virtue of modesty, sobriety and justice. Ideally, it is tantamount to injustice to self and the society.

On the individual financial status of the pastoral agents, alcohol drinking reduces on savings. Since it is addictive, money is spent on practically daily basis. In the event of scarcity, material assets such as animals, land and other utilities may be sold to purchase alcohol. The idea of saving for investment becomes far-fetched. Additionally, economically productive time is spent on drinking. Time for manual labor in the field is curtailed thus agricultural output in form of food and cash crop production dwindles further affecting personal income and savings of affected grassroot pastors. Excessive alcohol drinking impairs reasoning capacity. Alcohol dehydrates. This may affect blood circulation even in the brain. Insufficient amount of water in the body affects physiological functions of the body thus creating general body weakness. Pure alcohol goes straight to the brain thus interfering with its normal functions.

Proper planning including economic planning is first an intellectual affair. Poor planning yields poor results. In fighting poverty, strategic planning is indispensable. Planning needs time. If much of the time is spent in drinking, it follows that little or no time is

devoted for strategic planning to fight poverty and get empowered. Alcohol wastes away physical energy since it drains energy rather than built it. Pure alcohol is hardly nutritious therefore not body building.

A drunkard pastoral agent can hardly offer pastoral care and support. He/she has practically no much time for pastoral work, save for drinking. Precious time for preparing catechism, liturgy, reading bible for personal nourishment and of the flock, is apparently lost. Time for prayer and meditation is likely lost to drinking. In other words, the pastoral agent becomes unavailable for his/her proper vocation. In this sense, the pastoral agent is hardly relevant and effective in ministry of evangelization. Therefore, excessive alcohol drinking may not only negatively impact on economic empowerment but also on evangelization.

Conversely, a drunkard does not generally command respect and authority in society. A drunkard grassroot pastoral agent can hardly be effective administrator without authority. The authority and respect of the pastor stems from his/her practice of virtues in daily life. Excessive alcohol drinking pastoral agent may not possibly be a good example to the society and the people. The world today learns/listens more and better by witness. If the life of the grassroot pastoral agent is eroded by vicious engagements like excessive alcohol consumption, he/she apparently becomes a scandal rather than witnessing Christ in the ministry of evangelization.

The Catholic Church is lenient about alcohol drinking. Though it calls for self-discipline, there were no stringent deterrent laws against alcohol drinking. It was not even a sin. This had seemingly seen a number of otherwise resourceful pastors wasting out to death, thanks to variety of alcoholic beverages in Uganda. Excessive alcohol drinking partly

contributed to the deplorable economic condition of grassroots pastors identified in this study. Studies on the effects of alcohol consumption agree that the economic burden that arises out of it overrides the economic advantages (Baumberg, 2006; WHO, 2014; Nalwada, et al. 2018; Angus, et al. 2019; Elder, 2011, Marion, et al. 2022...). The associated evils with harmful alcohol consumption like alcohol related illnesses are likely to increase government expenditure on health which may translate to increased tax burden thus negatively affecting the society.

Individually, alcoholics spend on treatment unnecessarily. Because such spending could be avoided by modest drinking or abstention. Alcohol related treatment expenses encroach on the already meagre income of the pastoral agent. This could accelerate poverty and negatively affect evangelization. The Catholic Church needed to prevail on excessive alcohol consumption through catechism, counselling and guidance and considering punitive actions against the culprits in the process of economically empowering grassroots pastors for effective evangelization in the three Vicariates of Arua. Particular framework be developed for Moyo Vicariate where the vice was alleged to be rampant. In fighting the vice of excessive alcohol consumption in economic empowerment for evangelization, emphasis on virtues (ethics) becomes *sine-qua-non*.

6.5 Virtue-ethics, Economic Empowerment and Effective Evangelization - The Triangle

The study findings showed a correlation between virtue-ethics, economic empowerment and effective evangelization. The triad were in practice intertwined. Ethical behavior was possible with disposition of good traits referred to as virtues. Economic empowerment for evangelization was possible if anchored on virtuous behavior. For, virtue makes possible

the practice of fairness, prudence, sincerity, transparency, humility, courage among others. With these qualities, a grassroots pastoral agent can remain focused on the object of economic empowerment for mission. Other studies showed that human development theory is consistent with virtue theory (Kudadjie, 1992; Somerville, 2019). Virtue theory provided foundation for solid personality in empowerment and wealth creation. Without virtue-ethics the triangle is incomplete therefore lopsided.

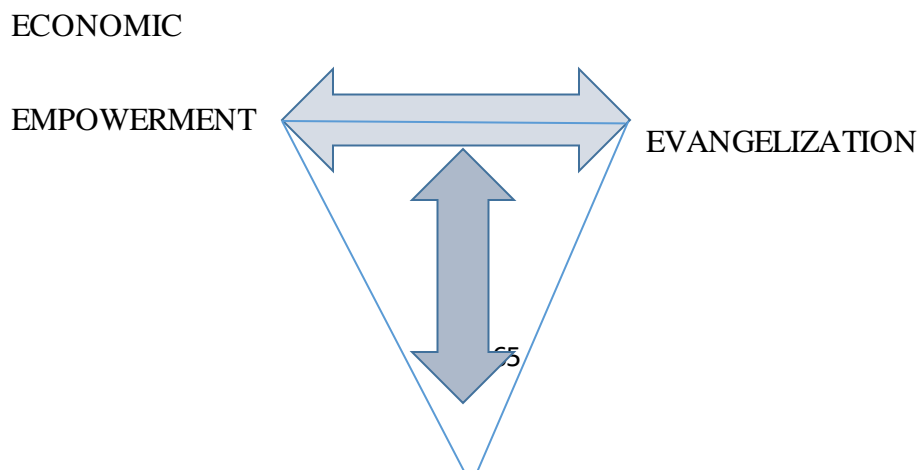
Any form of economic empowerment for evangelization that lacks ethical foundation was likely to lose its goal. Yamamori & Eldred (2003) remarked in their case studies that some successful business for mission owners abandoned ministry in favour of business. The temptation was to get absorbed to more profits and more wealth at the detriment of mission. The duo admitted that it was not an easy assignment to integrate ministry with business but quickly added that it was however possible by the grace of God. That is why this study underscores the importance of virtue-ethics in economic empowerment for mission of evangelization. It passionately proposes economic empowerment of grassroots pastoral agents – the catechists whose poverty level virtually impacts negatively on their ministry. Aware of the risks of economic autonomy in ministry, the study carefully suggested the leverage of moral values as antidote.

Justice done to others is justice to self. One of the characteristics of a typical pastoral agent at grassroots level as described by this study was ‘a married male with large family’. The argument was that it will be injustice if the pastoral agent consciously maintains a large family at the expense of the community. It is only fair that family planning is pertinent to dealing with the socio-economic challenges among pastoral agents with large families. Yet the pastoral agent is encapsulated in a dilemma pertaining the religious

doctrines and cultural norms on family planning. As a catholic he/she adheres to the position of the church that may be controversial in real life. As an African he/she must immortalize himself/herself in as many children as possible which is doing justice to self. Yet he/she has many 'mouths' to feed, do savings and investment within a constrained income and remuneration amidst Covid-19 economic crisis and skyrocketing prices orchestrated by Russia - Ukraine war at least in the second decade of 21st century.

Fairness to self also means management of personal life. In managing the deplorable economic conditions, grassroot pastoral agents trapped between cultural demands and the church doctrine need virtue-ethics to strike a balance. They have to practice justice, prudence, temperance and fortitude in this context not in the abstract philosophical context of Kant's categorical imperative of duty ethics, per-socratic, socratic, aristotelic, medieval and modern epochs of moral philosophy. For instance, immortalizing himself in reasonable number of children he can look after, saving and spending moderately yet remaining fortified in ministry and family life would mean effective justice to self. This means taking marriage as the first God given duty and ministry as the second God given duty. The balance between the two should result from the perspective of calling. That the duo are noble vocations from the same God who provides, sustains and strengthens.

Diagrammatic correlation between the trio concepts of Virtue-ethics, Economic Empowerment and Evangelization.



VIRTUE-ETHICS

Economic empowerment in theological context requires of necessity virtue-ethics. Evangelization demands that the evangelizers are virtuous. Modern evangelization has of necessity economic implications. Virtue-ethics is central for both economic empowerment and evangelization. Without virtue-ethics economic empowerment for evangelization may turn out to be wealth creation for selfish motives with resultant prosperity gospel preaching where desperate situation of the congregants is exploited to the advantage of the vicious pastor. Evangelization then becomes a commercial project of the pastoral agent to illicitly make profits and thus illegitimately and dishonestly creating wealth. In this context virtue-ethics is a *sine-qua-non* to economic empowerment of a pastoral agent for evangelization in a deplorable socio-economic systems.

In summary virtue-ethics, economic empowerment and effective evangelization are correlated. By imploring virtues, economic decisions can be correctly made. For example, through justice, fair business deals can be made; through prudence, moderation in business is achieved. One may not make over ambitious plans. By exercising the virtue of temperance, self-control is achieved by avoiding passions, feelings, emotions in the process of doing business for empowerment. The virtue of fortitude may lead to

courageous taking of business risks that may translate to profits. Secondly virtue-ethics may cause change of attitude of the pastoral agent for Economic empowerment. In this sense, myths around poverty, poor mind set may be re-oriented for positive action. All these require fortitude.

This study was not to prove that virtue-ethics makes one automatically rich. It was to show that economic empowerment of grassroot pastoral agents be anchored on virtue-ethics for effective evangelization. Anybody may get rich without necessarily being virtuous. Even the so called super power countries or rich countries may not necessarily be rich because of being virtuous countries. Wealth can as well be accumulated using unethical means. But we argue that it is more human to get rich by proper ethical means. Vicious acquisition of ways is a promotion of the the philosophy: the end justifies the means. For an action to be objectively good both the means and the end must be good. Veiling evil does not make it good. Wealth must be acquired through ethical means. We argue that what is wrong is wrong period!

6.6 Conclusion

Wealth creation is not essentially evil. It is a moral good that must be encouraged. Without surplus which comes through planning, hard work, business, investment and savings, it is quasi impossible to exercise charity and aid those in need. The argument here is that wealth creation must be systematic, rational and ethical. It must be legitimately earned thus expressing virtue and proficiency in vocation (calling). The bad traits of capitalism where the end justifies the means in wealth creation should be discouraged among pastoral agents. Like McCloskey (2006) stressed, the attitude towards profit and enterprise in wealth creation must be laudatory. The means of creating wealth

in economic empowerment must thus be anchored on virtue-ethics that emphasizes moderation, justice, temperance and courage to do good as life long character traits. This chapter therefore addressed the question of virtue-ethics, explaining what it is and its centrality in wealth creation for evangelizers as *sine-qua-non*.

Chapter Seven: Summary, Conclusions and Recommendations

7.1 Introduction

This research project was an investigation on “*Virtue-ethics as sine-qua-non to economic empowerment of grassroot pastoral agents for evangelization in the 21st century in Arua diocese*”. The presentation of the findings was based on the specific objectives of the study namely: to establish the economic conditions of the pastors; to examine their virtuous behavior; to evaluate their life of ministry and to draw a way forward. The underlying

assumption of the study was that if pastors were well motivated through economic empowerment, effective evangelization in the challenging 21st C would result.

The purpose of the study was therefore to address the economic welfare of the grassroots pastoral agents in Arua diocese. This was based on the premise that grassroots evangelization in the present century (the two decades so far) was an uphill task. The globalized world presented new challenges to humanity. The study was done within the theoretical philosophic, economic and theological framework of Roman Catholic Church. It was underpinned by pragmatic philosophical approach. The socio-economic challenges identified needed hands-on approach. There was need for appropriate circumstantial action for effective evangelization.

7.2.1 Summary and Conclusions

The above stated purpose of the study was achieved through four specific objectives as fore noted. The first objective aimed at establishing the economic status quo of the grassroots pastoral agents. This was to discover the actual economic conditions of grassroots pastoral agents to determine whether there was real need for economic empowerment for evangelization or not. The objective was achieved by ten formulated parameters in questionnaire form under which respondents expressed their views. The parameters were based on common economic indicators that would lead to a conclusion of either good economic state or the contrary.

From the data collected by questionnaire, interview guide, focus group discussion guide and observation guide, the study concluded that the economic conditions of grassroots pastoral agents in Arua diocese was unsatisfactory. The grassroots pastoral agents still grappled with poverty. Their basic needs could not be sufficiently met with the material

support from the community and the monthly remuneration. The remuneration was not in line with the directives of the existing policies of the church that recommended just payments to full-time pastoral workers employed (*PB. 1988, no. 91-92; Guide for Catechists, 1993, no.31-32; Can. 1286*).

The study concluded that a typical grassroots pastoral agent was predominantly a married male primary drop-out peasant between the productive age range of 36 - 64 years, with large household. His income per month was less than 100,000/=. The picture presented above meant that the pastoral agent was generally a poor man in need of motivation in form of material support. This would enable him meet physiological needs and devote time and energy for pastoral ministry without fear of survival. He/she should be supported to support himself by the community, the local and the universal church. To this pastoral agent, virtue-ethics was *sine-qua-non* due to allurements of wealth creation. Therefore, the collected data analysis strongly suggested an urgent need for economic empowerment for successful ministry.

In order that the suggested economic empowerment fulfills its intended goal – evangelization, virtue-ethics must be at the forefront. For, any human flourishing embodied fundamental moral values. Therefore, the second objective was to assess how the grassroots pastors practiced virtues in the ministry. This was achieved by data collected based on the observable traits and exercises of cardinal virtues by the grassroots pastoral agents. The pastors practiced virtues such as justice, prudence, temperance and courage in resolving conflicts, resource allocations, catechetical instructions, counselling and guidance and in family life. The already existing practices were projected as foundations for genuine economic empowerment for ministry. For, economic

empowerment without underscoring the importance of ethical values embedded in virtues may not yield the desired results. The dangers of wealth creation did not spare evangelization. Virtues act as antidotes to dangers of accumulating wealth in the process of economic empowerment.

The third objective was to examine the life of ministry among the grassroots evangelizers. It was paramount to establish through research how the grassroots pastors exercised their ministry. This was achieved through collected data. The data established that despite the numerous challenges faced, grassroots pastors continued to perform their ministry. What basically kept them on the job was the firm belief and courage that it was a call rather than a job, from God. The conviction of offering religious service was the overriding factor. Courageous witness of the gospel entails perseverance in the face of challenges.

Additionally, the little support and the monthly remunerations received from the community equally aided their perseverance. Positively, most of the grassroots pastors had either formal or informal training. Sacramentally, they were practicing agents. However, the low foundational education apparently prohibited quality training in CTCs. Most of the catechists were primary drop-outs. Raising of the requirement for enrollment proved a big challenge since the highly learned preferred other professions. In a nutshell, despite the hard challenges leading to deplorable living conditions, the grassroots pastoral agents continued to do ministry. The living conditions had apparently negative impact on their life of ministry. This was further aggravated by Covid 19 crisis.

After establishing the general life conditions of the grassroots pastors in the first three objectives, the last objective of the study laid a road-map for evangelization at grassroots. This was achieved by engaging the pastoral agents and other respondents through

research. The respondents engaged, endorsed the need to address the economic challenges of grassroots pastoral agents as a spring board for rejuvenated evangelization in 21st century. Options for economic empowerment such as establishing income generating projects (piggery, poultry, business, cash crop agriculture), savings in *Sacco* groups, material support as basis for capital, ongoing formation, upward review of monthly remunerations were proposed as appropriate. The importance of cultivating virtuous behavior in the process of empowerment could not be overemphasized. Virtues were lifelong traits that offered right direction in life.

The study concluded that a lot of gaps existed in the implementation of church documents on the welfare of pastors (*PB. 1988, no. 91-92; Guide for Catechists, 1993, no.31-32; Can. 1286*). The proposed just payments remained in figures. The enforcement aspect was rather poor. This was envisaged to be due to general poverty level and lack of investment by the local churches. The study therefore, underscored the importance of economic empowerment of grassroots pastors anchored on virtuous life, as the best alternative for effective evangelization in the challenging 21st century. The diocese and the universal church should be at the forefront to improve living conditions of the grassroots pastoral agents. The exposure of the research findings to the two bodies is the starting point. The agents themselves must be at the center of their own empowerment. They do this by recognizing their own resourcefulness.

7.2.2 Limitations

The study had limitations as well. Sample size was rather small though sufficient for scientific analysis. The results may thus not be over generalized and applicable at equal measure in other catechetical ministries and dioceses of Uganda and abroad. The findings

may not speak very well - for example, to well paid catechists who are fully employed in some parishes or dioceses.

Risks of the study were relatively low since participants were asked to describe their lived experiences and understanding of their ministry. High level of confidentiality was observed to limit suspicions and risks of misunderstandings and embarrassment or negative social repercussions. Participants had equally the freedom to remain silent or indifferent of certain questions if revealing sensitive issues would not go well with their superiors.

Internally, the study could not do a comparative investigation on other pastoral agents. For example, the study fell short of comparing priests welfare with the catechists. Apparently the priests as pastoral agents of evangelization are better facilitated in terms of housing and accommodation, transport, material support, studies, health care, feeding and on-going formation. The study did not also go into depth about those catechists who were economically better than their counter parts. Whether they were fairly rich because of living virtuous or not, was not adequately explored. The comparative study of priests and catechists would form a very good investigation for further research.

7.2.3 Contributions of the study

Nevertheless, I believe the study will inform my ministry as a priest with formation opportunities for lay catechists and future priests. Catechists need formation in their being as catechists. By this study I will be able to identify learning needs of catechists in the area of economics for ministry and virtues that form basis of good human character traits. This can inform the development of formation program for catechists in Arua.

Secondly, the study may be of help to Pastoral Office of Arua diocese and Uganda Episcopal Conference in the formation of lay catechists. It can help all those involved in the formation of lay catechists. It is my desire to share the findings and conclusions of this study with priests and catechists already in the field in Arua diocese.

Thirdly, I believe this study can throw more light on how catechists understand themselves as part of the ecclesial pastoral hierarchy in catholic church. Also to understand that the role they play in grassroots evangelization is crucial. They would understand the need to cultivate virtues of justice, prudence, temperance and fortitude as they get economically empowered for effective evangelization. It will also shed light on how to do business for ministry and yet remain genuine in acquiring wealth.

The study would be of benefit to research participants themselves. They are encouraged to more reflective on their ministry and their own participation in their economic life; to avoid being too heavy a burden to Christian Communities. The study equips them to be critical in evaluating their decisions and actions in the ministry. This will encourage them to see the world with ever new eyes.

The study showed the importance of virtue-ethics in economic empowerment for effective evangelization. It acknowledged other empirical studies already done on the relationship between virtue-ethics and other areas of life (Dare, 1998; Morell, 2010; Minakakis, 2012; Wittner & O'Brien, 2014; Valenzuela, 2018; Somerville, 2019; Terry et al., 2020; Lyon, 2021; UKEssays, 2021; Tangamani, 2022). But this study's contribution on the relationship between virtue-ethics in economic empowerment for grassroots pastoral agents is unique. Economic empowerment can be done for several reasons and without necessarily living virtuous life. But to do so for evangelization

necessarily demands virtuous living if one is to preach also by living genuine exemplary life. Virtuous living is an open check for risks involved in doing business for ministry of evangelization.

The plight of catechists - grassroot pastoral agents has been addressed in a number of spheres. For example Jjuuko (2018) addresses it from canonical point of view; Edega (1999) considers the identity of catechists in the hierarchy of pastoral agents and Jamieson (2015) approaches the ecclesial identity through hermeneutic of “Full, conscious and active participation. A particular approach to the plight of catechists from economic view point anchored on virtue-ethics for effective evangelization in 21st century is seen as a humble contribution to the sea of knowledge on pastoral agents.

7.3 Recommendations

Following the research findings, the study recommended that Arua diocese prioritizes economic empowerment of grassroot pastoral agents as a motivational parameter for effective evangelization in 21st century. Empowered pastoral agents were by *ipso facto* motivated to deliver results. The expected result of ministry is to win souls for Christ through preaching liberation gospel (Mk. 4:18). To liberate the others from negative forces, the agents must first liberate themselves. A liberated agent would offer better witness to the gospel and instruct the others through example. The diocese can lobby from church socio-economic organizations like *Caritas Internationalis*, Church in need, Propaganda Fide, Pontifical Missionary Society... to aid the local pastors for economic empowerment.

On the local level, awareness programs were recommended. Awareness on the need to economic autonomy may take place in form of seminars, bench-marking, pilot schemes, conferences, exchange visits and situation analysis. Awareness programs were hoped to create positive attitude towards personal and community development. Not anybody can meaningfully sensitize. The trainers needed training. The already existing human resource in the diocese in form of the clergy could be handy. Specialized studies in socio-economic transformation could create a break-through. The consultative body headed by the bishop could coordinate this apparently urgent venture.

Additionally, 21st century has fast spreading ideologies on economic growth. Some of the ideologies such as capitalism, secularism, relativism, sexual revolution demanded critical analysis in order to remain on the right path. Traditional societal values were seemingly witnessing a drastic change. Virtuous life was being pushed to the corner. The economic philosophy of 21st century seemed to emphasize more the goal rather than the means of economic growth. The study therefore strongly suggested inclusion of virtue-ethics on the syllabus of CTCs that churn out grassroot pastors in addition to entrepreneurial courses to mitigate the negative impacts created by the above-mentioned ideologies. CTCs be made centres of practical approach to ministry. The praxis of the theory be more emphasized. The CTCs by the time of study, were still theoretical oriented. It was high time for integral training of pastors in both theory and practice.

The CTCs could also be avenues for follow-up courses. Implementation of practical skills needed on-going open check. To evaluate the programs for empowerment for effective evangelization, CTCs could act as centers. After a period of say five years, evaluation phase could be launched where the former trainees could converge for evaluation of the

implementation actions. In this way, gaps could be identified and action taken. It could also be opportunity to bench-mark, to listen to success stories of the empowerment programs. A continuous assessment through the CTCs could bridge the gap between theory and practice.

The diocesan authorities needed to focus their attention on helping the grassroots pastoral agents to help themselves rather than offer handouts to them. Handouts would be like giving the hungry, fish instead of the rod. Apparently, the persistent poverty among the grassroots pastoral agents had its roots from the missionary era whose hangover still lingered. A good number of missionaries gave handouts to catechists and the poor instead of helping them to help themselves. Even though the missionaries were no longer at the helm of the church in Arua diocese, the mentality created still lingered. This needed to be purged out through ongoing formation and practical approach through success stories, business and agriculture.

The diocesan pastoral office needed to enforce a policy of forming associations of catechists at Vicariate, deanery and parish levels. The aim was to have a body that addressed not only spiritual concerns but also the welfare needs of grassroots pastors. These needed to vary from one context to the other. Establishing catechists' associations at various levels would accordingly address the unique challenges in a particular Vicariate. Through such associations, economic empowerment plans could be coordinated, implemented and monitored. For instance, associations can form *sacco* groups for saving and borrowing that may facilitate individual businesses and investments. At the same time the association grows from the profits.

Besides, government funds for wealth creation were accessible through associations. The recent (2021) ambitious government development plan to fight poverty at grassroots tucked as ‘Parish Development Model’ (PDM) also worked through groups. The PDM is bottom-up budgeting approach aimed at causing development at grassroots. The model admits of involvement of citizens at lower administrative levels in designing policies for their own development (Guloba, 2022). Formation of catechists’ associations could channel such funds for economic growth.

Despite the ambitious NRM government plans to fight poverty at grassroots, little has been achieved. Poverty still persists, sometimes at increasing level. The number of the poor has grown exponentially from 2019-2020 to 8.6 million from 6.6 million in 2012/13 (Guloba, 2022). From 1986 to date, action plans have been implemented, flaws notwithstanding, to rout poverty. Cases in point: SAPs, PEAP, PMA, NUSAF, PRDP, OWC, EFI, PDM... The persistence of poverty despite the above interventions is indicative of serious gaps. Often such plans are rolled-out prematurely without Pilot studies. The top-bottom approach is doomed from its inception. Expertise of implementers is clouded by corruption coupled with unnecessary bureaucracies that delay decision making and budgeting. The power-point is not decentralized. Local implementers have no decision making powers. Hence accountability, reporting and sustainability are lopsided.

Grassroot pastors are part of the 8.8 million poor people who have barely benefited from government action plans. To override the above hiccups, the church must device bottom-top approach to poverty fight among the pastors. The step-by-step engagement of the pastors in economic empowerment interventions would guarantee ownership and

sustainability of such projects. The grassroots pastor must be part of the solution to poverty fight. The church needed to learn from her past that handouts created dependence syndrome that perpetuated poverty weaned dignity and freedom of the individuals.

Further, monthly remuneration of grassroots pastoral agents be revised upwards by the pastoral office of the diocese. Remuneration reinforces the worker to perform to the task. Poor remuneration negatively affects ministry. The study established that grassroots pastors received very little monthly stipends that scarcely made ends meet. The pastoral agents were married lay people who had family needs to fulfill. Many had large families to feed, educate and provide health care for. Small remuneration drew little attention to focus on their task and more attention to activities that made up for the deficit. Funds could be mobilized from various fronts such as diocesan tax proceeds, liturgy collections, small Christian communities, church movements and parish investments to augment remuneration of grassroots pastors. Diocesan projects for catechists, empowering catechists' desk to generate income through engagement in business and agriculture be revived as sources of motivation.

The study further recommended prioritizing health care policy for pastoral agents by the diocesan authorities. Field study established no health insurance policy for pastoral workers. The matter was left to individuals. In case of complicated health problems, the grassroots pastor depended on the good will of the community. Poor health could not promote effective pastoral work. With a policy at hand, the masses could be mobilized to implement it. Health policy could include sensitization programs on primary health care for catechists and their families. In this case, the diocesan health team could be brought

on board. The pastors could be encouraged to contribute some percentage, augmented by the Christian communities.

Parish Priests who were the immediate supervisors of grassroot pastoral agents needed to create a policy that addressed accommodation challenges in their jurisdiction. The study established that catechists had inadequate accommodation facilities. Moyo Vicariate was the worst hit. About 99% of the catechists operated from their ancestral homes due to lack of housing and accommodation facilities. Moderate permanent houses could be built in outstations to provide befitting shelter for grassroot pastors. This calls for strategic mobilization. This would ease transfer related conflicts and resolve the challenge of absenteeism of the pastor due to long distance. The resultant effect of permanent domicile of the pastoral agent could be availability for effective service.

The study recommended to the diocesan Catechist' Commission that candidates to the ministry of catechists be enrolled from ordinary level of education and above. This was because the challenges posed by 21st C required a grassroot pastoral agent to be fairly educated in order to comprehend and analyze the pastoral situations. With a minimum of 'O' level education, a candidate was likely to follow the courses offered in CTCs. Besides, many people were getting educated, thanks to UPE and USE. It would not be of much benefit to have a catechist of low education status to shepherd a mixed congregation of highly learned and lowly educated. To strike a balance, the catechists be adequately educated and trained.

The above interventions are projected to cause a positive change in the living conditions of pastors. A concerted effort of the government, diocese, local church, priests, laity and above all, the catechists themselves is paramount. A successful poverty fight begins with

mental attitude change and positive rather than skeptic world view. The 21st C provides opportunities both fortunes and misfortunes. Right ethical reasoning is likely to reap the best out of it. The challenges for evangelization in the century must be met with ethical moderation.

7.4 Suggestions for future research

The study suggested future research in the following areas:

- ✓ The role of Catechists' Commission in the welfare of grassroot pastoral agents for evangelization.
- ✓ A comparative study on the welfare of priests and catechists as pastoral agents.
- ✓ Assessment of the impact of Arua diocesan synods on economic empowerment for effective evangelization in the 21st Century.
- ✓ Challenges of witchcraft in economic empowerment of pastoral agents on Border evangelization in Arua diocese.

References

- Adams, R. (2008). *Empowerment, Participation and Social work*. New York: Palgrave Macmillian.
- Advisory Consortium on Conflict Sensitivity – ACCS. (2013). *Northern Uganda Conflict Analysis*:URL:https://www.reliefweb.int/files/resources/ACCS_Northern_Uganda_Conflict_Analysis_Report.pdf Accessed 19 July 2021.

- Africa GeoPortal. (2019). Africa GeoPortal brings together a whole continent of gis users. *Africa GeoPortal*. URL: <https://www.esri.com/about/newsroom/arcnews/the-africa-geoportal-brings-together-a-whole-continent-of-gis-users/>
- Amadeo, K. (March, 2020). “Socialism and its Characteristics, Pros, Cons, Examples and Types”. In *The Balance*. URL: www.thebalance.com/socialism
- Amato, A. (2010). *Il celebrato di Gesu’*. Vaticano: Libreria Editrice Vaticana.
- Amin, M.A. (2005). *Social Science Research: Conception, Methodology & Analysis*. Kampala: Makerere University Press.
- Amutan, K.I. (March, 2014). “A review of B.F. Skinner’s Reinforcement Theory of Motivation”. URL: <https://www.researchgate.net/publication/306091479>.
- Andiaku, M. (2010). *Pastoral analysis and Evaluation of the four diocesan synods (1989-2005) of Arua diocese in Uganda*. MA Thesis CUEA. Nairobi: CUEA Press.
- Angus, C. et al. (2015). Modelling the impact of minimum unit price and identification and brief Advice Policies Using the Sheffield Alcohol Policy Model Version 3. *School of Health Related Research*, University of Sheffield. URL: <https://www.sheffield.ac.uk/polopoly-fs/1.661445!/file-mup-iba-report.pdf>
- Angus, C. et al. (2019). Cost-effectiveness of Strategies to improve delivery of brief Interventions for heavy drinking in primary care: Results from the ODH in trial *European Journal of Public Health*, Vol. 29/2.
- Anscombe, G.E.M. (1958). *Modern Moral Philosophy*. Mthompso. URL: <https://www.sites.pitt.edu/~mthompso/reading/mmp.pdf>
- Aquinas, T. (1947). *The Summa Theologiae*. URL: <https://www.microbookstudio.com>
- Aristotle. *Nichomachean Ethics*. In *The Complete Works of Aristotle* Vol. II. Barnes J. (ed) (1984). Trans. Ross, W.D., Revised by Urmson, J.O. Princeton: Princeton University Press.
- Arua Diocesan Bulletin No.25*. (December 1998). Arua: Christus Centre Publications.
- Arua Diocese Fourth Diocesan Synod Final Report and Five-Year Pastoral Plan*. (2005) Arua: Christus Centre.
- Aruma, E.O. & Hanachor, M.E. (2017). Abraham Maslaw’s Hierarchy of needs and Assessment of needs in Community Development. *International Journal of Development & Economic Sustainability*. Vol. 5, No. 7, pp. 15-27. www.eajournal.org
- Atamanov, A., Aguilar, R.D.S., Fujs, T.H.M.J., et al. (March, 2020). “March 2020 PovcalNet Update”. In *Global Poverty Monitoring Technical Note*. Available: www.documents.worldbank.org/
- Alatas, V., Pritchett, L. and Wetterberg, A. (2002). ‘Voice Lessons: Local Government Organizations, Social Organizations, and the Quality of Local Governance.’ World Bank Working Paper 2981, Washington, D.C.
- Awori, M. (October, 2020). Poverty in Uganda: National and Regional data and Trends. In *Development Initiative Poverty Research*. URL: <https://www.devinit.org>
- Babbie, E. (2010). *The Practice of Social Research*. Belmont: Wadsworth Best, J.W. &
- Bali moune-Lutz, M. (2013). *The effectiveness of foreign aid to Women’s equality organizations in the MENA: Does aid promote Women’s political participation?* HELSINKI:UNU–WIDER.URL:

- http://www.wider.unu.edu/publications/working.papers/2013/en_GB/wp2013-074/
- Ballor, J. & Kooi, C. (2019). "The Moral Status of Wealth Creation in Early Modern Reformed Confessions". *Reformation & Renaissance Review*. tandfonline.com/doi/full/10.1080/14622459.2019.1673941
- Baumberg, B. (2006). The global economic burden of alcohol, a review and some suggestions. *Drug Alcohol Review*. 25 (6). 537-51. Doi.10.1080/0959523060094449
- Benedict XVI. (2011). *Africa's commitment – Africae Munus*. Nairobi: Pauline Publications.
- Blackburn, S. (2008). "Morality". In *Oxford Dictionary of Philosophy* 2nd Ed.
- Blaikie, N. (2009). *Designing Social Research. The Logic of anticipation*. 2nd Edition.
- Blanchard, K; Carlos, J.P. & Randolph, A. (2001). *Empowerment takes more than a minute*. 2nd ed. San Francisco: Berrett-Koehler Publishers, Inc.
- Boer, R. (2018). "Religion and Capitalism" in *Culture Matters*. URL: <http://www.culturematters.org.uk/index.php/culture/religion/item/2738-religion-and-capitalism>.
- Brautigam, D.A. & Knack, S. (2004). "Foreign Aid Institutions and Governance in Sub-Saharan Africa". *Economic Development and Cultural Change*. 52, no.2.
- Brayshay, M. (2020). *Capitalism and Division of Labour*. Plymouth: Elsevier.
- Brinton, C. (1967). "Enlightenment". In *Encyclopedia of Philosophy* 2. Macmillan.
- Burke, R. & Christensen, L. (2014). *Educational Research Methods*, 5th Edition. London: Sage Publications
- Burton, M. & Kagan, C. (1996). "Rethinking empowerment shared action against powerlessness". *Compsy*. URL: <https://www.compsy.org.uk/rethemp.htm#top>.
- Castaneda, R.A., et al, (2020). "September 2020 global poverty update from World Bank: New annual poverty estimates using the revised 2011 PPPs". URL: <https://blogs.worldbank.org>
- Castellano, D.J. (2012). "Introduction". In *the Electronic Version of Vatican II Document*. URL: www.z-library.org/pdf.
- Chappelow, J. (January, 2020). "Command Economy". URL: www.investopedia.com/terms/c/command-economy.asp
- Christoffersein, L et al. (2016). *Religion in the 21st century: Challenges and Transformations*. Routledge.
- Citro, C & Michael, R. 1995. *Measuring Poverty: A New Approach*. National Academy Press, Washington, D.C.
- Code of canon Law*. (1983). London: Harper Collins Publishers.
- Cohen, et al. (2007). *Research Methods in Education*. 6th edition. London and New York: Routledge.
- Copleston, F. (1993). *A History of Philosophy*. Vol. I. Doubleday: Image Books.
- Cummings, M.J. (2015). "Making the transition from Lutheran minister to Catholic priest – with a wife". PBS. Available: why.org; Listen.BBC World

- Dare, T. (1998). Virtue ethics and legal practice. *Academia*. URL: https://www.academia.edu/47543528/virtue_ethics_and_legal_ethics
- _____. (2007). Virtue ethics, lawyers and Harper Lee's to Kill a mocking bird. *Journal of Interdisciplinary Studies*. URL: doi/10.8540/jis2007191/25
- De Been, W & Taekema, S. (2012). "Religion in the 21st century: Debating the Post-Secular Turn". In *Erasmus Law Review*, Vol. 5, Issue 1. URL: <http://www.erasmuslawreview.nl>. Retrieved: February 14, 2022.
- Diener, Ed. (December 2002). *Findings on subjective well-being and their implications for empowerment*. Paper submitted to the World Bank Workshop on "Measuring Empowerment: Cross-Disciplinary Perspectives," February 4-5, 2003.
- Dort, D. (June, 1991). *Redemptoris Missio*: Reflections on the Encyclical. In *The Furrow*, Vol.42, no.6., pp. 339-347. Available: <https://www.jstor.org/stable/27661993>. Retrieved. May 25, 2020.
- Drandua, F. (1990). *The decree of convocation of the diocesan synod*. Kampala: Marianum Press.
- Driver, J. (2014). *The History of Utilitarianism*. In Stanford Encyclopedia of Philosophy. URL: plato.stanford.edu/utilitarianism-history/
- Dwyer, S. (2019). The Word of God - Threefold meaning. *Catholic Enquiry Centre, Australia*. URL: <https://www.catholickenquiry.com/topics-faq/scripture/the-word-of-god#:~:text>
- Easterly, W. (2006). *The Whiteman's Burden: Why the West's efforts to aid the rest have done so much ill and so little good*. New York: The Penguin Press.
- Edega, J. (1999). *Who is the Catechist*. Lodonga Space: Arua Diocese Press.
- Editorial- Monitor (May 10, 2020). Amid child sexual abuse accusations, Glaser had Kalangala at heart. *Monitor*. URL: <https://www.monitor.co.ug/uganda/news/national/amid-child-sexual-abuse-accusations-glaser-had-kalangala-at-heart-1889022>
- Elder, R. et al. (2011). "Effectiveness of ignition interlocks for preventing alcohol-impaired drinking & alcohol-related crashes: A community guide systematic Review". *American Journal of Preventive Medicine*. Vol. 40/3, pp. 362-376. URL: <https://dx.doi.org/10.1016/j.amepre.2020.11.012>.
- Emeka, A.P. (2014). *Priestly Celibacy, a gift and Commitment (Can. 277, art. I)*. Rome: Gregorian Biblical Bookshop.
- Eyben, R., Kabeer, N., Cornwall, A. (2008). "Conceptualising Empowerment and the Implications for Pro-Poor Growth". Paper prepared for the DAC Poverty Network by the Institute of Development Studies, Brighton Economic empowerment to reduce gender-based
- Esuruku, R.S. (2012). "Peace, Recovery & Development Plan for Northern Uganda". In Chris, D et al, eds. (2012). *Where Law Meets Reality: Forging African Traditional Justice*. Cape Town: Refugee Law Project & Fahamu Books.
- Euromonitor International. (2020). Uganda. *EUROMONITOR International*. URL: <https://www.euromonitor.com/uganda>
- Fiori, S. (2005). Individual and self-interest in Adam Smith's wealth of nations. *L'Harmattan*. URL: <https://www.cairn.info/revenue-cahiers-d-economic-politique-1-2005-2-page-19.htm>

- Flannery, A. (1975). *Vatican Council II*. Bandra: Castello Publishing Company.
- Forbes 400. (2019). Forbes releases 38th Annual Forbes 400 ranking of the richest Americans. *Forbes*. URL: <https://www.forbes.com/sites/forbespr/2019/10/02/>
- Fox, L. & Romero, C. (2017). *In the Mind, the Household or the market?* World Bank Working Paper 8079. URL: <https://www.document.worldbank.org/pdf>.
- Fortin, C. (1994). The drivers of world prosperity. Wiley Online Library. URL: <https://doi.org/10.1111/j.1467-8616.1994.tb60167.x>
- Gasper, P. (April, 2004). “Is Socialism against “Human nature”? *Socialist Worker*. URL: www.socialistworker.org/2004-1/494/494_08_HumanNature.php
- General Directory for Catechesis. *Congregation for the Clergy*. URL: https://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html
- George, S. (2006). *Religion and Technology: Faith in E-World*. US: Idea Group. Inc.
- Gichure, W.C. (1997). *Basic concepts of Ethics*. Nairobi: Focus Publishers.
- Gier, N.F. (2009). “Hindu Virtue Ethics”. URL: webpages.uidaho.edu/ngier/hinduve.htm.
- Gilbert, P. (July, 2019). “Socialism”. In *Stanford Encyclopedia*. URL: www.plato.stanford.edu/entries/african-ethics/ Retrieved: July 7, 2020.
- Gilpin, R. (2017). *The Challenge of Global Capitalism: The World Economy in the 21st Century*. Princeton: Princeton University Press.
- Global Hunger Index. (2020). Uganda. *Global Hunger Index*. URL: <https://www.globalhungerindex.org/uganda.html>
- _____. (2022). Uganda. *Global Hunger Index*. URL: <https://www.globalhungerindex.org/uganda.html>
- Gobry, P-E. (2016). “Religion & secularism in 21st Century”. In *The Week*. URL: <http://www.theweek.com/articles/55371/why-religion-dominate-21st-century>.
- Goetz, A.M. and Jenkins, R. (2002). ‘Voice, Accountability and Human Development: The Emergence of a New Agenda’. Background Paper for the Human Development Report 2002. Deepening Democracy, New York: UNDP .
- Golla, A.M., Malhotra, et al. (2011). “Understanding and Measuring Women’s Economic Empowerment: Definition, Framework and Indicators”. International Centre for Research on Women.
- Guides, P. (2022). Economic empowerment: A Potential Pathway for women and Girls to gain control over their Sexual and Reproductive Health. HIP. URL: <https://fphighimpactpractices.org/briefs/economic-empowerment/>
- Guloba, M. (2022). Uganda’s new ‘parish’ model tries development from the grassroots. *The Conversation*. URL: <https://www.theconversation.com/uganda-new-parish-model-tries-development-from-the-grassroots-177752>.
- Gyeke, K. (2010). “African Ethics”. In *Stanford Encyclopedia of Philosophy*. URL: <http://www.plato.stanford.edu/entries/african-ethics>. Retrieved: June 16, 2020.
- Hochschild, A. (1998). *King Leopold’s Ghost*. New York: Houghton Mifflin Company.
- Hollenbach, D. (2005). “Commentary on Gaudium et spes.” *Modern Catholic Social Teaching: Commentaries and Interpretations*, ed. Kenneth R. Himes. Washington: Georgetown University.
- Hooff, S. (2014). *Understanding virtue ethics*. Routledge: Routledge Publications.

- Houtzager, P. P., and Acharya, A. K. (2010). *Associations, active citizenship, and the quality of democracy in Brazil and Mexico*. Theory and Society.
- Irwin, (1998). T. The consequences of virtue and Vice. Oxford Scholarship. URL: <https://www.oxfordscholarship.com/view/.../aprof-chapter-21>
- Isichei, E. (1995). *A History of Christianity in Africa: From Antiquity to the present*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.
- Itoh, M. (1988). *The Basic Theory of Capitalism: The forms and Substances of the Capitalistic Economy*. London: McMillan Press.
- Jamieson, (2015). Exploring the Ecclesial identity of the Catechists through the Hermeneutic of “Full, Conscious, and Active participation”. Regis College and The University of Toronto. URL: <https://www.tspace.library.utoronto.ca/bitstream/.../thesis.pdf>
- Jodziewicz, W.T. (April, 2014). “Reflections on *Evangelii Nuntiandi*. In *The Way*, 53/2, pp.81-93. URL: www.theway.org.uk/532Jodziewicz.pdf. Retrieved: May 23, 2020.
- John Paul II. (1998). *Pastor Bonus (Good Shephard)*. Nairobi: Pauline Press.
- _____. (1987). *Redemptoris Missio (The Mission of the Redeemer)*. Nairobi: Pauline Publication Africa.
- _____. (1995). *Ecclesia in Africa (The Church in Africa)*. Nairobi: Pauline Press.
- Jolliffe, D. & Prydz, E.B. (2016). Estimating International Poverty Lines from Comparable National Threshold. *World Bank Document*. URL: <https://www.documents1.worldbank.org/curated/en/>
- Jjuko, J.C. (2018). *Lay Catechists: Subjects of missionary action in the diocese of Masaka*. Doctoral dissertation in Canon Law. Rome: Urbaniana University Press.
- Kabeer N., Kabir, A.H. and T. Y. Huq. (2009). ‘Quantifying the Impact of Social Mobilisation in Rural Bangladesh: Donors, Civil Society and ‘The Road not Taken’’, Working Paper 333, Institute of Development Studies (IDS), Brighton.
- Kasozi, A.B.K. (1997). *The Social Origins of violence in Uganda 1964-1985*. Montreal: McGill-Queen’s University Press.
- Katongole, E. (2011). *The Sacrifice of Africa*. Michigan: Wm. B. Eerdmans Publishing co.
- Keenan, J. (2013). Vatican II and Theological Ethics. *Theological Studies*. URL: <https://catholicethics.com/wp-content/uploads/2019/08/TSMarch13Keenan-2.pdf>
- Kelly, K. (August 2020). What ‘Capitalism’ Is and How It Affects People. In *TeenVogue* URL: <https://www.teenvogue.com>. Retrieved: January 2022.
- Kelly, K. (2012). *Fifty Years Receiving Vatican II: A Personal Odyssey*. Dublin: Columba Press.
- Kothari, C. (2004). *Research Methodology: Methods and Techniques*. New Delhi: New Age International.
- Kombo, D.K. & Tromp, D.L.A. (2006). *Proposal and Thesis writing: An Introduction*. Nairobi: Pauline Publications
- Krejcie, R.V. & Morgan, D.W. (1970) *Determining sample size for research activities. Educational and Psychological measurement*. Sage Publications.

- Kudadjie, J.N. (1992). "Moral and Social development in Africa". In Gyekye, K and Wiredu, K. (eds.). *Person and Community*. Washington, D.C: The Council for Research in Values and Philosophy.
- Kwekye, J.K. (2010). "Overcoming African's Addiction to Foreign Engineering to mobilize other resources". *The Institute of Economic Affairs*.
- La Sarandra, T. (2000). *The History of the Catholic Church in West Nile, Arua Uganda (1910-2000)*. Arua: Marianum Press.
- Lewis, P. (2012). In defence of Aristotle on Character: toward a synthesis of recent psychology, neuroscience and the thought of Michael Polanyi. *Journal of Moral Education*, 41(2), pp.155-170.
- Lubaale, G. (2019). "Poverty in Uganda: Causes and Strategies for Reduction with Great Emphasis on Ethics and Ecological Justices". In *Sociology and Anthropology* 7(1): 9-19, 2019. URL: <http://www.hrpub.org>
- Lyon, W. (2021). Virtue and Medical ethics. *Pub Med*. URL: <https://www.ncbi.nlm.nih.gov/34039382>
- Marion, D. & Sassi, F. (2022). "Alcohol consumption and harmful drinking: Trends and social disparities across OECD countries." *OECD Health working Papers* No. 79. URL: oecd-library.org/sites/43e02f02_en/index.html?
- Marx, K. & Engels, F. (1848). *The Communist Manifesto*. URL: <https://marxists.org/archive/marx/works/download/pdf/Manifesto.pdf>.
- Martin, S. (February 2022). The Impact of Covid-19 on Poverty in Uganda. *The Borgen Project*. URL: <https://www.borgenproject.org/impact-of-covid-19-on-poverty-in-uganda/>
- MacIntyre, A. (2007). *After Virtue*. 3rd Ed. Notre Dame: University of Notre Dame Press.
- McMillan, J., & Schumacher, S. (2010). *Research in education: Evidence-based inquiry* (7th ed.). Upper Saddle River, NJ: Pearson Education.
- Massaro, T. (2000). *Living Justice: Catholic Social Teaching in Action*. Franklin: Sheed & Ward.
- Mbabazi, T. (2007), *A sure friendly guide and research methods*. Kampala, Jota in company Ltd.
- Mbiti, J.S. (1999). *African Religions and Philosophy*. 2nd ed. Chicago: Heinemann.
- McCleod, S. (2018). What is Operant Conditioning and How does it Work? *Simply Psychology*. URL: <https://www.simplypsychology.org/operant-conditioning.html>
- McCloskey, D. (2006). *Bourgeois virtue: Ethics for an age of commerce*. Chicago: University of Chicago Press.
- McCord, G.S. (2012). "Metaethics". In *The Stanford Encyclopedia of Philosophy*. Available: <https://plato.stanford.edu/>
- McGrath, A. E. (2006). *Christianity: An Introduction*. Oxford: Blackwell
- McIntosh, M.A. (ed). (2019). "A History of Virtue as a Philosophy since the Ancient World". URL: www.brewminate.com/a-history-of-virtue-as-a-philosophy-since-the-ancient-world/
- McMillan, J. & Schumacher, S. (2010). *Research in Education: Evidence-based inquiry* (7th ed.). Upper Saddle River, NJ: Pearson Education.
- Meilaender, G.C. (1984). *The Theory and Practice of Virtue*. Notre Dame: University of Notre Dame Press.
- Melanie, L.D. (2014). *Health as a virtue. Thomas Aquinas and the practice of habits of*

- health*. Eugene: Pickwick Publications.
- MFPED, (July, 2014). “The State of Uganda Population Report 2014: Harnessing Uganda’s Demographic Dividend for Socio-Economic Transformation”. Ministry of Finance Planning And Economic Development (MFPED), Kampala. URL: www.afdep.org/download/Harnessing_the_Demographic_Dividend_Uganda.pdf.
- Minakakis, G. (2012). *Last Retail Standing*. Victoria, B.C: Freisen Press.
- Morell, F. (2011). The unethics of sharing: Wikiwashing. *The International Review of Information Ethics*. Edmonton, Canada 9-16. URL: <https://doi.org/10.2917/irrie219>
- Nakafeero, A et al. (2021). “Opportunities for Ugandan Women’s economic empowerment during Covid-19 recovery.” World Bank Blogs. URL: <https://www.worldbank.org/nasikiliza/opportunities-ugandan-womens-economic-empowerment-during-covid-19-recovery>
- Nairn, T.A. (2007). “Roman Catholic Ethics and the Preferential Option for the Poor”. *Virtual Mentor*. 9(5): 384-387. Doi 10.1001/virtualmentor.2007.9.5.msoc2-0705.
- Nalwada, O, Rathod, S.D, Nakku, J, et al. (2018). “Alcohol use in a rural district in Uganda: findings from community-based & facility based cross-sectional Studies.” *Int J Ment Health Syst* 12. URL: <https://doi.org/10.1186/s/3033-018-0191-5>
- Neely, Sylvia. *A Concise History of the French Revolution*. Plymouth: Rowman and Littlefield Publishers Inc, 2008.
- Neves, M.L. (2001). *Evangelii Nuntiandi: Paul VI’s Pastoral Letter Testament to the Church*. *Catholicism*. URL: ewtn.com/catholicism/library/evangelii-nuntiandi-paul-vis-pastoral-testament-to-the-church-1983.
- Ntale, A. (2019). The state of the economy for women in Uganda. Ugand Feminist Forum. URL: <https://www.akinamamaaafrika.org/wp-content/uploads/2019/09/STATE-OF-THE-ECONOMY-FOR-WOMEN-IN-UGANDA.pdf>
- Nwaoru, E.O. (2004). “Poverty eradication a divine Mandate”. In *AFER*, Eldoret: AMECEA Gaba Publications.
- Nyerere, J.K. (1968). *Freedom and Socialism/Uhuru Na Ujamaa: Selection from writings and Speeches, 1965-1967*. Dar Es Salaam: Oxford University Press.
- _____. (1973). *Freedom and Development*. Dar Es Salaam: Oxford University Press.
- Oesterle, A. (1957). *Ethics: The Introduction to Moral Science*. Notre Dame: Notre Dame Press.
- Paul VI. (1975). *On Evangelisation in the Modern World*. Apostolic Exhortation. Nairobi: Paulines Publications.
- Pausanias, *Description of Greece* (English) XML Header – genre: prose. 20.24. URL: www.perseus.uchicago.edu
- Pecknold, C. (February, 2019). In CAN Interview as reported by Farrow, M. “Pope

- Francis signs peace declaration on Human Fraternity with Grand Imam". URL: www.catholicnewsagency.com/news/pope-francis-signs-peace-declaration-on-human-fraternity-with-grand-imam-98253.
- Peer, A. (November, 2018). "Global poverty: Facts, FAQs, and how to help". URL: www.worldvision.org/sponsorship-news-stories/global-poverty-facts
- Peterson, C. & Seligman, M.E.P. (2004). *Character Strength and Virtues: A Handbook and Classification*. Oxford: Oxford University Press. A URL:<https://books.google.co.ug/books?>
- Pettinger, J.K. (2019). *What is wrong with work?* Bristol: Policy Press.
- Pieper, J. (1966). *The Four Cardinal Virtues*. Notre Dame: University of Notre Dame Press.
- Pfordten, D. (2012). Five elements of normative ethics. In *Ethical Theory and Moral Practice*, 15, 449-471. URL: <https://link.springer.com/>
- Pinkman, K. (2010). *A Centenary of Faith: Planting The Seed In Northern Uganda*. Kampala: Comboni Missionaries Press.
- Prior, W.J. (1991). *Virtue and Knowledge: An Introduction to Ancient Greek Ethics*. London: Routledge. URL: <http://books.google.co.ke./books>.
- Policy Book: A Pastoral Guide for Christian Communities*. 3rd Ed. (2000). Arua: Arua Diocese Publications.
- Pope Francis. (2013). *The Joy of the Gospel (Evangelii Gaudium)*. Nairobi: Paulines.
- Rappaport, J. (1981). In Praise of Paradox: A Social Policy of Empowerment over prevention. In *American Journal of Community Psychology*, Vol.9 (1), pp.1-25.
- Rasmussen, A. (February, 2019). "Pope Francis and Grand Imam sign joint statement on Human Fraternity". URL: www.wherepateris.com/pope-francis-and-grand-imam-sign-joint-statement-on-human-fraternity/ Retrieved: May 30, 2020.
- Rehraur, A. (1988). *Diocesan synod in the Canon Law of American Society. Proceedings of the Fourty-Ninth Annual Convention*. Nashville- Tennessee: Canon Law Society Press.
- Richter, D. (2020). "G.E.M Anscombe". *The Internet Encyclopedia of Philosophy*. ISSN 2161-0002. URL:https://www.iep.utm.edu/February_13_2020.
- Roemer, J. (2017). *A design for Market Socialism*. URL: <http://cowles.yale.edu/>
- Rupnarain, K. (2020). "Why do the poor have large families?" In *World Vision* www.worldvision.ca (Retrieved: 1.6.2021).
- Ryan, B. (2021). Cost of living Index by Country Numbeo 2021. *Kaggle*. URL: <https://www.kaggle.com/datasets/ryanbrown/cost-of-living-index-by-country-numbeo-2021>.
- Ryan, M. (2012). "The General Directory for Catechesis: Implications for religious education in Australian Catholic Schools". In *25 Years of Religious Education in Australia. A Catholic Perspective*. URL: www.web.archive.org/web/20120425082431.
- Satran, D. (2018). *In the Image of Origen: Eros, Virtue and constraint in the early Chriatian Academy*. California: University of California Press.
- Salkind, N.J. (2000). *Exploring Research*. (Fourtrh ed.) Upper Saddle River, N.J: Prentice hall.
- Saunders, M. et al. (2000). *Research Methods for Business Studies*. Stanford: Ft Prentice Hall.

- Scheler, M. (2005). On the Rehabilitation of Virtue. Trans. Kelly, E. In *American Catholic Philosophical Quarterly*. Vol. 7, No.1 Available in pdf: [academia.edu/20945421/on-the-Rehabilitation-of-Virtue](https://www.academia.edu/20945421/on-the-Rehabilitation-of-Virtue). Retrieved: September 10, 2019.
- Shepherd, E. (2020). Capitalism. In *International Encyclopedia of Human Geography*
- Selling, J. (2002). "Gaudium et Spes: A Manifesto for Contemporary Moral Theology," *Vatican II and Its Legacy*, ed. M. Lamberigts and L. Kenis. Dudley, MA: Peeters.
- Silva, A.M. (2010). Degrees of violence in the French revolution. *INQUIRES*. URL: <https://www.inquiriesjournal.com/articles/142/degrees-of-violence-in-the-french-revolution>
- Simpson, P.L. (trans.) (2014). *The Great Ethics of Aristotle*. New Jersey, New Brunswick: Transaction Publishers.
- Singhal, Y. (2016). "Family Size and Poverty: The Need For Family Planning". In *The Citizen*. Available: <https://www.thecitizen.in> (Retrieved 1.6.2021)
- Sloman, J., Garrat, D. & Guest, J. (2018). *Economics*. 10th ed. England: Pearson.
- Somerville, J. (2019). "Understanding Empowerment Through Virtue Theory". Western Washington University. Available: https://cedar.www.wvu.edu/wwu_honors/141.
- Stenger, F. & Ratti, M.T. eds. (2002). *The Poor discover their own resources*. Nairobi: Pauline Publications.
- Sterba, J.P. (2001). *Morality in Practice*. 6th ed. Notre Dame: Wadsworth.
- Sucitto, A. (2010). "Turning the Wheel of Truth: commentary on the Buddha's First Teaching". URL: <https://www.books.google.co.ug/books>.
- Sumner, A. (2012). "Where Do the World's Poor Live? A New Update". IDS Working Paper 393, Brighton: IDS. In Online Library. URL: <https://online.library-wiley.com>
- Ssebunnya, J., Kituyi, C., et al. (2020). "Social acceptance of alcohol use in Uganda." *PMC Psychiatry*. Doi.10.1186/s/2888.020-2471-2.
- Tang, K. & Bundhoo, D. (2017). "Foreign Aid and Economic Growth in Developing Countries: Evidence from Sub-Saharan Africa". *Theoretical Economics Letters*. Doi. 10.4236/tel.2017.75099.
- Tanggamani, V. (2020). View of the Virtuous Cycle of Corporate Responsibility. *Journal of information -Consientia Beam*. URL: <https://archiave.conscientiabe.am.com>
- Terry, A et al. (2020). Team over-empowerment in Market Research: A virtue- based Ethics Approach. *Journal of Business Ethics*. URL: <https://doi.org/10.1007/s10551-020-04702-2>
- Third Synod of Arua*. 2nd Ed. (2000). Christus Centre: Arua diocesan Publications.
- Tomko, J. (1993). *Guide for Catechists*. Vatican City: Vatican Press.
- Tsukahira, P. (2003). "The Integration of Business and Ministry". In Yamamori, T. & Eldred, K. eds. (2003). *On Kingdom Business*. Wheaton, Illinois: Crossway Books.

- Transparency International. (2021). Corruption Perspective Index. *Transparency International*. URL: <https://www.transparency.org/en/cpi/2021>
- Truett, L.J. (1987). *Economics*. St. Louis, Toronto, Santa Clara: Times Mirror/Mosby College Publishing.
- UBOS. (2016). Multidimensional Poverty Index Report. Uganda Bureau of Statistics. URL: https://www.ubos.org/wp-content/uploads/publications/01_20202019_Statistical_Abstract_-Final
- UBOS. (2022). Multidimensional Poverty Index Report. Uganda Bureau of Statistics. URL: https://www.ubos.org/wp-content/uploads/publications/08_2022Multi_Poverty_Dimensional_Index_Report_2022.pdf
- UKEssays. (November 2021). Application of Aristotle’s Virtue Ethics to Business. *UKEssays*. URL: <https://www.ukessays.com/assignments/application-of-aristotles-virtue-ethics-to-business-2021.php?vref=1>
- UNFPA. (1994). Issue 7: *Women Empowerment*. Cairo: UNFPA. URL” <https://www.unfpa.org/resources/Issue-7-women-empowerment>.
- UNDP. (2016). *Human Development Report 2016*. URL: <https://www.undp.org/>
- UNDP. (2017). *World’s most marginalized still left behind by global development priorities: UNDP Report, 2017*. URL: <https://www.undp.org/>
- UN Report. (2022). End Poverty in all its forms everywhere. Sustainable Development Goals. URL: <https://www.unstats.un.org/sdgs/report/2022/goal-01/>
- UN (2022). Sustainable Development Goals Report. *Sustainable Development Goals*. URL: <https://unstats.un.org/sdgs#>
- United States Catholic Bishops. (1986). *Pastoral Letter on Catholic Social Teaching & US Economy*. St Paul, MN: Catholic Social Teaching. Google Scholar.
- Valenzuela, P.J. (2018). “Virtue ethics as moral formation for Ignatian Education in Chile”. Masters Thesis, Santa Clara University. *Scholar Commons*. URL: https://scholarcommons.scu.edu/jst_dissertations
- Vatican Council II. (1975). *Evangelization in Modern World - Gaudium et Spes*. Nairobi: Pauline Publications.
- _____. (1965). *Ad Gentes - On the Mission Activity of the church*. Vatican. URL: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat_ii_decree_19651207_ad-gentes_en
- Velasquez, M. (1994). *Philosophy: A Text with Readings*, 5th ed. Belmont, California: Wadsworth Publishing Company.
- Vendemiati, A. (2004). *In the first person*. Expanded edition, trans. Cynthia, R.N., Vatican City: Urbaniana University Press.
- Vincent, P. & Grove, D. (2012). Character education. A primer history, research, and effective practices. In Brown, P.M., Corrigan, M.w. & D’Alessandro (Eds.). *Handbook of pro-social education* (pp. 115-136). New York: Rowman
- WECF Internation. (2022). Economical and Social empowerment of remote communities in Uganda. *Wecef Internation*. URL: <https://www.wecf.org/economical-and-social-empowerment-of-remote-communities-in-uganda/>
- Wehrich, H. & Koontz, H. (2005). *Management: A Global Perspective*. 11th Edition.

- Singapore: McGraw-Hill.
- Werner, B. (1988). *Empowerment and Health*. California: Contac USA.
- Wittner, D. & O'Brien, K. (2014). The virtue of "Virtue ethics" in Business and Business Education. *Journal of Business Ethics Education 11*. URL: <https://portfolio.du.edu>
- World Bank Group (2017) . Economic empowerment to reduce gender-based violence. *SVRI*. URL: https://www.svri.org/sites/default/files/attachments/2017-07-21/SVRI_SB_Microfinance_LR.pdf
- _____. (2018). Annual Report. *The World Bank*. URL: <https://www.worldbank.org/en/about/annual-report-2015>
- _____. (2020). Poverty and Shared Prosperity 2020 : Reversals of Fortune. *World Bank*. URL: <https://openknowledge.worldbank.org/handle/10986/34496>
- _____. (2021). Uganda's Economy Recovering from Covid-19 impact Amid Uncertainties. *The World Bank*. URL: <https://www.worldbank.org/en/news/press-release/2021/06/08/uganda-economy-recovering-from-covid-19-amid-uncertainties>
- _____. (2022). Poverty and Shared Prosperity 2020 : Reversals of Fortune. *World Bank*. URL: <https://openknowledge.worldbank.org/handle/10986/34496>
- World Health Organization. *Global status Report on Alcohol 2004*. Geneva: WHO.
- Yamamori, T. & Eldred, K.A. eds. (2003). *On Kingdom Business: Transforming Missions through Entrepreneurial Strategies*. Wheaton, Illinois: Crossway Books.
- Zimbalist, A. et al. (1988). *Comparing economic systems: A Political-Economic Approach*. Harcourt: College Publication. URL: www.books.google.co.ug/books/

Appendices

Appendix I: Questionnaire

Dear Respondent,

I am Robert Aluma Wadri, a student of Kyambogo University, doing research on the topic - **Virtue-Ethics as *sine-qua-non* to economic empowerment of grassroots pastoral agents for evangelization in 21st century in Arua diocese – Uganda.** I humbly request you to be part of this study by responding to the questions below. All the information you provide will strictly and diligently be used only for the purpose of this study.

Thanking you for your collaboration and participation. God bless!

.....

Aluma Wadri Robert.

A) Location Information (Tick where appropriate)

1. Diocese of Arua – Administrative Vicariate: Ediofe Lodonga Moyo
2. Political District: Arua Maracha Koboko Lumbe
Moyo Adjumani Obongi Terego

B) Background Characteristics

1. Name (Optional)
2. Age Range: 18 – 35 36 – 64 65+
3. Categories of Participants a) Catechists b) Priests c) Other laity
4. Marital Status: Married Single
5. Household Size: 1 – 5 5 >5
6. Educational Level: None Primary Secondary Tertiary
7. Occupation: Farming Business Professional
Other (Specify)
8. Monthly Remuneration: 10,000/= to 40,000/= 50,000/= to 100,000/=
>100,000/= None
9. Monthly Income: <100,000/= 100,000/= - 350,000/=
351,000/= - 500,000/= >500,000/=

10. **Education Level:** Primary Secondary Tertiary
 University

C) The Economic Life of Catechists – RQ.1

This section asks questions about the general economic life of catechists in their ministry of evangelization. Please put a tick in only one box for each item that best corresponds to your opinion on the following statements.

1- Strongly disagree, 2- Disagree, 3- Neutral, 4 – Agree, 5- Strongly agree

Instructions: Please put a tick in only one box for each item		1	2	3	4	5
SN	Economic life. Do you agree with the following statements?	SD	D	N	A	SA
1	Accommodation facilities of grass root pastoral agents is satisfactory					
2	Grass root pastoral agents feed their families regularly that is, on average three meals a day					
3	The health care given to grass root evangelizers in terms of insurance, first aid, checkups, medical bills ... is acceptable					
4	The material facilitation (food, land, clothes, birds, animals, etc.) of catechists Christian Communities they serve is satisfactory					
5	Catechists as grass root evangelizers receive monthly remuneration to take care of their economic needs					
6	Most grass root evangelizers are having some degree of education					
7	The catechists are able to provide quality education to their children					
8	Engagement of catechists in other economic activities such as agriculture, business, savings, etc. is satisfactory					
9	Gifts from Christian community (non-monetary) e.g. food items, birds, animals, clothes, etc. are satisfactory					
10	Economic empowerment brings about autonomy, competence building, self-reliance and recognition of one's resourcefulness.					

D) Examination of Ethical life of Catechists. RQ. 2

This section asks questions on the ethical life of the grass root pastoral agents - Catechists. Please put a tick in only one box for each item that best corresponds to your opinion on the following statement questions.

1- Strongly disagree, 2- Disagree, 3- Neutral, 4 – Agree, 5- Strongly agree

Instructions: Please put a tick in only one box for each item		1	2	3	4	5
SN	Ethical Life examined under 4 cardinal virtues. Do you agree with the following statements?	SD	D	N	A	SA
1	In dealing with Christians, situations of conflicts in families or society bring about exercise of fairness. I have done this satisfactorily					
2	Justice is seen as virtue by which all people are given their due. I have exercised this practice in my ministry in concrete issues like resource allocation, settling disputes among Christians, catechetical instructions, etc.					
3	When accused of mischief either correctly or erroneously, I act with moderation and courage					
4	In situations of economic challenges in ministry, I sometimes fail to control anger and carefulness in responding to the demands of ministry					
5	My approach of the people in the ministry is by persuasion and sometimes by use of deterrent cautions like denying pastoral care to those who don't cooperate in church affairs.					
6	In my conduct with others in ministry I experience moral growth in fairness, moderation					
7	My ministry as catechist has enforced resilience, courage and restraint in me as a person					
8	In my ministry, I exercise governance by regulating the relationship between the community and its members for a common good					
9	I have pastoral programs to help the elderly, the sick and the poor.					
10	The ethical challenges in the secular world is a big challenge in my evangelization ministry as grassroots pastoral agent, but I have continued in the ministry					

E) The life of Ministry of Evangelization of Catechist. RQ. 3

This section asks questions on the ministry of evangelization as embraced by the catechists as grassroot pastoral agents. Please tick only one box for each item that best corresponds to your opinion on the following statement questions.

1- Strongly disagree, 2- Disagree, 3- Neutral, 4 – Agree, 5- Strongly agree

Instructions:		1	2	3	4	5
Please put a tick in only one box for each item						
SN	Life of ministry of evangelization. Do you agree with the following statements?	SD	D	N	A	SA
1	Materially facilitated grass root pastoral agent is a better witness to the gospel than the less facilitated					
2	I live a sacramental life as grass root evangelizer					
3	The catechists are properly trained to perform their evangelization mission among the Christians					
4	Prudence, moderation and fairness are key to meaningful economic empowerment for evangelization					
5	See, judge and act pastoral approach of evangelization is appropriate for grass root pastoral agents					
6	The life of ministry helps one live integral life and better family life					
7	Economically empowered catechists perform better their ministry of evangelization					
8	Trained catechists perform their roles better than the untrained					
9	The 21 st century evangelization requires proper education/training, facilitation and self-restraint					
10	In the life of a grass root pastoral agent, there is a link between ethical and economic life and evangelization					

Appendix II: A) Interview Guide for RQ. 1

1. What comment would you make of the economic situation of pastoral agents in general and catechists in particular?
2. What kind of accommodation facilities are offered to grass root pastoral agents?
3. Who takes charge of their welfare needs such as accommodation, feeding, medical care, and education of children?
4. What economic activities do you engage in (or do you see catechists engage in) to supplement monthly returns from the services offered as a catechist?
5. Do you think there is therefore need to empower pastoral agents economically for exemplary life in the ministry?
6. What possible outcomes do you anticipate in economically empowering grass root pastoral agents?
7. Do you think the consequent economic empowerment of pastoral agents would enhance evangelization or promote “prosperity gospel”? If it enhances evangelization, could you explain a little more? If it promotes instead “prosperity Gospel”, could you explain?
8. Would you subscribe to the view that many pastoral agents are in search of material wealth instead of evangelizing the faithful? Explain your position.
9. What is your view on the statement that materially empowered Christians perform better in their belief practices than the materially less empowered?
10. What will be your picture of a pastoral agent in the 21st Century?

Appendix II: B) Interview Guide for RQ. 2 (For Priests and Other Laity)

Examination of Ethical life of Catechists.

This section asks questions on the ethical life of the grass root pastoral agents - Catechists. It considers the four cardinal virtues of Justice, Prudence, Temperance and Courage/Fortitude.

1. What is your comment on the moral life of catechists exercised in their ministry is of evangelization?
2. Have you noted elements of virtuous behavior among the catechists you have either met or worked with? Can you mention them and explain a little your answer?
3. Do the catechists as grass root pastoral agents live exemplary life among the Christians they spiritually look after? Explain.
4. Do you think practice of prudence, moderation and fairness are key to meaningful economic empowerment for evangelization?

5. What is your comment on the statement that ‘Ethical behavior of grass root evangelizers enhances ministry of evangelization’?
6. Today society needs better ethical behavior based on virtues than before. Do you think this can offer opportunity for renewal for pastoral agents? Explain.
7. Lack of virtues in ministry is likely to lead to preaching of prosperity gospel among pastoral agents. What do you think about this opinion?
8. Some pastoral agents are a cause of scandals due to neglect of virtue ethics and insatiable desire for material wealth. Do you agree and why?
9. The ethical challenges in the secular world are a big challenge to the evangelization ministry of grass root pastoral agents. Does this apply to the catechists you have encountered?
10. Are the catechists you have worked with duty minded and respectful of other people’s rights? Explain.

Appendix II: C) Interview Guide For RQ. 3

Investigating the Practice of ministry of evangelization

1. What does being a catechist mean for you?
2. Do you derive satisfaction from your service as a catechist?
3. What challenges do you face in evangelization ministry?
4. Is there any particular challenge you associate with the present era compared to the past?
5. Despite the various challenges in the ministry of evangelization, why have you continued to serve as grass root pastoral agent?
6. Do you feel adequately trained for the ministry of evangelization as a catechist?
7. How do you practice the gospel values in your daily life as a catechist?
8. How does your material life affect your pastoral work as a catechist?
9. How has the life of ministry benefited you as a person?
10. Do you think there is correlation between economic life, virtues and evangelization?

Appendix II: D) Interview Guide for RQ. 4 – Way Forward

1. Are there any projects in the diocese meant for material support of grass root pastoral agents?
2. How can the material support for grass root pastoral agents best be mobilized and improved in your diocese?
3. What possible parameters could be adopted for building the human capacity of pastoral agents in your diocese?
4. What could be the remedy (remedies) to 'prosperity gospel' that preaches material wealth as a sign of divine blessings and poverty as sign of curse?
5. How should the grass root pastoral agents behave in order to fully realize their being as evangelizers in the 21st century?
6. What would you propose as remedy to errant pastoral agents in terms of moral, social, economic and spiritual responsibilities in their mission of evangelization?
7. The 21st C is dynamic with scientific discoveries explaining phenomenon that used to be a preserve of religion. How does this occurrence affect evangelization in your diocese?
8. The entire Northern Ecclesiastical Province was initially evangelized by Comboni Missionaries with indispensable service of catechists (Bellagamba, 1994, p.5). Are they still as relevant as at the initial stages of evangelization?
9. What do you think could be the level of education/training for those who feel called to the ministry of evangelization as catechists in 21st Century?

Appendix II: E) Focus Group Discussion Guide

1. What, in your opinion, is the economic situation of grassroots pastoral agents in your local church?
2. Do you think grassroots pastoral agents should be supported by the community and the entire church? If no, why do you think so? If yes, why? And how should this be done?
3. Who in your opinion should spearhead economic empowerment of grassroots pastors if need be? Would that empowerment lead to effective evangelization? How do you think it will work out?
4. Do you think grassroots pastoral agents practice justice, prudence, temperance and fortitude in their ministry of evangelization?
5. What challenges do you think they experience in practicing virtues as above?

6. What are your comments on the way grassroots pastoral agents practice the ministry of evangelization?

Appendix II: F) Simple Observation Guide

Features to be considered for observation

1. Housing and accommodation facilities
2. General homestead (kitchen, bathing shelter, toilets...)
3. Domestic animals, birds, gardens, fields...
4. Physical appearance of respondent; emotional reactions, feelings in meetings
5. General disposition (smartness...)

Appendix III: Krejcie and Morgan Chart

Determining Sample Size from a given Population

Determining sample size (S*) from a given Population (N*)

N*	S*	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	56	220	140	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	750000	382

95	76	270	159	750	254	2600	335	100000	384
----	----	-----	-----	-----	-----	------	-----	--------	-----

Source: R.V. Krejcie and D.W. Morgan (1970) – Determining sample size for research activities. Educational and Psychological measurement, 30, 608, Sage Publications

Appendix IV: Illustrations - Tables Continued

A) Table 1.13: The economic life of the catechists by Vicariate

Economic Life indicators	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total(N=255)	Chi-square	Sig.
Accommodation facilities of grass root pastoral agents is satisfactory	Strongly Disagree (SD)	21.4% (22)	49.0% (47)	57.1% (32)	39.6% (101)	35.437	.000*,b,c
	Disagree (D)	48.5% (50)	38.5% (37)	39.3% (22)	42.7% (109)		
	Neutral (N)	3.9% (4)	3.1% (3)	1.8% (1)	3.1% (8)		
	Agree (A)	24.3% (25)	9.4% (9)	1.8% (1)	13.7% (35)		
Grass root pastoral agents feed regularly their families on average three times a day	Strongly Disagree (SD)	1.9% (2)	8.3% (8)	7.1% (4)	5.5% (14)	44.69	.000*,b,c
	Disagree (D)	32.0% (33)	37.5% (36)	57.1% (32)	39.6% (101)		
	Neutral (N)	19.4% (20)	40.6% (39)	21.4% (12)	27.8% (71)		
	Agree (A)	43.7% (45)	13.5% (13)	14.3% (8)	25.9% (66)		
Health care services given to grass root evangelizers in terms of insurance, first aid, checkups, medical bills ... is acceptable	Strongly Disagree (SD)	51.5% (53)	72.9	73.2% (41)	64.3	33.324	.000*,b,c
	Disagree (D)	22.3% (23)	25.0% (70)	21.4% (12)	23.1% (105)		
	Neutral (N)	4.9% (5)	1.0% (24)	3.6% (2)	3.1% (31)		
	Agree (A)	19.4% (20)	1.0% (1)	1.8% (1)	8.6% (22)		
Material facilitation (e.g. food, land, clothes, birds, ...) of catechists by Christian communities they serve is satisfactory	Strongly Disagree (SD)	16.5% (17)	20.8% (20)	17.9% (10)	18.4% (47)	6.843	.554b,c
	Disagree (D)	41.7% (43)	52.1% (50)	53.6% (30)	48.2% (123)		
	Neutral (N)	7.8% (8)	4.2% (4)	7.1% (4)	6.3% (16)		
	Agree (A)	33.0% (34)	21.9% (21)	19.6% (11)	25.9% (66)		
Catechists receive monthly remuneration to take care of their economic needs	Strongly Disagree (SD)	19.4% (20)	38.5% (37)	41.1% (23)	31.4% (80)	28.853	.000*,b,c
	Disagree (D)	56.3% (58)	45.8% (44)	53.6% (30)	51.8% (132)		
	Neutral (N)	12.6% (13)	1.0% (1)	1.8% (1)	5.9% (15)		
	Agree (A)	11.7% (12)	12.5% (12)	3.6% (2)	10.2% (26)		

Economic Life indicators	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total(N=255)	Chi-square	Sig.
Most grass root evangelizers have some form of education	Strongly Agree (SA)	0.0% (0)	2.1% (2)	0.0% (0)	0.8% (2)	11.938	.063b,c
	Strongly Disagree (SD)	1.9% (2)	2.1% (2)	0.0% (0)	1.6% (4)		
	Disagree (D)	8.7% (9)	0.0% (0)	10.7% (6)	5.9% (15)		
	Neutral (N)	27.2% (28)	36.5% (35)	32.1% (18)	31.8% (81)		
	Agree (A)	62.1% (64)	61.5% (59)	57.1% (32)	60.8% (155)		
Catechists are able to provide quality education to their children	Strongly Agree (SA)	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	28.643	.000*,b,c
	Strongly Disagree (SD)	19.4% (20)	47.9% (46)	33.9% (19)	33.3% (85)		
	Disagree (D)	52.4% (54)	44.8% (43)	51.8% (29)	49.4% (126)		
	Neutral (N)	9.7% (10)	4.2% (4)	8.9% (5)	7.5% (19)		
	Agree (A)	17.5% (18)	3.1% (3)	5.4% (3)	9.4% (24)		
Engagement of catechists in other economic activities such as agriculture, business, savings, etc. is satisfactory	Strongly Agree (SA)	1.0% (1)	0.0% (0)	0.0% (0)	0.4% (1)	30.782	.000*,b,c
	Strongly Disagree (SD)	3.9% (4)	0.0% (0)	0.0% (0)	1.6% (4)		
	Disagree (D)	23.3% (24)	16.7% (16)	10.7% (6)	18.0% (46)		
	Neutral (N)	4.9% (5)	3.1% (3)	0.0% (0)	3.1% (8)		
	Agree (A)	65.0% (67)	57.3% (55)	62.5% (35)	61.6% (157)		
Gifts from Christian community (non-monetary) e.g. food items, animals, clothes, etc. are satisfactory	Strongly Disagree (SD)	7.8% (8)	9.4% (9)	7.1% (4)	8.2% (21)	6.223	.622b,c
	Disagree (D)	54.4% (56)	65.6% (63)	67.9% (38)	61.6% (157)		
	Neutral (N)	5.8% (6)	3.1% (3)	3.6% (2)	4.3% (11)		
	Agree (A)	30.1% (31)	19.8% (19)	21.4% (12)	24.3% (62)		
	Strongly Agree (SA)	1.9% (2)	2.1% (2)	0.0% (0)	1.6% (4)		
Economic Empowerment brings about autonomy, competence building, self-reliance and recognition of one's resourcefulness	Strongly Disagree (SD)	1.9% (2)	3.1% (3)	0.0% (0)	2.0% (5)	9.667	.289b,c
	Disagree (D)	1.9% (2)	0.0% (0)	0.0% (0)	0.8% (2)		
	Neutral (N)	3.9% (4)	11.5% (11)	7.1% (4)	7.5% (19)		
	Agree (A)	66.0% (68)	63.5% (61)	62.5% (35)	64.3% (164)		
	Strongly Agree (SA)	26.2% (27)	21.9% (21)	30.4% (17)	25.5% (65)		

Source: Survey Data 2021

Appendix IV: B)Table 1.14: The Virtuous life of Grassroot pastoral agents by Vicariate

Ethical life	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total N=255	Chi-square	Sig.
---------------------	------------------	-------------------------	-------------------------	----------------------	--------------------	-------------------	-------------

Ethical life	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total N=255	Chi-square	Sig.
1. In dealing with Christians, situations of conflicts in families or society bring about exercise of fairness. I (catechists) have done this satisfactorily.	SD	1.9% (2)	3.1% (3)	1.8% (1)	2.4% (6)	3.317	.913a
	D	2.9% (3)	1.0% (1)	3.6% (2)	2.4% (6)		
	N	2.9% (3)	2.1% (2)	1.8% (1)	2.4% (6)		
	A	59.2% (61)	61.5% (59)	51.8% (29)	58.4% (149)		
	SA	33.0% (34)	32.3% (31)	41.1% (23)	34.5% (88)		
2. Justice is seen as virtue by which all people are given their due. I (Catechists) have exercised this practice in the ministry in concrete issues like resource allocation, settling disputes among Christians, catechetical instructions, ...	SD	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	15.314	.018a,*
	D	2.9% (3)	2.1% (2)	1.8% (1)	2.4% (6)		
	N	4.9% (5)	2.1% (2)	10.7% (6)	5.1% (13)		
	A	84.5% (87)	91.7% (88)	69.6% (39)	83.9% (214)		
	SA	7.8% (8)	4.2% (4)	17.9% (10)	8.6% (22)		
3. When accused of mischief either correctly or erroneously, I (the catechists) act with moderation.	SD	0.0% (0)	3.1% (3)	0.0% (0)	1.2% (3)	17.721	.023a,* ,c
	D	6.8% (7)	12.5% (12)	12.5% (7)	10.2% (26)		
	N	14.6% (15)	22.9% (22)	30.4% (17)	21.2% (54)		
	A	74.8% (77)	61.5% (59)	55.4% (31)	65.5% (167)		
	SA	3.9% (4)	0.0% (0)	1.8% (1)	2.0% (5)		
4. In situations of economic challenges in ministry, I (the catechists) sometimes fail to control anger and carelessness in responding to the demands of ministry.	SD	0.0% (0)	0.0% (0)	3.6% (2)	0.8% (2)	15.854	.045a,* ,c
	D	7.8% (8)	6.3% (6)	5.4% (3)	6.7% (17)		
	N	16.5% (17)	25.0% (24)	25.0% (14)	21.6% (55)		
	A	70.9% (73)	61.5% (59)	51.8% (29)	63.1% (161)		
	SA	4.9% (5)	7.3% (7)	14.3% (8)	7.8% (20)		
5. My (catechists') approach of the people in the ministry is by persuasion and sometimes by use of deterrent cautions like denying pastoral care to those uncooperative in church affairs.	SD	0.0% (0)	1.0% (1)	1.8% (1)	0.8% (2)	12.878	.116a,c
	D	9.7% (10)	8.3% (8)	12.5% (7)	9.8% (25)		
	N	15.5% (16)	13.5% (13)	19.6% (11)	15.7% (40)		
	A	43.7% (45)	58.3% (56)	55.4% (31)	51.8% (132)		
	SA	31.1% (32)	18.8% (18)	10.7% (6)	22.0% (56)		
6. In my (their) conduct with others in the ministry I (the catechists) experience moral growth in	SD	1.0% (1)	0.0% (0)	0.0% (0)	0.4% (1)	7.475	.486a,c
	D	0.0% (0)	4.2% (4)	3.6% (2)	2.4% (6)		
	N	1.9% (2)	1.0% (1)	1.8% (1)	1.6% (4)		
	A	57.3% (59)	50.0% (48)	46.4% (26)	52.2% (133)		
	SA	39.8% (41)	44.8% (43)	48.2% (27)	43.5% (111)		

Ethical life	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total N=255	Chi-square	Sig.
fairness, moderation.							
7. My (the) ministry as catechist has enforced resilience, courage and restraint in me (them) as a person (s).	SD	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	3.804	.703a,c
	D	0.0% (0)	1.0% (1)	0.0% (0)	0.4% (1)		
	N	1.9% (2)	4.2% (4)	3.6% (2)	3.1% (8)		
	A	68.9% (71)	60.4% (58)	60.7% (34)	63.9% (163)		
	SA	29.1% (30)	34.4% (33)	35.7% (20)	32.5% (83)		
8. In the ministry I (catechists) exercise governance by regulating the relationship between the community and its members for a common good.	SD	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	11.056	.087a,c
	D	1.0% (1)	1.0% (1)	3.6% (2)	1.6% (4)		
	N	18.4% (19)	33.3% (32)	30.4% (17)	26.7% (68)		
	A	66.0% (68)	47.9% (46)	57.1% (32)	57.3% (146)		
	SA	14.6% (15)	17.7% (17)	8.9% (5)	14.5% (37)		
9. I (the catechists) have pastoral programs to help the elderly, the sick and the poor.	SD	0.0% (0)	1.0% (1)	0.0% (0)	0.4% (1)	5.524	.700a,c
	D	1.0% (1)	1.0% (1)	1.8% (1)	1.2% (3)		
	N	1.0% (1)	2.1% (2)	0.0% (0)	1.2% (3)		
	A	58.3% (60)	65.6% (63)	57.1% (32)	60.8% (155)		
	SA	39.8% (41)	30.2% (29)	41.1% (23)	36.5% (93)		
10. The ethical challenge in the secular world is a big challenge in (my) evangelization ministry as grass root pastoral agents but I (the catechists) have continued in the ministry.	SD	1.0% (1)	0.0% (0)	0.0% (0)	0.4% (1)	5.469	.706a,c
	D	1.0% (1)	0.0% (0)	0.0% (0)	0.4% (1)		
	N	1.0% (1)	0.0% (0)	1.8% (1)	0.8% (2)		
	A	39.8% (41)	46.9% (45)	39.3% (22)	42.4% (108)		
	SA	57.3% (59)	53.1% (51)	58.9% (33)	56.1% (143)		

Source: Survey Data 2021

Appendix IV: C) Table 1.15: Practice of ministry of Evangelization by Vicariate

Evangelization	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total N=255	Chi-square	Sig.
Materially facilitated grassroots pastoral agent is a better witness to the gospel than the less facilitated	SD	2.9% (3)	1.0% (1)	0.0% (0)	1.6% (4)	16.16	.040*,b, c
	D	14.6% (15)	5.2% (5)	8.9% (5)	9.8% (25)		
	N	1.9% (2)	8.3% (8)	8.9% (5)	5.9% (15)		
	A	54.4% (56)	51.0% (49)	39.3% (22)	49.8% (127)		
	SA	26.2% (27)	34.4% (33)	42.9% (24)	32.9% (84)		
I (the catechists) live a sacramental life as grassroots evangelizers	SD	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	14.295	.027*,b
	D	1.9% (2)	4.2% (4)	1.8% (1)	2.7% (7)		
	N	2.9% (3)	1.0% (1)	5.4% (3)	2.7% (7)		

Evangelization	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total N=255	Chi-square	Sig.
The catechists are properly trained to perform their evangelization mission among the Christians	A	44.7% (46)	66.7% (64)	55.4% (31)	55.3% (141)	28.737	.000*,b
	SA	50.5% (52)	28.1% (27)	37.5% (21)	39.2% (100)		
	SD	2.9% (3)	1.0% (1)	8.9% (5)	3.5% (9)		
	D	28.2% (29)	45.8% (44)	58.9% (33)	41.6% (106)		
	N	9.7% (10)	12.5% (12)	8.9% (5)	10.6% (27)		
Prudence, moderation and fairness are key to meaningful economic empowerment for evangelization	A	46.6% (48)	35.4% (34)	16.1% (9)	35.7% (91)	6.19	.402b,c
	SA	12.6% (13)	5.2% (5)	7.1% (4)	8.6% (22)		
	SD	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)		
	D	1.9% (2)	1.0% (1)	1.8% (1)	1.6% (4)		
	N	5.8% (6)	1.0% (1)	3.6% (2)	3.5% (9)		
See, judge and act pastoral approach of Evangelization is appropriate for grassroot pastoral agents	A	74.8% (77)	86.5% (83)	83.9% (47)	81.2% (207)	5.191	.520b,c
	SA	17.5% (18)	11.5% (11)	10.7% (6)	13.7% (35)		
	SD	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)		
	D	1.0% (1)	0.0% (0)	0.0% (0)	0.4% (1)		
	N	1.0% (1)	0.0% (0)	1.8% (1)	0.8% (2)		
The life of ministry helps one live integral life and better family life	A	47.6% (49)	49.0% (47)	58.9% (33)	50.6% (129)	3.234	.779b,c
	SA	50.5% (52)	51.0% (49)	39.3% (22)	48.2% (123)		
	SD	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)		
	D	1.0% (1)	2.1% (2)	0.0% (0)	1.2% (3)		
	N	1.0% (1)	1.0% (1)	3.6% (1)	1.6% (3)		
Economically empowered catechists perform better their ministry of evangelization than those not empowered	A	45.6% (47)	45.8% (44)	44.6% (44)	45.5% (116)	5.586	.693b,c
	SA	52.4% (54)	51.0% (49)	51.8% (49)	51.8% (132)		
	SD	1.0% (1)	0.0% (0)	1.8% (1)	0.8% (2)		
	D	15.5% (16)	9.4% (9)	12.5% (7)	12.5% (32)		
	N	7.8% (8)	5.2% (5)	3.6% (2)	5.9% (15)		
Trained catechists perform their roles better than the untrained	A	54.4% (56)	61.5% (59)	53.6% (30)	56.9% (145)	5.869	.662b,c
	SA	21.4% (22)	24.0% (23)	28.6% (16)	23.9% (61)		
	SD	1.0% (1)	0.0% (0)	1.8% (1)	0.8% (2)		
	D	25.2% (26)	15.6% (15)	19.6% (11)	20.4% (52)		
	N	13.6% (14)	17.7% (17)	17.9% (10)	16.1% (10)		
The 21st century evangelization requires proper education/training, facilitation and self-restraint	A	43.7% (45)	44.8% (43)	46.4% (26)	44.7% (26)	2.637	.268b
	SA	16.5% (17)	21.9% (21)	14.3% (8)	18.0% (8)		
	SD	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)		
	D	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)		
	N	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)		
In the life of a grassroot pastoral agent, there is a link between ethical and economic life and	A	40.8% (42)	31.3% (30)	30.4% (17)	34.9% (17)	5.559	.696b,c
	SA	59.2% (61)	68.8% (66)	69.6% (39)	65.1% (38)		
	SD	0.0% (0)	1.0% (1)	0.0% (0)	0.4% (1)		
	D	0.0% (0)	1.0% (1)	0.0% (0)	0.4% (1)		
	N	1.9% (2)	2.1% (2)	1.8% (1)	2.0% (5)		
	A	30.1% (31)	35.4% (34)	25.0% (14)	31.0% (79)		

Evangelization	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total N=255	Chi-square	Sig.
evangelization	SA	68.0% (70)	60.4% (58)	73.2% (41)	66.3% (169)		


Source: Survey Data 2021

Appendix IV: D)Table 1.16: Way Forward

Way Forward	Statement	Ediofe N=103	Lodonga N=96	Moyo N=56	Total N=255	Chi-square	Sig.
Sacco groups as saving schemes to fight poverty	Yes	62.1% (64)	80.2% (77)	66.1% (37)	69.8% (178)	8.174	.017*
	No	37.9% (39)	19.8% (19)	33.9% (19)	30.2% (77)		
Refresher courses that updates the pastoral agents in their ministry	Yes	93.2% (96)	93.8% (90)	98.2% (55)	94.5% (241)	1.926	.382
	No	6.8% (7)	6.3% (6)	1.8% (1)	5.5% (14)		
Need to create awareness among Christians on the need to materially support catechists	Yes	93.2% (96)	94.8% (91)	91.1% (51)	93.3% (238)	0.791	.673
	No	6.8% (7)	5.2% (5)	8.9% (5)	6.7% (17)		
Self-reliant projects that generate income to improve economic living conditions	Yes	98.1% (101)	96.9% (93)	98.2% (55)	97.6% (249)	0.403	.817b
	No	1.9% (2)	3.1% (3)	1.8% (1)	2.4% (6)		
Joint projects as group income generating activities	Yes	58.3% (60)	54.2% (52)	62.5% (35)	57.6% (147)	1.032	.597
	No	41.7% (43)	45.8% (44)	37.5% (21)	42.4% (108)		
Skills training as capacity building parameter	Yes	96.1% (99)	93.8% (90)	96.4% (54)	95.3% (243)	0.826	.662b
	No	3.9% (4)	6.3% (6)	3.6% (2)	4.7% (12)		
Admission of professionals as booster of incomes earned from professional engagements	Yes	17.5% (18)	31.3% (30)	26.8% (15)	24.7% (63)	5.235	.073
	No	82.5% (85)	68.8% (66)	73.2% (41)	75.3% (192)		
Need to encourage a positive attitude toward better living conditions	Yes	50.5% (52)	74.0% (71)	57.1% (32)	60.8% (155)	11.884	.003*
	No	49.5% (51)	26.0% (25)	42.9% (24)	39.2% (100)		
Reasonable monthly remunerations as motivation to effective ministry	Yes	92.2% (95)	96.9% (93)	92.9% (52)	94.1% (240)	2.14	.343
	No	7.8% (8)	3.1% (3)	7.1% (4)	5.9% (15)		
Moral awareness as important in shaping virtues in a person	Yes	93.2% (96)	96.9% (93)	91.1% (51)	94.1% (240)	2.412	.299
	No	6.8% (7)	3.1% (3)	8.9% (5)	5.9% (15)		

Source: Survey Data 2021

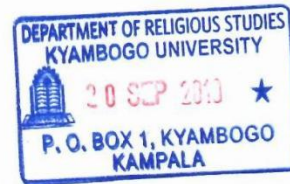
Appendix V: Letter of Authorization of Research


KYAMBOGO UNIVERSITY
P.O. BOX 1 KYAMBOGO
KAMPALA-UGANDA
Tel: 0414 - 288896/285001, Fax: 0414 - 220464,222643
E-Mail: rs@kyu.ac.ug, hodrs@kyu.ac.ug
FACULTY OF ARTS & HUMANITIES
DEPARTMENT OF RELIGIOUS STUDIES & PHILOSOPHY

September 12, 2019

TO WHOM IT MAY CONCERN

Dear Sir /Madam,



RE: EDUCATIONAL RESEARCH

This letter is to introduce to you **MR. ALUMA WADRI ROBERT**
REG.NO.18/U/ GDRS/19901/ PD who is a student of Kyambogo University.

Robert is pursuing a PhD degree in Religious Studies and Philosophy.

The topic is: **VIRTUE-ETHICS AS SINE-QUA-NON TO ECONOMIC
EMPOWERMENT OF GRASSROOT PASTORAL AGENTS FOR
EVANGELISATION IN 21ST CENTURY**

Robert is conducting a research which is part of the requirements for the fulfillment of the award.

You are therefore requested to assist him with data collection.

Yours sincerely,



Dr. Kuloba Wabyanga Robert, PhD
Head of Department

